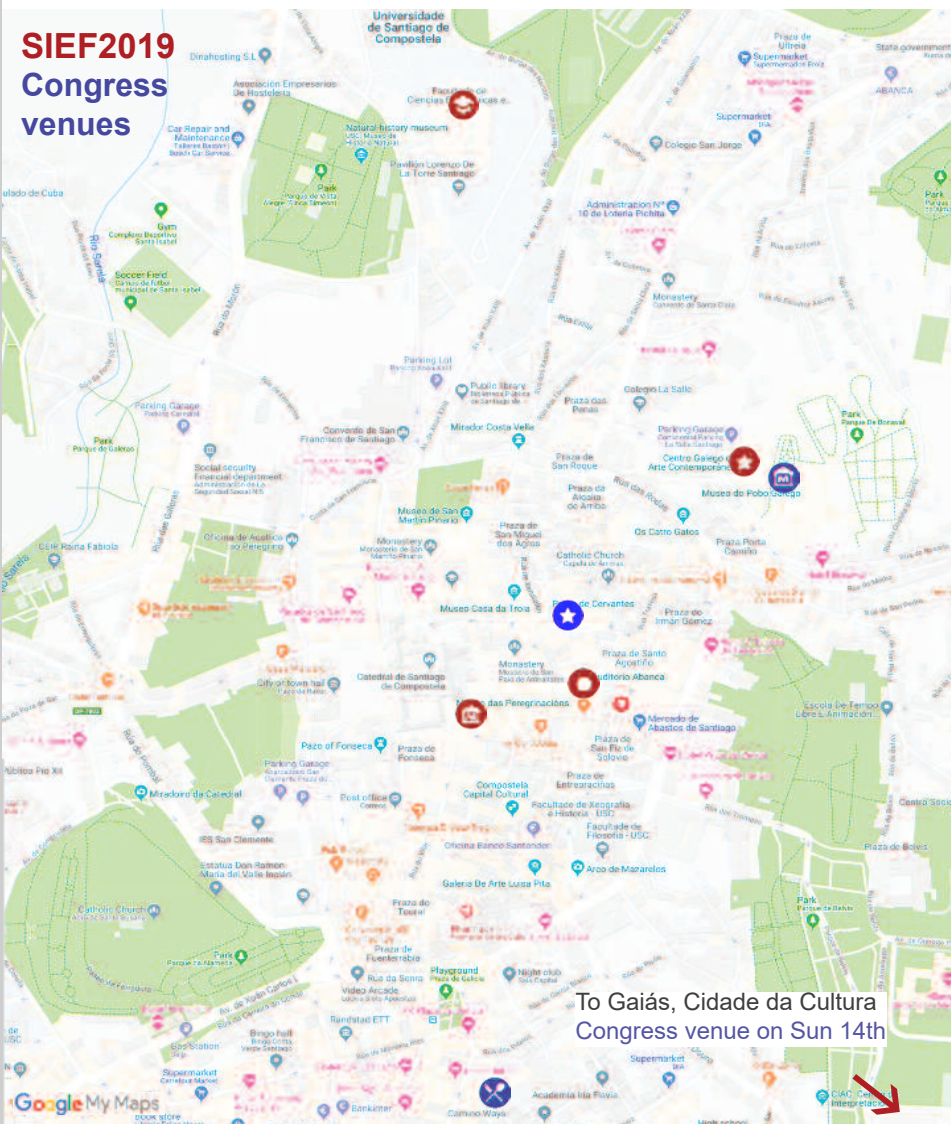


- 🎓 Faculdade de Ciências Económicas e Empresariais Main congress venue
- 🍷 Mercado La Galicana SIEF2019 Congress dinner, Wed 17th
- 🎤 Auditorio Abanca SIEF2019 Closing remarks, Wed 17th
- 🍷 Museo do Pobo Galego Ritual Year Working Group lunch, Mon 15th
- 🏛️ Museo das Peregrinacións Exhibition *Inmaterial Patrimonio y memoria colectiva*
- 🌟 Praza de Cervantes Young scholars meeting point, Sun 14th
- 🌟 Centro Galego de Arte Contemporánea Working Group leaders' meeting, Sun 14th



sief  
2019

Track Changes: Reflecting on a Transforming World

## 14th Congress of SIEF

Santiago de Compostela, Spain, 14th-17th April 2019

**Track Changes**  
Reflecting on a Transforming World



SIEF2019 Congress timetable

12.00-16.00 Pre-conference get-together for young scholars  
14:00-17:45 Registration open  
17:50-20:00 Opening and Keynote 1: Susana Narotzky  
20:00-22:00 Welcome reception

Sunday 14th April

09:00-10:45 Panel session 1  
10:45-11:15 Coffee/tea  
11:15-13:00 Panel session 2  
13:00-15:00 Lunch - Working Group meetings  
15:00-16:00 Keynote 2: Tim Ingold  
16:30-18:15 Panel session 3/Poster session/Young Scholar Prize lecture  
18:15-18:30 Break  
18:30-19:30 Track Changes in Galician Ethnology/Anthropology  
18:30-19:30 Coord meeting of Uni Deps/Coord meeting of journal eds  
19:30-20:30 Journal launches

Monday 15th April

09:00-10:45 Panel session 4  
10:45-11:15 Coffee/tea  
11:15-13:00 Panel session 5  
13:00-15:00 Lunch - Working Group meetings  
15:00-16:00 Keynote 3: Coppèlie Cocq  
16:00-16:30 Coffee/tea  
16:30-18:15 Panel session 6/Poster session  
18:15-18:30 Break  
18:30-20:00 General Assembly

Tuesday 16th April

09:00-10:45 Panel session 7  
10:15-11:15 Coffee/tea  
11:15-13:00 Panel session 8  
13:00-15:00 Lunch  
13:00-15:00 Young Scholars Working Group meeting  
16:00-18:00 Closing event at Auditorio A Banca  
20:00-22:00 Conference dinner  
22:00-02:00 Conference dance party

Wednesday 17th April

For a more detailed list of all the congress events, including locations, please refer to the “Events and meetings” chapter

SIEF2019 Panel Grid

Location	Monday 15th April			Tuesday 16th April			Wednesday 17th April		
	09:00-10:45	11:15-13:00	16:30-18:15	09:00-10:45	11:15-13:00	16:30-18:15	09:00-10:45	11:15-13:00	
Aula 1	Body01	Body01		Body06	Body06	Body04	Body02	Body02	Body02
Aula 2		Body03	Body03	Body05	Body05	Body05	Econ01	Econ01	Econ01
Aula 3	Econ04	Econ04		Econ05	Econ05		Econ02	Econ02	Econ02
Aula 4		Econ03	Econ03	Medi01	Medi01		Medi02	Medi02	Medi02
Aula 5	Medi04	Medi04		Arch05		Arch03	Arch04	Arch04	Arch04
Aula 6		Medi03	Medi03		Arch02		Nar03	Nar03	Nar03
Aula 7	Arch01	Arch01	Arch01		Nar05	Nar05	Nar01	Nar01	Nar01
Aula 8 *	Nar04	Nar04			Nar02		Sui02	Sui02	Sui02
Aula 9	Rur01	Rur01		Rur02	Rur02		Rur03	Rur03	Rur03
Aula 10	Age04	Age04	Age04	Age01	Age01	Age02	Age03	Age03	Age03
Aula 11	Mig05	Mig05		Mig01	Mig01	Disc03	Mig04	Mig04	Mig04
Aula 12		Mig02	Mig02		Mig03	Mig03	Mig06	Mig06	Mig06
Aula 13	Disc04	Disc04	Disc04	Disc01	Disc01	Disc01	Disc05	Disc05	Disc05
Aula 15	Disc07	Disc07		Disc06	Disc06		Disc14	Disc14	Disc14
Aula 31		Disc09	Disc09	Disc08	Disc08		Disc10	Disc10	Disc10
Aula 17	Disc02	Disc02	Disc02	Disc12	Disc12	Disc12	Disc13	Disc13	Disc13
Aula 18	Gend03	Gend03	Gend02	Gend01	Gend01		Sui01		
Aula 19	Env04	Env04	Env03	Env02	Env02	Env02	Env01	Env01	Env01
Aula 20	Env06	Env06		Env05	Env05	Env05	Pol02	Pol02	Pol02
Aula 21	Heri03	Heri03	Heri02		Heri04	Heri04	Heri06	Heri06	Heri06
Aula 22	Heri05	Heri05		Heri01	Heri01		Reli05	Reli05	Reli05
Aula 24		Reli06	Reli06	Reli04	Reli04		Reli03	Reli03	Reli03
Aula 25	Reli01	Reli01		Reli02	Reli02	Reli02	Life05	Life05	Life05
Aula 26	Life03	Life03	Life01		Life06		Life07	Life07	Life07
Aula 28	Life02	Life02			Life08	Life08	Life04	Life04	Life04
Aula 29	Pol03	Pol03				Pol04	Pol01	Pol01	Pol01
Aula 30	Digi03	Digi03	Digi04		Digi02	Digi02	Digi01	Digi01	Digi01

\*Andrés S. Suárez

# SIEF2019

14th Congress of Société Internationale d'Ethnologie et de Folklore (SIEF)  
14th-17th April 2019



**Main organising institution:** Institute of Heritage Sciences, Spanish National Research Council (Incipit CSIC)

**Host institution:** University of Santiago (Area of Social Anthropology) Santiago de Compostela, Spain

**Organising institutions:** SIEF, AGANTRO, University of Santiago, University of A Coruña, University of Vigo, UNED, UTAD, Meertens Institute



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Joan Roura-Expósito (Incipit CSIC), Bibiana Martínez Alvarez (Universitat de Barcelona), Carlos Diz Reboredo (Universidade da Coruña), Paula Ballesteros-Arias (Incipit CSIC)

### **Conference administrators**

**NomadIT:** Eli Bugler, James Howard, Rohan Jackson, Saskia Lillepuu, Kristjan Lorentson, Triinu Mets, Elaine Morley, Hugh Swann

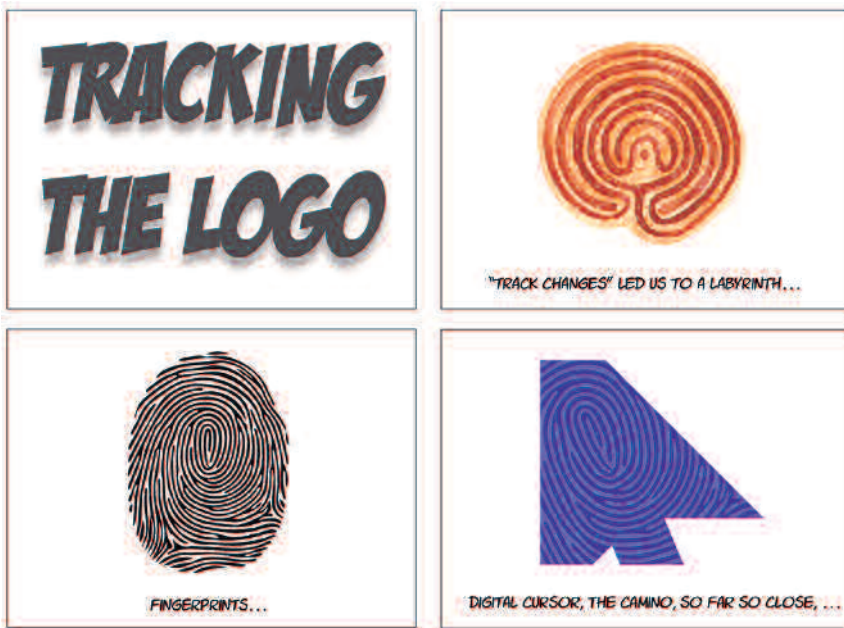
**From the Local Committee:** Sonia García

### **Acknowledgements for financial and institutional support**

**For financial support:** SIEF, Incipit CSIC, Wenner Gren Foundation, Deputación da Coruña, InTalent (UDC-INDITEX), UNED, Universidade de Vigo, Xunta de Galicia, Fundación Cidade da Cultura, Grupo de Estudios Territoriales (UDC), Equipo de Sociología de las Migraciones Internacionales (UDC), Afundación Obra Social ABANCA

**For cooperation:** AGANTRO, ASAE, APA, UTAD, Museo do Pobo Galego, Museo de las Peregrinaciones y de Santiago, IPCE, Renfe, Iberia





*Illustration made by logo designers Ana Ruiz-Blanch and Miguel Alonso-Cambrón*



## Wifi

Eduroam wireless internet is available at Santiago de Compostela University. If you do not have Eduroam credentials, connect to the “sief2019” network. Then open the browser and enter the following login and password

**SSID: sief2019**

**Login: sief2019**

**Password: yT%Rt&569fTu**

## Sponsors



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## Welcome addresses

### Welcome from the SIEF President

Dear participants of the 14th SIEF congress,

It is my great pleasure to greet you at our biennial gathering which turns SIEF's mission into reality. It brings together scholars and practitioners from E&F and neighbouring disciplines, encourages much needed critical debate, raises public awareness of our fields, and stimulates collegial exchange and a sense of togetherness. This year, we have an opportunity to put our heads together and do what we do best: follow and analyse human tracks, observe their changes and change ourselves in the process. And what better location is there for such an event than Santiago de Compostela, an agent of so many ethnological and folklorist studies, a showcase of transformative powers of space and pathways, and a focal point for a multitude of human practices and narratives.

Congresses of intellectual organisations are often defined as intellectual festivals, as arenas for promoting and celebrating our achievements, for putting away our everyday working routine and enjoying the company of like-minded people and friends. SIEF congress is all that, and more. It is also a context in which we can voice our concerns about unfavourable transformations, address crises and risks, and foster and express our solidarity with colleagues, groups and institutions in precarious situations. I am sure you will join such discussions, which is our strategy to envision and create new pathways for our disciplines. It is also a space for inclusion of early-career scholars in the work of the Society and for their more noticeable presence in our scholarly community. That is why I invite you to take part in the activities organized by the Young Scholars Working Group, including the SIEF2019 Mentorship Programme.

The key component crucial for making various congress activities happen are the people who are ready to participate in the work of SIEF with dedication and enthusiasm. That is why we owe a debt of gratitude to the efficient and welcoming local committee who represent different universities and institutions, and their staff and volunteers who joined their forces to make SIEF feel at home while tracking changes. I hope and believe this energy, mobilized during the preparation of SIEF congress, will move our fields forward in Spain and provide them with additional visibility and influence. Our sponsors, who helped us financially, but also in goods and services, have contributed significantly to the successful organisation and good feeling of the congress. I would like to thank especially the Wenner-Gren Foundation, our trustworthy partner over the years, whose generous support makes the participation of numerous colleagues from all over the world in our congresses possible. Without the constant and reliable assistance of NomadIT, SIEF congresses would not be as easy-going and good-humoured occasions as they are. Thank you for that. Finally, I express

## Welcome addresses

my gratitude to all of you – working group representatives, panel convenors, paper presenters, roundtable discussants, etc. – for your willingness to immerse yourself in the congress experience and thus strengthen cooperation and build bridges among researchers. Welcome to SIEF2019!

Nevena Škrbić Alempijević  
SIEF President

### Welcome from the Local Committee

As a narrative genre, welcome remarks usually start with “On behalf of such and such institution”. On this occasion, this is a bit more complex. We, the local committee, are a group of people not only from Santiago de Compostela. We come from the three Galician universities (Universidade de Santiago de Compostela, Universidade da Coruña and Universidade de Vigo), the Open University of Spain (UNED - which offers the only degree in anthropology in Galicia), the Incipit CSIC (a research institution dedicated to heritage studies) and the Universidade de Trás-os-Montes e Alto Douro (UTAD - a Portuguese university close to the border with Galicia). We transcend and challenge the limits of a city, a region and even a country; and we are committed to making you feel welcome to this socio-spatial assemblage.

SIEF2019 is about transformations; about witnessing, provoking, resisting, documenting, drafting, hoping, acting in, performing and suffering them. We hope that this congress will look afresh at a classic topic in anthropological and ethnological history, while approaching it as a common trait of many contemporary issues, such as the politics of evidence, ecological change, refugees, migrations, sexuality, gender, and ageing.

Tracking changes is also a way to imagine and produce new futures. In this sense, the local committee will try to maximise the environmental and social responsibility of the congress, both towards congress participants and the place we find ourselves in. Locally produced Galician food will be served during lunch and coffee breaks (provided by “Fogar do Santiso”, a local eco-farm/restaurant), as well as during the closing dinner at a remodelled market in downtown Santiago (“Galiciana”). Thanks to funds from Wenner-Gren and SIEF, almost 10% of delegates have received different kinds of support (fee waiver or travel funding) and a fee for low-income participants has been implemented. We are also putting into practice an anti-harassment policy in the congress to avoid situations that, unfortunately, are a structural part of academic meetings (read the ‘purple point’ section of this congress book).

## 8 Track Changes: Reflecting on a Transforming World

## ■ Welcome addresses

This is the first time that SIEF holds its biennial congress in Spain. The local committee decided to walk the long track to bring it to Santiago de Compostela as a way of strengthening anthropology in Galicia, which is in a fragile state. Tracking the changes of anthropology in Galicia gives a fragmented and unstable picture of our discipline. For this reason, we particularly thank all delegates and SIEF members for their trust in, and their support of, the Galician Association of Anthropology (Agantro).

We would also like to thank all the institutions that support SIEF2019 as well as the volunteers that made this congress possible. Working together with the scientific committee, NomadIT and the SIEF board has been a pleasant and rewarding experience. We wish all delegates “Buen Camino”. Welcome to Santiago!

The Local Committee



## Theme

### Track Changes: Reflecting on a Transforming World

Track Changes: Reflecting on a Transforming World will deal with processes and practices of transformation – as ways of being and as an endless process of becoming.

We invite scholars, students, and practitioners from the fields of ethnology, folklore studies, anthropology, and allied fields, to explore the many meanings of transformation and track the changes that take place at different scales, speeds, and intensities: from the largely unnoticed everyday transformations that create the texture of daily life to major crises that can arise in an instant, from progress and innovation to catastrophe. We invite reflections on situated views and multiple perspectives on transforming worlds: precarity and vulnerability; risk and resilience; the expected and the unexpected; the desirable, the undesired, and the undesirable; the predicted, the unpredicted, and the unpredictable.

Track Changes can be read as an imperative, a call for researchers to follow something that moves or alters by noticing the marks or signs that it has left behind, something that our disciplines do well.

Track is also a noun, a rough path by land or sea, with rich connotations of movement, displacement, escape, pilgrimage, travel, and adventure. Santiago de Compostela and the Camino are thus symbolically present in our theme: a pilgrimage route replete with searching and seeking, with crises, risks and fears, but also with chances and changes, hopes and dreams, and the ways people experience and imagine them. Santiago is therefore an ideal place to reflect on reaching the end of the road, while at the same time seeing it as a place from which we can imagine ways forward.

Track, the verb, points us to ways of following and being followed, too, whether in course of action, or line of thought. We thus must consider how people's ways of living, narrating, acting, imagining, and sensing the world can change and how oneself can be changed by choosing a particular route.

A scholarly tradition must always pay constant attention to its theoretical and epistemological disciplinary transformations: where it has been and where it is going. Track Changes is thus an important means for us to explore changes in knowledge production and to be aware of how we ourselves are changed by the transformations we study. SIEF includes people linked to universities, museums, archives, heritage institutions, NGOs, companies, freelance, and unemployed/unlinked specialists. We therefore invite proposals that explore the role of transformation in our own work, taking action, while reflecting on, for example, the dialectic role and paradigms of academia, the precarious position of professionals, practices of knowledge co-production, the challenges

## Theme

of massively transforming disciplines, and exciting new ways of producing and communicating knowledge.

In Santiago, we would like to develop the variety of presentation formats seen in Göttingen 2017, which saw contributions both in and outside the classroom. We encourage diverse formats and approaches, welcoming participants – academic and non-academic – with the potential to transform the concept of an academic meeting. We welcome proposals that track and celebrate the inner, slow, and untold parts of the processes involved in our work, including diverse forms, such as ‘making-of’ roundtables, non-projects, failures, and other topics and outcomes that are not usually given a voice in academic discourse.

Complex processes of transformation are not abstract, but rather manifest themselves precisely in negotiations and frictions in the everyday. Given these multiple meanings and possibilities, *Track Changes: Reflecting on a Transforming World* offers participants the opportunity to contribute to the discussion from many different perspectives, areas of interest and topics. For instance:

- How are transformations materialised, embodied and felt in the everyday?
- What are the narratives and grammars of transformation and of tracking changes?
- How do social norms transform and transform us?
- How does gender transform, and how is it transformed itself?
- How are transformations marked ritually?
- How are changes around precariousness and security materialised and how are they related to vulnerability, uncertainty, the unreliable, the risky, the fragile, or the improvised?
- How might climate change transform concepts of normality?
- How does heritage interact with transformation processes?
- How do museums and archives represent, track, and reflect transformations?
- What changes are produced in the digital era and how can we track them?
- On track for the trek?

## 12 *Track Changes: Reflecting on a Transforming World*



## Practical information

### Using this programme

The timetable on the inside front cover gives the times of the opening, the keynotes, Working Group meetings, panel sessions and other main events. For the timings of specific panels, consult the *Programme schedule* which shows what is happening chronologically, or the *List of panels* which lists panels by stream and reference, while also showing locations and convenors. For a birds-eye view of which panels in which thematic streams are happening when, see the rear inside cover. The map on the outside rear cover shows the main locations of the congress activities. This *Practical information* section aims to help you with the practicalities of being in Santiago de Compostela this week, followed by information on the post-congress pilgrimage and this year's book exhibit. The *Events and meetings* section informs you of all the activities that are going on this week outside of the core academic programme, including the reception, the final party and the many meetings. The *Keynotes, special panel, closing roundtable and Young Scholar Prize lecture, Audiovisual Programme, Poster programme, Programme schedule, List of panels* and the full set of abstracts follow, which should allow you to navigate the content of the conference. Finally, at the end of the book there is the *List of participants* to help you identify the panels in which particular colleagues will present their work. If you need any help interpreting the information in the conference book, please ask one of the conference team at the reception desk.

### Timing of panels

Eight 105-minute panel sessions have been scheduled from 15th to 17th April, three sessions per Monday and Tuesday, two sessions on Wednesday, when the third session is replaced by the closing event. We are using up to 27 panel rooms at a time, so any one panel is up against that number of alternatives. For the timings of specific panels, consult the *Programme schedule* that shows what is happening chronologically, or the *List of panels* that lists panels by reference, while also showing locations and convenors.

### Timing of individual papers

In order to improve the congress experience for those delegates who like to panel-hop, convenors were asked to indicate the distribution of papers across the panel sessions and we've divided papers across sessions according to that information in the printed programme (but not online). We have asked panel convenors **not** to subsequently alter the order and if someone withdraws last-minute, we ask that you all have the patience to then either have discussion in the 'spare time' or a break, and hence retain papers in the allocated order.

## Practical information

### SIEF2019 congress venues

University of Santiago de Compostela (USC) is one of the world's oldest universities in continuous operation. The beginnings of the direct predecessor to the University date back over 500 years, to 1495, when a Santiago de Compostela solicitor together with an abbot co-founded San Martiño Pinario, a school for the poor known as "Grammatic Academy" in the monastery of San Paio de Antealtares. Nine years later, Pope Julius II issued a Papal Bull recognizing the institution and allowing for the institution to become a university (the bull for its creation was still only granted by Clement VII in 1526). Starting out with Theology, Grammar and Arts, it soon added Law and Medicine to the subjects taught. Nowadays, the University is organised into three campuses, North Campus and South Campus in Santiago and Lugo respectively that comprise 30 centres, nearly 80 departments and more than 60 degrees in various human, social and natural sciences.

**The main venue of the SIEF2019 congress from April 15th to 17th (but NOT on April 14th, the opening day!) is the Faculty of Economics and Business Administration based in the north campus: Facultade de Ciencias Económicas e Empresariais, Campus Norte, Av. do Burgo das Nacións, s/n, 15782,** a beautiful campus located a short walk from the historical centre of town. Catering will be served in the spacious downstairs foyer. This will also be where publishers display their books, where the poster sessions are showcased, and the twoSIEF journals – Cultural Analyses and Ethnologia Europea – will have their launches. All panels will take place in this venue, with thematic clusters allocated rooms close to each other to facilitate panel-hopping!

The opening day, however, will be spent in one of the most contested buildings in Santiago de Compostela: the opulent City of Culture of Galicia (Galician: Cidade da Cultura de Galicia or simply Cidade da Cultura –Monte Gaiás, s/n, 15707), a complex of modern cultural buildings in Santiago de Compostela. In February 1999 the Parliament of Galicia held an international design competition for a cultural centre on Mount Gaiás, with a high number of luminary entrants from all over the world. This was the time of the development bubble in Spain when extravagant building decisions were made all over the country. The competition was won by a group of architects led by Peter Eisenman; the proposal was selected for conceptual uniqueness and exceptional harmony with the natural surroundings. The concept of the project was to add a new peak to Monte Gaiás, made up of a stony crust reminiscent of an archaeological site divided by natural breaks that resemble scallops, the traditional symbol of Compostela.

## 14 Track Changes: Reflecting on a Transforming World

## Practical information

The construction however proved exceptionally expensive, mostly due to the intricate design. In 2013 it was announced that the construction of the project would be halted, with only part of the original project realised. As the Centre is very expensive to maintain and does not create as much income as was hoped, it remains a contentious piece of real estate and cultural space in Santiago de Compostela.

On the opening day, 14th April, the reception desk and the congress office (NomadIT) will be working in the MUSEUM building of Cidade da Cultura de Galicia (Monte Gaiás, s/n, 15707) on floor -1. The opening keynote lecture and the welcome drinks reception will all take place on the same floor!

The closing event on 17th April at 16:00-18:00, on the other hand, will take place at Auditorio Abanca (Rúa do Preguntoiro, 23, Santiago de Compostela, 15782), located in the historical centre of Santiago de Compostela. The auditorium has been built into the old palace of the Counts of Ximonde, known as Pazo de Ramirás. The spacious auditorium functions as a space for performances, plays and concerts, as well as academic events.

### Catering

Conference registration includes coffee/tea during two refreshment breaks each day except Wednesday (with just one) and lunch on Monday, Tuesday and Wednesday. This will be brought to you by local culinary experts the likes of whom we rarely see as conference caterers: Fogar do Santiso, a local company that grows all of the produce they use for cooking and drink-making on an organic farm nearby (yes, also the beer and wine!). The food they offer is healthy, nutritious, mindful of all allergies and special diets, diverse and 100% Galician. They will be coming to the University with their food trucks to serve out your lunches and refreshment breaks in the foyer of the main venue (Faculty of Economics and Business Administration/Facultade de Ciencias Económicas e Empresariais, Campus Norte, Av. do Burgo das Nacións, s/n, 15782).

Please note that many of the products and services that might create a sense of luxury at the congress were donated by the congress sponsors.

*Working Group lunch meetings:* Please consult the programme and on-site signage regarding where your group meets; for some groups meeting outside USC, lunch packets will be available at the meeting location (so instead of getting lunch from at the Faculty of Economics, please proceed to the meeting location). The Ritual Year Working Group lunch will take place inside the Museo do Pobo Galego on Monday.

## Practical information

### Conference dinner and dance party

The optional congress dinner will take place in the centre of Santiago de Compostela, at Mercado La Galiciana. This is the first gastronomic market in Galicia, located in a restored industrial space that is over 60 years old. The market has two floors and 16 'gastronomic spaces'. We are hoping to avail of as much as they have to offer, both for the dinner and the party afterwards. The dinner will be accompanied by both modern and traditional renditions of Galician folk music.

The dinner tickets have sold out a long time ago, but as some colleagues will be keen to sell and others buy, NomadIT will be running a ticket exchange at their office in Sala Xunta, the ground floor of the main venue at Faculty of Economics and Business Administration/Facultade de Ciencias Económicas e Empresariais, Campus Norte, Av. do Burgo das Nacións, s/n, 15782.

### Recycling

NomadIT re-uses the plastic badge holders and lanyards, so please hand these in at the boxes provided on the Reception desk, at the banquet, the final party, or to a member of the conference team when leaving the conference for the final time. This not only saves resources, but helps keep registration fees to a minimum. With similar concern for the environment, we ask delegates to use the recycling bins for paper and plastic.

In the city, different colour bins are used for recycling purposes: you can find blue containers for paper, yellow for plastic, green for glass and brown/gray for organic garbage.

### Reception desk hours

**On Sunday, 14th April the Reception desk will be located in the foyer of Cidade do Cultura.** On all other congress days (15th to 17th April), the Reception desk will welcome you at the main venue - **in the foyer on the ground floor of the University of Santiago de Compostela's Faculty of Economics and Business Administration**, Facultade de Ciencias Económicas e Empresariais, Campus Norte, Av. do Burgo das Nacións, s/n, 15782.

## 16 Track Changes: Reflecting on a Transforming World

## Practical information

### Reception desk opening hours

Sun: 14:00-17:45 (*foyer of Cidade do Cultura, floor -1*)

Mon: 08:00-18:00 (*foyer of USC Faculty of Economics and Business Admin*)

Tue: 08:00-18:00 (*foyer of USC Faculty of Economics and Business Admin*)

Wed: 08:30-15:00 (*foyer of USC Faculty of Economics and Business Admin*)

### Congress team

There is a team of helpful volunteers, familiar with the programme, the venue and the surrounding area that you can turn to when in need of assistance. The volunteer team members can be identified by their t-shirts carrying the SIEF2019 logo.

### SIEF2019 congress office (NomadIT)

All financial arrangements must be dealt with in the Congress organisers' (NomadIT) office. **On Sunday, 14th April the congress office will be located in the foyer of Cidade do Cultura.** On all other congress days (15th to 17th April), it will be in **SALA DE XUNTAS on the ground floor of the main venue, University of Santiago de Compostela's Faculty of Economics**, Facultade de Ciencias Económicas e Empresariais, Campus Norte, Av. do Burgo das Nacións, s/n, 15782.

### NomadIT office opening hours

Sun: 14:00-17:45 (*foyer of Cidade do Cultura, floor -1*)

Mon: 08:00-11:00, 11:15-13:45, 14:15-16:00, 16:15-18:00  
(SALA DE XUNTAS, USC Faculty of Economics and Business Administration)

Tue: 08:00-11:00, 11:15-13:45, 14:15-16:00, 16:15-18:00  
(SALA DE XUNTAS, USC Faculty of Economics and Business Administration)

Wed: 08:30-11:00, 11:15-13:45, 14:15-15:40  
(SALA DE XUNTAS, USC Faculty of Economics and Business Administration)

## Practical information

### Emergency contact details

During the congress, emergency messages should be sent to congress(at)siefhome.org. There is a message board for delegates at the Reception desk. Triinu Mets of NomadIT can be contacted in emergency situations on her UK cell/mobile +447482613951.

### Congress app

SIEF2019 has received support from Diputación da Coruña to make its programme available via an app. More details and links will be available on the congress homepage: <https://www.siefhome.org/congresses/sief2019>

### Computers - for those without

Delegates who need to use the internet or do some work on a computer, but have not brought their own, may use the computers in the Aula I1, -1 floor at the Faculty of Economics and Business Administration.

### Wifi

Eduroam wireless internet is available at Santiago de Compostela University. If you do not have Eduroam credentials, connect to the "sief2019" network. Then open the browser and enter the following login and password:

Login: sief2019

Password: yT%Rt&569fTu

### Printing

If you need to print your paper, boarding pass or other documents, or have to make photocopies, this can be done in the print shop at the main venue (Faculty of Economics) – at the 'Campus na nube - CSD 3' on the ground floor, opening times Mon-Tue 09:00-14:00 and 16:00-19:00.

### Quiet room

There will be a quiet room at the main venue for breastfeeding, contemplation and regaining strength and composure for anyone needing such facilities in Sala Wifi on the -1 floor.

## 18 Track Changes: Reflecting on a Transforming World



## Practical information

### **Anti-harassment policy and purple point for reporting harassment**

The XIV SIEF Congress in Santiago de Compostela is committed to providing a harassment-free and discrimination-free congress experience for everyone regardless of gender identity and expression, sexual orientation, disability, ethnicity, physical appearance, body size, age, religion, socioeconomic status, birthplace or any other line of oppression. We do not tolerate harassment, discrimination or violent behavior of conference participants in any form.

Conference delegates violating these rules may be warned, sanctioned or expelled from the conference without a refund. The congress organizers may take actions to redress anything designed to, or with the clear impact of, disrupting the event or making the environment hostile for any participants.

There will be a 'Purple Point' located at the reception desk. The person in charge will wear distinctive purple clothing. This purple point will receive initial reports of problems related to harassment or disrespectful behaviour and will initiate those actions deemed necessary, in coordination with the organizers and in accordance to the reporting person. You can also make a personal/anonymous report by calling or messaging these phone numbers +34 605021015 (Lupe) or +447482613951 (Triinu), or by filling this form with personal or anonymous information: <https://goo.gl/forms/LSt8Kjma4NzYtvVX2> . All reports are strictly confidential.

Our anti-harassment policy can be found at:  
<https://www.siefhome.org/congresses/sief2019/antiharassment>

## Practical information

### Useful info for getting around in Santiago de Compostela

#### Money

The currency in Spain is the euro. As in other EU countries, many shops, hotels and restaurants accept Mastercard, Eurocard, Visa, and Diners Club, but not all businesses are equipped with this option and it is recommended to have some cash on you for quick purchases. Traveller's checks, dollars, pounds and other currencies can be exchanged in all the banks or you can withdraw euros from ATMs using a debit or credit card. All Banks in Santiago de Compostela are local (i.e. Spanish Banks). There are ATMs and banks throughout the city, but on the campus there is also one "Banco Santander" office / ATM, right at the main venue – the Faculty of Economics.

#### Opening hours, eating times

Business hours in Santiago are between 09:00-14:00 and 16:00-20:00. Lunchtime is usually between 14:00 and 15:30, but lunch is also served later in some restaurants. In the afternoon/evening, one can have a snack with coffee or hot chocolate in establishments all over the city, which is why people do not usually have dinner before 20:00. Most restaurants work – serve food – beyond midnight.

#### Getting around in Santiago de Compostela

This is a city for walking. Grab yourself a map or use your phone for navigation and your feet can take you pretty much anywhere! Cycling, challenging on the cobbled streets, is not very common in SdC, but **you can still rent a bike for getting around**, see:

<https://www.tournride.com/>

However, the town also has **a reliable public transport system** that you can research on this website:

<http://tussa.org/mediateca/banners/BannerPlano2.jpg>

A single bus ticket costs €1.

**If you've rented** a car, beware: most of Santiago 's streets are one-way streets for drivers and almost all streets in the old town are pedestrian-only, although they are open to commercial vehicles from 08:00 to 10:30 for loading and unloading wares. Again, the best advice is to park at your accommodation and walk/take public transport to wherever you wish to go.

**Parking** is forbidden along the curbs painted yellow or wherever specifically indicated; paid parking areas are painted blue and have parking meters nearby.

## Practical information

**Taxis:** N.B. Uber and other rideshares don't work in Santiago de Compostela, so one needs to order or hail taxis.

Radio-Taxi Santiago (24 h) +34 981 569 292

<http://www.radiotaxicompostela.com>

Tele Taxi Compostela (24h) +34981 943 333 <http://www.teletaxicompostela.gal/>

Starting the trip will be €3.70-5 minimum, the per kilometer price between €0.95 and 1.40. Travel to Santiago de Compostela airport is usually around €21.

### Important emergency contacts in the city

Lost property, municipal police (Pazo de Raxoi): T: 981 543 027 / 981 542 323

Lost or stolen documents: National Police. Rodrigo de Padrón, 3  
T: 981 551 100. Emergencies: 091

Complaints concerning personal safety: Municipal Police. Pazo de Raxoi s/n T: 981 542 323. Emergencies: 092

National Police. Rodrigo de Padrón, 3. T: 981 551 100.  
Emergencies: 091

Complaints concerning tourist services: Turismo de Galicia  
Agency. Praza de Mazarelos, 15 – 1º, Municipal Tourist Office.

Rúa do Vilar, 63

General emergencies (24h): 112

Fire Brigade: 080

Civil Guard: 062

Forest Fires: 085

Local Police: 092

National Police: 091

## Food and drinks in Santiago de Compostela

**To go out for a beer/drink, here are a few legendary places in the city:**

- Atlántico, 9 Rúa da Fonte de San Miguel, <https://www.facebook.com/pubatlantico/>
- Casa das Crechas, 3 Vía Sacra, <http://www.casadascrechas.gal/>

## Practical information

- Paraíso Perdido, 3 Rúa de San Paio de Antealtares, <https://www.facebook.com/Para%C3%ADso-Perdido-346210022214846/>
- O Galo D'Ouro, 13B Rúa da Conga, <https://www.galodouro.com/>
- A Reixa Bar, 3 Rúa de Trás Salomé, <https://www.facebook.com/A-Reixa-Bar-Musical-189791391036812/>
- Borriquita de Belém (famous for live music!), Rúa de San Paio de Antealtares 22, <https://www.facebook.com/borriquitadebelemcompostela/>
- Pub Momo, 23 Rúa da Virxe da Cerca, <http://www.pubmomo.com/>
- Pub Modus Vivendi, 1 Praza de Feixo, <https://www.facebook.com/pubmodusvivendi>

### For a great cup of hot chocolate

Chocolatería Metate, 12 Rúa do Preguntoiro,  
<https://en-gb.facebook.com/pages/category/Coffee-Shop/Chocolateria-Metate-203127550020068/>

### Cafés

There are many cafés in the city, but these stand out for their atmosphere and/or the place itself:

- Café Casino, 35 Rúa do Vilar, <http://cafecasino.gal/>
- Café Literarios, 1 Praza da Quintana de Vivos
- Jardín café Costa Vella (a breathtaking garden!), 17 Rúa da Porta da Pena, <https://www.costavella.com/>
- Cafetería La Flor, 25 Rúa das Casas Reais, <https://www.facebook.com/quedamosenlaflor/>

## Practical information

### Where to eat out

The whole Rúa do Franco is full of restaurants and taverns where you can eat, have a beer with tapas, or walk around looking at shop windows full of fresh fish! In the City Market you can buy seafood that you can have prepared right there in the bars. There are many restaurants (of various price ranges) that use typical Galician produce, but combine traditional Galician dishes with modern fusión/ international cuisine, while others stick to national dishes. Many restaurants offer Menu del Día with first and second courses, a dessert, drinks and coffee between €9-13.

A few recommendations from the Local Committee:

- Casa de Xantar O Dezaseis, 16 Rúa de San Pedro, <http://dezaseis.com/>
- La Tafona (has a Michelin guide review), 7 Rúa da Virxe da Cerca, <http://www.nove.biz/lucia-freitas/en>
- Abastos 2.0, 13-18 Rúa das Ameas, <https://abastosdouspuncero.com/>
- Amoa, 34 Rúa de San Pedro, <https://www.amoa32.com/>
- O Curro da Parra, 20 Rúa Travesa, <https://www.ocurrodaparra.com/en>
- A Curtiduría, 2 Rúa da Conga, <https://www.acurtidoria.com/>
- Taberna O Gato Negro, Rúa da Raíña s/n, <https://www.facebook.com/tabernaogatonegro/>
- O Sendeiro, 22 Rúa do Olvido, <http://osendeiro.com/>
- Mama Peixee Taberna, 45 Rúa da Algalia de Arriba, <https://www.facebook.com/mamapeixe>
- Entre Pedras (100% vegan!), 18 Rúa do Hospitaliño, <https://www.facebook.com/entre.pedras.veg>
- Pepe Payá, 8 Rúa do Cardeal Payá, <https://www.facebook.com/pages/Pepe-Pay%C3%A1/94852885240088>
- O Bandullo do Lambón (craft beer!), 9 Rúa da Raíña, <https://obandullodolambon.wordpress.com/>
- La Pepita Burger Bar, 3 Praza de Galicia, <https://www.lapepitaburgerbar.com/la-pepita-santiago-de-compostela/>

## Practical information

- Garum Bistró, 1 Praza das Penas
- Hervor Fervor, 2 Praza das Penas,  
<https://www.facebook.com/hervorfervor.bar/?rf=159840277402040>

And now a few other important links:

- CSO Sar <https://www.facebook.com/csadosar/>
- Aturuxo Das Marias:  
<https://www.facebook.com/CSOAoturuxodasmarias>
- Gentalha do Pichel: <https://www.facebook.com/gentalha.dopichel/>

### Sightseeing in Santiago de Compostela

The city, a World Heritage Site, exhibits a unique cultural legacy from the many historical periods that have made Galicia a very individual Spanish region with its own distinctive personality and language and with connections to both land and sea.

The 'Camino de Santiago' ends at the **Cathedral**, one of the World's most outstanding examples of Romanesque architecture. The Cathedral is open to the public every day, and a visit can include a trip to the roof of the Cathedral, the museum, the Gelmírez Palace, the archaeological excavations and the Pórtico de la Gloria. There are also many other important churches and monasteries in the city, including **San Paio de Antealtares**, **Santa María la Real de Sar**, **Santo Domingo de Bonaval**, **San Martín Pinario**, and **San Agustín**. The historic centre has well preserved medieval streets and bears traces in its architecture of many ages; a stand-out feature are the stone facades with arcades in the **Rúa del Vilar** or Rúa Nova (rúa means "street" in Galician).

Walking through these cobbled streets on a rainy day in April (don't forget to bring suitable rainwear!) or sitting in one of the many squares is a feast for the senses, watching visitors from all over the world passing by, mingling with the locals, or in one of the many bars and restaurants that offer typical Galician food. A must-see is the **City Market** where farmers from the surrounding areas sell their local produce. The **School of History and Art**, whose building is a few metres away, has a beautiful library which is well worth a visit. The **University of Santiago** has its origins at the beginning of the 16th century, when the Fonseca School was built; today, this building is the central library and also an exhibition centre.

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## Practical information

The city has other treasures, many of which are exhibited in the City's 16 museums, amongst which is the **Museo do Pobo Galego**, dedicated to ethnography, and the **Museum of Contemporary Art** designed by Siza. There is an amazing wealth of contemporary buildings, designed by Eisenman, Hejduk and Siza. Santiago also has many parks and gardens, one of which (the Alameda) has a circular walk, with ancient trees and stunning views. There is also a great panoramic view from the Pedroso, a mountain that provided the stone for the construction of all the buildings that you can see in the city today.

**The Museum of the Galician People (Museo do Pobo Galego)**, San Domingos de Bonaval, 15703 Santiago de Compostela  
W: <http://museodopobo.gal/web/index.php?lang=ga>  
T: 981-583620. E: info(at)museodopobo.gal

The Museum of Galician People was created in 1976 with the objectives of research and the preservation, dissemination, defence and promotion of Galician culture in all areas, and, specifically, to create and develop a museum at the service of these goals. It acts as the competent central body that combines all museums and public and private collections in the integrated network of Galician museums dedicated to the study, promotion and dissemination of the anthropological heritage of Galicia. The first rooms were opened in 1977 in the former convent of San Domingos de Bonaval which was donated by the city of Santiago de Compostela. It is located just outside the walls of the old town of Santiago de Compostela, near the Porta do Camino, the gate through which the pilgrims of the Camino Frances entered the city of the Apostle.

The founding of the old convent of Bonaval is attributed to Santo Domingo de Guzman, who, according to tradition, made a pilgrimage to Santiago in 1219. The outward appearance of the convent corresponds to the episcopate of Fray Antonio de Monroy, Archbishop of Santiago between 1685 and 1715, and is the work of Domingo de Andrade. Inside the building, at the northwest corner, is the triple helical staircase which, for its technical and structural audacity is a good example of the virtuosity of Andrade. Within the same space are three separate ramps leading to the different floors. This staircase is considered one of the unique elements of the architectural heritage of Compostela.

The Museum has permanent galleries dedicated to sea, the trades, the land, the dress, the music, local environment, architecture and society and the press and printing. It also has sections on archaeology and plastic arts.

## Practical information

Admission: General admission: €3, Reduced rate: €1 (over 65, students over 18). Free: Museum Members (companion €2), students under 18 and unemployed. Groups of 8 or more, or 4 with large family ID card: €2 per person. Temporary Exhibition visits: Free  
Free Entrance on Sundays.  
Open Tuesday to Saturday: 10:30-14:00, 16:00-19:30; Sundays and holidays: 11:00-14:00; Mondays – closed.

**The Museum of Pilgrimage and Santiago**, Praza das Praterías, s/n, 15704 Santiago de Compostela  
W: <http://museoperegrinacions.xunta.gal/>  
T: +34 881 867 315 / + 34 881 867 316  
E: [informacion.mdperegrinacions\(at\)xunta.gal](mailto:informacion.mdperegrinacions(at)xunta.gal)

The museum was created in 1951 with the main goal of protecting, preserving, documenting, researching and promoting the material and immaterial assets related to pilgrimage as a universal phenomenon, the inception and evolution of the city of Santiago de Compostela as the end of the pilgrimage, and the Jacobean pilgrimage in all its dimensions. Therefore, the museum devotes its permanent exhibition to different aspects related to Santiago and to pilgrimage from a wide range of perspectives. Its halls host diverse pieces on the subject, as well as material from the archaeological excavations of the area of Santiago City Council. Through its temporary exhibitions, the museum explores pilgrimage in other cultures and places of the world.

Today, the museum is located in a new emplacement: the building known as “Banco de España” (Bank of Spain), located in Praza das Praterías - one of the entrances to the Cathedral. The Museum of Pilgrimage and Santiago is owned by the State and managed by the Xunta de Galicia.

Admission: General admission: €2.40, Reduced rate: €1.20 (For holders of youth cards and student cards (over 18), groups of over 15 people who book at least 15 days in advance and pilgrims who present their “Compostela” or similar document.). Free: for all those under 18, over 65s, retired people, unemployed people, cultural and educational volunteers.

## Post-congress pilgrimage

Walking the Camino: from Santiago de Compostela to Fisterra (Finisterre) at the Atlantic Ocean in 4 days.

SIEF wants to recommend the option of a relatively easy, short pilgrimage to the congress delegates and suggests as a post-congress activity to walk, more or less (or not) together with colleagues to Finisterre (= "End of the World"), the impressive cape in the Atlantic Ocean.



**What:** walk of 90 km divided into four not too difficult parts (approx. 5–7 walking hours a day).

**When:** Thursday, 18 April – Sunday, 21 April (Easter Sunday).

**Departure:** Thursday at 9.00 hrs from the Praza do Obradoiro, the square in front of St. James Cathedral.

Luggage: can be left at:

<http://www.santiagoturismo.com/servizos-basicos/categoria/consigna-de-equipaje> - <https://www.oficinaperegrinocaminosantiago.com/welcome>

How much €€: 4 nights of lodging and food (rough indication of costs: € 50,- a day; comfort € 100,- a day). Plenty of hostels and restaurants can be found on the way.

Hostel addresses: <http://www.caminodesantiago.gal/en/inicio>

Return from Fisterra to Santiago/Airport: Sunday evening 21 or Monday morning 22 April by bus (public transport: approx. 3 hrs) or by (jointly taken) taxi (approx. 1 hr).

For the bus departure site, ticket reservation (tickets can also be bought on the bus) and departure hours in Fisterra: <https://www.monbus.es/en/routes-points-of-sale>

Taxis (costs ca. 90 euro), can be ordered at: <http://www.taxifisterra.com/> <http://www.taxifisterra.es/> or <http://www.taxisantiagofinisterre.com/>

What is needed: small backpack for extra clothes, personal necessities, additional warm cover or small sleeping bag/sleeve, rain gear (rainy season) and profiled trekking shoes.

## Post-congress pilgrimage

Further information: on walking/pilgrimageing this route and reference to guidebooks for this track, see:

<https://www.csj.org.uk/planning-your-pilgrimage/routes-to-santiago/routes-in-spain/santiago-to-finisterremuxia/> <http://www.caminodesantiago.gal/en/make-plans/the-ways/the-fisterra-and-muxia-way>

Be aware that the map on the latter site and the information there, directs you via Muxia, a longer trail; for the SIEF walkers the intention is to walk directly to Fisterra, by taking the left turn after the village of Olveiroa.

The whole route is however very well signposted and does not require a map.

**Please note that SIEF is not the organizer of the pilgrimage, there is no actual organizer. What we will do is give some basic information and collect the names of the walkers. The idea is to give everyone the opportunity to meet colleagues while hiking and eating together on the way from Santiago to Fisterra.**

**Registration:** If you would like to walk the trail, please register your interest by sending an email to: [sief@meertens.knaw.nl](mailto:sief@meertens.knaw.nl).

## Book exhibit

The Book exhibit is located in the foyer of the main venue, in the Faculty of Economics and Business Administration. Delegates are invited to browse the titles, and talk to the publishers' representatives. The support of the publishers is an important part of putting on the biennial conference, so please do take the time to visit their stands, and talk to their staff. This year MAXQDA and Routledge will be present.

The Book exhibit hours are: Monday 10:30-16:30; Tuesday 10:30-18:30 and Wednesday 10:00-15:00.







## Events and meetings: Sunday 14th April

SIEF2019, in collaboration with the Ministry of Culture of Spain and the Museum of Pilgrimages, has invited an intangible heritage photo exhibition to Santiago. You can visit *Inmaterial. Patrimonio y memoria colectiva* at the Museum of Pilgrimages. [Praza das Praterías, 2](#)

### Sunday 14th April

12.00-16.00

**Pre-conference get-together for young scholars**

**Meeting point: Plaza de Cervantes**

15:45-16:45

**Meeting with Working Group leaders [CLOSED]**

**Café of the Galician Contemporary Art Center (CGAC), 2 Rúa Valle Inclán**

17:50-20:00

**Opening and Keynote I**

**Museum building of Cidade da Cultura de Galicia (Monte Gaiás, s/n, 15707) on floor -1**

The opening ceremony will start with words of welcome from representatives of the institutions involved, the Local Committee and SIEF, followed by the opening keynote.

**Keynote 1: The politics of evidence in an uncertain world: experience, knowledge, social facts and factual truth** by *Susana Narotzky (Universitat de Barcelona)*

20:00-22:00

**Welcome drinks reception**

**Museum building of Cidade da Cultura de Galicia (Monte Gaiás, s/n, 15707) on floor -1**

After the opening keynote and discussion, we invite you to stay on for a drinks reception and walk around the *Cidade da Cultura de Galicia*. Enjoy live music and drinks and snacks prepared from locally sourced produce by Fogar do Santiso.

## Events and meetings: Monday 15th April

### Monday 15th April

13:00-15:00

**Working Group meetings:** SIEF's Working Groups take the opportunity the congress provides to meet, share news, discuss future plans, register new members, and elect their boards. Those wishing to attend the meeting should proceed to the announced room, where we will have lunches brought into the meetings.

**Digital Ethnology and Folklore, Faculty of Economics and Business Administration (main venue), Aula 30**

**Historical Approaches in Cultural Analysis, Faculty of Economics and Business Administration (main venue), Aula 7**

**Food Research, Faculty of Economics and Business Administration (main venue), Aula 26**

**Ritual Year, Museo do Pobo Galego**

**Place wisdom, Faculty of Economics and Business Administration (main venue), Aula 22**

**Museums, Faculty of Economics and Business Administration (main venue), Aula 5**

15:00-16:00

**Keynote 2**

**Faculty of Economics and Business Administration Administration (main venue), Aula Jos´ Alfonso (Aula A)**

**Strike-through and wipe-out: tactics for overwriting the past** by *Tim Ingold* (Emeritus Professor of Social Anthropology, University of Aberdeen)

16:00-16:45

**Meeting with Working Group leaders [CLOSED]. Faculty of Economics and Business Administration Administration (main venue, Aula 34)**

16:30-18:15

**Young Scholar Prize lecture**

**Faculty of Economics and Business Administration (main venue), Aula Jos´ Alfonso (Aula A)**

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## Events and meetings: Monday 15th April

The winner of the SIEF2019 Young Scholar Prize **Ceri Houlbrook** will present her research in a public lecture based on the prize-winning paper **The Concealed Revealed: the 'Afterlives' of Hidden Objects in the Home.**

16:30-18:15

### Poster session (POST01)

**Faculty of Economics and Business Administration (main venue), Foyer**

Posters will be exhibited throughout the three main congress days. The poster-authors will be present to talk about their work on Monday and Tuesday during the session slot 16:30-18:15.

18:30-19:30

### Special Panel: Track Changes in Galician Ethnology/Anthropology

**Faculty of Economics and Business Administration (main venue), Aula José Alfonso (Aula A)**

*Convenor Elena Freire (USC) discussing with Xaquín Rodríguez Campos (USC), Antonio García Allut (UdC), Cristina Sánchez-Carretero (Incipit CSIC), Fátima Braña Rey (University of Vigo), Xerardo Pereiro (UTAD), Sharon Roseman (Memorial University)*

The objective of this special event is to review the paths taken in Galician anthropology and try to trace the routes of the present that are projected into the future. If you are interested in learning more about anthropology in the European Finisterre country, we invite you to join us in this round table.

18:30-19:30

### Coordination meeting of university department representatives (invite only)

**Faculty of Economics and Business Administration (main venue), Aula 1**

To promote collaboration in higher education in ethnology and folklore studies, SIEF arranges this coordination meeting of academic staff members present at the congress, representing their departments and institutes.

18:30-19:30

### Coordination meeting of journal editors (invite only)

**Faculty of Economics and Business Administration (main venue), Aula 3**

To promote collaboration between various journals in the field, SIEF arranges this coordination meeting of journal editors.

## Events and meetings: Tuesday 16th April

19:30-20:30

**Journal launches: Ethnologia Europaea and Cultural Analysis**  
**Faculty of Economics and Business Administration (main venue), Foyer**

Come and meet SIEF's journals and their editors. This event gives every member a chance to talk to some of the editors and explore the possibilities of publishing in a journal, while enjoying a free drink.

### Tuesday 16th April

13:00-15:00

#### **Working Group meetings**

SIEF's Working Groups take the opportunity the congress provides to meet, share news, discuss future plans, register new members, and elect their boards. They carry the SIEF torch between congresses and provide specialised platforms for conversation and cooperation. SIEF members interested in joining a working group (there are no fees) are warmly invited to attend.

Those wishing to attend the meeting should proceed to the announced room, we will have lunches brought in to the meetings.

**Archives, Faculty of Economics and Business Administration (main venue), Aula 5**

**Space-lore and place-lore, Faculty of Economics and Business Administration (main venue), Aula 19**

**Ethnology of religion, Faculty of Economics and Business Administration (main venue), Aula 25**

**Migration and Mobility, Faculty of Economics and Business Administration (main venue), Aula 11**

**Cultural Heritage and Property, Faculty of Economics and Business Administration (main venue), Aula 21**

**Francophone, Faculty of Economics and Business Administration (main venue), Aula 9**

**Body, Affects, Senses, and Emotions, Faculty of Economics and Business Administration (main venue), Aula 2**

## Events and meetings: Wednesday 17th April

15:00-16:00

### Keynote 3

Faculty of Economics and Business Administration (main venue), Aula José Alfonso (Aula A)

Digital footprints and narrative traceability/Narrative footprints and digital traceability by *Coppélie Cocq* (Professor of European Ethnology at the University of Helsinki)

16:30-18:15

### Working Group poster session

Faculty of Economics and Business Administration (main venue), Foyer

Working Group members will be answering questions and giving info on their WGs during this poster session!

16:30-18:15

### Poster session (POST01)

Faculty of Economics and Business Administration (main venue), Foyer

Posters will be exhibited throughout the three main congress days. The poster-authors will be present to talk about their work on Monday and Tuesday during the session slot 16:30-18:15

18:30-20:00

### General Assembly

Faculty of Economics and Business Administration (main venue), Aula José Alfonso (Aula A)

All SIEF members are strongly encouraged to participate in the society's General Assembly. The state of the society is discussed, reports from the SIEF board will be presented and the (re-)election of the SIEF Board takes place.

## Wednesday 17th April

13:00-15:00

### Young Scholars Working Group meeting

Faculty of Economics and Business Administration (main venue), Aula 9

## Events and meetings: Wednesday 17th April

**16:00-18:00**

**Lecture: Agents of Transformation: The Role of Museums in a Changing World**

*Barbara Kirshenblatt-Gimblett*

**Closing event**

**Auditorio ABanca, Rúa do Preguntoiro, 23, Santiago de Compostela, 15782**

**Roundtable: The materiality of transformations: Listening to objects,**  
with *Regina Bendix, Barbara Kirshenblatt-Gimblett, Dorothy Noyes, Sharon Roseman*

**20:00-22:00**

**Conference dinner**

**Mercado La Galiciana, Rúa de Gómez Ulla, 1, 15702 Santiago de Compostela**

Entry to the dinner is by pre-purchased ticket only. Mercado La Galiciana is the first gastronomic market in Galicia, located in a restored industrial space. The local committee wanted to make the dinner as economically accessible as possible - this will not be a traditional final banquet, but an informal dinner with different tapas, a main dish, dessert and two drinks per person.

**22:00-2:00**

**Final party**

**Mercado La Galiciana, Rúa de Gómez Ulla, 1, 15702 Santiago de Compostela**

You are all warmly invited to celebrate another successful SIEF by dancing to Galician music, brought to you by a local band and a DJ! Entrance is free to all.

## Keynotes, special panel and closing roundtable

Sunday 14th April

17:50-20:00

### Keynote 1

**The politics of evidence in an uncertain world: experience, knowledge, social facts and factual truth** by *Susana Narotzky* (*Universitat de Barcelona*)  
**Museum building of Cidade da Cultura de Galicia (Monte Gaiás, s/n, 15707) on floor -1**

We live in times of uncertainty. In Europe, a relatively stable political-economic system established after World War II enabled the development of capitalism while ensuring livelihood security and expectations of social mobility for the majority. If we look to other continents or even deeper between the cracks of what has become self-evident knowledge, the narrative of stability and sudden breakdown wavers. Knowledge is never self-evident and is always a struggle about evidence: what is made to exist and what is not; what counts and doesn't count. It is part of the politics of evidence.

What is to count as evidence, however, in our new technological and post-truth epistemological age where the boundaries between subject and object have apparently collapsed, and the reference to factual truth is inconsistent? Here I wish to address the tension between experience, knowledge, and evidence in fields of power. How is experience valued, and what kind of knowledge about society does it produce? I will explore the different kinds of knowledge that we encounter in the field and how we might engage with them as anthropologists trying to understand what social facts are and the value they have as evidence in political argument and struggle. I suggest we need to unravel the processes of valuation that create truth values, the processes that challenge them, and the processes that foster indeterminacy in the field of evidence struggles.

**Susana Narotzky** is Professor of Social Anthropology, University of Barcelona, Spain. She has been awarded a European Research Council Advanced Grant to study the effects of austerity on Southern European livelihoods (Grassroots Economics [GRECO]). She is former President of the European Association of Social Anthropologists, and former Secretary of the American Anthropological Association. Her work is inspired by theories of critical political economy, moral economies, feminist economics, and valuation regimes. Recent writing addresses the themes of making a living in futures without employment, political mobilization, and class. "Rethinking the concept of labour", JRAI, 2018, is her last publication.

## Keynotes, special panel and closing roundtable

Monday 15th April

16:30-18:15

### Young Scholar Prize lecture

**Faculty of Economics and Business Administration (main venue), Aula José Alfonso (Aula A)**

The winner of the SIEF2019 Young Scholar Prize Ceri Houlbrook will present her research in a public lecture based on the prize-winning paper **The Concealed Revealed: the 'Afterlives' of Hidden Objects in the Home.**

Post-medieval houses in Britain yield many mysterious finds. Old shoes up chimneybreasts; garments secreted away in roofs; mummified cats bricked up in walls. The natures of their locations confound the theory that they were accidental or incidental deposits. It is much more likely that these objects were being deliberately concealed during the eighteenth and nineteenth centuries. However, very little appears to have been written contemporaneously about this practice, and so researchers still do not know what beliefs or motivations led to such objects being concealed. Myriad educated guesses have been made, which this paper will explore, before considering how such objects are viewed and treated today, once the concealed is revealed.

**Ceri Houlbrook** completed her PhD in Archaeology at the University of Manchester and is currently an Early Career Researcher in History and Folklore at the University of Hertfordshire, UK. Her primary interests are contemporary folklore and the material culture of rituals and customs. She is co-leading on the development of a new MA in Folklore Studies, due to begin in September 2019.

15:00-16:00

### Keynote 2

#### **Strike-through and wipe-out: tactics for overwriting the past**

*Tim Ingold (Emeritus Professor of Social Anthropology, University of Aberdeen)*  
**Faculty of Economics and Business Administration Administration (main venue), Aula José Alfonso (Aula A)**

Here I will compare two tactics for obliterating the past, in terms of the gestures they entail, the tools they use and how they impact on the surfaces, respectively, of the page and the ground. One is the strike, a rapid, longitudinal movement that cuts a line through the oscillations and meanders of letters and trails, to leave them fragmented but nevertheless visible. The other is the wipe, a non-linear, surface-sweeping movement that seeks to erase all traces of the past

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## Keynotes, special panel and closing roundtable

but seldom fully succeeds. When it does not, the result is a palimpsest in which the past, far from being overlain by the present, rises to the surface which the present undercuts. Past and present, in short, are turned upside-down.

**Tim Ingold** is Emeritus Professor of Social Anthropology at the University of Aberdeen, and a Fellow of the British Academy and the Royal Society of Edinburgh. Following 25 years at the University of Manchester, Ingold moved in 1999 to Aberdeen, where he established the UK's newest Department of Anthropology. Ingold has carried out ethnographic fieldwork among Saami and Finnish people in Lapland, and has written on environment, technology and social organisation in the circumpolar North, on the role of animals in human society, on issues in human ecology, and on evolutionary theory in anthropology, biology and history. In his more recent work, he has explored the links between environmental perception and skilled practice, focusing on questions of movement, knowledge and description. His current research is situated at the interface between anthropology, archaeology, art and architecture. He is the author of *The Perception of the Environment* (2000), *Lines* (2007), *Being Alive* (2011), *Making* (2013) *The Life of Lines* (2015), *Anthropology and/as Education* (2017) and *Anthropology: Why it Matters* (2018).

18:30-19:30

### **Special Panel: Track Changes in Galician Ethnology/Anthropology** **Faculty of Economics and Business Administration (main venue), Aula** **José Alfonso (Aula A)**

*Convenor Elena Freire (USC) discussing with Xaquín Rodríguez Campos (USC), Antonio García Allut (UdC), Cristina Sánchez-Carretero (Incipit CSIC), Fátima Braña Rey (University of Vigo), Xerardo Pereiro (UTAD), Sharon Roseman (Memorial University)*

The objective of this special event is to review the paths taken in Galician anthropology and try to trace the routes of the present that are projected into the future. If you are interested in learning more about anthropology in the European Finisterre country, we invite you to join us in this round table.

## Keynotes, special panel and closing roundtable

Tuesday 16th April

15:00-16:00

### Keynote 3

#### Digital footprints and narrative traceability/Narrative footprints and digital traceability

*Coppélie Cocq* (Professor of European Ethnology at the University of Helsinki)  
Faculty of Economics and Business Administration (main venue), Aula  
José Alfonso (Aula A)

The stories we tell and are told, the images we see and share, the ways we communicate find new paths and come to expression in new forms of networks, other agoras (to borrow Foley's terminology) and at a faster pace. Nonetheless, we ought to examine what the novelty of contemporary storytelling consists in when it conquers digital forms and environments. Likewise, the digital brings us new tools and possibilities of access to data – but how much have our disciplines, methods, approaches and concepts actually transformed and changed? And how much have we assessed the capacity of adaptation of our disciplines for embracing the study of what takes place online and in relation to the digital?

From this vantage point, I will give particular attention to the footprints and the traceability of our doings and our data in order to highlight the flows, continuity and ruptures of what we do and tell. Based on examples from a variety of contexts, I will illustrate how our quest for renewal, novelty and innovation is strongly anchored in, subjected to and depends upon our habits, old-fashioned ways and ability to observe the world around us. Further, I will argue that in research like in storytelling, the value of vintage equals the value of novelty and originality.

**Coppélie Cocq** is Professor of European Ethnology at the University of Helsinki, Finland. She holds a PhD degree in Sámi Studies from Umeå University, Sweden and her primary research interests lie in the fields of folkloristics and digital humanities, with specific focus on storytelling, place-making and revitalization in Indigenous contexts. Her recent work focus on the use of digital media in minority and Indigenous groups and on knowledge production in digital settings.

## Keynotes, special panel and closing roundtable

Wednesday 17th April

16:00-18:00

### Closing event

Auditorio ABanca, Rúa do Preguntoiro, 23, Santiago de Compostela, 15782

### Lecture: Agents of Transformation: The Role of Museums in a Changing World

Barbara Kirshenblatt-Gimblett

Historically dedicated to arresting time by collecting and preserving the past, museums are increasingly addressing change and becoming agents of transformation in their own right. These developments are a response to dramatic and rapid developments in the worlds in which they operate, whether as the result of war, migration, politics, policy, or shifting social attitudes and relations. Above all, it is the focus of museums on their communities, whether the source communities from which they formed their collections or the communities they serve today, that holds the key to their transformative potential. So significant are these shifts that ICOM, UNESCO's International Council of Museums, has called for a revised definition of "museum" that better reflects what they have become. How might ethnographers and folklorists contribute to a better understanding of these developments?

**Barbara Kirshenblatt-Gimblett** is Chief Curator of the Core Exhibition at POLIN Museum of the History of Polish Jews and University Professor Emerita and Professor Emerita of Performance Studies at New York University. Her books include *Destination Culture: Tourism, Museums, and Heritage; Image before My Eyes: A Photographic History of Jewish Life in Poland, 1864–1939* (with Lucjan Dobroszycki); and *They Called Me Mayer July: Painted Memories of a Jewish Childhood in Poland Before the Holocaust* (with Mayer Kirshenblatt). She received the Officer's Cross of the Order of Merit of the Republic of Poland and was elected to the American Academy of Arts and Sciences. She currently serves on Advisory Boards for Jewish museums in Vienna, Berlin, and Moscow.

### Roundtable: The materiality of transformations: Listening to objects

Regina Bendix, Barbara Kirshenblatt-Gimblett, Dorothy Noyes, Sharon Roseman

## Keynotes, special panel and closing roundtable

**Regina F. Bendix** has taught Cultural Anthropology/European Ethnology since 2001 at the University of Göttingen, Germany. She grew up in Switzerland and later trained in folklore and cultural anthropology at UC Berkeley and at the University of California, Berkeley. Before moving back to Europe, she taught Folklore and Folklife at the University of Pennsylvania, Philadelphia. From 2001-2008, she was president of SIEF. She loves her discipline, because it allows for an enormous breadth of topics and approaches to everyday life, present and past.

At the moment, she works on narratives about 1967 in Israel and Palestine in a joint project with colleagues there, as well as on issues of tacit knowledge in crafts in Germany. Before that, she has focused on questions of cultural property and heritage. A collection of her articles on that topic appeared in 2018 under the title *Culture and Value. Tourism, Heritage, and Property*. She is co-editor of the journal *Narrative Culture*.

**Dorothy Noyes** (PhD, University of Pennsylvania) is Professor in the Departments of English and Comparative Studies, a faculty associate of the Mershon Center for International Security Studies, and past director of the Center for Folklore Studies, all at the Ohio State University.

Among her books are *Fire in the Plaça: Catalan Festival Politics After Franco* (Penn 2003), *Humble Theory: Folklore's Grasp on Social Life* (Indiana 2016), and *Sustaining Interdisciplinary Collaboration: A Guide for the Academy* (co-authored with Regina Bendix and Kilian Bizer, Illinois 2017). She is current President of the American Folklore Society and a former SIEF board member; she holds a doctorate honoris causa from the University of Tartu. Her book in progress is entitled *Exemplary Failures: Gesture and Influence in Liberal Politics*.

**Sharon Roseman** is Associate Dean (Research) in the Faculty of Humanities and Social Sciences and Professor of Anthropology at Memorial University in St. John's, Canada. The first two decades of her career were focused on the ethnography and contemporary history of Galicia (Spain), with a concentration on everyday experiences of gender and work; new ruralities; craft and other forms of heritage revitalization; memory, language, and cultural politics; and migration, tourism and pilgrimage. Her current research deals with experiences of precarious mobility and mobility justice activism in the Canadian province of Newfoundland and Labrador.

## ■ Keynotes, special panel and closing roundtable

Her books include: *O Santiaguiño de Carreira: o rexurdimento dunha base rural no concello de Zas*; *The Tourism Imaginary and Pilgrimages to the Edges of the World* (with Nieves Herrero); *Antropoloxía das mulleres galegas. As outras olladas* (with Enrique Alonso Población); and *Recasting Culture and Space in Iberian Contexts* (with Shawn S. Parkhurst). She also works in the field of visual anthropology. Two of her films are *Stories Would be Told: The Commuting Career of Kay Coxworthy* and *Honk If You Want Me Off the Road* (with Elizabeth Yeoman).



## Audiovisual programme

### AV01. Track changes: reflecting on a transforming world (call for audiovisual media)

Convenors: Joan Roura-Expósito (*Incipit, CSIC*), Bibiana Martínez Alvarez (*Universitat de Barcelona*), Carlos Diz Reboledo (*Universidade da Coruña*), Paula Ballesteros-Arias (*Incipit, CSIC*)

**Salon de Graos, Faculdade de Ciencias Económicas e Empresariais:** throughout the congress

## MONDAY 15 APRIL

09:00-10:45, Memory and Experience

**Five Lives.** Jaroslava Panakova (*Comenius University in Bratislava*).

**Memory is not About the Past.** Anne Chahine (*Aarhus University*).

11:15-13:00, Recording Transition

**Long-term visual ethnography in a Bosnian village: Tracking spatial, material and emotional dimensions through time** (62 min). Manca Filak (*Institute of Slovenian Ethnology*) Žiga Gorišek.

**Prithvi Highway, 96,2 km.** Kadriann Kibus (*Tallinn University*).

13:30-14:45 Local knowledge

**Yuyos: plants reflecting a changing community in Paraguay.** Michal Krawczyk and Giulia Lepori (*Griffith University*).

16:30-18.45, Urban Poetics

**The Order I Live In. An indoor urban symphony.** Jorge Moreno Andrés and Francisco Cruces Villalobos (*UNED*).

## TUESDAY 16 APRIL

09:00-10:45 Identities in transformation

**Through the land of the Veps: 50 years later.** Indrek Jääts (*Estonian National Museum*).

**Khozyain.** Mircea Sorin Albutiu.

## Audiovisual programme

11:15-13:00, Gender in the center

**Spirits of the three peaks.** *Ksenia Pimenova (Fonds de la recherche scientifique - Université Libre de Bruxelles)*

**Research / Souvenir.** *Roger Horn (University of Cape Town).*

13:30-14:45, Multispecies relationships

**450 Kilos of Dreams.** *Barbara Bossak-Herbst (University of Warsaw).*

16:30-18.45, Music and heritage

**The Flight of the Condor: A Letter, a Song and the Story of Intangible Cultural Heritage.** *Valdimar Tr. Hafstein (University of Iceland), Áslaug Einarsdóttir (Stelpur rokka!).*

**Past Songs Present Voices.** *Andrej Kocan and Darrell Jonsson (Urban Space Epics).*

20.00 Wine Culture at [Nave 5, Mercado de Abastos](#)

**Albariño Rías Baixas: from tradition to the world.** *Pablo Alonso González (Incipit CSIC).*

### WEDNESDAY 17 APRIL

09:00-10:45 Forced Migrations

**The Mass - Moving through things.** *Michal Pavlásek (Czech Academy of Sciences).*

**You are here.** *Ignacio Fradejas-García (Autonomous University of Barcelona).*

11:15-13:00 Age, body and intimacy

**On her body.** *Edurne Urrestarazu Garcia.*

16:30-18.45 Experimental Narratives

**Transmutação.** *João Meirinhos (Granada Centre for Visual Anthropology).*

**Fire for Girls.** *Harsha Menon. (Philipps-Universität Marburg).*

**Land of Forges and Fire: Merthyr Tydfil in the 1800s.** *Sanna Wicks (Coventry University).*

**Sonic Markers in Santiago de Cuba.** *Carlo Cubero (Tallinn University), Pablo D. Herrera Veitia (University of St. Andrews).*

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## Poster programme

### **Post01. POSTERS: Track changes: reflecting on a transforming world**

*Convenors: José Muñoz Albaladejo (CSIC); Miguel Alonso-Cambrón (CSIC); Ana Ruiz-Blanch (Incipit CSIC)*

**Faculty of Economics and Business Administration (main venue), Foyer**

**Science art? - Conjoining art and science at Science Centre Tuorla.** *Jaana Saarikoski (University of Turku).*

**Getting to know ethnicity via emotion. New ways of understanding old theories.** *Alina Kaczmarek-Subramanian (The Institute of Archaeology and Ethnology PAS).*

**Chegas de bois (bullwrestling): changes, criticism and safeguard.** *Cristiano Pereira (ISCTE-IUL/FCSH-UNL/CRIA).*

**'How do you feel about Scots?': tracking changes in attitudes towards local language in the heartland of Scots.** *Claire Needler (University of Aberdeen).*

**Transformation of pilgrimage tradition in Czech Republic.** *Markéta Holubová (The Czech Academy of the Science, Institute of Ethnology).*

**Tracking "Europeanization" in the urban culture of Podgorica.** *Elisabeth Luggauer (Julius-Maximilians-University Würzburg).*

**'Walking and talking about...': reflections on walking tour experiences in Aberdeen, Scotland.** *Lauren Hossack (University of Aberdeen).*

**Project 1967: one war, 100 stories.** *Yuval Plotkin (The Hebrew University of Jerusalem); Hagar Salamon (The Hebrew University of Jerusalem).*

**Tracing ethnographic questionnaires: addressing questions that matter.** *Dani Schrire (The Hebrew University of Jerusalem).*

**New meanings of European identity in Scotland.** *Alastair Mackie (Heriot-Watt University).*

**The rare and valuable library of professor Johan Gadolin as a mirror of a changing world.** *Eva Costiander-Hulden (Åbo Akademi University Library).*

**Tracking The Ritual Year (2004-2019): fifteen years of working group activity.** *Irina Stahl (Institute of Sociology, Romanian Academy); Tatiana Minniyakhmetova (University of Innsbruck).*



## Programme schedule

Monday 15th April, 09:00-10:45

### **Age04. Tracking changing childhoods: methodological considerations and innovations [P+R]**

*Convenors: María Isabel Jociles Rubio (Universidad Complutense de Madrid); David Poveda (Universidad Autónoma de Madrid)*

**Aula 10: Mon 15th Apr, first of three sessions**

**Researching with children: participatory methodologies on translocal childhoods.** *Laura Assmuth (University of Eastern Finland).*

**Migrants graphic-arts: metodological experiments and mucho power on the field.** *María Fernanda Moscoso (BAU, Design College of Barcelona).*

**Embodied choreography of contemporary childhoods.** *Asta Cekaite (Linköping University).*

**Ethical dilemmas and methodological challenges in the research with children living in adoptive families in Poland.** *Ewa Maciejewska-Mroczek (University of Warsaw).*

### **Arch01. Participatory archives in a transforming world [SIEF Working Group on Archives] [P+R]**

*Convenors: Ave Goršič (Estonian Literary Museum); Sanita Reinsone (Institute of Literature, Folklore and Art, University of Latvia)*

**Aula 7: Mon 15th Apr, first of three sessions**

**Participation and dissemination: towards slow listening and a distributed duty of care?** *Cliona O'Carroll (University College Cork).*

**'...There's something magical there': personal meanings in cultural heritage crowd sourcing.** *Sanita Reinsone (Institute of Literature, Folklore and Art, University of Latvia).*

**Ichpedia in the Republic of Korea: intangible cultural heritage inventorying made "wiki".** *Jessica Rossi.*

**From text to digital corpus: a case study on the multi-voiced big data project on political culture.** *Pauliina Latvala-Harvilahti (The Finnish Literature Society).*

**Involvement of society in collecting of Latvian charms: from the past to digital era.** *Aigars Liebārdis (University of Latvia).*

## Programme schedule: Monday 15th April, 09:00-10:45

### **AV01. Track changes: reflecting on a transforming world (audiovisual media): Memory and Experience**

*Convenor: Joan Roura-Expósito (Incipit, CSIC), Bibiana Martínez Alvarez (Universitat de Barcelona), Carlos Diz Reboledo (Universidade da Coruña), Paula Ballesteros-Arias (Incipit, CSIC)*

**Salon de Graos, Faculdade de Ciências Económicas e Empresariais, Campus Norte**

**Five lives.** Jaroslava Panakova (Comenius University in Bratislava).

**Memory is not about the past.** Anne Chahine (Aarhus University).

### **Body01. Through the lens of affect and emotion: exploring the potentials [SIEF Working Group on Body, Affects, Senses, and Emotions (BASE)]**

*Convenors: Jonas Frykman (Lund University); Kerstin Pfeiffer (Heriot-Watt University)*

*Discussant: Valdimar Tr. Hafstein (University of Iceland)*

**Aula 1: Mon 15th Apr, first of two sessions**

**Paradise lost: inheriting the summerhouse.** Jonas Frykman (Lund University).

**Emotion and its role in ethnicity creation within Konkani community, Kochi, India.** Alina Kaczmarek-Subramanian (The Institute of Archaeology and Ethnology PAS).

**Doing the festival. Making the city and region into sensual places.** Connie Reksten (Western Norway University).

**Understanding affective strategies and counterstrategies: examining political emotions as cultural practices.** Monique Scheer (University of Tuebingen).

**Navigating the ocean of suspicion: affective politics and materiality in Cairo.** Maria Frederika Malmström (Lund University / Columbia University).

### **Digi03. Online cultural narratives: tracking changes in territorial representations.**

*Convenors: Lucrezia Lopez (University of Santiago de Compostela); Inês Gusman (Universidade Do Porto/Universidade De Santiago De Compostela)*

**Aula 30: Mon 15th Apr, first of two sessions**

## **Programme schedule: Monday 15th April, 09:00-10:45**

**Tourists' photographic performances at Banff National Park.** *Morgane Müller-Roux (University of Lausanne).*

**Repairing, sharing, and caring for old houses in times of environmental challenges.** *Sigrun Thorgripsdottir (University of Gothenburg).*

**Procesos participativos colaborativos en la construcción de la imagen de un pueblo: de la fotografía a la identidad a través de las redes sociales.** *Carmen Rodríguez Rodríguez (Universidade da Coruña); Elvira Santiago (Universidade da Coruña).*

**The new life of historical regions' names in current online narratives: the North of Portugal region.** *Inês Gusman (Universidade Do Porto/Universidade De Santiago De Compostela).*

### **Disc02. Making tracks: walking as embodied research methodology [P+R]**

*Convenors: Nick Shepherd (Aarhus University); Dirk-Jan Visser; Christian Ernten (Maastricht University)*

**Aula 17: Mon 15th Apr, first of three sessions**

**Pilgrimage and fieldwork practice: walking along narrative scenes.** *Marilena Papachristophorou (University of Ioannina).*

**Running matters: bodies, cities and activism.** *Elisa Herrera Altamirano (MEDUSA Research Group).*

**Heritage made by walking.** *Katarina Saltzman (University of Gothenburg).*

**Walking Maastricht's mount Saint Peter's anthropocene landscapes.** *Christian Ernten (Maastricht University).*

### **Disc04. Tracking knowledge. On the history of changing disciplinary identities after 1945 [SIEF Working Group Historical Approaches in Cultural Analysis] [P+R]**

*Convenors: Magdalena Puchberger (Museum für Volkskunde Wien); Konrad Kuhn (University of Innsbruck)*

**Aula 13: Mon 15th Apr, first of three sessions**

**Estonian ethnologists under Soviet rule: consistency and accommodation.** *Indrek Jääts (Estonian National Museum).*

**Top secret: Czech anthropology of the 1960s as a spy project.** *Jiří Woitsch (Czech Academy of Sciences).*

## **Programme schedule: Monday 15th April, 09:00-10:45**

**Folklore outside the academe: a critical re-assessment of folklore in Turkey after 1950s.** *Hande A. Birkalan-Gedik (Goethe Universität).*

### **Disc07. Tracking changes through creative research methodologies**

*Convenors: Jenni Rinne (University of Helsinki); Jenny Ingridsson (Södertörn University); Kim Silow Kallenberg (The Swedish Red Cross University College)*

**Aula 15: Mon 15th Apr, first of two sessions**

**Thinking along the lines. On ethnographic drawing, interpretation and text.** *Cecilia Fredriksson (Lund University).*

**Making the invisible visible, audible, and experienceable SELFIES IM GÖRTSCHITZTAL - a co-production between ethnography and art.** *Ute Holfelder (Alpen-Adria-Universität Klagenfurt); Klaus Schönberger (Alpen-Adria-Universität Klagenfurt).*

**Excitement and shame: how to convey affect through fiction in an academic context.** *Johanna Pohtinen (University of Turku).*

**Art probing as a creative method.** *Robert Willim (Lund University).*

**Mapping and fiction as methodological tools.** *Maria Björklund (Stockholm University).*

### **Econ04. "Bring back my neighbourhood!": heritage, expressive cultures and the production of urban ambiances for tourist consumption in the contemporary city**

*Convenors: Inigo Sanchez (Universidade Nova de Lisboa); Salwa Castelo-Branco (Universidade Nova de Lisboa); Daniel Malet Calvo (ISCTE-IUL. University Institute of Lisbon)*

**Aula 3: Mon 15th Apr, first of two sessions**

**Staging, consuming and contesting empire in the Viennese coffeehouse.** *Giulia Carabelli (Max Planck Institute for the Study of Religious and Ethnic Diversity).*

**Escaping the big box store: examining change, gastrotourism, and provisioning at Findlay Market, Cincinnati, OH.** *Lisa Beiswenger (The Ohio State University).*

**Street music and cultural economies of creativity in León and Guanajuato, two 'small' cities in the Mexican Bajío region.** *Natalia Bieletto (Universidad Mayor).*

## **Programme schedule: Monday 15th April, 09:00-10:45**

**The place of street performing in the atmospheres of Chiado's urban economy.** *Daniel Paiva (Lisbon University); Pedro Guimarães (Lisbon University); Leandro Gabriel (Lisbon University).*

**Imagining the future landscape of Vallcarca: an ethnography of graffiti and their politics.** *Plácido Muñoz Morán.*

### **Env04. Changing tracks and tracking changes: the social lives of rivers and canals**

*Convenors: Francesco Visentin (Ca' Foscari University of Venice); Maarja Kaaristo (Manchester Metropolitan University)*

**Aula 19: Mon 15th Apr, first of two sessions**

**Unintentional designs in ecology: the case of Periyar river in Kerala.** *Mathew A Varghese (Indian Institute of Advanced Study).*

**'She left the well uncovered... so the whole valley was filled with water and made Lough Neagh': place-lore about major Irish rivers and lakes.** *Tiziana Soverino (Dublin City University).*

**When one man casts, the other gathers: wetlands as liminal spaces of remembrance.** *Mary Gearey (University of Brighton).*

**'Since then, I live with constant fear in autumn': Flood narratives from the Daugava delta.** *Dace Bula (University of Latvia); Ieva Garda-Rozenberga (Institute of Literature, Folklore and Art, University of Latvia).*

### **Env06. When reality challenges our expectations: trajectories and transformations in ethnographic research, conservation and heritage ethnographies**

*Convenors: Amélia Frazão-Moreira (CRIA-NOVA FCSH); Hannah Parathian (FCSH, Universidade Nova de Lisboa)*

*Discussant: Humberto Martins (UTAD /CRIA-UM)*

**Aula 20: Mon 15th Apr, first of two sessions**

**Seeing the wood for the trees: tracking transformations of concepts and purpose in the Anthropocene.** *Aet Annist (University of Tartu).*

**Listen to the field: when silence leads the way to the most important things in people's lives.** *Raquel Maria Mendes Pereira (ISCTE-IUL, FCSH-NOVA, CRIA).*

**Changing perspectives on seals and their environment: the difficulties of embodied knowledge.** *Doortje Hörst (University of Amsterdam).*

## Programme schedule: Monday 15th April, 09:00-10:45

**My own private Vouga river.** *Carlos Simões Nuno (Instituto Politécnico de Lisboa).*

**Traditional ecological knowledge and nature conservation - conflicts, cooperation, and a need for knowledge co-production in the Carpathian Basin (Central Europe).** *Daniel Babai (Research Centre for the Humanities, Research Centre for the Humanities, Hungarian Academy of Sciences).*

### **Gend03. Men's commitment in long term care: changes in kinship and gender?**

*Convenors: Antónia Pedroso de Lima (ISCTE-IUL/CRIA); Natalia Alonso Rey (Universitat Rovira i Virgili)*

**Aula 18: Mon 15th Apr, first of two sessions**

**Beyond kinship. Care as a male profession.** *María Offenhenden (Universitat Rovira i Virgili); Yolanda Bodoque-Puerta (Rovira i Virgili University); Maria Montserrat Soronellas Masdeu (Rovira i Virgili University).*

**Beyond gender: making kinship through care in times of austerity.** *Antónia Pedroso de Lima (ISCTE-IUL / CRIA).*

**Ambiguous emancipations: care, gender and the crisis of livelihood.** *Carmen Leidereiter (Universitat de Barcelona).*

**“Here we have no caring men”: gendered constructions of proper care and men's invisibility in care networks within the context of female labour migration from Western Ukraine.** *Ilona Grabmaier (University of Vienna).*

**Changes, tensions and contradictions of men who want to be involved in care in their adaptation to the paternity.** *Paco Abril (Universitat de Girona/ Universitat Oberta de Catalunya).*

### **Heri03. Changing tracks: heritagisation and the transformation of pilgrimage in northern Europe**

*Convenors: Marion Bowman (The Open University); Dirk Johannsen (University of Oslo)*

**Aula 21: Mon 15th Apr, first of two sessions**

**Caminoisation by sea: the fjord pilgrim route in Norway.** *Torunn Selberg (University of Bergen); Lisbeth Mikaelsson (University of Bergen).*

**Discriminate AR, immersive explorations in pilgrimage experiences.** *Emma Whittaker (Falmouth University); James Brocklehurst (University of Plymouth).*



## **Programme schedule: Monday 15th April, 09:00-10:45**

**Pilgrimage as a means of memory of dark heritage: the case study of Misija Sibiras in Lithuania.** *Chiara Cocco (Heriot Watt University).*

**New pilgrimage routes without a goal? Cultural critique in Swedish pilgrimage.** *Lena Gemzöe (Stockholm University).*

**Brigid's way: goddess, saint and the narration of religious heritages on an Irish pilgrim path.** *Jenny Butler (University College Cork).*

### **Heri05. Heritage practices and management on the borderlands**

*Convenors: László Mód (University of Szeged); Tatiana Bajuk Sencar (ZRC SAZU)*

**Aula 22: Mon 15th Apr, first of two sessions**

**The rock of Märket. A tiny borderland with major meanings.** *Ida Hughes Tidlund (Stockholm University).*

**Wildlife: heritage and burden of the Iron Curtain.** *Miha Kozorog (ZRC SAZU).*

**The Septra-trade over the Gulf of Finland.** *Niklas Huldén (Åbo Akademi University).*

**Europeanizing borderland heritage: the role of the EU in the development of the Slovenian-Hungarian border region.** *Tatiana Bajuk Sencar (ZRC SAZU).*

**Heritage on Czech borderlands: contested ground for representations.** *Martin Heřmanský (Charles University); Dana Bittnerová (Charles University); Hedvika Novotná (Charles University).*

### **Life02. "Listening to houses". Tracking politics, poetics and practices of being at home in the contemporary world**

*Convenors: Paolo Grassi (University of Padova); Giacomo Pozzi (Università degli Studi di Milano-Bicocca)*

**Aula 28: Mon 15th Apr, first of two sessions**

**Good houses and their discontents. Entanglements and implications of living in 'modern houses' and socio-economic change.** *Rosalie Stolz (University of Cologne).*

**Double homes, single lives. Materiality, normality and meaning of cross-border dwelling within Austria and Turkey.** *Claudius Stroehe (University of Innsbruck).*

## **Programme schedule: Monday 15th April, 09:00-10:45**

**Translocal households: migration, mutuality and home between Bangladesh and Portugal.** *José Mapril (CRIA, Universidade Nova de Lisboa).*

**Precarious dwellings: power, the state, and the way they affect the built environment of people.** *Stefano Pontiggia (Verona Academy of Fine Arts).*

**No room of one's own: being at home in 'Gypsy palaces'.** *Ana Chiritoiu (Central European University).*

### **Life03. Practising time - temporalities of everyday life**

*Convenors: Tine Damsholt (Copenhagen University); Owe Ronström*

**Aula 26: Mon 15th Apr, first of two sessions**

**Finding, dividing and owning - managing time in Swedish second home ownership.** *Susanna Rolfsdotter Eliasson (Gothenburg University).*

**Reposing in time - learning how to manage time between self-care and self-optimisation.** *Inga Wilke (University of Freiburg).*

**Speed kills (thinking): academics and time mis-management.** *Máiréad Nic Craith (Heriot-Watt University).*

**Practicing leisure time in Croatia: gendered temporalities of everyday life.** *Lynette Sikic-Micanovic (Ivo Pilar Institute of Social Sciences).*

**Kairos and Kronos. Time and responsibility in the rehabilitation from addiction.** *Lorenzo Urbano (Sapienza Università di Roma).*

### **Medi04. Techniques of transformation, healing movements, and medicine worlds**

*Convenors: Nasima Selim (Freie Universität Berlin); Robert Logan Sparks (Long Island University)*

**Aula 5: Mon 15th Apr, first of two sessions**

**Sufi techniques of transformation: body prayers and post-secular healing in Berlin and connected sites.** *Nasima Selim (Freie Universität Berlin).*

**Elena Avila, curanderismo at the frontera.** *Robert Logan Sparks (Long Island University).*

**Spiritual healing as 'the third branch of medicine': hagiotherapy and the transformation of subjective experience.** *Miguel Alcalde (London School of Economics and Political Science).*

## **Programme schedule: Monday 15th April, 09:00-10:45**

**Mythological ornament in transformation: from national symbols to healing.** *Digne Udre (Institute of Literature, Folklore and Art, University of Latvia).*

**'Living on a razor blade': work and alienation in the narratives of therapeutic engagements.** *Suvi Salmenniemi (University of Turku).*

### **Mig05. Permanent cities, transient states: housing refugees in urban centers**

*Convenors: Kivanc Kilinc (American University of Beirut); Mohammad Gharipour (Morgan State University)*

**Aula 11: Mon 15th Apr, first of single session**

**The Gaza Buildings: spatial archives of displacement in urban Beirut.** *Are John Knudsen (Chr. Michelsen Institute).*

**Reimagining the refugees' right to city. State-run camps versus housing common spaces in Athens.** *Charalampos Tsavdaroglou (University of Amsterdam).*

**Unsettling temporality/permanence: emergency responses to refugee accommodation in Göttingen.** *Hatice Pinar Senoguz Owayolu (University of Göttingen).*

**Living with a stranger: the little stories of shared spaces in Parisian homes.** *Stéphanie Dadour (École nationale supérieure d'architecture de Grenoble).*

**Precarious refuge: Syrians and Iraqis in Houston, Texas.** *Maria Curtis (University of Houston-Clear Lake).*

### **Nar04. Stories at work, working with stories**

*Convenors: Alf Arvidsson (Umeå University); Line Esborg (University of Oslo)*

**Aula 8 (Andrés S. Suárez): Mon 15th Apr, first of two sessions**

**Oral histories.** *Line Esborg (University of Oslo).*

**Three women I knew - biographical writing and reflexivity.** *Kerstin Gunnemark (University of Gothenburg).*

**Faces of oral history in Turkey: the case of children of former leftist militants.** *Lorenzo D'orsi (Stockholm University).*

**This is your life! Indigenous Sámi yoiker and storytellers on stage.** *Krister Stoor (Umeå University).*

## **Programme schedule: Monday 15th April, 09:00-10:45**

**(Re)creating identity and authority? Work with autobiographical narratives on courses and workshops for migrants in Sweden.** *Katarzyna Wolanik Boström (Umeå University).*

### **Pol03. The ongoing brink of transformation - persistent activist aspirations of the same unachieved future**

*Convenors: Friederike Faust (Humboldt-Universität zu Berlin); Zülfukar Çetin (University of Basel); Justyna Struzik (Jagiellonian University)*

**Aula 29: Mon 15th Apr, first of two sessions**

**From protests failure to disengagement: activists narratives on the (un) changed in belarus.** *Alena Minchenia (Lund University).*

**Living utopia? Insights into the discursive and performative negotiation of visionary future drafts at German festivals.** *Ina Kuhn (Albert-Ludwigs-Universität Freiburg).*

**Future in a monotown. Activism and civic engagement in monofunctional Donbas towns.** *Justyna Szymanska (University of Warsaw).*

### **Reli01. Ethnography of ordinary worship routines. Materiality, spaces and changes across Europe [Ethnology of Religion Working Group] [R]**

*Convenors: Cyril Isnart (Institut d'Ethnologie Méditerranéenne, Européenne et Comparative); Clara Saraiva (FLUL, University of Lisbon)*

**Aula 25: Mon 15th Apr, first of two sessions**

**Ethnography on the Jews, New-Christians and Crypto-Jews in the contemporary Northeast of Portugal.** *Marina Pignatelli (University of Lisbon).*

**The roots of secularization in Spain at the end of the Franco regime.** *Stanley Brandes (University of California, Berkeley).*

**The practice of wearing crystals in contemporary new spirituality in Estonia: the materiality and the human.** *Tenno Teidearu (University of Tartu/ Estonian National Museum).*

**'Flying community': case of inter-denominational and multi-local group within a religious movement.** *Nataliya Bezborodova (University of Alberta).*

**Remaining or becoming of animist believer among the Komi.** *Art Leete (University of Tartu).*

## Programme schedule: Monday 15th April, 11:15-13:00

### Rur01. Entangled countryside - tracking political negotiations and transformations of the rural

Convenors: Bernhard Tschofen (University of Zurich); Sina Wohlgemuth (University of Bonn); Oliver Müller (University of Bonn)

**Aula 9: Mon 15th Apr, first of two sessions**

**Participative development of rural regions. Everyday cultural negotiations of the European Union's LEADER program.** Sina Wohlgemuth (University of Bonn); Oliver Müller (University of Bonn).

**Dairy farmers in crisis? An ethnographic study on the ambiguity of the "milk crisis" based on the examples of a Lower Austrian organic farm and the "IG Milch" association.** Nicola Röhrer (University of Vienna).

**Politics of space and belonging in rural Sweden.** Elisabeth Wollin Elhouar (School of History and Contemporary Studies).

**The War on Lupines - othering of flowers in a shifting world.** Mattias Frihammar (Stockholm University), Lars Kaijser (Stockholm University).

## Monday 15th April, 11:15-13:00

### Age04. Tracking changing childhoods: methodological considerations and innovations [P+R]

Convenors: Maria Isabel Jociles Rubio (Universidad Complutense de Madrid); David Poveda (Universidad Autónoma de Madrid)

**Aula 10: Mon 15th Apr, second of three sessions**

**Constructing collaborations.** Mar Gil (Universidad Autónoma de Madrid); Paula Gómez Sánchez-Vizcaíno (Universidad Autónoma de Madrid).

**"I might know, how you feel". On autoethnography as a tool in research with girls living with Turner syndrome.** Maria Reimann (University of Warsaw).

**Boys will be boys? Seen and unforeseen methodological issues in the study of male childhood narratives.** Jakob Löfgren (Åbo Akademi University).

**Methodological considerations on children reflecting on their "modern" family experiences.** Maria Isabel Jociles Rubio (Universidad Complutense de Madrid).

## **Programme schedule: Monday 15th April, 11:15-13:00**

### **Arch01. Participatory archives in a transforming world [SIEF Working Group on Archives] [P+R]**

*Convenors: Ave Goršič (Estonian Literary Museum); Sanita Reinsone (Institute of Literature, Folklore and Art, University of Latvia)*

**Aula 7: Mon 15th Apr, second of three sessions**

**The 'Scotland's sounds' network: exploring the participatory role of sound archives in continuing traditions.** *Naomi Harvey (Heriot-Watt University).*

**Present heritage and past practices.** *Elin Nystrand von Unge (Stockholm University).*

**The sum and its parts - exploring differing views on folklore in the early 20th century.** *Lene Vinther Andersen (Royal Danish Library).*

**Fieldwork diaries as valuable source of research.** *Anu Korb (Estonian Literary Museum).*

**'All material is available' - the contribution of Mary Kaasik and Gustav Kallasto.** *Ave Goršič (Estonian Literary Museum).*

**The toil of a diligent schoolteacher. On collecting of folklore by Friedrich Eichenbaum (Priidu Tammepuu).** *Liina Saarlo (Estonian Literary Museum).*

### **AV01. Track changes: reflecting on a transforming world (audiovisual media): Recording Transition**

*Convenor: Joan Roura-Expósito (Incipit, CSIC), Bibiana Martínez Alvarez (Universitat de Barcelona), Carlos Diz Reboledo (Universidade da Coruña), Paula Ballesteros-Arias (Incipit, CSIC)*

**Salon de Graos, Facultade de Ciencias Económicas e Empresariais, Campus Norte**

**Long-term visual ethnography in a Bosnian village: tracking spatial, material and emotional dimensions through time.** *Manca Filak (Institute of Slovenian Ethnology); Žiga Gorišek.*

**Prithvi highway, 96,2 km.** *Kadriann Kibus (Tallinn University).*

## ■ Programme schedule: Monday 15th April, 11:15-13:00

### **Body01. Through the lens of affect and emotion: exploring the potentials [SIEF Working Group on Body, Affects, Senses, and Emotions (BASE)]**

*Convenors: Jonas Frykman (Lund University); Kerstin Pfeiffer (Heriot-Watt University)*

*Discussant: Valdimar Tr. Hafstein (University of Iceland)*

**Aula 1: Mon 15th Apr, second of two sessions**

**Affective integration: conceptual and empirical contributions of the lens of affect to migration research.** *Maja Povrzanovic Frykman (Malmö University).*

**Affective practices of unemployment.** *Tytti Steel (University of Helsinki).*

**Body in traditional costume - new approach to traditional costume research.** *Marija Gačić (Museum of Đakovo Region).*

**Sensual engagement in sports: researcher's and actants' emotional involvement and the productive use of emotions in and of the field.** *Yonca Krahn (Universität Zürich).*

### **Body03. Fashion fast forward: transforming body, fabric and media in a changing world [P+R]**

*Convenor: Marion Lean (Royal College of Art)*

*Chair: Fatma Sagir (Albert-Ludwigs-Universität Freiburg)*

**Aula 2: Mon 15th Apr, first of two sessions**

**Place for the body in bodies of data.** *Marion Lean (Royal College of Art).*

**Living dresses: transforming the body through biotechnological practices.** *Helena Fernández-Nóvoa (Universidade de Vigo).*

**The new social costumes. Rapture, texture and modifications.** *Ewa Rossal (Ethnographic Museum in Krakow).*

### **Digi03. Online cultural narratives: tracking changes in territorial representations.**

*Convenors: Lucrezia Lopez (University of Santiago de Compostela); Inês Gusman (Universidade Do Porto/Universidade De Santiago De Compostela)*

**Aula 30: Mon 15th Apr, second of two sessions**

**History Bits, musealizing the past in student displays.** *Inês Matres (University of Helsinki).*

## **Programme schedule: Monday 15th April, 11:15-13:00**

**Online cartography as an expression of power. A reflection on Greenland.** *Antonietta Ivona (University of Bari).*

**A sentiment analysis of online user-generated videos on the Camino de Santiago.** *Lucrezia Lopez (University of Santiago de Compostela).*

**Mapping herself online: the diasporic and virtual territorialization in Shirley Geok-lin Lim's writing.** *Nicoleta Alexoae-Zagni (Paris 8 University).*

### **Disc02. Making tracks: walking as embodied research methodology [P+R]**

*Convenors: Nick Shepherd (Aarhus University); Dirk-Jan Visser; Christian Ernten (Maastricht University)*

**Aula 17: Mon 15th Apr, second of three sessions**

**The Table Mountain Walking seminar: an anthropocene journey.** *Nick Shepherd (Aarhus University).*

**Icelandic walking paths before and to day.** *Bjarki Bjarnason.*

**Between art-trail and pilgrimage: walking as prayer, pilgrimage and pleasure.** *Marion Hamm (University of Klagenfurt); Janine Schemmer (Alpen-Adria-Universität Klagenfurt).*

### **Disc04. Tracking knowledge. On the history of changing disciplinary identities after 1945 [SIEF Working Group Historical Approaches in Cultural Analysis] [P+R]**

*Convenors: Magdalena Puchberger (Museum für Volkskunde Wien); Konrad Kuhn (University of Innsbruck)*

**Aula 13: Mon 15th Apr, second of three sessions**

**The UNESCO-codes on anthropology. History and needs for change.** *Klaus Schriewer (Universidad de Murcia); Juan Ignacio Rico Becerra (Universidad de Murcia).*

**Scholarly infrastructure for Latvian folkloristics in exile.** *Rita Treija (Institute of Literature, Folklore and Art, University of Latvia).*

**Against the "aversion to theory".** *Ingrid Slavec Gradišnik (ZRC SAZU).*

**From the uses of historic-geographic method to empowering the nation. Folklore studies as 'a national science' in Finland since 1945.** *Eija Stark (University of Helsinki).*



## Programme schedule: Monday 15th April, 11:15-13:00

### Disc07. Tracking changes through creative research methodologies

Convenors: Jenni Rinne (*University of Helsinki*); Jenny Ingridsson (*Södertörn University*); Kim Silow Kallenberg (*The Swedish Red Cross University College*)

**Aula 15: Mon 15th Apr, second of two sessions**

**Tracking change through ethnographic fiction: examples from migration studies and institutional ethnography.** *Kim Silow Kallenberg (The Swedish Red Cross University College); Jenny Ingridsson (Södertörn University).*

**In affinity - Tracking ethnological skills and knowledge at work.** *Elias Mellander (University of Gothenburg).*

**Writing ourselves in and out: processing issues of the #metoo campaign in Sweden.** *Angelika Sjöstedt Landén; Jennie Olofsson (University of Ljubljana); Katherine Harrison (Lund University).*

**The neighborhood(s) inside me. Using creative and experimental inquiry as method.** *Ann-Charlotte Palmgren (Åbo Akademi University).*

### Disc09. Comparison as social and cultural practice

Convenors: Markus Tauschek (*Albert-Ludwigs-Universität Freiburg*); Stefan Groth (*University of Zurich*)

Discussant: Dorothy Noyes (*Ohio State University*)

**Aula 31: Mon 15th Apr, first of two sessions**

**Practice and knowledge there and here. A cultural analysis of comparison as a narrative strategy among medical professionals returning from work abroad.** *Helena Pettersson (Umeå University); Katarzyna Wolanik Boström (Umeå University); Magnus Öhlander (Stockholm University).*

**Popular culture and aestheticization: comparison and the discursive construction of “scenes”.** *Markus Tauschek (Albert-Ludwigs-Universität Freiburg).*

**United through singing: Baltic German song celebrations as unity-makers.** *Anna Caroline Haubold (University of Tartu).*

**Encountering others: modes of being-at-home in Estonian-Finnish transnational space.** *Pihla Maria Siim (University of Tartu).*

**Between madness and reason. The conflicting discourse of the climate change debate.** *Valeska Flor (University of Bonn).*

## **Programme schedule: Monday 15th April, 11:15-13:00**

### **Econ03. Transforming economy, transforming society**

*Convenors: Saša Poljak Istenič (ZRC SAZU); Nina Vodopivec (Institute for Contemporary History, Ljubljana); Olga Orlic (Institute for Anthropological Research)*

**Aula 4: Mon 15th Apr, first of two sessions**

**Social entrepreneurship and social experimentations in Slovenia.** *Nina Vodopivec (Institute for Contemporary History, Ljubljana).*

**Commons and the City.** *Kevin Flanagan (Maynooth University).*

**“I produce!” Cuban entrepreneurs, and the battle for the meaning of labor.** *Ståle Wig (University of Oslo).*

**Promoting the informal sector for sustainable cities in Africa.** *Geoffrey Nwaka (Abia State University).*

**Community projects in Havana - different impacts of tourism-led community development.** *Oskar Lubinski (University of Warsaw).*

### **Econ04. “Bring back my neighbourhood!”: heritage, expressive cultures and the production of urban ambiances for tourist consumption in the contemporary city**

*Convenors: Inigo Sanchez (Universidade Nova de Lisboa); Salwa Castelo-Branco (Universidade Nova de Lisboa); Daniel Malet Calvo (ISCTE-IUL. University Institute of Lisbon)*

**Aula 3: Mon 15th Apr, second of two sessions**

**New townscape - creating pastness and reframing identity.** *Vilhelmina Jonsdottir (University of Iceland).*

**Heritage, culture and the politics of memory in the post-industrial city: the case of Marvila, Lisbon.** *Vitor Barros (CRIA/King's College London); João Martins (Instituto de Ciências Sociais).*

**“Authentic ambiances” in the Fez medina? An ethnographic approach.** *Manon Istasse (FNRS and LAMC, ULB).*

**From fado and popular marches to local accommodation in Alfama. The effects of tourism development and the perpetuation of local imaginaries.** *Filipa Fernandes (University of Lisbon).*

**Listening to Venice.** *Karen Van Lengen (University of Virginia).*

## **Programme schedule: Monday 15th April, 11:15-13:00**

### **Env04. Changing tracks and tracking changes: the social lives of rivers and canals**

*Convenors: Francesco Visentin (Ca' Foscari University of Venice); Maarja Kaaristo (Manchester Metropolitan University)*

**Aula 19: Mon 15th Apr, second of two sessions**

**Speaking rivers: the lyrical, the literary and the literal narratives of rivers in South West England.** *Eva McGrath (University of Plymouth).*

**Canals as social spaces: how enthusiasts champion our leisure lives.** *Julia Fallon (Cardiff Metropolitan University).*

**Place-making and embodied hierarchies of belonging among continuous cruisers on the waterways in London.** *Laura Roberts (Queen Mary University of London).*

**River processions, sovereign power and the aquatic carnivalesque: Barge Day on the River Tyne.** *Paul Gilchrist (University of Brighton).*

### **Env06. When reality challenges our expectations: trajectories and transformations in ethnographic research, conservation and heritage ethnographies**

*Convenors: Amélia Frazão-Moreira (CRIA-NOVA FCSH); Hannah Parathian (FCSH, Universidade Nova de Lisboa)*

*Discussant: Humberto Martins (UTAD/CRIA-UM)*

**Aula 20: Mon 15th Apr, second of two sessions**

**A linguistic ethnographic work coming from a biogeographical and conservation study in Oaxaca, Mexico.** *Alfonsina Arriaga Jiménez (Instituto de Ecología, A.C.).*

**Environment and tourism within a world heritage property of Japan.** *Raluca Mateoc (University of Fribourg).*

### **Gend03. Men's commitment in long term care: changes in kinship and gender?**

*Convenors: Antónia Pedroso de Lima (ISCTE-IUL/CRIA); Natalia Alonso Rey (Universitat Rovira i Virgili)*

**Aula 18: Mon 15th Apr, second of two sessions**

**Fathers of children with autism: fathering and long-term caring practices as a form of self-making.** *Maria Concetta Lo Bosco (Institute of Social Sciences - University of Lisbon).*

## **Programme schedule: Monday 15th April, 11:15-13:00**

### **Heri03. Changing tracks: heritagisation and the transformation of pilgrimage in northern Europe**

*Convenors: Marion Bowman (The Open University); Dirk Johannsen (University of Oslo)*

**Aula 21: Mon 15th Apr, second of two sessions**

**Narrative frameworks around contemporary pilgrimage to Selja and the legend of St. Sunniva.** *Hannah Kristine Bjørke Lunde (University of Oslo).*

**Vilnius, a city of mercy and pilgrimage.** *Rasa Račiūnaitė-Paužuolienė (Vytautas Magnus University).*

**How to be a pilgrim: heritagising religion in Norwegian pilgrimage.** *Dirk Johannsen (University of Oslo); Marion Bowman (The Open University); Ane Ohrvik (University of Oslo).*

### **Heri05. Heritage practices and management on the borderlands**

*Convenors: László Mód (University of Szeged); Tatiana Bajuk Sencar (ZRC SAZU)*

**Aula 22: Mon 15th Apr, second of two sessions**

**Tracking borderland heritages. The symbolic appropriation of Karelian tradition 1920-1945.** *Lotte Tarkka (University of Helsinki).*

**Transformation of a strictly controlled border area to a touristic destination: heritage making in the socialist Hungary.** *Ágota Lídia Ispán (Hungarian Academy of Sciences, Research Centre for the Humanities).*

**Trilateral park Raab-Goričko-Örseg's transborder cooperation.** *Marjeta Pisk (ZRC SAZU).*

**Festivals, tourism and cultural heritage in the Western Hungarian borderland.** *László Mód (University of Szeged).*

**Fading borders: Islamic festivals in southern Portugal and Spain.** *Maria Cardeira da Silva (CRIA / NOVA FCSH); Virtudes Téllez Delgado (University of Castilla La Mancha).*

### **Life02. "Listening to houses". Tracking politics, poetics and practices of being at home in the contemporary world**

*Convenors: Paolo Grassi (University of Padova); Giacomo Pozzi (Università degli Studi di Milano-Bicocca)*

**Aula 28: Mon 15th Apr, second of two sessions**

## **Programme schedule: Monday 15th April, 11:15-13:00**

**Changing materiality, ontological relations with the house, and urbanisation in contemporary rural Bolivia.** *Jonathan Alderman (University of London).*

**Spending time with buildings: the birth, death and maturing of Linnahall in Tallinn.** *Francisco Martínez (University of Helsinki).*

### **Life03. Practising time - temporalities of everyday life**

*Convenors: Tine Damsholt (Copenhagen University); Owe Ronström (Ethnology)*

**Aula 26: Mon 15th Apr, second of two sessions**

**Doing, keeping and finding time in Arctic fieldwork.** *Brita Brenna (University of Oslo).*

**Simultaneously navigating 'now' and 'then' in immigrants' personal-experience narratives.** *Nicolas Le Bigre (University of Aberdeen).*

**The temporalities in having someone commanding you what to do.** *Karl Ström (Stockholm University).*

**Tasting time: tracking temporalities through organic food.** *Jón Þór Pétursson (University of Iceland).*

### **Medi03. 'Healing' as harmonization of 'micro' and 'macro' cosmos? Conceptualizations and practices of 'health' and 'healing' in Europe and beyond**

*Convenors: Anna Zadrozna (University of Graz/University of Oslo); Reda Satuniene (Siauliai University)*

**Aula 6: Mon 15th Apr, first of two sessions**

**Sobriety, abstinence, desistance and spiritual awakening - the many faces of addiction recovery and their cultural situatedness.** *Paula Helm (Goethe-Universität Frankfurt).*

**Subjective understandings of 'health' in the context of alternative healing: an overview of particular practices (methods), terminologies, and practical experiences.** *Reda Satuniene (Siauliai University).*

**Cree perceptions of 'healthy' birth: continuity and change of Wemindji Cree childbirth practices.** *Ieva Paberzyte (McGill University).*

**Setting the space right: contagious illnesses and magical barriers in Lithuanian folklore.** *Asta Skujytė-Razmienė (Institute of Lithuanian Literature and Folklore).*

## ■ Programme schedule: Monday 15th April, 11:15-13:00

**“Man, medicine and foods: the healing power of foods among the indigenous people in Bangladesh”.** *Muhammad Ala Uddin (University of Chittagong).*

### **Medi04. Techniques of transformation, healing movements, and medicine worlds**

*Convenors: Nasima Selim (Freie Universität Berlin); Robert Logan Sparks (Long Island University)*

**Aula 5: Mon 15th Apr, second of two sessions**

**Smyo nad: treating “madness” through religious and medical means in contemporary Tibet.** *Susannah Deane (University of Bristol).*

**Medicine or religion? The ambivalent debate on traditional, alternative and complementary healing examples from Germany and South Africa.** *Britta Ruter.*

**The sound of selves. About music therapy improvisations with Alzheimer's patients in Northern Italy. Personhood, politics and the senses.** *Leonardo Menegola (University of Milano Bicocca).*

**Transforming trash to treasure. Managing embryonic ambiguity by pollution behaviour in everyday practice of foetal cell research.** *Andréa Wiszmeg (Lund University); Kristofer Hansson (Lund University).*

### **Mig02. From welcome culture to the politics of refusal. Mobilization and political transformation after the 2015 migratory movements**

*Convenors: Marie Sandberg (University of Copenhagen); Alexandra Schwell (LMU Munich); Ove Sutter (University of Bonn)*

**Aula 12: Mon 15th Apr, first of two sessions**

**Genealogies of exclusion: from refugee studies to everyday histories of othering.** *Annika Lems (Max Planck Institut for Social Anthropology).*

**“Now, it is the time to act” - starting to support refugees three years after 2015.** *Laura Gozzer (Ludwig-Maximilians-University Munich).*

**Good intentions. Researching volunteerism without humanitarianism.** *Marie Sandberg (University of Copenhagen).*

## Programme schedule: Monday 15th April, 11:15-13:00

### **Nar04. Stories at work, working with stories**

*Convenors: Alf Arvidsson (Umeå University); Line Esborg (University of Oslo)*

**Aula 8 (Andrés S. Suárez): Mon 15th Apr, second of two sessions**

**Collaborative storytelling in museums: history and affect of displays about death in the US.** *Ethan Sharp (Living Arts and Science Center).*

**Stories at museums, collected, stored and performed - what is really the new thing about them?.** *AnnCristin Winroth (Umeå University).*

**Tell your story, save the community: storytelling as local mobilization.** *Alf Arvidsson (Umeå University).*

**When humans and wolves narrate a region: perspectives on multi-species storytelling.** *Marlis Heyer (Julius-Maximilians-Universität Würzburg).*

**The use of stories in marketing of heritage plants and gardens.** *Katarina Saltzman (University of Gothenburg); Tina Westerlund (University of Gothenburg); Carina Sjöholm (Lund University).*

### **Pol03. The ongoing brink of transformation - persistent activist aspirations of the same unachieved future**

*Convenors: Friederike Faust (Humboldt-Universität zu Berlin); Zülfukar Çetin (University of Basel); Justyna Struzik (Jagiellonian University)*

**Aula 29: Mon 15th Apr, second of two sessions**

**“Shut it down!” How an abolitionist campaign navigates the imprisoned present, the segregationist past, and envisions radical futures.** *Mihir Sharma (University of Bayreuth).*

**Linwood B., a court case of HIV-transmission and the ignorance of racism.** *Eugen Januschke (Humboldt-Universität zu Berlin); Ulrike Klöppel (Humboldt University Berlin).*

**Los Niños Robados. Gendered crimes and hierarchical justice in Spain.** *Katja Seidel (University of Vienna).*

## **Programme schedule: Monday 15th April, 11:15-13:00**

### **Reli01. Ethnography of ordinary worship routines. Materiality, spaces and changes across Europe [Ethnology of Religion Working Group] [R]**

*Convenors: Cyril Isnart (Institut d'Ethnologie Méditerranéenne, Européenne et Comparative); Clara Saraiva (FLUL, University of Lisbon)*

**Aula 25: Mon 15th Apr, second of two sessions**

**Competing and conflating worship routines at the Royal Hill in Krakow.**

*Anna Niedźwiedz (Jagiellonian University).*

**Sacred re-grounding. An intersectional approach to Houses of Worship among south Asian diasporas in Europe.** *Sara Bonfanti (University of Trento).*

**The worship routines to the 'alminhas'. Ethnographic insights on ordinary practices for the restoration of presence [roundtable].** *Pedro Antunes (CRIA-ISCTE, University Institute of Lisbon).*

**Ordinary worship routines and practices in extreme situations: ensuring normality in extreme times on the Isonzo front.** *Jurij Fikfak (ZRC SAZU).*

### **Reli06. Tracking the ritual year on the move in different cultural settings and systems of values [SIEF Working group on the Ritual Year]**

*Convenors: Laurent Fournier (University of Aix-Marseille); Irina Sedakova (Institute of Slavic Studies, Moscow)*

*Discussant: Arunas Vaicekauskas (Vytautas Magnus University)*

**Aula 24: Mon 15th Apr, first of two sessions**

**Bulgarian (Balkan) winter calendric ritual meals: dynamics of symbolism and values.** *Irina Sedakova (Institute of Slavic Studies, Moscow).*

**Four glances at Assumption: the Holiday through space and time.** *Žilvytis Šaknys (Institute of Lithuanian History).*

**Neighbors' Ritual Year: "Close neighborhood" as sociocultural value in Lithuania.** *Rasa Paukštytė-Šaknienė (Lithuanian Institute of History).*

**Replacing traditions: a case of Latvian SSR.** *Ilze Boldāne-Zeļenkova (Institute of Latvian History, University of Latvia).*

**About two Seto holidays held in August each year.** *Aado Lintrop (Estonian Literary Museum).*



## Programme schedule: Monday 15th April, 13:30-14:45

### **Rur01. Entangled countryside - tracking political negotiations and transformations of the rural**

*Convenors: Bernhard Tschofen (University of Zurich); Sina Wohlgemuth (University of Bonn); Oliver Müller (University of Bonn)*

**Aula 9: Mon 15th Apr, second of two sessions**

**Heritage tourism and the changing rural landscape: case study of the world heritage site of Honghe Hani Rice Terrace.** *Yan Wang (University of Lausanne).*

**Contested neo-traditionalism in the Netherlands. Negotiations on new architecture in the countryside and the concept of rurality.** *Sophie Elpers (Meertens Institute, Royal Netherlands Academy of Arts and Sciences).*

**Redrawing the post-socialist rurality: tensions with material legacies of the Estonian collective farms.** *Raili Nugin (Tallinn University); Tarmo Pikner (Tallinn University).*

**Changing rurality. Rurality determined by the vicinity of the metropolitan area in Mureş county, Romania.** *András Vajda (Sapientia Hungarian University of Transylvania).*

## Monday 15th April, 13:30-14:45

### **AV01. Track changes: reflecting on a transforming world (audiovisual media): Local knowledge**

*Convenor: Joan Roura-Expósito (Incipit, CSIC), Bibiana Martínez Alvarez (Universitat de Barcelona), Carlos Diz Reboledo (Universidade da Coruña), Paula Ballesteros-Arias (Incipit, CSIC)*

**Salon de Graos, Facultade de Ciencias Económicas e Empresariais, Campus Norte**

**Yuyos: plants reflecting a changing community in Paraguay.** *Michał Krawczyk (Griffith University); Giulia Lepori (Griffith University).*

## Monday 15th April, 16:30-18:15

### **Age04. Tracking changing childhoods: methodological considerations and innovations [P+R]**

*Convenors: Maria Isabel Jociles Rubio (Universidad Complutense de Madrid); David Poveda (Universidad Autónoma de Madrid)*

**Aula 10: Mon 15th Apr, third of three sessions**

## ■ Programme schedule: Monday 15th April, 16:30-18:15

### Roundtable

#### **Arch01. Participatory archives in a transforming world [SIEF Working Group on Archives] [P+R]**

*Convenors: Ave Goršič (Estonian Literary Museum); Sanita Reinsone (Institute of Literature, Folklore and Art, University of Latvia)*

**Aula 7: Mon 15th Apr, third of three sessions**

### Roundtable.

#### **AV01. Track changes: reflecting on a transforming world (audiovisual media): Urban Poetics**

*Convenor: Joan Roura-Expósito (Incipit, CSIC), Bibiana Martínez Alvarez (Universitat de Barcelona), Carlos Diz Reboredo (Universidade da Coruña), Paula Ballesteros-Arias (Incipit, CSIC)*

**Salon de Graos, Faculdade de Ciências Económicas e Empresariais, Campus Norte**

**The order I live in. An indoor urban symphony.** *Jorge Moreno Andrés (Universidad Nacional de Educación a Distancia); Francisco Cruces Villalobos (Universidad Nacional de Educación a Distancia).*

#### **Body03. Fashion fast forward: transforming body, fabric and media in a changing world [P+R]**

*Convenor: Marion Lean (Royal College of Art)*

*Chair: Fatma Sagir (Albert-Ludwigs-Universität Freiburg)*

**Aula 2: Mon 15th Apr, second of two sessions**

**Bodies, football jerseys and multiple male aesthetics through football in Turkey.** *Yagmur Nuhurat (Istanbul Bilgi University).*

**How to find the 'perfect' wedding dress? Media representations versus personal experiences.** *Ina Hagen-Jeske (University of Augsburg).*

**Neo-liberal bodies, (un)gendered fabric, and their media(tion).** *Iqra Shagufta (University of North Texas).*

#### **Digi04. Digital ethnography and transformations: tracking cultural expressions in the contemporary world [W]**

*Convenors: Juan del Nido (University of Manchester); Christian Ritter (Tallinn University)*

**Aula 30: Mon 15th Apr, single session**

## **72 Track Changes: Reflecting on a Transforming World**

## **Programme schedule: Monday 15th April, 16:30-18:15**

**Nordvegen - curating the fjords of Norway.** *Kirsti Mathiesen Hjemdahl (NORCE); Cecilie Andersen (NORCE).*

**Tracking (and missing the point of) an American white supremacist through Scandinavia.** *Ida Tolgensbakk (Oslo Metropolitan University).*

**Tracking cultural expressions in the contemporary world: from university students' jokes to internet memes.** *Rūta Muktupāvela (Latvian Academy of Culture).*

**Chinese vernacular narratives – online “reality” made in China.** *Aleksandra Brzostek (Nicolaus Copernicus University).*

### **Disc02. Making tracks: walking as embodied research methodology [P+R]**

*Convenors: Nick Shepherd (Aarhus University); Dirk-Jan Visser; Christian Ernsten (Maastricht University)*

**Aula 17: Mon 15th Apr, third of three sessions**

**Roundtable.**

### **Disc04. Tracking knowledge. On the history of changing disciplinary identities after 1945 [SIEF Working Group Historical Approaches in Cultural Analysis] [P+R]**

*Convenors: Magdalena Puchberger (Museum für Volkskunde Wien); Konrad Kuhn (University of Innsbruck)*

**Aula 13: Mon 15th Apr, third of three sessions**

**Becoming a folklorist in the early Soviet Estonia.** *Kaisa Langer (University of Tartu).*

**With innovative methods to conservative results. Walter Hävernick and the “Hamburg School of Folklore”.** *Sabine Kienitz (Universität Hamburg).*

**Disciplinary identities changes after 1945. The Romanian case.** *Alina Ioana Branda (Babes-Bolyai University).*

## Programme schedule: Monday 15th April, 16:30-18:15

### **Disc09. Comparison as social and cultural practice**

*Convenors: Markus Tauschek (Albert-Ludwigs-Universität Freiburg); Stefan Groth (University of Zurich)*

*Discussant: Dorothy Noyes (Ohio State University)*

**Aula 31: Mon 15th Apr, second of two sessions**

**Comparison as reflective and affective practice: orientations towards the middle and everyday comparisons.** *Stefan Groth (University of Zurich).*

**Comparison as a tool of affective politics: language of madness vs. language of reason.** *Natasa Polgar (Institute of Ethnology and Folklore Research).*

**The aims and effects of the qualification system of Hungarian applied folk art. Comparing through categories.** *Fruzsina Feketene Cseh (Hungarian Academy of Sciences).*

### **Econ03. Transforming economy, transforming society**

*Convenors: Saša Poljak Istenič (ZRC SAZU); Nina Vodopivec (Institute for Contemporary History, Ljubljana); Olga Orlic (Institute for Anthropological Research)*

**Aula 4: Mon 15th Apr, second of two sessions**

**Urban gardens, food exchange and social economy: lessons for sustainability?** *Saša Poljak Istenič (ZRC SAZU).*

**“Re-shaping space: self-building, alternative housing and public space use among youth in Spain”.** *Zyab Ibañez (Universitat Autònoma de Barcelona).*

**Imagined values and social relations: what hides behind the commodity fetish in the NHS?** *Piyush Pushkar (University of Manchester).*

**Commercialization of the tradition and the process of emancipation of a rural woman.** *Bojana Bogdanovic (The Institute of Ethnography SASA).*

**Together we are more. The power of giving.** *Suvi Heikkilä (University of Turku).*

### **Env03. Drier worlds - living with water scarcity**

*Convenors: Mireia Campanera (Universitat Rovira i Virgili); Humberto Martins (UTAD / CRIA-UM)*

*Discussant: Paulo Mendes (CRIA-IUL / UTAD)*

**Aula 19: Mon 15th Apr, single session**

## **Programme schedule: Monday 15th April, 16:30-18:15**

**Water as a common denominator to strife in the semi-arid of Ceará, Brazil.** *Cydney Seigerman (University of Georgia); Donald Nelson (University of Georgia).*

**Invisible drought in a region that is drying up. An ethnography of climate change perception in the region of Southern Moravia, the Czech Republic.** *Marketa Zandlova (Charles University).*

**Lake Guiers, a multi-use waterscape: technical arrangements and socio-political appropriations.** *Youssoupha Tall (Université Cheikh Anta Diop).*

**Praying for water: scarcity and the devotion to the Inang maria in the early modern period, Philippines.** *Mary Josefti Nito (University of the Philippines Diliman).*

**Water experiences in Iberian Peninsula.** *Humberto Martins (UTAD / CRIA-UM).*

### **Gend02. New gender dynamics? Instrumentalization of gender in European neo-national and right wing movements**

*Convenors: Marion Naeser-Lather (University of Marburg); Sabine Hess (Institute for Cultural Anthropology/European Ethnology); Beate Binder (Humboldt-Universität zu Berlin)*

**Aula 18: Mon 15th Apr, single session**

**Dangerous containments. New and old actors in the political field of feminism and womens' rights in Germany.** *Miriam Gutekunst (Ludwig-Maximilians-University Munich).*

**Continuity and change in contesting feminist knowledge in the semi-periphery.** *Nina Fárová (Institute of Sociology, Czech Academy of Sciences); Blanka Nyklova (Institute of Sociology, Czech Academy of Sciences).*

**Scientists against 'genderism'. Forms of knowledge (production) in academic critiques of Gender Studies.** *Marion Naeser-Lather (University of Marburg).*

**"It's only natural that women tend to sympathize with leftist and green parties" - the (female) Red Pill narrative in generation identity.** *Marie Rodewald (Universität Hamburg).*

**Who should access public healthcare? Nationalism, innocence, and trans people in Montenegro.** *Carna Brkovic (University of Goettingen).*

## ■ Programme schedule: Monday 15th April, 16:30-18:15

### **Heri02. UNESCO and entanglements of intangible cultural heritage [SIEF Working Group on Cultural Heritage and Property] [R]**

*Convenors: Kristin Kuutma (University of Tartu); Anita Vaivade (Latvian Academy of Culture)*

*Discussant: Sophie Elpers (Meertens Institute, Royal Netherlands Academy of Arts and Sciences)*

**Aula 21: Mon 15th Apr, single session**

**The impertinent guest. The ethnographer's criticism as cooperative attitude.** *Fabio Mugnaini (Università di Siena).*

**Making an impact: folklorization revisited.** *Valdimar Tr. Hafstein (University of Iceland)*

**Imagining SIEF engagement with UNESCO ICH - providing expertise, facilitating community cultural self-determination and maintaining critical perspectives.** *Robert Baron (Goucher College).*

### **Life01. Exploring the intersections between translocal living practices and infrastructural changes**

*Convenors: Lucas-Andrés Elsner (Technische Universität Berlin); Lauri Turpeinen (University of Helsinki); Gertrude Saxinger (University of Vienna)*

**Aula 26: Mon 15th Apr, single session**

**Investigating infrastructures: the archive of the contemporary.** *Roger Norum.*

**A right to remoteness? Modernization, discontents and disconnection along an East Siberian railroad.** *Olga Povoroznyuk (University of Vienna); Peter Schweitzer (University of Vienna).*

**The super highway that never was: tourism and transformation in a Mexican town.** *Paul Reade (University of Bern).*

### **Medi03. 'Healing' as harmonization of 'micro' and 'macro' cosmos? Conceptualizations and practices of 'health' and 'healing' in Europe and beyond**

*Convenors: Anna Zadrozna (University of Graz/University of Oslo); Reda Satuniene (Siauliai University)*

**Aula 6: Mon 15th Apr, second of two sessions**

## **Programme schedule: Monday 15th April, 16:30-18:15**

**Tuning into the frequencies of life. An ontology of healing practices within the underground Damanhur community.** *Peter Jan Margry (University of Amsterdam/Meertens Institute, Royal Netherlands Academy of Arts and Sciences).*

**The Anastenaria: a healing festival in Greece.** *Evy Johanne Håland.*

**'Nice stretching' or more than bodily practice: doing yoga in a fitness club in Warsaw.** *Natallia Paulovich (Polish Academy of Sciences).*

**The corporeal concept of fright in traditional Lithuanian culture.** *Vita Džekčiorūtė-Medeišienė (Vilnius University).*

**Health and illness in Western Sweden in the nineteenth century.** *Anders Gustavsson (University of Oslo).*

**Fulfilling existential needs? The use of art in Swedish health care.** *Åsa Alftberg (Malmö University).*

### **Mig02. From welcome culture to the politics of refusal. Mobilization and political transformation after the 2015 migratory movements**

*Convenors: Marie Sandberg (University of Copenhagen); Alexandra Schwell (LMU Munich); Ove Sutter (University of Bonn)*

**Aula 12: Mon 15th Apr, second of two sessions**

**Patterns of political rumors. Racist narrations in Germany.** *Simon Zeitler.*

**Migration, displacement and masculinity: on masculinity upon arrival among male sub-Saharan asylum seekers.** *Aida Jobarteh (Stockholm University).*

**Cultures of rejection: an ethnographic approach to investigate the conditions of acceptability of right-wing positions.** *Benjamin Opratko (University of Vienna); Manuel Liebig (University of Vienna).*

### **Post01. POSTERS: Track changes: reflecting on a transforming world**

*Convenors: José Muñoz Albaladejo (CSIC); Miguel Alonso-Cambrón (CSIC); Ana Ruiz-Blanch (Incipit CSIC)*

**Faculty of Economics and Business Administration (main venue), Foyer: first of two sessions**

## **Programme schedule: Monday 15th April, 16:30-18:15**

**Science art? - Conjoining art and science at Science Centre Tuorla.** *Jaana Saarikoski (University of Turku).*

**Getting to know ethnicity via emotion. New ways of understanding old theories.** *Alina Kaczmarek-Subramanian (The Institute of Archaeology and Ethnology PAS).*

**Chegas de bois (bullwrestling): changes, criticism and safeguard.** *Cristiano Pereira (ISCTE-IUL/FCSH-UNL/CRIA).*

**'How do you feel about Scots?': tracking changes in attitudes towards local language in the heartland of Scots.** *Claire Needler (University of Aberdeen).*

**Transformation of pilgrimage tradition in Czech Republic.** *Markéta Holubová (The Czech Academy of the Science, Institute of Ethnology).*

**Tracking "Europeanization" in the urban culture of Podgorica.** *Elisabeth Luggauer (Julius-Maximilians-University Würzburg).*

### **Reli06. Tracking the ritual year on the move in different cultural settings and systems of values [SIEF Working group on the Ritual Year]**

*Convenors: Laurent Fournier (University of Aix-Marseille); Irina Sedakova (Institute of Slavic Studies, Moscow)*

*Discussant: Arunas Vaicekauskas (Vytautas Magnus University)*

**Aula 24: Mon 15th Apr, second of two sessions**

**The 1th February in Ireland: imbolc and/or Lá Fhéile Bríde - from Christian Saint to Pagan Goddesses.** *Tatyana Mikhailova (Moscow State University).*

**Folk Festival in Gjirokastrë as the main ritual event in Albania's cultural life in the beginning of the 21st century.** *Alexander Novik (Museum of Anthropology and Ethnography, Russian Academy of Sciences).*

**A saints' trek from Greece to Romania: The rise and spread of Saint Nektarios' cult.** *Irina Stahl (Institute of Sociology, Romanian Academy).*

**Changes in calendar holidays 1992-2018.** *Mare Kõiva (Estonian Literary Museum).*



## Programme schedule: Tuesday 16th April, 09:00-10:45

Tuesday 16th April, 09:00-10:45

### **Age01. Young scholars working group: youth cultures in a transforming world; practices, experiences, representations**

*Convenors: Franziska Weidle (Georg-August-University Göttingen, Germany); Nada Kujundžić (University of Turku/University of Zagreb)*

**Aula 10: Tue 16th Apr, first of two sessions**

**Social engagement of young Muslim women: agency, participation and belonging in the light of stigma.** *Iris Dähnke (CJD Hamburg).*

**Youth from the valley: stigma as a drive for social change.** *Alessia Mefalopulos (Istituto Psicoanalitico per le Ricerche Sociali).*

**The autonomists - perceptions of societal change among radical left youth cultures.** *Eckart Müller-Bachmann (CJD Nord).*

**Morning changes everything - the representation of youth in post-socialist Serbia.** *Ana Banić Grubišić (University of Belgrade).*

**Rethinking the label NEET.** *Clara Rubio Ros (Universitat Autònoma de Barcelona).*

### **Arch05. Museums reconsidered: heritage in a transforming world**

*Convenors: Xose Carlos Sierra (Museo do Pobo Galego); Fatima Brana (University of Vigo)*

**Aula 5: Tue 16th Apr, single session**

**Processes of Artification. What is a canoe doing in a National Gallery?** *Emanuela Rossi (University of Florence).*

**Tracking futures at 60 Degrees North - co-curation across Orkney and Shetland: collaboratively deliberating praxis, value formation and learning for sustainable development.** *Catherine McCullagh (Heriot-Watt University).*

**It is possible to bring new meanings on museums displays? Reviewing the open museum project.** *Xose Carlos Sierra (Museo do Pobo Galego); Fatima Brana (University of Vigo); María Pilar Iglesias Armada (Museo Etnológico Ribadavia).*

## ■ Programme schedule: Tuesday 16th April, 09:00-10:45

### **AV01. Track changes: reflecting on a transforming world (audiovisual media): Identities in transformation**

*Convenor: Joan Roura-Expósito (Incipit, CSIC), Bibiana Martínez Alvarez (Universitat de Barcelona), Carlos Diz Reboledo (Universidade da Coruña), Paula Ballesteros-Arias (Incipit, CSIC)*

**Salon de Graos, Facultade de Ciencias Económicas e Empresariais, Campus Norte**

**Through the land of the Veps: 50 years later.** *Indrek Jääts (Estonian National Museum).*

**Khozyain (The Host).** *Mircea Sorin Albutiu.*

### **Body05. Tracking changes in the city through food and the senses [P+W]**

*Convenors: Ferne Edwards (RMIT Europe); Roos Gerritsen*

**Aula 2: Tue 16th Apr, first of three sessions**

**Socio-sonic poetics of food.** *Aylin Yildirim Tschoepe (University of Basel/HGK FHNW).*

**Savoring food and cultivating the body in a south Indian city.** *Roos Gerritsen.*

**Humming together in harmony: heightened proximities between honeybees and humans in the city.** *Ferne Edwards (RMIT Europe).*

**Building urban community food resilience: gardening with incredible edible activists in Montreal.** *Rachel Begg (Concordia University).*

**The Palestinian restaurant in Israel - a multi-sensory space for contradicting messages.** *Azri Amram (Ben Gurion University of the Negev).*

### **Body06. Body, affect, senses and emotion: fields and perspectives [SIEF Working Group on Body, Affects, Senses, and Emotions (BASE)]**

*Convenors: Monique Scheer (University of Tuebingen); Maja Povrzanovic Frykman (Malmö University)*

*Chair: Kerstin Pfeiffer (Heriot-Watt University)*

*Discussant: Jonas Frykman (Lund University)*

**Aula 1: Tue 16th Apr, first of two sessions**

## ■ Programme schedule: Tuesday 16th April, 09:00-10:45

**Holy body lengths: objects of religious and emotional practice.** *Birgit Johler (House of Austrian History).*

**They are actually real! Folklore, reality and affect.** *Eva Thordis Ebenezersdottir (University of Iceland).*

**“But I enjoy the smell of books and feel of paper!” Analysing books as emotional objects.** *Anna Kajander (University of Helsinki).*

**The multisensual otherness. Stage presence vs. experience of distance.** *Dagnoslaw Demski (Institute of Archaeology and Ethnology, Polish Academy of Sciences).*

**Stand-up comedy as an economy of attention and affect.** *Antti Lindfors (University of Turku).*

**Digi02. Changing features? Performing the self in digital culture [SIEF WG Digital Ethnology and Folklore] [P+R]**  
*Convenors: Fatma Sagir (Albert-Ludwigs-Universität Freiburg); Robert Glenn Howard (University of Wisconsin-Madison)*  
**Aula 30: Tue 16th Apr, first of three sessions**

**Ordinary lives, ordinary people: Muslim lifestyle bloggers and the performance of the Muslim self in digital culture.** *Fatma Sagir (Albert-Ludwigs-Universität Freiburg).*

**(Self-) Representation in mom-lifestyle blogs.** *Petra Schmidt (Ludwig-Maximilians-University Munich).*

**The green self-imageries, conceptions and the performance of sustainable tourism in a digital world.** *Ruth Weiland (University of Freiburg).*

**Self-museification practices - photo sharing in youth cultures on social media.** *Adrian Stoicescu (University of Bucharest).*

## Programme schedule: Tuesday 16th April, 09:00-10:45

### **Disc01. Tracing/tracking/transforming histories of ethnology/folklore: toward critical methodologies [SIEF Working Group on Historical Approaches in Cultural Analysis] [P+R]**

*Convenors: Ingrid Slavec Gradišnik (ZRC SAZU); Hande A. Birkalan-Gedik (Goethe Universität)*

*Chair: Marta Botiková (Comenius University in Bratislava)*

**Aula 13: Tue 16th Apr, first of three sessions**

**A short history of Folklore Studies in Spain.** *Andrés Barrera-González (Universidad Complutense de Madrid).*

**The interest in folklore in the Czech Lands in the light of national emancipatory processes at the turn of the 20th century.** *Martina Pavlicova (Masaryk University).*

**“... let’s examine this pile of rubbish he has gathered there.” The publication and reception of Bjarni Þorsteinsson’s Icelandic folk music collection “Íslenzk þjóðlög”.** *Pétur Húni Björnsson (University of Iceland).*

**Missing transcriptions, transcriptions missing: reflecting the perception of bilingual singing practices.** *Marija Klobčar (ZRC SAZU).*

**The ethnographic object: past, present, and signals for the future: a new reflexive approach for the history of folklore.** *Maria Barthez (Universidade Nova de Lisboa).*

### **Disc06. Tracking the creative process: conversations in art-making and academic research [P+R]**

*Convenors: Norma Cantu (Trinity University); Tessa Jacobs (The Ohio State University); Hannah Bradley (Princeton University)*

**Aula 15: Tue 16th Apr, first of two sessions**

**Three mean cows: exploring vulnerability in family folklore research and art practice.** *Tessa Jacobs (The Ohio State University).*

**Drawing folklore, things and borders: making of comic art and the study of folkloristic archive materials.** *Kari Korolainen (University of Eastern Finland).*

**Ethnographic sketches. Sensual excursion.** *Jacek Wajszczak (University of Warsaw).*

**Creative autobioethnography: crafting stories from fieldwork.** *Norma Cantu (Trinity University).*

## **Programme schedule: Tuesday 16th April, 09:00-10:45**

**Bricoleur tracks: systems of knowledge in folklore, ethnology, and creative writing.** *Mariah Marsden (The Ohio State University).*

### **Disc08. Ethnographies revisited: the test of time [P+R]**

*Convenors: Pedro Tomé Martín (CSIC); Maria Cátedra (Universidad Complutense de Madrid); Carmen Lamela (Universidade da Coruña)*

**Aula 31: Tue 16th Apr, first of two sessions**

**Changing the theoretical framework in the study of the Camino de Santiago.** *Nieves Herrero Pérez (University of Santiago de Compostela).*

**Jaliscan Highlands 25 years later.** *Pedro Martín (Consejo Superior de Investigaciones Científicas).*

**Travels in time: the revisit of a multi-sited ethnographic research on Portuguese migrants (2008, 2013).** *Bruno Monteiro (Universidade do Porto); João Queirós (Polytechnic of Porto/University of Porto).*

**Revisiting community ethnographies in the Andes, an editorial experience.** *Francisco Araujo Ferreira.*

**Culture in everyday life. Heritagization processes in the city of Lugo.** *Elena FreirePaz (Universidade de Santiago de Compostela).*

### **Disc12. Being there... and there... and where? Imagining the field in between [P+R]**

*Convenors: Maren Larsen (University of Basel); Lotte Nielsen (Basel University); Gin-Young Song (University of Zurich)*

**Aula 17: Tue 16th Apr, first of three sessions**

**Back home in Goma: fieldwork in the meanwhile.** *Maren Larsen (University of Basel).*

**Sharing 'the field': anthropologists, humanitarians and multi-sited ethnography.** *Myfanwy James (University of Oxford).*

**In the fabric of the field: how an arts center turned research center and my role as an anthropologist in it.** *Lotte Nielsen (Basel University).*

**Follow the (non-)native: ethnographic ways of (dis)locating a scattered speech community.** *Guilherme Fians (University of Manchester).*

## **Programme schedule: Tuesday 16th April, 09:00-10:45**

### **Econ05. Traces of tourism: global changes, local impacts? From sustainability to resilience**

*Convenors: Esteban Ruiz-Ballesteros (Universidad Pablo de Olavide); Helena Ruotsala (University of Turku); Tímea Bata (Museum of Ethnography, Budapest); M. Pilar Espeso-Molinero (Universidad de Alicante); Maija Mäki (University of Turku)*

**Aula 3: Tue 16th Apr, first of two sessions**

**From observatory to science centre - transformation, heritage processes and identities of Tuorla observatory.** *Maija Mäki (University of Turku); Jaana Saarikoski (University of Turku).*

**“Facing the centre - whilst looking over your shoulder” A case study of the Faroese chain dance as a tourist attraction.** *Tóta Árnadóttir (University of the Faroe Islands).*

**Conflict and negotiation: the discourse interaction in the tourism-oriented transformation of traditional communities - a case study of Qingyangba village in Southwest China.** *Meng Tan (The Ohio State University).*

**A fad or a sustainable form of tourism? Twilight tourism in Forks.** *Tuomas Hovi (University of Turku).*

**Industrial heritage as a factor of sustainable tourism development in rural communities in Serbia: case study of the Railway open museum Šargan Eight.** *Maja Todorović (Centre for Study in Cultural Development).*

### **Env02. Localizing climate change: global changes - local responses**

*Convenors: Paulo Mendes (CRIA-IUL / UTAD); Thomas Hylland Eriksen (University of Oslo)*

**Aula 19: Tue 16th Apr, first of three sessions**

**Live landscapes and local responses to climate change in the anthropocene era.** *Csaba Mészáros (Hungarian Academy of Sciences, Research Centre for the Humanities).*

**Localising climate smart agriculture: the politics of climate-smart narratives and new agricultural biotechnologies in Argentina.** *Diego Enrique Silva Garzon (University of Oxford).*

**Local responses to climate change: case studies from the Czech Republic.** *Renata Mikešová (Institute of Sociology of the Czech Academy of Sciences).*

## **Programme schedule: Tuesday 16th April, 09:00-10:45**

**Using proverbs to study local perceptions of climate change: a case study in Sierra Nevada (Spain).** *Victoria Garcia (Universitat Autònoma de Barcelona); Maria Garteizgogeascoa.*

**Landslide disaster: emotional practices of a farmer community in a changing world.** *Putri Sekar Wangi (Universität Münster).*

### **Env05. Volatile waters, improvised worlds: hydrosocial transformations and the making of orderly flows [P+R]**

*Convenors: Franz Krause (University of Cologne); Lukas Ley (Heidelberg University)*

**Aula 20: Tue 16th Apr, first of three sessions**

**Of fishermen, shrimp and tides: rhythms and uncertainties in the Parnaíba Delta.** *Nora Horisberger (University of Cologne).*

**The territories-time of fishing communities in Upper Niger as a volatile hydro-social constructs: the geographical transcription of the Ba Faro's myth.** *Kévin de la Croix (University of Paris Nanterre).*

**Rhythm and relation in the Sine-Saloum Delta, Senegal.** *Sandro Simon (University of Cologne).*

**Using art and metaphor to describe hydrosocial rhythms of a Kimberley River.** *Sarah Laborde (Griffith University).*

**The experience of waterly everyday rhythms in the irrigated Spanish Monegros desert through observational cinema techniques.** *Daniel Lema (University of Zaragoza).*

### **Gend01. Into a trans-forming world: exploring genders and postgenders [SIEF Working Group on Body, Affects, Senses, and Emotions (BASE)] [P+R]**

*Convenors: Paco Abril (Universidad de Girona/Universitat Oberta de Catalunya); Begonya Enguix (Universitat Oberta de Catalunya)*

**Aula 18: Tue 16th Apr, first of two sessions**

**A critical interpretation of the post-human critical theory; the gender without the sex and vice versa.** *Christina Maraboutaki (Sapienza University of Rome).*

**Figurations, partialities, bodies: what gender can do for a posthumanist feminist political scenario.** *Krizia Nardini (Open University of Catalonia).*

## **Programme schedule: Tuesday 16th April, 09:00-10:45**

**Los feminismos como prácticas hacking a modelos corporales y sexuales.** *Lola Martínez Pozo (Universidad de Granada).*

**Engendering nation: Catalan feminism and independence.** *Begonya Enguix (Universitat Oberta de Catalunya).*

### **Heri01. Silencing memories: routes, monuments and heritages**

*Convenors: Nevena Škrbić Alempijević (University of Zagreb); Katja Hrobat Virloget (University of Primorska)*

**Aula 22: Tue 16th Apr, first of two sessions**

**Silence in ethnographic research. Population transfers, heroes and heritages.** *Katja Hrobat Virloget (University of Primorska).*

**Contesting silenced memories in migratory and post-war contexts.** *Monika Palmberger (University of Vienna).*

**Material memories of displacement - exploring family histories, mementos and silence.** *Eerika Koskinen-Koivisto (University of Jyväskylä).*

**Our voices: navigating the silences between refugee and immigrant women's narratives.** *Amy Skillman (Goucher College).*

**"We just never talk about it". Bosnian Serb youth between institutional denial, silence and identity in postwar Bosnia and Herzegovina (BiH).** *Michele Bianchi (University of Calgary).*

### **Life06. Tracking the ordinary**

*Convenors: Fredrik Nilsson (Åbo Akademi University); Lars-Eric Jönsson (Lund University)*

**Aula 26: Tue 16th Apr, first of two sessions**

**On the ordinariness of Sunday worship.** *Barbro Blehr (Stockholm University).*

**Tracking the ordinary in a tradition archive's depictions of movement.** *Susanne Österlund-Pötzsch (Society of Swedish Literature in Finland).*

**Tracking social change through the ordinary.** *Carolyn Landgraf (Georg-August-Universität, Göttingen).*

**In lack of ordinariness. Post-prison experiences and the construction of everyday life after incarceration.** *Barbara Sieferle (University of Freiburg).*

**Targeting the ordinary: on the practice of banal sustainability in public aquariums.** *Lars Kaijser (Stockholm University).*

## **86 Track Changes: Reflecting on a Transforming World**



## Programme schedule: Tuesday 16th April, 09:00-10:45

### **Medi01. Changing moralities and practices of healthy eating**

*Convenors: Justyna Straczuk (Polish Academy of Science); Ewa Kopczynska (Jagiellonian University)*

**Aula 4: Tue 16th Apr, first of two sessions**

**Milk and wine. Health mythologies in the 20th and 21st century.** *Håkan Jönsson (Lund University).*

**Quality, taste or health? Beyond the consumer symbolic controversy in the Spanish wine sector.** *Eva Parga Dans (University of A Coruña).*

**Life span of a tradition. Is the new triumph of colostrum possible?.** *Anu Järs (Estonian National Museum).*

**Purity and danger in a precarious environment: food as protection among Bedouin villagers.** *Anne Kathrine Larsen (Norwegian University of Science and Technology).*

**Between carnal and spiritual food. Health and cleansing activities of Daniel's Fast in Poland.** *Justyna Laskowska-Otwinowska (National Museum of Ethnography in Warsaw).*

### **Mig01. Change and challenge: practices and forms of (non-) belonging**

*Convenors: Pihla Maria Siim (University of Tartu); Elo-Hanna Seljamaa (University of Tartu); Dominika Czarnecka (Polish Academy of Sciences); Olga Davydova-Minguet (University of Eastern Finland); Anastasiya Astapova (University of Tartu)*

**Aula 11: Tue 16th Apr, first of two sessions**

**Belonging through history. Past as a means of rooting in community.** *Kamila Baraniecka-Olszewska (Polish Academy of Sciences).*

**(Non)belonging to national/transnational memory: 'juvenile prisoners of Finnish concentration camps' in Soviet and Post-Soviet contexts.** *Olga Davydova-Minguet (University of Eastern Finland).*

**The politics of belonging: supernatural liminality between Tibet and Sikkim - past and present.** *Kikee D Bhutia (University of Tartu).*

**Belonging or estrangement? Exploring the experiences of volunteers involved with the reception and intergration of asylum seekers in Finland 2015-2018.** *Kirsti Salmi-Niklander (University of Helsinki).*

## Programme schedule: Tuesday 16th April, 09:00-10:45

**Estonian-Russian language clubs as a means of grassroots language integration.** *Anastasiya Astapova (University of Tartu).*

### **Nar02. Tracking changes on the margins of texts and written culture [SIEF Working Group of Historical Approaches in Cultural Analysis]**

*Convenors: Pauliina Latvala-Harvilahti (The Finnish Literature Society); Katre Kikas (Estonian Literary Museum)*

**Aula 8 (Andrés S. Suárez): Tue 16th Apr, first of two sessions**

**Tracking Styrian proto-ethnographic statistical descriptions from early 19th century's sources to 20th century's editions.** *Burkhard Pöttler (University of Graz).*

**Between peasants and the educated. Tracking cultural models from rural correspondents letters in the mid 19th century Finnish press.** *Konsta Kajander (University of Jyväskylä).*

**Life writing practices of the folklore collectors. Balancing oneself at the margins of modernization.** *Katre Kikas (Estonian Literary Museum).*

**The István Tiboldi 'a bad collector' from the 19th century.** *Anna Szakál (Research Centre for the Humanities, Hungarian Academy of Sciences).*

**Being a secretary before 100 years: constructing the female subject through diary.** *Eva Eglāja-Kristone (Institute of Literature, Folklore and Art, University of Latvia).*

### **Reli04. Fluidity and transformation in contemporary religiosity: re-tracking the sacred in a changing world.**

*Convenors: Denise Lombardi (GSRL); Eugenia Roussou (CRIA/ISCTE-IUL)*

**Aula 24: Tue 16th Apr, first of two sessions**

**Afrocuban religions in Barcelona. Processes of cult transformation: from sacrificial blood to "breaking the egg".** *Marta Pons Raga (University of Barcelona).*

**Tracking the sacred through healing experiences: the case of alternative therapists in Southwest France.** *Clara Lemonnier.*

**'Transnational' spirituality and the 'sacred self': an ethnographic account of 'alternative' healing in southern Europe.** *Eugenia Roussou (CRIA/ISCTE-IUL).*

## Programme schedule: Tuesday 16th April, 11:15-13:00

**“The upper room”: the fluidity of vernacular religiosity in a university dormitory space.** *Leonard Norman Primiano (Cabrini University).*

### **Rur02. Tracking changes in the mountains: imaginaries, mobilities, narratives**

*Convenors: Viviane Cretton Mballow (University of Applied Sciences and Arts, Western Switzerland); Andrea Boscoboinik (University of Fribourg); Maria Montserrat Soronellas Masdeu (Rovira i Virgili University)*

**Aula 9: Tue 16th Apr, first of two sessions**

**Stranger in Paradise: temporalities of displacement in the Swiss Alps.** *Danaé Leitenberg (University of Berne).*

**Coming of age in the mountains: youth between imaginaries of tradition and innovation.** *Andrea Friedli Rizaev (University of Applied Science, HES-SO Valais-Wallis).*

**“Getting stuck in the mountain”. Feelings, representations and subjectivities.** *Viviane Cretton Mballow (University of Applied Sciences and Arts, Western Switzerland).*

## Tuesday 16th April, 11:15-13:00

### **Age01. Young scholars working group: youth cultures in a transforming world; practices, experiences, representations**

*Convenors: Franziska Weidle (Georg-August-University Göttingen, Germany); Nada Kujundžić (University of Turku/University of Zagreb)*

**Aula 10: Tue 16th Apr, second of two sessions**

**When bertsolaritza meets youth culture. Linguistic identities of young Basque oral improvisers.** *Miren Artetxe Sarasola (University of the Basque Country).*

**Latvian folk dances: inner perspective of the dancers.** *Elīna Gailīte (University of Latvia).*

**Inviting youth to collect folklore: examples of Latvian 4H movement.** *Justīne Jaudzema (University of Latvia).*

**Negotiations of stability - young academics and precarity of academic life.** *Paweł Witanowski (Jagiellonian University).*

**To become a folklorist by accident.** *Elvīra Žvarte (University of Latvia).*

## Programme schedule: Tuesday 16th April, 11:15-13:00

### Arch02. Keeping track of your field data [SIEF Working Group on Archives] [W]

Convenors: Maryna Chernyavska (University of Alberta); Kelly Fitzgerald (University College Dublin)

**Aula 6: Tue 16th Apr, single session**

**Analogue and digital obsolescence and other joys of managing fieldwork data.** Maryna Chernyavska (University of Alberta).

**Dublin Core and Omeka. Possibilities and challenges of digital folklore collections and archives.** Emese Ilyefalvi (Eötvös Loránd University / University of Alberta).

**Processing the interview; depositing for dissemination.** Kelly Fitzgerald (University College Dublin).

**Housekeeping and family life at home: daily homework in the work journal by a housewife 1890–1914.** Åsa Ljungström (Mid Sweden University).

### AV01. Track changes: reflecting on a transforming world (audiovisual media): Gender in the center

Convenor: Joan Roura-Expósito (Incipit, CSIC), Bibiana Martínez Alvarez (Universitat de Barcelona), Carlos Diz Reboledo (Universidade da Coruña), Paula Ballesteros-Arias (Incipit, CSIC)

**Salon de Graos, Facultade de Ciencias Económicas e Empresariais, Campus Norte**

**Spirits of the Three Peaks.** Ksenia Pimenova (Fonds de la recherche scientifique, Université Libre de Bruxelles).

**Research / Souvenir.** Roger Horn (University of Cape Town)

### Body05. Tracking changes in the city through food and the senses [P+W]

Convenors: Ferne Edwards (RMIT Europe); Roos Gerritsen

**Aula 2: Tue 16th Apr, second of three sessions**

**Oaxaca smells of tortilla! Foodies, heritage foods and the remaking of urban senses in Southern Mexico.** Renata Hryciuk (Warsaw University).

**A taste for tapatio things: a changing city, a changing palate.** Melissa Biggs.

## Programme schedule: Tuesday 16th April, 11:15-13:00

**Transnational life of Russian foods: nostalgic memories, popular culture and language innovations.** *Maria Yelenevskaya (Technion, Israel Institute of Technology).*

**The tastes and smells of Maribor. A walk through the cuisine of the Slovenian town.** *Maja Godina Golija (ZRC SAZU).*

**Michelin stars and gastro-tours: culinary tourism and local trends in the contemporary Basque urban context.** *Aitzpea Leizaola (University of the Basque Country).*

### Body06. Body, affect, senses and emotion: fields and perspectives [SIEF Working Group on Body, Affects, Senses, and Emotions (BASE)]

*Convenors: Monique Scheer (University of Tuebingen); Maja Povrzanovic Frykman (Malmö University)*

*Chair: Kerstin Pfeiffer (Heriot-Watt University)*

*Discussant: Jonas Frykman (Lund University)*

**Aula 1: Tue 16th Apr, second of two sessions**

**How to interpret the sounds of sorrow? Chasing the affect and emotion on archival sound recordings.** *Viliina Silvonen (University of Helsinki).*

**Game of Thrones reaction videos - studied from a BASE-perspective.** *Thorsten Wettich (University of Göttingen).*

**Situated emotions: exploring contemporary and historical narratives of fear in texts and images.** *Helena Hornfeldt (Stockholm University).*

**“My body shivered”- emotions and empirical evidence of the supernatural phenomena in Swedish popular culture.** *Katarzyna Herd (Lund University).*

**The semiotic register in Kalevala-meter incantations: the ontological question of emotions.** *Tuukka Karlsson (University of Helsinki).*

### Digi02. Changing features? Performing the self in digital culture [SIEF WG Digital Ethnology and Folklore] [P+R]

*Convenors: Fatma Sagir (Albert-Ludwigs-Universität Freiburg); Robert Glenn Howard (University of Wisconsin-Madison)*

**Aula 30: Tue 16th Apr, second of three sessions**

**The digital selves of gun love: benefits and costs.** *Robert Glenn Howard (University of Wisconsin-Madison).*

## **Programme schedule: Tuesday 16th April, 11:15-13:00**

**Unfolding the collective self in the information age: the case of Siena's neighborhoods.** *Tobias Boos (Free University Bolzano-Bozen).*

**Between technologies of the self and gamified sociality: an ethnographic research among adolescents in Vienna.** *Suzana Jovicic (University of Vienna).*

**Doing emoji: performing the emotional self online.** *Ruth Dorothea Eggel (University of Bonn); Barbara Frischling (University of Graz).*

**Urban anthropology goes digital: self-representation in social media usage for city planning.** *Daria Radchenko (KB Strelka).*

### **Disc01. Tracing/tracking/transforming histories of ethnology/folklore: toward critical methodologies [SIEF Working Group on Historical Approaches in Cultural Analysis] [P+R]**

*Convenors: Ingrid Slavec Gradišnik (ZRC SAZU); Hande A. Birkalan-Gedik (Goethe Universität)*

*Chair: Marta Botiková (Comenius University in Bratislava)*

**Aula 13: Tue 16th Apr, second of three sessions**

**Looking at Pictures - making new histories.** *António Medeiros (ISCTE University Institute of Lisbon, CEI-IUL).*

**Anthropology at home-away-from-home.** *Patrick Lavolette (Tallinn University/UCL).*

**Tracing hidden contributions in the history of anthropology. The case of Elsie Masson and Bronislaw Malinowski.** *Daniela Salvucci (Free University of Bolzano-Bozen).*

### **Disc06. Tracking the creative process: conversations in art-making and academic research [P+R]**

*Convenors: Norma Cantu (Trinity University); Tessa Jacobs (The Ohio State University); Hannah Bradley (Princeton University)*

**Aula 15: Tue 16th Apr, second of two sessions**

**Be the street: performing ethnography with communities.** *Katherine Borland (University of Helsinki).*

**1. Artist 2. Activist, 3. Academic. Or all at once? Music, gender and technology from a three-dimensional perspective.** *Audur Vidarsdóttir (University of Iceland).*

## **Programme schedule: Tuesday 16th April, 11:15-13:00**

**Towards an ecological method: ethics & experimental ethnography beyond traditional public humanities form(s).** *Jess Lamar Reece Holler (Caledonia Northern Folk Studios).*

**“Patterns of place”: potential tracks of creativity in anthropological theory.** *Hannah Bradley (Princeton University).*

### **Disc08. Ethnographies revisited: the test of time [P+R]**

*Convenors: Pedro Tomé Martín (CSIC); Maria Cátedra (Universidad Complutense de Madrid); Carmen Lamela (Universidade da Coruña)*

**Aula 31: Tue 16th Apr, second of two sessions**

**Comments on revisitations and replication studies (Roundtable).** *Maria Cátedra (Universidad Complutense de Madrid).*

**The decline of the peripheries in the time of the global Anthropologies? The Portuguese case. (Roundtable).** *Jorge Branco (ISCTE Instituto Universitário de Lisboa).*

**To observe and to be observed. Revisiting ethnography by reflecting on fieldwork. (Roundtable).** *Dolors Comas-d'Argemir (University Rovira i Virgili).*

### **Disc12. Being there... and there... and where? Imagining the field in between [P+R]**

*Convenors: Maren Larsen (University of Basel); Lotte Nielsen (Basel University); Gin-Young Song (University of Zurich)*

**Aula 17: Tue 16th Apr, second of three sessions**

**Thinking coffee in Seoul from within and through elsewhere.** *Gin-Young Song (University of Zurich).*

**Urban ethnographers in Portugal: a new branch of home fields.** *Rita Cachado (ISCTE-University Institute of Lisbon).*

### **Econ05. Traces of tourism: global changes, local impacts? From sustainability to resilience**

*Convenors: Esteban Ruiz-Ballesteros (Universidad Pablo de Olavide); Helena Ruotsala (University of Turku); Tímea Bata (Museum of Ethnography, Budapest); M. Pilar Espeso-Molinero (Universidad de Alicante); Maija Mäki (University of Turku)*

**Aula 3: Tue 16th Apr, second of two sessions**

## **Programme schedule: Tuesday 16th April, 11:15-13:00**

**The “Dilemma of Duality” on the impacts of tourism in the rural world: explanatory hypotheses.** *Jordi Gascón (University of Lleida).*

**Community-based tourism and the socio-ecological resilience of domestic natures: a case study from Galicia (Spain).** *Jose Antonio Cortes Vazquez (University of A Coruña).*

**Evaluating the contribution of community-based tourism to social-ecological resilience through a generational perspective.** *Esteban Ruiz-Ballesteros (Universidad Pablo de Olavide).*

**From the private to the community. Role of housing for tourist activity in Linares de la Sierra.** *Rafael Cáceres (Universidad Pablo de Olavide); Macarena Hernández (Universidad Pablo de Olavide).*

**Community-based tourism in Nahá: an ethnographic research on socio-ecological resilience linked to tourism in a Lacandon community.** *Pilar Espeso-Molinero (University of Alicante); María José Pastor Alfonso (Universidad de Alicante).*

### **Env02. Localizing climate change: global changes - local responses**

*Convenors: Paulo Mendes (CRIA-IUL / UTAD); Thomas Hylland Eriksen (University of Oslo)*

**Aula 19: Tue 16th Apr, second of three sessions**

**“Our existence is literally melting away”: narrating and fighting vanishing glaciers and job insecurity in a glacier ski resort in Austria.** *Herta Nöbauer (University of Vienna).*

**Experiences of climate change in Newfoundland’s fisheries.** *Joonas Plaam (Memorial University of Newfoundland).*

**Institutions vs. traditional growers, fighting climate change and desertification in the Spanish Plastic Sea.** *Paloma Yáñez Serrano (University of Manchester).*

**Climate change, plastic pollution and fishing communities: an ethnographic approach in Setúbal, Portugal.** *Joana Sá Couto (CRIA/ISCTE-IUL/OceanGov).*

**Glaciers and global justice: localising climate change in the Peruvian Andes.** *Noah Walker-Crawford (University of Manchester).*



## Programme schedule: Tuesday 16th April, 11:15-13:00

### **Env05. Volatile waters, improvised worlds: hydrosocial transformations and the making of orderly flows [P+R]**

*Convenors: Franz Krause (University of Cologne); Lukas Ley (Heidelberg University)*

**Aula 20: Tue 16th Apr, second of three sessions**

**Rogue engineers: do-it-yourself adaptation to climate change in the Himalayas.** *Karine Gagné (University of Guelph).*

**The Upper Rhine. Mapping a fluid ensemble.** *Ina Dietzsch (University of Basel).*

**Unsettling bureaucratic designs: hydro-social power relations in harnessing the Mekong's waters to irrigate Isaan.** *David Blake.*

**'It's a privilege to call it a crisis': sociocultural dynamics of Cape Town's current water discourse.** *Teresa Cremer (University of Cologne).*

**The Kökaral Dam: dealing with uncertainty in restoring the Aral Sea.** *William Wheeler (University of Manchester).*

### **Gend01. Into a trans-forming world: exploring genders and postgenders [SIEF Working Group on Body, Affects, Senses, and Emotions (BASE)] [P+R]**

*Convenors: Paco Abril (Universidad de Girona/Universitat Oberta de Catalunya); Begonya Enguix (Universitat Oberta de Catalunya)*

**Aula 18: Tue 16th Apr, second of two sessions**

**Etnosexualidad entre los zapotecas del Istmo de Tehuantepec (México).** *Agueda Gómez Suárez (University of Vigo).*

**Body speaking? "Sexual harassment" and women's interpretations in Chinese wedding games with sexual connotation.** *Xuan Wang (Memorial University of Newfoundland).*

**On the other side of gender relations: same-sex pairs visit their homeland in Russia.** *Marina Hakkarainen (University of Eastern Finland).*

### **Heri01. Silencing memories: routes, monuments and heritages**

*Convenors: Nevena Škrbić Alempijević (University of Zagreb); Katja Hrobat Virloget (University of Primorska)*

**Aula 22: Tue 16th Apr, second of two sessions**

## **Programme schedule: Tuesday 16th April, 11:15-13:00**

**Silencing religious tourism route: negotiating the heritage of the Blessed Alojzije Stepinac.** *Marijana Belaj (University of Zagreb).*

**Silenced memories and dynamic everyday practices: urban/rural mobilities as living heritage performances.** *Janine Schemmer (Alpen-Adria-Universität Klagenfurt); Marion Hamm (University of Klagenfurt).*

**“Do you remember what we did?” Memories and working-class traces on the outskirts of Milan (Italy).** *Luca Rimoldi (Università degli Studi di Milano-Bicocca).*

**Forgetfulness, silence, and the transformation of cultural identities among Palestinian Arab Israelis.** *Kobi Peled (Ben-Gurion University of the Negev).*

**We speak but cannot be heard.** *Thomas McKean (University of Aberdeen).*

### **Heri04. The cultural politics of emotion: transformations of heritage and the sacred**

*Convenors: Duane Jethro (Humboldt University Berlin); Ernst van den Hemel (Royal Netherlands Academy of Arts and Sciences)*

*Discussant: Irene Stengs (Meertens Institute)*

**Aula 21: Tue 16th Apr, first of two sessions**

**Christian heritage: national identity and transformations of religious objects.** *Jerrold Cuperus (Utrecht University).*

**From counterculture to mainstream political discourse. Searching for authenticity in Hungarian native faith movements.** *Anna Illés (Eötvös Loránd University).*

**The archaeological complex near to Mikulchitse (Czech republic): construction and transformation of cultural heritage abroad.** *Mariyanka Zhekova (Institute of Ethnology and Folklore Studies with Ethnographic Museum, BAS).*

**Heritization of music in the context of minority communities in Slovenia after 1991, Part I.** *Mojca Kovačič (ZRC SAZU).*

**Heritagization of music in the context of minority communities in Slovenia after 1991, Part II.** *Ursa Sivic (Scientific Research Centre of the Slovenian Academy of Sciences and Arts).*

## Programme schedule: Tuesday 16th April, 11:15-13:00

### Life06. Tracking the ordinary

Convenors: Fredrik Nilsson (Åbo Akademi University); Lars-Eric Jönsson (Lund University)

**Aula 26:** Tue 16th Apr, second of two sessions

**The transformation of the ordinary. Divergent forms of everyday life in a village from Satu Mare region, Romania.** *Levente Szilágyi (HAS Research Centre for the Humanities).*

**Listening otherwise - engaging with the ordinary in ethnological research.** *Paul Sherfey (Södertörn University).*

**Writing down what happens: personal diaries as objects of research.** *Malte Völk (University of Zurich).*

**Everyday life with less: living a minimalist lifestyle.** *Silja Ósk Þórðardóttir (University of Iceland).*

**Tracking cheese, tomato and dough: the story of the ordinary pizza.** *Anna Burstedt (Lund University).*

### Life08. The unnoticed. Everyday life, materiality and the musealization of changes

Convenors: Louise Karlskov Skyggebjerg (Technical University of Denmark); Mette Tapdrup Mortensen (Greve Museum)

**Aula 28:** Tue 16th Apr, first of two sessions

**The contrasting case of objects of lay culture in chapels and in museum exhibitions.** *Eva Reme (University of Bergen).*

**Painted dowry chests. Artifacts in contemporary daily lives.** *Maria Działo (Jagiellonian University).*

**The humble 'Handi': understanding history, networks and socio-economic connections.** *Preetee Sharma (Cotton University).*

**The xikuri: daily life paraphernalia of Wixárika women.** *Ingrid Arriaga (École des Hautes Études en Sciences Sociales).*

### Medi01. Changing moralities and practices of healthy eating

Convenors: Justyna Straczuk (Polish Academy of Science); Ewa Kopczynska (Jagiellonian University)

**Aula 4:** Tue 16th Apr, second of two sessions

## **Programme schedule: Tuesday 16th April, 11:15-13:00**

**Ideas of healthy food in Poland: cultural change, competing meanings and social differentiation.** *Justyna Straczuk (Polish Academy of Science); Anna Wegiel (Polish Academy of Sciences).*

**An unreachable goal. Medical attention in food and daily life practices in times of precarization.** *Mireia Campanera (Universitat Rovira i Virgili); Mercè Gasull Gomis (Universitat Rovira i Virgili).*

**(Mutual) change process in the representation of healthy eating through the activity in the project called neighborhood mother in Berlin-Neukölln.** *Caroline Contentin (Werkstatt Ethnologie Berlin).*

**Feeding unhealthy bodies. The case of metabolic diseases in Poland.** *Katarzyna Król (Polish Academy of Sciences).*

### **Mig01. Change and challenge: practices and forms of (non-) belonging**

*Convenors: Pihla Maria Siim (University of Tartu); Elo-Hanna Seljamaa (University of Tartu); Dominika Czarnecka (Polish Academy of Sciences); Olga Davydova-Minguet (University of Eastern Finland); Anastasiya Astapova (University of Tartu)*

**Aula 11: Tue 16th Apr, second of two sessions**

**Multiple belonging and representations of African diaspora(s) in museums and exhibitions.** *Anna Rastas (Tampere University).*

**Practices of 'European belonging' from below in the framework of the European Heritage Label.** *Viktorija Ceginskas (University of Jyväskylä); Katja Mäkinen (University of Jyväskylä).*

**Embodying (non-) belonging: dancing Argentine tango in Dubai.** *Anke Reichenbach (Zayed University Dubai).*

**Food, borders, (non)belonging: transnational practices between Turkey and Macedonia.** *Anna Zadrozna (University of Graz/University of Oslo).*

### **Mig03. Transnationalism, (im)mobilities and informal practices in Europe, and beyond [SIEF Working Group on Migration and Mobility]**

*Convenors: Ignacio Fradejas-García (Autonomous University of Barcelona); Abel Polese (Dublin City University, School of Law & Government)*

*Discussant: Hugo Valenzuela García (Universidad Autónoma de Barcelona)*

**Aula 12: Tue 16th Apr, first of two sessions**

## Programme schedule: Tuesday 16th April, 11:15-13:00

**Religion and informality: Central Asian migrants in Moscow.** *Rano Turaeva (Max Planck Institute for Social Anthropology).*

**Remittances as social practice - formal and informal ways of exchange.** *Silke Meyer (University of Innsbruck).*

**Globalisation from below? The case of mobile entrepreneurs from the South on European markets.** *Laure Sandoz (NCCR On the Move, University of Neuchâtel).*

**Refugees and migrants transform experiences of emplacements in Berlin.** *Fazila Bhimji (University of Central Lancashire); Nelly Wernet.*

**Invisible mobilities: Romanian Roma migrants working as professional cleaners in Denmark.** *Stefan Lipan (University of Liège).*

### **Nar02. Tracking changes on the margins of texts and written culture [SIEF Working Group of Historical Approaches in Cultural Analysis]**

*Convenors: Pauliina Latvala-Harvilahti (The Finnish Literature Society); Katre Kikas (Estonian Literary Museum)*

**Aula 8 (Andrés S. Suárez): Tue 16th Apr, second of two sessions**

**In the margins of Shalom Aleichem's text.** *Olga Levitan (Hebrew University of Jerusalem/Tel-Aviv University).*

**The truth between the lines.** *Roxana Vieru (Alexandru Ioan Cuza University).*

**Traces of cultural trauma in the post-war narratives in Finland.** *Kirsi Laurén (University of Eastern Finland).*

**Advantage of marginality: professional identity in oral histories of 1950s immigrant women social workers in Israel.** *Yael Zilberman (Kaye Academic College of Education).*

**Chanted, recited, yet not understood: Tibetan vernacular literacy in the ritual context of Baima (Sichuan, PRC).** *Valentina Punzi (University of Tartu).*

### **Nar05. Orality in writing. Tracking changes on transforming "traditions"**

*Convenors: Anamaria Iuga (National Museum of the Romanian Peasant); Inis Shkreli (Mediterranean University of Tirana); Corina Iosif (National Museum of the Romanian Peasant)*

**Aula 7: Tue 16th Apr, first of two sessions**

## **Programme schedule: Tuesday 16th April, 11:15-13:00**

**Narratives of Space. Oral and written traditions in Buzau region.** *Anamaria Iuga (National Museum of the Romanian Peasant).*

**Moons, suns and stars inside Galician cantigas: or how the Universe has been popularly sung over generations.** *Ana Ulla-Miguel (Universidade de Vigo).*

**The relationship between the use of oral/observational method and written texts in the inheritance of traditional knowledge.** *Anete Karlson (University of Latvia).*

**Planes, telephone wires and the suicide mattress: fear, change and visions of the future in Icelandic 20th century folk narrative.** *Alice Bower (University of Iceland).*

**Oral and written joke sharing: tracking changes in contemporary Belarusian family traditions.** *Anastasiya Fiadotava (University of Tartu).*

### **Reli02. The changing character of pilgrimages**

*Convenors: Mario Katić (University of Zadar); John Eade (University of Roehampton)*

**Aula 25: Tue 16th Apr, first of two sessions**

**The effects of the railway on the morphology of a local pilgrimage.** *Guillaume Etienne (Université de Tours).*

**The changing character of pilgrimages: motivational trends along the St. Olav pilgrimage in Norway.** *Nanna Natalia Jørgensen (Volda University College).*

**Transforming nature of pilgrimage - an example from Southern India.** *Nimeshika Venkatesan (Stella Maris College (University of Madras)).*

**Hill of Crosses in Lithuania: features of pilgrimage and Catholic Church activities in 20th - beginning of the 21st century.** *Jonas Mardosa.*

### **Reli04. Fluidity and transformation in contemporary religiosity: re-tracking the sacred in a changing world.**

*Convenors: Denise Lombardi (GSRL); Eugenia Roussou (CRIA/ISCTE-IUL)*

**Aula 24: Tue 16th Apr, second of two sessions**

**Pre-historic heritage, medieval monks and 21st century neo-shamans: Portuguese identity, religious freedom and the sacralization of the Sintra UNESCO heritage park in Portugal.** *Clara Saraiva (FLUL, University of Lisbon).*

## **100 Track Changes: Reflecting on a Transforming World**

## Programme schedule: Tuesday 16th April, 13:30-14:45

**Animals as entities in contemporary spiritual practices in Western societies.** *Denise Lombardi (GSRL).*

**Shamanic spirituality in contemporary Japan.** *Silvia Rivadossi (Ca' Foscari University of Venice).*

### Rur02. Tracking changes in the mountains: imaginaries, mobilities, narratives

*Convenors: Viviane Cretton Mballow (University of Applied Sciences and Arts, Western Switzerland); Andrea Boscoboinik (University of Fribourg); Maria Montserrat Soronellas Masdeu (Rovira i Virgili University)*

**Aula 9: Tue 16th Apr, second of two sessions**

**Mobility reframed: conquering the mountain forests on Transylvanian borderland.** *Árpád Tőhötöm Szabó (Babes-Bolyai University); Zsombor Csata (Hungarian Academy of Sciences).*

**Mountain area of Žumberak (Croatia): individuals' lifestyle choice or "destiny".** *Melanija Belaj (Institute of Ethnology and Folklore Research); Ana-Marija Vukušić (Institute of Ethnology and Folklore Research).*

**Biodiversity and different conservation strategies in Oaxaca mountains, Mexico.** *Sebastian Pillitteri; Alfonsina Arriaga Jiménez (Instituto de Ecología, A.C.).*

**Temporarily out of the state: infrastructural entanglements in Daghestani mountains.** *Iwona Kaliszewska (University of Warsaw).*

## Tuesday 16th April, 13:30-14:45

### AV01. Track changes: reflecting on a transforming world (audiovisual media): Multispecies relationships

*Convenor: Joan Roura-Expósito (Incipit, CSIC), Bibiana Martínez Alvarez (Universitat de Barcelona), Carlos Diz Reboledo (Universidade da Coruña), Paula Ballesteros-Arias (Incipit, CSIC)*

**Salon de Graos, Faculdade de Ciências Económicas e Empresariais, Campus Norte**

**450 kilos of dreams.** *Barbara Bossak-Herbst (University of Warsaw).*

## Programme schedule: Tuesday 16th April, 16:30-18:15

Tuesday 16th April, 16:30-18:15

### Age02. Practices and materialisations of active ageing

*Convenors: Aske Juul Lassen (University of Copenhagen); Daniel Lopez Gomez (Universitat Oberta de Catalunya)*

**Aula 10: Tue 16th Apr, single session**

**New bikes for the old: materialisations of active ageing.** *Aske Juul Lassen (University of Copenhagen); Tiago Moreira (Durham University).*

**Unmaking old age? Infrastructuring active ageing in the Spanish senior cohousing movement.** *Daniel Lopez Gomez (Universitat Oberta de Catalunya).*

**Sociomaterial entanglements in the development of active and assisted technologies.** *Cordula Endter (German Centre for Gerontology).*

**Fitness culture, body in motion and age as performed.** *Dominika Czarnecka (Polish Academy of Sciences).*

**Keeping an eye on the beans: inactivity among older people in Ghana.** *Sjaak van der Geest (University of Amsterdam).*

### Arch03. Collaborative curation: towards a slow archives movement

*Convenors: Kimberly Christen (Washington State University); Guha Shankar (Library of Congress)*

**Aula 5: Tue 16th Apr, single session**

**The future of the past: privileging indigenous knowledge production in archival representation.** *Guha Shankar (Library of Congress).*

**The songline is alive in Mukurtu.** *Kimberly Christen (Washington State University).*

**Slow archives enhancements of catalog descriptions of Native American recordings - a case study.** *Margaret Kruesi (Library of Congress).*

**The oral materials national repository in México: towards an inclusive electronic open access archive.** *Berenice Granados Vázquez (Universidad Nacional Autónoma de México, ENES Morelia); Santiago Cortés Hernández (Universidad Nacional Autónoma de México, ENES Morelia).*



## Programme schedule: Tuesday 16th April, 16:30-18:15

### **AV01. Track changes: reflecting on a transforming world (audiovisual media): Music and heritage**

*Convenor: Joan Roura-Expósito (Incipit, CSIC), Bibiana Martínez Alvarez (Universitat de Barcelona), Carlos Diz Reboledo (Universidade da Coruña), Paula Ballesteros-Arias (Incipit, CSIC)*

**Salon de Graos, Faculdade de Ciencias Económicas e Empresariais, Campus Norte**

**The flight of the condor: a letter, a song and the story of intangible cultural heritage.** *Valdimar Tr. Hafstein (University of Iceland); Áslaug Einarisdóttir (Stelpur rokka!).*

**Past songs present voices.** *Andrej Kocan; Darrell Jonsson (Urban Space Epics).*

### **Body04. Assisted reproduction with “third-party” participation: surpassing the limits of kinship**

*Convenors: Nancy Anne Konvalinka (Universidad Nacional de Educación a Distancia); Ana María Rivas (Universidad Complutense de Madrid)*

**Aula 1: Tue 16th Apr, single session**

**Uncovering the tracks in donor-assisted conception.** *Jennifer Speirs (University of Edinburgh).*

**What if “embryo adoption” would be mandatory? The story of adoption and embryo donation in Poland.** *Anna Krawczak (University of Warsaw).*

**Surrogacy, wet-nursing and milk banks: new theoretical insights into the study of milk kinship.** *Elena Soler (Charles University).*

**Gestational surrogates creating surrogacy agencies. Expectations, experiences and practices.** *Nancy Anne Konvalinka (Universidad Nacional de Educación a Distancia).*

**Des stratégies de déconstruction de la parenté utilisées par les donneuses d'ovocytes en relation avec la progéniture conçue grâce à leur don.** *Ana María Rivas (Universidad Complutense de Madrid).*

## ■ Programme schedule: Tuesday 16th April, 16:30-18:15

### **Body05. Tracking changes in the city through food and the senses [P+W]**

*Convenors: Ferne Edwards (RMIT Europe); Roos Gerritsen*

**Aula 2: Tue 16th Apr, third of three sessions**

Roundtable.

### **Digi02. Changing features? Performing the self in digital culture [SIEF WG Digital Ethnology and Folklore] [P+R]**

*Convenors: Fatma Sagir (Albert-Ludwigs-Universität Freiburg); Robert Glenn Howard (University of Wisconsin-Madison)*

**Aula 30: Tue 16th Apr, third of three sessions**

**Sensual experiences and media reflexions in popular culture: the use and effect of vlogs to goth festivals.** *Nikola Noelle (Universität Freiburg).*

**Tracing digital tracks of a changing genre. Crime writing as a lifestyle in social media.** *Sara Kärrholm (Lund University); Carina Sjöholm (Lund University).*

**Selfi(e)shness and truthiness: the contemporary mediation of mobile place imaginaries.** *Roger Norum.*

**Protest with selfies as articulation of the common?** *Klaus Schönberger (Alpen-Adria-Universität Klagenfurt); Ute Holfelder (Alpen-Adria-Universität Klagenfurt).*

### **Disc01. Tracing/tracking/transforming histories of ethnology/folklore: toward critical methodologies [SIEF Working Group on Historical Approaches in Cultural Analysis] [P+R]**

*Convenors: Ingrid Slavec Gradišnik (ZRC SAZU); Hande A. Birkalan-Gedik (Goethe Universität)*

*Chair: Marta Botiková (Comenius University in Bratislava)*

**Aula 13: Tue 16th Apr, third of three sessions**

Roundtable.

## ■ Programme schedule: Tuesday 16th April, 16:30-18:15

### **Disc03. Location and generation: scholarly mobility and disciplinary (in-)coherence [R]**

*Convenors: Regina F. Bendix (Georg-August-Universität Göttingen); Ullrich Kockel (Heriot-Watt University)*

**Aula 11: Tue 16th Apr, single session**

**Disciplinary and administrative systems.** *Regina F. Bendix (Georg-August-Universität Göttingen).*

**Living with precarious non-disciplines.** *Ullrich Kockel (Heriot-Watt University).*

**Working at, with and through the margins of European anthropology.** *Francisco Martínez (University of Helsinki).*

**The luxury of immobility and the potential of mobility.** *Elo-Hanna Seljamaa (University of Tartu).*

### **Disc12. Being there... and there... and where? Imagining the field in between [P+R]**

*Convenors: Maren Larsen (University of Basel); Lotte Nielsen (Basel University); Gin-Young Song (University of Zurich)*

**Aula 17: Tue 16th Apr, third of three sessions**

**Roundtable.**

### **Env02. Localizing climate change: global changes - local responses**

*Convenors: Paulo Mendes (CRIA-IUL / UTAD); Thomas Hylland Eriksen (University of Oslo)*

**Aula 19: Tue 16th Apr, third of three sessions**

**It's getting nicer: theorizing the lack of climate change discussion in Poland.** *Jana Hrkova (Central European University).*

**Pastoralists' understandings and responses to climate and ecological change in North Eastern Tibet.** *Maria Coma Santasusagna (University of Barcelona/INALCO).*

**To stumble upon a whale: new and old responses to environmental changes.** *Connie Reksten (Western Norway University).*

## ■ Programme schedule: Tuesday 16th April, 16:30-18:15

**Women crop farmers' adaptation to rainfall variability and climate change in Amaraku community, Imo state, Nigeria.** *Emmanuella Onyenechere (Imo State University).*

### **Env05. Volatile waters, improvised worlds: hydrosocial transformations and the making of orderly flows [P+R]**

*Convenors: Franz Krause (University of Cologne); Lukas Ley (Heidelberg University)*

**Aula 20: Tue 16th Apr, third of three sessions**

**Water, wellbeing and protected areas.** *Amber Abrams (University of Cape Town).*

**Roundtable.**

### **Heri04. The cultural politics of emotion: transformations of heritage and the sacred**

*Convenors: Duane Jethro (Humboldt University Berlin); Ernst van den Hemel (Royal Netherlands Academy of Arts and Sciences)*

*Discussant: Irene Stengs (Meertens Institute)*

**Aula 21: Tue 16th Apr, second of two sessions**

**Sami yoiks as a transforming heritage.** *Ildikó Tamás (Hungarian Academy of Sciences, Research Centre for the Humanities).*

**The Utrecht Saint Martin celebration: religious heritage and the cultural politics of inclusion.** *Welmoed Wagenaar (Meertens Institute, Royal Netherlands Academy of Arts and Sciences).*

**“Saving souls, saving race and saving life” - the intertwining of religion and nationhood in a Transylvanian ethnic folk festival.** *Zsuzsa Bokor (Romanian Institute for Research on National Minorities).*

**From folklore to heritage: values, community building and constitutional law.** *Mari Sarv (Estonian Literary Museum).*

### **Life08. The unnoticed. Everyday life, materiality and the musealization of changes**

*Convenors: Louise Karliskov Skyggebjerg (Technical University of Denmark); Mette Tapdrup Mortensen (Greve Museum)*

**Aula 28: Tue 16th Apr, second of two sessions**

## **Programme schedule: Tuesday 16th April, 16:30-18:15**

**The spectacle frame, the broken nail and the concrete sample - materials telling histories of change.** *Louise Karlskov Skyggebjerg (Technical University of Denmark).*

**The transformation of non-place: the Sydney River trestle and post-industrial memory.** *Ian Brodie (Cape Breton University).*

**A water lived as reality: talking about importance of wells in everyday life of people in Kyrgyz villages.** *Katerina Zäch (University of Fribourg).*

**Downtown blues - transformation of a city center affecting place attachment.** *Snjolaug G Johannesdottir (Háskóli Íslands).*

**The house as an object of musealization: presentation of the modernist house in the contemporary city.** *Barbora Vacková (Masaryk University).*

### **Mig03. Transnationalism, (im)mobilities and informal practices in Europe, and beyond [SIEF Working Group on Migration and Mobility]**

*Convenors: Ignacio Fradejas-García (Autonomous University of Barcelona); Abel Polese (Dublin City University, School of Law & Government)*

*Discussant: Hugo Valenzuela García (Universidad Autónoma de Barcelona)*

**Aula 12: Tue 16th Apr, second of two sessions**

**Informality and (im)mobility in transnational social fields.** *Ignacio Fradejas-García (Autonomous University of Barcelona); Jose Luis Molina (Universitat Autònoma de Barcelona); Miranda Lubbers (Autonomous University of Barcelona).*

**From smuggler to realtor: simsars as (im)moral agents in Syrian migrants' lives.** *Hilal Alkan (Leibniz Zentrum Moderner Orient).*

**Circumnavigating transnational migration through informal practices: refugees, migrants and diaspora investors in Bosnia and Herzegovina.** *Hariz Halilovich (MIT University); Nirha Efendic (National Museum of Bosnia and Herzegovina).*

**Informality as an "institutionalized" way of dwelling: the squatting practices of Eritrean refugees in Rome.** *Aurora Massa (University of Trento).*

## ■ Programme schedule: Tuesday 16th April, 16:30-18:15

### **Nar05. Orality in writing. Tracking changes on transforming “traditions”**

*Convenors: Anamaria Iuga (National Museum of the Romanian Peasant); Inis Shkreli (Mediterranean University of Tirana); Corina Iosif (National Museum of the Romanian Peasant)*

**Aula 7: Tue 16th Apr, second of two sessions**

**Writing “traditions” and identity politics. The Aromanians between “nation” and “ethnos”.** *Corina Iosif (National Museum of the Romanian Peasant).*

**From text to cultural tradition identity: influences of identity policies in the memory construction of local traditions. Depicting the case of Albanian Vlachs in Voskopoja.** *Inis Shkreli (Mediterranean University of Tirana).*

**The educational rebirth of the Legend about Three Suns among the Amur Nanai people.** *Olga Maltseva (Institute of Archaeology and Ethnography SB RAS).*

### **Pol04. Performing transformation, claiming transition: public gatherings and rituals in Catalonia from the 1970s to the present**

*Convenors: Alessandro Testa (University of Vienna); Mariann Vaczi (University of Nevada, Reno); Dorothy Noyes (Ohio State University)*

**Aula 29: Tue 16th Apr, single session**

**Catalonia’s human towers: secessionism, associational culture, and the politics of performance.** *Mariann Vaczi (University of Nevada, Reno).*

**Tracking unachieved transformations: pseudo-transition in Solsona (Central Catalonia) through the mirror of its main festival.** *Alessandro Testa (University of Vienna).*

**“We are a different world”: the Cathar past and the imagining of independence in the Catalan Pyrenees.** *Camila del Mármol (Universitat de Barcelona).*

**The unmaking and remaking of an ethnic boundary. Working-class Castilian speakers in Catalonia and the paradoxes of the independence movement.** *Miguel Javier Aramburu Otazu (University of Barcelona).*

## Programme schedule: Tuesday 16th April, 16:30-18:15

### **Post01. POSTERS: Track changes: reflecting on a transforming world**

Convenors: José Muñoz Albaladejo (CSIC); Miguel Alonso-Cambrón (CSIC); Ana Ruiz-Blanch (Incipit CSIC)

**Faculty of Economics and Business Administration (main venue), Foyer:**  
second of two sessions

**‘Walking and talking about...’: reflections on walking tour experiences in Aberdeen, Scotland.** *Lauren Hossack (University of Aberdeen).*

**Project 1967: one war, 100 stories.** *Yuval Plotkin (The Hebrew University of Jerusalem); Hagar Salamon (The Hebrew University of Jerusalem).*

**Tracing ethnographic questionnaires: addressing questions that matter.** *Dani Schrire (The Hebrew University of Jerusalem).*

**New meanings of European identity in Scotland.** *Alastair Mackie (Heriot-Watt University).*

**The rare and valuable library of professor Johan Gadolin as a mirror of a changing world.** *Eva Costiander-Hulden (Åbo Akademi University Library).*

**Tracking The Ritual Year (2004-2019): fifteen years of working group activity.** *Irina Stahl (Institute of Sociology, Romanian Academy); Tatiana Minniyakhmetova (University of Innsbruck).*

### **Reli02. The changing character of pilgrimages**

Convenors: Mario Katić (University of Zadar); John Eade (University of Roehampton)

**Aula 25: Tue 16th Apr, second of two sessions**

**Pilgrimage and social networks.** *Gisela Zimmermann (Universität Freiburg).*

**“Here’s me with the Ka’ba right behind me”: performing the Hajj in the age of technology and social media.** *Marjo Buitelaar (University of Groningen); Kholoud Al Ajarma (University of Groningen).*

**Pilgrimage and narrative tradition. The changing character of the legends about a Transylvanian pilgrimage place.** *Zoltan Magyar (Hungarian Academy of Sciences).*

**Route 66 as secular pilgrimage: the scallop and the shield.** *David Dunaway (University of New Mexico).*

## Programme schedule: Tuesday 16th April, 20:00-21:45

Tuesday 16th April, 20:00-21:45

### **AV01. Track changes: reflecting on a transforming world (audiovisual media): Wine Culture**

*Convenor: Joan Roura-Expósito (Incipit, CSIC), Bibiana Martínez Alvarez (Universitat de Barcelona), Carlos Diz Reboledo (Universidade da Coruña), Paula Ballesteros-Arias (Incipit, CSIC)*

**Nave 5, Mercado de Abastos**

**Albariño rías baixas: de la tradición al mundo / albariño rías baixas; from tradition to the world.** *Pablo Alonso González (CSIC).*

Wednesday 17th April, 09:00-10:45

### **Age03. Tracking age in a transforming world**

*Convenors: Sandra Hillén (University of Gothenburg); Gabriella Nilsson (Lund University)*

**Aula 10: Wed 17th Apr, first of two sessions**

**Urban co-creation: tracking possibilities and obstacles of children's democratic engagement.** *Sandra Hillén (University of Gothenburg).*

**Desire and the desired: about youth and youths in a Swedish girls' magazine.** *Kristina Oeman (University of Gothenburg).*

**Doing age at senior summer camps in Sweden.** *Gabriella Nilsson (Lund University).*

**Being a grandchild: meanings, practices and experiences with grandchildhood.** *Adéla Souralová (Masaryk University).*

**Who is creditworthy? Power relations, practices and categorization based on age coding in the credit market.** *Karin Salomonsson (Lund University).*

### **Arch04. Museums and material culture: tracking the impact of the participatory turn**

*Convenors: Uta Karrer (University of Basel); Hester Dibbits (Reinwardt Academy for Cultural Heritage)*

**Aula 5: Wed 17th Apr, first of two sessions**

**Resonance and wonder: a survey of ethnographic museums embodying Hmong aesthetics in Xiangxi prefecture, Central China.** *Lijing Peng (Trinity College Dublin).*

## **110 Track Changes: Reflecting on a Transforming World**



## Programme schedule: Wednesday 17th April, 09:00-10:45

**Transformations in participative curating of displays on migration.**

*Christine Braunersreuther (Georg-August-University Göttingen).*

**MAS I Museum aan de Stroom: people connecting (historical) objects and (current) traditions.** *Vera De Boeck (MAS I Museum aan de Stroom).*

**Ch, ch, ch, changes - museums and children in Serbia.** *Masha Vukanovic (Center for Study in Cultural Development).*

**Participatory tendencies in the contemporary museum: theoretic paradigms and practical solutions.** *Arūnas Vaicekaskas (Vytautas Magnus University).*

### **AV01. Track changes: reflecting on a transforming world (audiovisual media): Forced Migrations**

*Convenor: Joan Roura-Expósito (Incipit, CSIC), Bibiana Martínez Alvarez (Universitat de Barcelona), Carlos Diz Reboledo (Universidade da Coruña), Paula Ballesteros-Arias (Incipit, CSIC)*

**Salon de Graos, Faculdade de Ciências Económicas e Empresariais, Campus Norte**

**The mass - moving through things.** *Michal Pavlásek (Czech Academy of Sciences).*

**You are here.** *Ignacio Fradejas-García (Autonomous University of Barcelona).*

### **Body02. Affect and atmospheres in the ethnographic between [SIEF Working Group on Body, Affects, Senses, and Emotions (BASE)]**

*Convenors: Birgit Abels (Georg August University Göttingen); Deborah Kapchan (New York University)*

**Aula 1: Wed 17th Apr, first of two sessions**

**Affect and atmospheres: an analytical approximation.** *Birgit Abels (Georg August University Göttingen).*

**Researching atmospheres in the dynamics of civic engagement and political subjectivity.** *Rainer Kazig (CNRS).*

**Sonic atmosphere and affective activism in authoritarian Egypt.** *Darci Sprengel (University of Oxford).*

## ■ Programme schedule: Wednesday 17th April, 09:00-10:45

**Retracking cosmopolitan selves: how collective bodily practices empower people at an intercultural center in Berlin.** *Nina Graeff (Free University of Berlin).*

**Affective politics in a time of political exhaustion: a sonic view.** *Ana Hofman (Research Centre of Slovenian Academy of Sciences and Arts); Mojca Kovačič (ZRC SAZU).*

### **Digi01. New networked nationalisms: tracking the role of digital ethnology and folklore in a changing political landscape [SIEF Working Group on Digital Ethnology and Folklore (DEF)] [P+R]**

*Convenors: Christoph Bareither (Humboldt-Universität zu Berlin); Andrew Peck (Miami University)*

**Aula 30: Wed 17th Apr, first of two sessions**

**Nationalism and the “deep vernacular web”.** *Alexander Harder (Leuphana University Lüneburg).*

**Digital media, a tool to redefine a contemporary Scottish identity.** *Marc Romano (Heriot Watt University).*

**Chinese new nationalist discourse and its interaction with Chinese internet culture and online political participation.** *Chenyang Song (Humboldt University of Berlin).*

### **Disc05. Changement de cap ou erreur d’aiguillage? L’ethnologie européenne et le folklore face aux transformations du monde contemporain [Francophone Network]**

*Convenors: Inga B. Kuźma (University of Lodz); Alfonsina Bellio (GSRL-EPHE PSL - CNRS-PARIS)*

*Chair: Laurent Fournier (University of Aix-Marseille)*

**Aula 13: Wed 17th Apr, first of two sessions**

**L’invention de la fidélité, une proposition théorique pour penser les liens entre identité et religion.** *Mathieu Gervais.*

**Nouveaux rituels d’adolescents: « communautés temporaires » entre rite de passage et nouveaux festivals locaux.** *Fiorella Giacalone (University of Perugia).*

## **Programme schedule: Wednesday 17th April, 09:00-10:45**

**Les rendez-vous manqués de l'ethnologie et du folklore en France.** *Laurent Fournier (University of Aix-Marseille).*

**Ernesto de Martino et l'éthos de la transcendance. Penser la crise contemporaine.** *Luigigiovanni Quarta (University of Pise/Ecole des Hautes Etudes en Sciences Sociales de Paris).*

**Mécanismes de transmission: le regard du voyageur sur les pratiques culturelles (XIXe-XXIe siècle).** *Mathilde Lamothe (University of Pau).*

### **Disc10. Peripheral wisdom. Unlearning, not-knowing and ethnographic limits**

*Convenors: Lili Di Pippo (National Research University Higher School of Economics); Francisco Martínez (University of Helsinki); Martin Demant Frederiksen (University of Copenhagen)*

**Aula 31: Wed 17th Apr, first of two sessions**

**Imagining unknowing knitting. On the desired absence of knowledge.** *Lydia Maria Arantes (University College London).*

**Not-knowing as modality and resistance of peripheral food practices.** *Ewa Kopczynska (Jagiellonian University).*

**Peripheral knowledge: mētis in ceramic production.** *Ewa Klekot (University of Warsaw).*

**Hammering on the edges: learning by un-knowing - lessons in skilled practice in Santa Clara del Cobre, Michoacán, Mexico.** *Michele Feder-Nadoff (El Colegio de Michoacán).*

**Knowing and unknowing in winemaking.** *Oscar Kruger (University of Kent).*

### **Disc13. Tracking the impact of ideologies, agendas, and agency in the processes of producing and representing knowledge of folklore**

*Convenors: Janika Oras (Estonian Literary Museum); Niina Hämäläinen (Finnish Literature Society); Venla Sykäre (Finnish Literature Society)*

**Aula 17: Wed 17th Apr, first of two sessions**

**The transformations and additions of the material in K. Ganander's - K.J. Peterson's "Finnische Mythologie".** *Risto Järv (Estonian Literary Museum).*

**Disgraced genres and textual politics.** *Niina Hämäläinen (Finnish Literature Society).*

## Programme schedule: Wednesday 17th April, 09:00-10:45

**From oral performance to literary work.** *Juhana Saarelainen (Finnish Literature Society).*

**Soviet folklore and its representation. Texts and experiences connected to the creation of political songs during the Stalin Era in Estonia.** *Janika Oras (Estonian Literary Museum).*

**Negotiating legal otherness in terms of modernity and self-determination.** *Tomas Ledvinka (Charles University in Prague).*

### Disc14. Art, artists, and social justice in folklore and ethnography [P+R]

*Convenors: Cory Thorne (Memorial University of Newfoundland); Meltem Turkoz (Bosphorus University)*

*Discussants Guillermo De Los Reyes (University of Houston); Kelly Totten (Memorial University of Newfoundland)*

**Aula 15: Wed 17th Apr, first of two sessions**

**Puppets, objects and the avoidance of stories.** *Meltem Turkoz (Bosphorus University).*

**Can we help you tie your shoes?: care, ethnography, and social justice in theatrical practice.** *Emma Cobb (The Ohio State University).*

**Transforming materials - fiber arts and potentiality in men's prisons.** *Kelley Totten (Memorial University of Newfoundland).*

**"These people are just trying to make a warm home in our cold country".** *Katla Kjartansdóttir (University of Iceland).*

### Econ01. Remembering the factory: industrial pasts and presents

*Convenors: Reana Senjković Svrčić (Institute of Ethnology and Folklore Research); Andrew Hodges (Leibniz-Institut für Ost- und Südosteuropaforschung)*

**Aula 2: Wed 17th Apr, first of two sessions**

**Documentaries and Uljanik Shipyard: Kolos s Jadrana, Berge Istra and Godine hrđe.** *Andrea Matosevic (Juraj Dobrila University of Pula).*

**Behind the five years plans - the everyday life of the factory workers from Cluj-Napoca (1945-1989) in press photos.** *Iringo Toth Godri (Babes-Bolyai University / Filmtett).*

## **Programme schedule: Wednesday 17th April, 09:00-10:45**

**Cans full of memories: Remembering the fish-canning industry in the North-Eastern Adriatic.** *Tanja Petrovic (ZRC SAZU).*

**Weaving hope, weaving despair: working class, labour and industrial heritage in a textile town in Xi'an, China.** *Xiao Luo (Leiden University).*

**The factory-town without the factory: the weight of memory for old industrial sites, the case of Bata.** *Milan Balaban (Tomas Bata University in Zlin); Simon Edelblutte (LOTERR - Centre de Recherches en Géographie, Université de Lorraine); Antoine Brichler (Université de Lorraine).*

### **Econ02. "Fake it 'till you make it": anthropological explorations of 'falsity' in times of rapid social transformation**

*Convenors: Phaedra Douzina-Bakalaki (University of Helsinki); Deana Jovanovic*

**Aula 3: Wed 17th Apr, first of two sessions**

**False transparency, fake procedures: performing social work in a Serbian town.** *Marina Simic (University of Belgrade).*

**Trajectories of magical performance, fakery, and exposure.** *Theodoros Kyriakides (University of Cyprus); Richard Irvine (The Open University).*

**Performativity and the miraculous success narrative in the Nigerian music industry.** *Jaana Serres (University of Oxford).*

**When you can't 'fake it' anymore: post-truth and contradiction in the affective body of Manchester's unemployed population.** *John Foster (University of Manchester).*

**The Soros plan: crafting falsity, crafting reality.** *Annastiina Kallius (University of Helsinki).*

### **Env01. Landscape - the instructions manual: negotiating the meanings of landscape [SIEF Working Group Space-lore and Place-lore]**

*Convenors: Karolina Pauknerova (Charles University); Jiří Woitsch (Czech Academy of Sciences); László Mód (University of Szeged)*

**Aula 19: Wed 17th Apr, first of two sessions**

**The contemporary negotiations of the 'kalevalaic' landscape in the context of intangible cultural heritage discourse in Finland.** *Heidi Haapoja-Mäkelä (University of Helsinki).*

## ■ Programme schedule: Wednesday 17th April, 09:00-10:45

**Building cultural heritage from the bottom up: the case of the town of Bustehrad.** *Karolina Pauknerova (Charles University); Jiří Woitsch (Czech Academy of Sciences).*

**Negotiating the “Endless Island.” Beekeeping and landscape in Sardinia.** *Greca Meloni (Universität Wien).*

**Contesting minority culture in rural China: landscapes of plastic and roses.** *Seraina Hürlemann (University of Lausanne).*

### **Heri06. Heritage and audiovisual production: entanglements on the crossroad**

*Convenors: Pablo Alonso González (CSIC); Roger Canals (University of Barcelona); Camila del Mármol (Universitat de Barcelona)*

**Aula 21: Wed 17th Apr, first of two sessions**

**Producing different but overlapping heritages: photographs of Daugava delta communities as source and agency.** *Jānis Daugavietis (Institute of Literature, Folklore and Art, University of Latvia).*

**Audiovisual production in the studies of intangible heritage: Lithuanian cross-crafting tradition.** *Skaidre Urbonienė (Lithuanian Culture Research Institute).*

**The Ransom project. A visual, multidisciplinary research on kidnapping and mediation.** *Carlo Trombino (University of Palermo).*

**Heriteization of fish: images and stories in the North Adriatic.** *Nataša Rogelja (Slovenian Academy of Sciences and Arts).*

### **Life04. On/off track: transformative powers of vehicles and transport infrastructures**

*Convenors: Tatiana Argounova-Low (University of Aberdeen); Patrick Laviolette (Tallinn University/UCL)*

**Aula 28: Wed 17th Apr, first of two sessions**

**The uncanny of the roads.** *Tatiana Argounova-Low (University of Aberdeen); Arnar Árnason (University of Aberdeen).*

**Riding with the she-centaur: subjectivities, gender and motorbikes in contemporary Delhi.** *Maddalena Chiellini (Birkbeck, University of London).*

**“We have the vans, but they took away our roads”: nomadic perspectives on transport infrastructures in modern Ireland.** *Attracta Brownlee (National University of Ireland Maynooth).*

## **116 Track Changes: Reflecting on a Transforming World**

## **Programme schedule: Wednesday 17th April, 09:00-10:45**

**Using a car in the daily life by Forest Nenetses in the 21st century.** *Elena Volzhanina (Tyumen Scientific Centre SB RAS); David Anderson (University of Aberdeen).*

**Everyday driving: the car-facilitated way of life in the post-transition-period Estonia.** *Kristel Rattus (Estonian National Museum).*

### **Life05. Do-it-yourself in the transforming world: practices, effects, materialities**

*Convenors: Petr Gibas (Institute of Sociology, Czech Academy of Sciences); Karel Šima (Charles University)*

**Aula 25: Wed 17th Apr, first of two sessions**

**Between do-it-yourself, DIY, and doing it yourself: how the phenomenon is differently defined and what this means for its interpretation.** *Eberhard Wolff (University of Zurich).*

**Prosumption practices within DIY.** *Anneli Palmsköld (University of Gothenburg).*

**DIY, self-sufficiency and sustainable consumption in postsocialism.** *Marta Kolářová (Czech Academy of Sciences).*

**DIY on intersection among individual choice, hobby, science and business.** *Barbora Duží (Institute of Geonics, Czech Academy of Sciences).*

**A safe haven for the odd creatures - DIY safer spaces and their critique of cultural institutions.** *Dorothea Breier (University of Helsinki).*

### **Life07. (Trans)national in vernacular mnemonic practices**

*Convenors: Ulla Savolainen (University of Helsinki); Kirsi Laurén (University of Eastern Finland); Tuulikki Kurki (University of Eastern Finland)*

**Aula 26: Wed 17th Apr, first of two sessions**

**“it was nice” – constructive vagueness in the Castel National site, Israel.** *Anat Madmony-Sintar (Beit Berl College); Nir Avieli (Ben Gurion University of the Negev).*

**The social functions of heritage in rural contexts. Narratives and politics of memory in Transylvania (Romania).** *Albert Zsolt Jakab (Romanian Institute for Research on National Minorities).*

**The “Route to Zographou Saints” as a pilgrimage and a national mnemonic practice.** *Tanya Matanova (Institute for Ethnology and Folklore Studies with Ethnographic Museum, BAS).*

## **Programme schedule: Wednesday 17th April, 09:00-10:45**

**Home(land) holidays as a mnemonic practice.** *Lumnije Kadriu (Institute of Albanology).*

**From national to transnational and back again: vernacular memory of Croatian history at the present time.** *Ivan Majnarić (Catholic University of Croatia).*

### **Medi02. Medical humanities transforming in the 21st century**

*Convenors: Rachel Irwin (Lund University); Kristofer Hansson (Lund University)*

**Aula 4: Wed 17th Apr, first of two sessions**

**Resistant bacteria's an the Anthropocene perspective.** *Kristofer Hansson (Lund University).*

**Knowledge production in a multicultural society: an ethnological approach to health knowledge among children in Sweden.** *Talieh Mirsalehi (Lund University).*

**Exploring health needs in ethnographic practice.** *Martina Belluto (University of Ferrara).*

**HumanImpact: the double dynamic of impact in collaborative research projects.** *Mikka Nielsen (University of Copenhagen).*

**The social life of Turner Syndrome. Beyond medicine and anthropology.** *Magdalena Radkowska-Walkowicz (University of Warsaw).*

### **Mig04. "Let's talk about culture again!" Re-imagining culture in the processes of mobility and settling down**

*Convenors: Judith Albrecht (Freie Universität Berlin); Lisette Winkler (EHESS)*

**Aula 11: Wed 17th Apr, first of two sessions**

**Enculturing sociology of South Asia: a turn to performative politics.** *Dev Pathak (South Asian University).*

**'Sambar to resist! Brazilian women identity politics in Leeds: struggling for recognition and against cultural appropriation'.** *Andrea Souto García (University of A Coruña); Carlos Diz (Universidade da Coruña).*

**Culture, citizenships and integration.** *Marijeta Rajkovic Iveta (University of Zagreb).*



## **Programme schedule: Wednesday 17th April, 09:00-10:45**

**Culture matters: distinguishing between different categories of migrants in the Aegean islands (Greece).** *Kira Kaurinkoski (Aix-Marseille Université).*

**“It’s still a totally different culture” - moving within a language area but outside of “culture”.** *Blanka Henriksson (Åbo Akademi University).*

### **Mig06. Embodying social and political transformations in borderlands: anthropological analyses**

*Convenors: Anna Fedele (CRIA, University Institute of Lisbon); Elisabeth Tauber (Free University Bolzano)*

**Aula 12: Wed 17th Apr, first of two sessions**

**Maintaining creative boundaries in Highland Papua New Guinea.** *Almut Schneider (Goethe University).*

**Embodying migrating identities through pilgrimage: anthropological explorations of Portuguese migrants’ experiences in Fátima.** *Anna Fedele (CRIA, University Institute of Lisbon).*

**Confessions of a cross-border commuter.** *Dorte Jagetic Andersen (University of Southern Denmark); Ingo Winkler (University of Southern Denmark).*

**Transnational community ritual in PNG-Australian diaspora communities: the case of the Blessed Peter To Rot.** *Anna-Karina Hermkens (Macquarie University).*

### **Nar01. Widening the focus on narratives [SIEF Working group on Narratives founding panel]**

*Convenors: Brigitte Frizzoni (University of Zurich); Helmut Groschwitz (Bavarian Academy of Sciences and Humanities)*

**Aula 7: Wed 17th Apr, first of two sessions**

**Storytelling and arguing with objects in space - ethnological exhibitions as narratives.** *Helmut Groschwitz (Bavarian Academy of Sciences and Humanities).*

**Does ethnological storytelling research have a future?** *Alfred Claudius Messerli (University of Zurich).*

**Beyond Ostension: narratives, truth and social behaviour.** *Petr Janeček (Charles University in Prague).*

**Co-creating stories: the intersubjective dimension of storytelling.** *Mabel Gracia-Arnaiz (University Rovira i Virgili); Lina Casadó (Universitat Rovira i Virgili).*

## **Programme schedule: Wednesday 17th April, 09:00-10:45**

**The case for narrative space in fairy tales.** *Nada Kujundžić (University of Turku/University of Zagreb).*

### **Nar03. To narrate narrators: a “making of”**

*Convenors: Livia Jimenez Sedano (Universidade Nova de Lisboa); Francisco Cruces Villalobos (Universidad Nacional de Educación a Distancia)*

**Aula 6: Wed 17th Apr, first of two sessions**

**Tracking the truth: narratives about local heritage and history in the North of France.** *Tiphaine Barthelemy (Université de Picardie/CURAPP).*

**Go and ask your mother what your name is.** *Adjoa Armah (Royal College of Art).*

**On the borders: liminal narrators and ethnographic narratives.** *Vito Carrassi.*

**Narratives of Soviet and Post-Soviet spaces: a case study of Kaunas.** *Karina Taruškaitė (Vytautas Magnus University).*

**Healing journey: self-narrativization and the making of a secret Facebook blog during cancer treatment.** *Zilia Balkansky-Selles (Indiana University).*

### **Pol01. ‘I want to live like common people’. Narratives, semantics, and pictures of the popular within the populist transformation of political discourse**

*Convenors: Johannes Springer (University of Göttingen); Sebastian Dümmling (Universität Basel)*

**Aula 29: Wed 17th Apr, first of two sessions**

**The great sacrifice: demonetization, anti-nationalism, and the “common people” motif in Modi’s India.** *Jelena Salmi (University of Jyväskylä).*

**Becoming “common”. Embodying normalcy in stories of defection.** *David Gunnarsson (Södertörn University).*

**“Strike back!”: the connection between conspiracy theories and populism.** *Deborah Wolf (Freiburg University).*

**Mind the Gap! Measuring distance between educational elites and the “common people”.** *Jens Wietschorke (University of Vienna).*

**Us and them? The mobilization of solidarity in conspiracy narrations.** *Mirko Uhlig (Johannes Gutenberg-Universität Mainz).*

## Programme schedule: Wednesday 17th April, 09:00-10:45

### **Reli03. Religious in idiosyncrasy. New religious movements in the 21st century [SIEF Ethnology of Religion Working Group]**

*Convenors: Peter Jan Margry (University of Amsterdam/Meertens Institute, Royal Netherlands Academy of Arts and Sciences); István Povedák (Hungarian Academy of Sciences / University of Szeged)*

**Aula 24: Wed 17th Apr, first of two sessions**

**Andean tradition and globalization. Diffusion and forms of the Andean New Age.** *Ana Gendron (CREDA).*

**The time of the tower: apocalyptic narratives in modern paganisms.** *Sabina Magliocco (University of British Columbia).*

**Paleoastronautic myths in Hungary.** *István Povedák (Hungarian Academy of Sciences/University of Szeged).*

**3HO or The Sikh Dharma of the Western Hemisphere.** *Sandra Santos-Fraile (Pablo de Olavide University).*

**The Rosary Crusade for the Homeland. Poland's controversial new religious movement.** *Agnieszka Balcerzak (University of Munich).*

### **Reli05. Spirituality: a transforming discourse of transformation**

*Convenors: Jan Kapusta (University of Hradec Kralove); Zuzana Kosticova (Charles University); László Koppány Csáji (University of Pécs)*

**Aula 22: Wed 17th Apr, first of two sessions**

**The private belief of people in the modern society of Iceland.** *Hrefna Sigríður Bjartmarsdóttir.*

**Angels and women - changing spiritual practices.** *Elisa Mikkola (University of Helsinki).*

**Angel, as the shape of energy - how visionary-based angel-image was intermixed with the newly introduced notion of energy in a Christian fundamentalist group.** *László Koppány Csáji (University of Pécs).*

**The transformative intent of the text: Mary Baker Eddy's Science and Health with Key to the Scriptures.** *Michael Hamilton (First Church of Christ Scientist).*

## **Programme schedule: Wednesday 17th April, 09:00-10:45**

### **Rur03. Transforming transhumance pastoralism, 'heritagization' and new rural economies**

*Convenors: Patrick Fabre (Maison de la Transhumance); Letizia Bindi (Università degli Studi del Molise)*

*Discussant: Cyril Isnart (Institut d'Ethnologie Méditerranéenne, Européenne et Comparative)*

**Aula 9: Wed 17th Apr, first of two sessions**

**Reintroduced bears and 'return shepherds' in the Central Pyrenees. Restoring and creating socio-ecological dynamics in the high mountain pastures.** *Lluís Ferrer (McGill University); Ferran Pons (McGill University).*

**The sheep tracks of nomadic pastoralism in Piedmont Po plain (Biosphere Reserve CollinaPo - Italy).** *Dino Genovese (University of Torino); Luca Battaglini (University of Turin); Ippolito Ostellino (Po Torinese Regional Park).*

**New pastoralism and a heritage turn on example of Silesian Beskid Mountains. The case of Koniaków village.** *Katarzyna Marcol (University of Silesia in Katowice); Maciej Kurcz (University of Silesia in Katowice).*

**Alpine pasture in the Friuli (Italy): heritages and practices.** *Špela Ledinek Lozej (ZRC SAZU).*

**Traveling shepherds. Transhumance in Sardinia and Sicily between historical dynamics, today's practices and future prospects.** *Sebastiano Mannia.*

### **Sui01. Cuteness: forms, politics, transformations**

*Convenors: Zuzanna Bulat Silva (University of Wrocław); Nourit Melcer Padon (Hebrew University, Jerusalem)*

**Aula 18: Wed 17th Apr, single session**

**Beyond babies and bunnies: approaches to modeling the perception of cuteness.** *Jason Mario Dydyński (University of Tartu).*

**Royal cartoons and the politics of cuteness in present-day Thailand.** *Irene Stengs (Meertens Institute).*

**Cute veiling? The contestation of cuteness in conservative dress in contemporary Turkey.** *Magdalena Craciun (University of Bucharest).*

**The cuteness of hygge: between verbal and visual, between social and material.** *Ana Svetel (University of Ljubljana).*

**Oh how cute! Or is it really? Some troubling thoughts.** *Nourit Melcer-Padon.*

## Programme schedule: Wednesday 17th April, 11:15-13:00

### Sui02. Current images of socialism

Convenors: Jana Nosková (Czech Academy of Sciences); Lubica Volanska (Slovak Academy of Sciences); Kirsti Jõesalu (University of Tartu)

**Aula 8 (Andrés S. Suárez):** Wed 17th Apr, first of two sessions

**Social changes and post-socialist nostalgia in the Czechoslovak countryside.** *Oto Poloucek (Masaryk University).*

**(Post-)socialist second-hand shops with clothing: a necessity or a choice?** *Mateja Habinc (University of Ljubljana).*

**Host-region: diasporic images of socialism in Newfoundland.** *Mariya Lesiv (Memorial University of Newfoundland).*

**I am writing for my grandchildren...Food memories from Soviet Estonia.** *Anu Kannike (Estonian National Museum).*

**“It was a ritual of those times” - memories of attending theater during the Ceausecu’s Romania.** *Zsuzsa Plainer (The Romanian Institute for Research on National Minorities).*

## Wednesday 17th April, 11:15-13:00

### Age03. Tracking age in a transforming world

Convenors: Sandra Hillén (University of Gothenburg); Gabriella Nilsson (Lund University)

**Aula 10:** Wed 17th Apr, second of two sessions

**Illegal drug use and age: constructing ageing as a space of health and safeness.** *Emma Eleonorasdotter (Lund University).*

**Age, gender and bicycles. Managing physical, spatial and cultural borders.** *Charlotte Hagstrom (Lund University).*

**Your guide to a stylish middle age - personal shopper and styling tips.** *Eva Knuts (Göteborgs universitet).*

**Lives in things, things of a life time.** *Ana Piedade (Instituto Politécnico de Beja).*

## **Programme schedule: Wednesday 17th April, 11:15-13:00**

### **Arch04. Museums and material culture: tracking the impact of the participatory turn**

*Convenors: Uta Karrer (University of Basel); Hester Dibbits (Reinwardt Academy for Cultural Heritage)*

**Aula 5: Wed 17th Apr, second of two sessions**

**The transformative power of intangible cultural heritage (ICH) in museums.** *Katriina Siivonen (University of Turku).*

**Archival documents as material culture: extending participation to the heart of musealisation.** *Caitlin Rimmer (University of North Carolina).*

**Giving voice: making exhibitions with the marginalised.** *Anthony Candon (National Museum of Ireland).*

**Christmas-Eve old traditions for nowadays people. Lithuanian museums' case study on educational programmes.** *Vaida Rakaityte (Vytautas Magnus University).*

### **AV01. Track changes: reflecting on a transforming world (audiovisual media): Age, body and intimacy**

*Convenor: Joan Roura-Expósito (Incipit, CSIC), Bibiana Martínez Alvarez (Universitat de Barcelona), Carlos Diz Reboledo (Universidade da Coruña), Paula Ballesteros-Arias (Incipit, CSIC)*

**Salon de Graos, Faculdade de Ciências Económicas e Empresariais, Campus Norte**

**On her body.** *Edurne Urrestarazu Garcia.*

### **Body02. Affect and atmospheres in the ethnographic between [SIEF Working Group on Body, Affects, Senses, and Emotions (BASE)]**

*Convenors: Birgit Abels (Georg August University Göttingen); Deborah Kapchan (New York University)*

**Aula 1: Wed 17th Apr, second of two sessions**

**The aesthetics of proximity: towards a phenomenology of the auditory sublime.** *Deborah Kapchan (New York University).*

**Resonant violence and the Felt Unfelt of genocide and its aftermath.** *Kerry Whigham (Binghamton University).*

**Sensing airspace.** *Marina Peterson (University of Texas at Austin).*

## **124 Track Changes: Reflecting on a Transforming World**

## **Programme schedule: Wednesday 17th April, 11:15-13:00**

**What is in the air?: from invisible spirits to atmospheric attunements.** *Emadodin Mortazavi (McGill University).*

**Occupying intensities: bodies, sound and moral atmospheres.** *Daniela Lazoroska (Lund University).*

### **Digi01. New networked nationalisms: tracking the role of digital ethnology and folklore in a changing political landscape [SIEF Working Group on Digital Ethnology and Folklore (DEF)] [P+R]**

*Convenors: Christoph Bareither (Humboldt-Universität zu Berlin); Andrew Peck (Miami University)*

**Aula 30: Wed 17th Apr, second of two sessions**

**A problem of amplification: tracking the relationship between contemporary legends, digital networks, and fake news.** *Andrew Peck (Miami University).*

### **Disc05. Changement de cap ou erreur d'aiguillage? L'ethnologie européenne et le folklore face aux transformations du monde contemporain [Francophone Network]**

*Convenors: Inga B. Kuźma (University of Lodz); Alfonsina Bellio (GSRL-EPHE PSL-CNRS-PARIS)*

*Chair: Laurent Fournier (University of Aix-Marseille)*

**Aula 13: Wed 17th Apr, second of two sessions**

**Les outils de la perception du réel.** *Patricia Heiniger-Casteret (University of Pau).*

**L'ethnologie et l'anthropologie culturelle-sociale qui évolue.** *Inga B. Kuźma (University of Lodz).*

**Recherches ethnologiques en interaction avec le public: continuité d'une tradition de longue durée et redéfinition des travaux en ethnologie et en folklore dans le contexte actuel.** *Evangelos Karamanes (Academy of Athens).*

**La France et le folklore, une question d'histoire.** *Chloé Rosati-Marzetti (Université Côte d'Azur).*

**L'ellipse et le cercle. Regards français au prisme de l'anthropologie de l'Europe.** *Alfonsina Bellio (GSRL-EPHE PSL-CNRS-PARIS).*

## Programme schedule: Wednesday 17th April, 11:15-13:00

### **Disc10. Peripheral wisdom. Unlearning, not-knowing and ethnographic limits**

*Convenors: Lili Di Puppo (National Research University Higher School of Economics); Francisco Martínez (University of Helsinki); Martin Demant Frederiksen (University of Copenhagen)*

**Aula 31: Wed 17th Apr, second of two sessions**

**Wounded margins. Vulnerability, the conditions of life, and the ontology of the body.** *Jan Hinrichsen (University of Tuebingen).*

**Searching for the invisible: Sufism and fieldwork.** *Lili Di Puppo (National Research University Higher School of Economics).*

**Enigmatic invisibilities: peripheral ethnography and the politics of visionary experience in indigenous southern Chile.** *Aleksis Toro (University of Helsinki).*

**Not interesting enough? The other researchers.** *Blanka Nyklova (Institute of Sociology of the Czech Academy of Sciences); Nina Fárová (Institute of Sociology, Czech Academy of Sciences); Hana Dankova (Institute of Sociology, Czech Academy of Sciences).*

**Beyond the horizon of words: ethnography of a silent retreat experience in a Buddhist Meditation Center.** *Ellina Mourtazina (University of Lausanne).*

### **Disc13. Tracking the impact of ideologies, agendas, and agency in the processes of producing and representing knowledge of folklore**

*Convenors: Janika Oras (Estonian Literary Museum); Niina Hämäläinen (Finnish Literature Society); Venla Sykäri (Finnish Literature Society)*

**Aula 17: Wed 17th Apr, second of two sessions**

**Voice of the folk: the Danish ballad war (1847-1848).** *Valdimar Tr. Hafstein (University of Iceland).*

**The “open Kalevala” - new insights in the verse materials that construct the national epos.** *Venla Sykäri (Finnish Literature Society).*

**Estonian Carmina Obscoenae: seeking the lost context of obscene songs.** *Andreas Kalkun (Estonian Folklore Archives).*

**Archive materials in the context of ideological battle: the case of Paluküla sacred hill conflict.** *Lona Päll (Estonian Literary Museum).*



## **Programme schedule: Wednesday 17th April, 11:15-13:00**

**“The humane orientalist” S.D. Goitein and the study of Jewish-Yemeni folklore.** *Tom Fogel (The Hebrew University of Jerusalem).*

### **Disc14. Art, artists, and social justice in folklore and ethnography [P+R]**

*Convenors: Cory Thorne (Memorial University of Newfoundland); Meltem Turkoz (Bosphorus University)*

*Discussants Guillermo De Los Reyes (University of Houston); Kelly Totten (Memorial University of Newfoundland)*

**Aula 15: Wed 17th Apr, second of two sessions**

**Performing for justice and equality: Latinx drag performances in Houston.** *Guillermo De Los Reyes (University of Houston).*

**Variation on a melody: changing elements of tradition and transformative applications of music with gender diverse representations.** *Savannah Rivka Powell (University of Tartu).*

**Hidden thoughts and exposed bodies: negotiating ethics and representation of Cuban masculinities and sexualities.** *Cory Thorne (Memorial University of Newfoundland).*

### **Econ01. Remembering the factory: industrial pasts and presents**

*Convenors: Reana Senjković Svrčić (Institute of Ethnology and Folklore Research); Andrew Hodges (Leibniz-Institut für Ost- und Südosteuropaforschung)*

**Aula 2: Wed 17th Apr, second of two sessions**

**Loafing for life: class dispositions of non-work.** *Petar Bagarić (Institute of Ethnology and Folklore Research).*

**The economic, social and national political significance of the transformation of a local industrial economy in a Szekler community.** *Cecília Sándor (Corvinus University of Budapest).*

**From the iron to the industrial cloud - memory and desindustrialization at the Lisnave and Setenave shipyards.** *João Santos (NOVA-FCSH).*

## **Programme schedule: Wednesday 17th April, 11:15-13:00**

### **Econ02. “Fake it ‘till you make it”: anthropological explorations of ‘falsity’ in times of rapid social transformation**

*Convenors: Phaedra Douzina-Bakalaki (University of Helsinki); Deana Jovanovic*

**Aula 3: Wed 17th Apr, second of two sessions**

**Alternative healthcare provisioning in Xanthi, Northern Greece: performing state, promising hope, engendering despair.** *Phaedra Douzina-Bakalaki (University of Helsinki).*

**Non-passport, asylum fraud, identity refusal - tactics to reclaim mobility in face of the German asylum/deportation regime.** *Aino Korvensyrjä (University of Helsinki).*

**Industrial company as a chameleon: economy and camouflaging in a Serbian industrial town.** *Deana Jovanovic.*

**Rally on Facebook: protest and the internet.** *Daria Radchenko (KB Strelka); Irina Kozlova; Anna Kirzyuk (Moscow High School of Social Science); Alexey Titkov; Alexandra Arkhipova (RANEPA).*

### **Env01. Landscape - the instructions manual: negotiating the meanings of landscape [SIEF Working Group Space-lore and Place-lore]**

*Convenors: Karolina Pauknerova (Charles University); Jiří Woitsch (Czech Academy of Sciences); László Mód (University of Szeged)*

**Aula 19: Wed 17th Apr, second of two sessions**

**Waterscape as a hybrid space of engagement: reconceptualising waterways through affordance theory.** *Maarja Kaaristo (Manchester Metropolitan University); Francesco Visentin (Ca' Foscari University of Venice).*

**From negotiation to contestation: understanding the meaning of wild landscapes in the Carpathians.** *George Iordachescu (IMT School for Advanced Studies Lucca).*

**Greeneering the mountains. The production of green landscapes by a ski station, wildlife conservation programs and farming practices in the Catalan High Pyrenees.** *Ferran Pons (McGill University).*

## Programme schedule: Wednesday 17th April, 11:15-13:00

### **Heri06. Heritage and audiovisual production: entanglements on the crossroad**

*Convenors: Pablo Alonso González (CSIC); Roger Canals (University of Barcelona); Camila del Mármol (Universitat de Barcelona)*

**Aula 21: Wed 17th Apr, second of two sessions**

**Supernatural beings from popular beliefs and their audiovisual representations at open festivals in Croatia.** *Luka Šešo (Catholic University of Croatia).*

**Silent thunders and chained umbrellas: an ethnographic approach to the shifting senses of Jaisalmeri heritage.** *Marina Fernandez Buil (University of Edinburgh).*

**Ife & Bilal: revisiting a collective heritage of the Indian ocean.** *Mark Aranha (University of Cape Town); Bronwen Clacherty (University of Cape Town); Cara Stacey (University of Cape Town); Halim Gencoglu (University of Cape Town); Kristy Stone (University of the Western Cape).*

**Being contemporary with old traditional courtyard.** *Gabriela Boangiu (C.S. Nicolaescu-Plopsor Socio-Human Research Institute).*

### **Life04. On/off track: transformative powers of vehicles and transport infrastructures**

*Convenors: Tatiana Argounova-Low (University of Aberdeen); Patrick Laviolette (Tallinn University/UCL)*

**Aula 28: Wed 17th Apr, second of two sessions**

**On/off track with Saigon Bus: subjectivities and subversive uses of mass transit in metropolitan Vietnam.** *Catherine Earl.*

**With which transport body should a Baltic anthropologist share their's with? Issues of movement in peripheral anthropological academic life.** *Gareth Hamilton (University of Latvia).*

**Tracks in the ocean: tracing shipping as an invisible infrastructure of mobility through cargo-ships and their crews as human-technological assemblages.** *Johanna Markkula (Stanford University).*

**Ocean sailing aboard tall ships: time as the seized opportunity.** *Montse Pijoan (University of Barcelona).*

## Programme schedule: Wednesday 17th April, 11:15-13:00

### **Life05. Do-it-yourself in the transforming world: practices, effects, materialities**

*Convenors: Petr Gibas (Institute of Sociology, Czech Academy of Sciences); Karel Šima (Charles University)*

**Aula 25: Wed 17th Apr, second of two sessions**

**Follow the work. Tracking changes in the values and attachments of DIY.** *Ann-Helen Sund (Åbo Akademi University).*

**“The elephants of stuff”. DIY-work in suburban homes.** *Mette Tapdrup Mortensen (Greve Museum).*

**Lab improvement: doing without at a chemical plant.** *Hana Dankova (Institute of Sociology, Czech Academy of Sciences); Blanka Nyklova (Institute of Sociology of the Czech Academy of Sciences); Nina Fárová (Institute of Sociology, Czech Academy of Sciences).*

**Do (it) Yourself: self-body-making in shifting economies.** *Chiara Pussetti (Instituto de Ciências Sociais - Universidade de Lisboa); Francesca De Luca (Universidade de Lisboa - Instituto Ciências Sociais).*

**Lomography and commodification of DIY spirit.** *Michal Šimůnek (Film and TV School of Academy of Performing Arts in Prague); Klára Šimůnková (University of Economics, Prague).*

### **Life07. (Trans)national in vernacular mnemonic practices**

*Convenors: Ulla Savolainen (University of Helsinki); Kirsi Laurén (University of Eastern Finland); Tuulikki Kurki (University of Eastern Finland)*

**Aula 26: Wed 17th Apr, second of two sessions**

**Affects and senses of migration: the auratic Ellis Island.** *Marija Dalbello (Rutgers, The State University of New Jersey).*

**Place-attachment and cultural memory amongst Lithuanians in Iceland.** *Ólafur Rastrick (University of Iceland).*

**Neither literature, nor folklore. Tiko Vilka's strategies of presenting autobiography.** *Karina Lukin (University of Helsinki).*

**The trope of childhood's end in the figuration of (trans)national positioning.** *Ulla Savolainen (University of Helsinki).*

## Programme schedule: Wednesday 17th April, 11:15-13:00

### **Medi02. Medical humanities transforming in the 21st century**

*Convenors: Rachel Irwin (Lund University); Kristofer Hansson (Lund University)*

**Aula 4: Wed 17th Apr, second of two sessions**

**Health assistance in the Bolivian Andes: on the interface of politics and everyday life experiences.** *Alexandra Falter (University of Aberdeen).*

**Visualising global health data.** *Rachel Irwin (Lund University).*

### **Mig04. “Let’s talk about culture again!” Re-imagining culture in the processes of mobility and settling down**

*Convenors: Judith Albrecht (Freie Universität Berlin); Lisette Winkler (EHESS)*

**Aula 11: Wed 17th Apr, second of two sessions**

**Learning their own culture. Practices of intercultural education from the teachers’ perspective.** *Marta Kluszczynska (Adam Mickiewicz University).*

**Becoming Israeli: definition of Israeli culture among descendants of Jews from Muslim lands and its representation in Israeli academia.** *Angy Cohen (Tel Aviv University); Rakefet Sela-Sheffy (Tel Aviv University).*

**Culture that matters in social response to gender-based violence.** *Giovanna Cavatorta (CNRS).*

### **Mig06. Embodying social and political transformations in borderlands: anthropological analyses**

*Convenors: Anna Fedele (CRIA, University Institute of Lisbon); Elisabeth Tauber (Free University Bolzano)*

**Aula 12: Wed 17th Apr, second of two sessions**

**Bordering totalitarian legacies: (re)negotiating gender, history and the state in the Albanian-Montenegrin borderland.** *Jelena Tasic (University of St. Gallen).*

**The wolf comes back. Ethnographic explorations of the wolf crossing the linguistic border of the Trentino-South Tyrol (Italy).** *Elisabeth Tauber (Free University Bolzano).*

**Drifting tracks: human and non-human mobility on transarctic and transnational shores.** *Kristinn Schram (University of Iceland).*

## ■ Programme schedule: Wednesday 17th April, 11:15-13:00

**Ethnic activism among Vlachs (Romanians) of Eastern Serbia.** *Natalia Golant (Peter the Great's Museum of Anthropology and Ethnography).*

**Laestadianism and Sami identity in the lulesami area in Sápmi, Sweden and Norway.** *Lis-Mari Hjortfors (Vaartoe Centre for Sami Research, Umeå University).*

### **Nar01. Widening the focus on narratives [SIEF Working group on Narratives founding panel]**

*Convenors: Brigitte Frizzoni (University of Zurich); Helmut Groschwitz (Bavarian Academy of Sciences and Humanities)*

**Aula 7: Wed 17th Apr, second of two sessions**

**Narratives, everywhere? Remarks on a political narratology as methodology.** *Sebastian Dümmling (Universität Basel).*

**Narrating “difficult” topics? Current journalistic and scientific representations of conspiracy theories.** *Marina Jaciuk (Catholic University of Eichstätt-Ingolstadt).*

**Hidden narratives and their social functions. What and why Polish peasants (do not) talk about the Holocaust.** *Piotr Grochowski (Nicolaus Copernicus University).*

**The rebellious woman in Icelandic folk legends: legends as a reflection of social values.** *Dagrún Jónsdóttir (University of Iceland).*

**Understanding narrative in “ethnological sensations”.** *Brigitte Frizzoni (University of Zurich).*

### **Nar03. To narrate narrators: a “making of”**

*Convenors: Livia Jimenez Sedano (Universidade Nova de Lisboa); Francisco Cruces Villalobos (Universidad Nacional de Educación a Distancia)*

**Aula 6: Wed 17th Apr, second of two sessions**

**Rhetorics in a film on the poetics of daily life: “the order I live in”.** *Francisco Cruces Villalobos (Universidad Nacional de Educación a Distancia); Jorge Moreno Andrés (Universidad Nacional de Educación a Distancia).*

**Transforming tradition: from folksong to folklore-based musical composition.** *Valdis Muktupāvels (University of Latvia).*

**Bodies, memories and performance of Salsa dancing: from the dance floor to the dissertation document.** *Isabel Llano.*

## **Programme schedule: Wednesday 17th April, 11:15-13:00**

**Politics of “making of”: towards a collaborative intellectual choreography.** *Livia Jimenez (Universidade Nova de Lisboa).*

### **Pol01. ‘I want to live like common people’. Narratives, semantics, and pictures of the popular within the populist transformation of political discourse**

*Convenors: Johannes Springer (University of Göttingen); Sebastian Dümmling (Universität Basel)*

**Aula 29: Wed 17th Apr, second of two sessions**

**Women - “the People”. The role of the women-centered political initiatives in the times of illiberal democracy in Poland.** *Aleksandra Reczuch (Polish Academy of Science).*

**Children of Gorbachev: competing populisms in Belarus.** *Volodymyr Artiukh (Central European University).*

### **Pol02. Shaking the city from the bottom-up. Ideologies and practices in the making of a pro-active urbanity**

*Convenors: Pia Olsson (University of Helsinki); Tiina-Riitta Lappi (Migration Institute of Finland); Sara Kohne (Faculty of Humanities, University of Bergen)*

**Aula 20: Wed 17th Apr, single session**

**Lives suspended in rapid change: on the role of emptiness in urban informality.** *Julia Wedel (Oxford Brookes University).*

**“I helped my father build this house”: resistance and belonging in Cova da Moura.** *Susana Boletas (ICS - ULisboa).*

**Local activism against extremism and radicalisation: the case from Banska Bystrica, Slovakia.** *Alexandra Bitusikova (Matej Bel University).*

### **Reli03. Religious in idiosyncrasy. New religious movements in the 21st century [SIEF Ethnology of Religion Working Group]**

*Convenors: Peter Jan Margry (University of Amsterdam/Meertens Institute, Royal Netherlands Academy of Arts and Sciences); István Povedák (Hungarian Academy of Sciences/University of Szeged)*

**Aula 24: Wed 17th Apr, second of two sessions**

**Why Jesus? Negotiating christic apparitions in the age of Mary.** *Bea Vidacs.*

## **Programme schedule: Wednesday 17th April, 11:15-13:00**

**Nazaré, an example of transversal religiosity among big waves-a Marian shrine and a surfing spot.** *M.S.Montez Lda. (Universidade Lusófona).*

**Intellectual discipline and charismatic experience. The quest for religious identity of a small evangelical community in Iași.** *Mircea Padurarul (Alexandru Ioan Cuza University).*

**New ways of self-expression and activities of Baltic native faith pagans.** *Dalia Senvišytė (Vytautas Magnus University).*

### **Reli05. Spirituality: a transforming discourse of transformation**

*Convenors: Jan Kapusta (University of Hradec Kralove); Zuzana Kosticova (Charles University); László Koppány Csáji (University of Pécs)*

**Aula 22: Wed 17th Apr, second of two sessions**

**New age practices and spiritual embodiments in Brittany, France.** *Yael Dansac (École des Hautes Études en Sciences Sociales).*

**The concepts of “spirituality” within worldviews of new alternative religiosities in the Eastern Europe: verbal vocabulary of Vissarionites and Anastasians.** *Rasa Pranskevičiūtė-Amoson (Vilnius University).*

**Hundred forms of spirituality in the least religious country of the world.** *Reet Hiimäe (Estonian Literary Museum).*

**Nude culture and contemporary Czech paganism.** *Giuseppe Maiello (University of Finance and Administration).*

**The ancient Maya and the contemporary discourses of spirituality.** *Zuzana Kosticova (Charles University); Jan Kapusta (University of Hradec Kralove).*

### **Rur03. Transforming transhumance pastoralism, ‘heritagization’ and new rural economies**

*Convenors: Patrick Fabre (Maison de la transhumance); Letizia Bindi (Università degli Studi del Molise)*

*Discussant: Cyril Isnart (Institut d’Ethnologie Méditerranéenne, Européenne et Comparative)*

**Aula 9: Wed 17th Apr, second of two sessions**

**Empowerment and continuity in Sámi reindeer herding in Finnish Upper Lapland.** *Nuccio Mazzullo (University of Lapland); Hannah Strauss-Mazzullo (University of Lapland).*



## **Programme schedule: Wednesday 17th April, 11:15-13:00**

**Imagining transhumance: representations of humans, animals and the movement of reciprocity.** *Paolo Palladino (Rijksuniversiteit Groningen); Annalisa Colombino (University of Graz).*

**Between two different worlds: pastoralism and protected natural areas.** *Patrick Fabre (Maison de la Transhumance); Jean-Claude Duclos (Maison de la Transhumance).*

**Kelmend within the expense of its traditions, contemporary challenges and sustainable development.** *Martine Wolff (INALCO Sorbone)*

**Heritagizing pastoralism. Transhumance in the UNESCO framework.** *Letizia Bindi (Università degli Studi del Molise)*

### **Sui02. Current images of socialism**

*Convenors: Jana Nosková (Czech Academy of Sciences); Lubica Volanska (Slovak Academy of Sciences); Kirsti Jõesalu (University of Tartu)*

**Aula 8 (Andrés S. Suárez): Wed 17th Apr, second of two sessions**

**Teachers in socialism: authorities or regime servants?** *Monika Vrzgulova (Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences).*

**Family photographs as a mean of remembering the socialist past.** *Jana Nosková (Czech Academy of Sciences).*

**“Living in this house is a part of my identity.” On generationally transmitted ideas about dwelling in Bratislava.** *Lubica Volanska (Slovak Academy of Sciences).*

**Difficult past and its heroes. Conflicts of memory.** *Monika Golonka-Czajkowska (Jagiellonian University).*

**Girls and women in socialist Slovakia and Hungary (1955-1989). An ethnological approach.** *Marta Botikova (Comenius University in Bratislava); Zita Deáky (Eötvös Loránd University).*

## ■ Programme schedule: Wednesday 17th April, 16:30-18:45

Wednesday 17th April, 16:30-18:45

### **AV01. Track changes: reflecting on a transforming world (audiovisual media): Experimental Narratives**

*Convenor: Joan Roura-Expósito (Incipit, CSIC), Bibiana Martínez Alvarez (Universitat de Barcelona), Carlos Diz Reboredo (Universidade da Coruña), Paula Ballesteros-Arias (Incipit, CSIC)*

**Salon de Graos, Faculdade de Ciencias Económicas e Empresariais, Campus Norte**

**Transmutação.** *João Meirinhos (Granada Centre for Visual Anthropology)*

**Fire for girls.** *Harsha Menon (Philipps-Universität Marburg).*

**Land of forges and fire: Merthyr Tydfil in the 1800s.** *Sanna Wicks (Coventry University).*

**Sonic markers in Santiago de Cuba.** *Carlo Cubero (Tallinn University); Pablo D. Herrera Veitia (University of St. Andrews).*

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### Age

Reflections on practices, experiences and representations of cultures of various generations and of ageing.

#### **Age01. Young scholars working group: youth cultures in a transforming world; practices, experiences, representations**

*Convenors: Franziska Weidle (Georg-August-University Göttingen, Germany); Nada Kujundžić (University of Turku/University of Zagreb)*

**Aula 10: Tue 16th Apr, 09:00-10:45, 11:15-13:00**

The panel proposes to bring together both theoretical and practical explorations of the different aspects of youth and youth culture, from theoretical musings on the possibilities of defining youth and youth culture, through lived experiences, to studies of specific youth practices and various media representations of youth (culture). What is the position of youth (culture) in the transforming world of today? What are some of the challenges faced by young people (whether real or perceived) today? How has the emergence of new technology and social media affected youth culture? What are some of its contemporary manifestations? These are only a few of the questions we would like to address in this panel. We especially encourage contributions dedicated to the position and challenges faced by young scholars – as a distinct group within youth culture – seeking to establish themselves within the transforming world of academia.

#### **Age02. Practices and materialisations of active ageing**

*Convenors: Aske Juul Lassen (University of Copenhagen); Daniel Lopez Gomez (Universitat Oberta de Catalunya)*

**Aula 10: Tue 16th Apr, 16:30-18:15**

Since the 1990s, active ageing has changed the ways old age has been organised and configured. Active ageing is a fusion of many different ageing theories positioning ageing as malleable, and different kinds of activities as rejuvenating (Lassen & Moreira 2014). With the ageing populations, the healthy generations currently entering old age and the call for an overall change in the ways we perceive old age, active ageing has spread from political forums in the EU and WHO, to local forms of governance, the silver economy and the everyday lives of older people. While active ageing has been widely studied and criticised, most of these studies have been conceptual and discursive. Only few studies have inquired into practices, technologies and material interventions that pursue active ageing. However, with an increasing interest for socio-gerontechnology and the socio-material constitution of later life by ethnologists, gerontologists and STS researchers, the time is ripe to inquire into one of the

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major transformations of the 21st century: the reconfiguration of the life course and the practices, policies and technologies forming this change. With this panel, we wish to track the changes of old age in the slipstream of active ageing policies and discourses, and inquire into how active ageing has materialised in various ways. We encourage papers that ask what kinds of new practices, tracks, technologies, infrastructures, rituals, digitalisations, dwellings and imaginaries that have emerged from the ways active ageing position old age as a new, active phase of life.

### **Age03. Tracking age in a transforming world**

*Convenors: Sandra Hillén (University of Gothenburg); Gabriella Nilsson (Lund University)*

**Aula 10: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

The demographic challenges of an ageing world put meanings, functions and consequences of age in the limelight. In most countries, age is an attractive tool for governmental practice. A broad spectrum of civil rights and obligations, resources and responsibilities, are tied to different ages, in various ways enabling and limiting the lives of the citizens. However, age is also a concept charged with different cultural meanings depending on the social and historical context. In times of welfare challenges the historical and cultural motivation for a certain age limit is sometimes made visible, and age norms problematized and questioned. Age and age categorizations are central parameters in many research fields and academic disciplines; however the meanings of age are not always explicitly addressed as the main interest, or as a more general matter. Sought with this panel is a platform where the various meanings and implications of age are made transparent; that reflects on the transformations of what is expected, desired and predicted in different stages of life, and what is not. We invite papers that, from a broad spectra of empirical angles, address and problematize narratives, norms, practices, power relations, embodiments and materialisations of age in a transforming world. How are different ages done, perceived, categorized and valued through time and space, in different environments and situations. Hereby the panel wishes to elaborate a perspective on age that is both politically and scholarly significant, as well as to strengthen the internationally growing theoretical field of critical age studies.

### **Age04. Tracking changing childhoods: methodological considerations and innovations [P+R]**

*Convenors: Maria Isabel Jociles Rubio (Universidad Complutense de Madrid); David Poveda (Universidad Autónoma de Madrid)*

**Aula 10: Mon 15th Apr, 09:00-10:45, 11:15-13:00, 16:30-18:15**

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Our starting point is a robust tradition of ethnographic and/or qualitative research on children and childhood developed over almost five decades but, in this panel, we turn our attention to emergent areas of research centrally focused on childhood experiences and conditions with little historical precedent. Some of the topics (among others) that we see as part of this contemporary context may connect with new family forms facilitated through assisted reproductive technologies, the global/transnational connections and trajectories of migrant children and youth, digital media and childhood, emergent fluid/non-binary gender identities, contemporary expressive practices, institutional experiences in changing socio-political and economic conditions, etc. From our perspective, addressing any of these emergent issues involves extending, revisiting and rethinking the conventional methodological tool-kit of ethnographic and qualitative research on childhood. The session is conceived as an opportunity for childhood scholars to take stock and discuss methodological dissatisfactions and the methodological decision-making that helped them move forward, including intersections with ethical and epistemological concerns. We seek contributions from a wide variety of geographical contexts, working at the juncture of different disciplines and who have approached methodological decisions differently, including (but not limited to) putting into dialogue different analytical traditions, creating novel methodological devices and/or transforming research relations and dynamics. In this context, individual papers in the panel section may combine the presentation of substantial findings and methodological reflection, while the roundtable discussion will focus on cross-cutting methodological/ethical/epistemological themes across research projects and experiences.

### Archives and Museums

The future of archives and museums, traditions of institutional and individual archiving and museum practices, and disciplinary concerns about the use and future of archives and museums.

#### **Arch01. Participatory archives in a transforming world [SIEF Working Group on Archives] [P+R]**

*Convenors: Ave Goršič (Estonian Literary Museum); Sanita Reinsone (Institute of Literature, Folklore and Art, University of Latvia)*

**Aula 7: Mon 15th Apr, 09:00-10:45, 11:15-13:00, 16:30-18:15**

Collaborative work and folklore collecting have been closely related concepts since the 19th century when the collection and study of folklore was undertaken on such a large scale as never before. The history and practices of folklore collecting convincingly prove the success and fruitfulness of the collaborative

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archival approaches and are admirable for their reach and the high capability and keenness of the past generations driven by enthusiasm and the awareness that their contribution is valuable and needed. The digital age has forced tradition archives to adapt their working strategies in order to address digitally literate generations that are more likely to prefer the virtual sharing of knowledge that tradition archives are interested in. Involving society in collecting folklore digitally is a continuation of the key process performed and managed by tradition/cultural archives since their establishment. Tradition archives stem from the ideas of knowledge keeping and participation, encouraging continuous participation to keep themselves open and functioning through transformations, thus also explaining the necessity of continuation of their existence. The panel invites submissions that focus on different participatory practices carried out by tradition/cultural archives in different times and (1) trace past experiences of tradition archives in broad society engagement, reveal methods and discuss results, as well as continuity or conflict of practices; (2) discuss transition of participatory practices during various transformations – political, cultural, digital and others; (3) critically reveal archival participatory approaches used in the digital age and (4) reveal case studies illustrating participatory practices in folklore collecting.

### **Arch02. Keeping track of your field data [SIEF Working Group on Archives] [W]**

*Convenors: Maryna Chernyavska (University of Alberta); Kelly Fitzgerald (University College Dublin)*

**Aula 6: Tue 16th Apr, 11:15-13:00**

Conducting fieldwork is the essential part of being a folklorist or an ethnologist. We document cultural expressions and collect huge amount of data in our everyday professional life. Managing the data we have collected may feel overwhelming. Having to organize and make sense of hundreds or thousands of files, ensuring we have ability and equipment to open those files years later are just a few of many challenges researchers face. How do we manage fieldwork data? In this workshop, participants will learn basic principles and best practices of field research data management, including file format conventions, file versioning, best practices creating metadata, and other practical skills necessary to use fieldwork data efficiently. Utilizing a sustainable approach to fieldwork data management will make it possible for researchers to use and reuse it, as well as to make it available for other audiences. It is our responsibility not only to our discipline, but first and foremost to the people we study and who let us learn from them.

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### **Arch03. Collaborative curation: towards a slow archives movement**

*Convenors: Kimberly Christen (Washington State University); Guha Shankar (Library of Congress)*

**Aula 5: Tue 16th Apr, 16:30-18:15**

The contours of collaboration are diverse. Histories of collection, contact, and colonialism manifest in multiple and often overlapping ways. These histories provide a foundation for relationships that can be both fruitful and fraught. By examining the transformations over long-term relationships made through diverse ways of stewarding collections and the temporal reach of collections themselves, we begin to see how archival practices from curation to access to preservation are made and unmade and woven together through long-term care. By emphasizing a slow archives practice and process we can examine the transformations of knowledge, the shifts in values, and the ways that access and use shift with diverse sets of needs. While corporate models and institutional mandates in recent decades have privileged processing speed and minimal descriptions, this panel examines slow archival models as a way to track how ethical commitments and engagements can be embedded in the structure of archives. Specifically, this panel will examine how digital tools, platforms, and processes, on the one hand, and long-term partnerships and personal communication among and between institutional professionals and indigenous community members, on the other, intervene in a systematic way in archival practices and result in the representation of diverse perspectives in the public record.

### **Arch04. Museums and material culture: tracking the impact of the participatory turn**

*Convenors: Uta Karrer (University of Basel); Hester Dibbits (Reinwardt Academy for Cultural Heritage)*

**Aula 5: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

This panel investigates the impact of the participatory paradigm on museum policy and practice by tracking changes in (the discourse on) processes of musealisation. All over Europe, as elsewhere, museums and heritage professionals have been trying to work according to what they consider as the 'participatory approach'. Transforming societies have led to new tasks and responsibilities for museums and museum workers. Participatory methods have been considered an appropriate response to the challenges museums have been facing in a transforming world. Special community projects were initiated and events for the neighbours were organized. Sometimes visitors were asked to collaborate in the making of an exhibition, in other cases community members

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were asked to hand in (or hand over) objects for the collection. Other kinds of participative initiatives can also be found. What they share, is the idea that this approach increases the relevance of museums for the society: the museum should be an inclusive, democratic platform, accessible to everybody. How has this idea been articulated and what does it mean, in practice? We welcome papers that focus on museum management, collecting practices, audience orientation or community work. We are interested in your methodological reflections – how did you, as a researcher, track the actual impact of the participatory paradigm – and in your own vision on the phenomenon as such: how do you position yourself in the participatory paradigm?

### **Arch05. Museums reconsidered: heritage in a transforming world**

*Convenors: Xose Carlos Sierra; Fatima Brana (University of Vigo)*

**Aula 5: Tue 16th Apr, 09:00-10:45**

This event explores museums' inherent potential in being powerful instruments for social inclusion and communities' advocacy: how can museums and heritage policies disentangled themselves from structural inequality? How can grassroots groups and collectives help in the creation of a common language and shared practices with communities? The morning panel will conjure up papers that reflect on collaborative projects with communities in the fields of museums and heritage, as well as alternative means of doing heritage in contemporary society that have contributed to the construction of social equality. Interestingly, representations and memories of specific groups are discriminated within heritage practices in the same way as they are in the broader social context: heritage narratives usually reinforce the status quo, rather than developing inclusion and equality. The panel will reflect whether collaborative projects can efficaciously deconstruct inequality. After panel session, twenty selected participants will be subdivided in four groups in order to realize a small exhibition—informed by communities' knowledge or that functions as a creative intervention against inequality—that will be hosted in the conference venue the following day. With this purpose in mind, participants will be asked to bring at the event ethnographic data, including material artefacts and multimedia, previously submitted to the panelists. Additional material for the realization of the exhibition—supports for the installation, etc.—will be negotiated after the selection procedure with participants. Given the different formats of the event, the second session will be hosted in a space more suitable for the realization of the exhibition.



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### Audiovisual

#### **AV01. Track changes: reflecting on a transforming world (audiovisual media)**

*Convenors: Joan Roura-Expósito (Incipit, CSIC), Bibiana Martínez Alvarez (Universitat de Barcelona), Carlos Diz Reboledo (Universidade da Coruña), Paula Ballesteros-Arias (Incipit, CSIC)*

**Salon de Graos, Faculdade de Ciências Económicas e Empresariais:**  
throughout the congress

This panel shows a wide variety of audiovisual works related to the SIEF2019 conference theme. The convenor board has selected a diversity of ethnographic films, sound documents, and anthropological narratives that shows how the shifts, turns and track changes are altering the traditional ethnographic subjects and approaches. These different forms of audiovisual ethnography will be displayed in two spaces throughout the congress: an exhibition room (the aula magna of the Faculty of Economics), and the well-known market of Abastos at the center of Santiago. Each film will have 5 minutes of initial presentation by the authors and a subsequent debate on its contents of at least 10 minutes. The film programme is structured according to the following issues: *Memory and Experience, Recording Transitions, Local Knowledge, Music and heritage, Multispecies relationships, Identities in transformation, Urban Poetics, Forced Migrations, Body and intimacy, Experimental Narratives and Wine Culture.*

### Body, Affects, Senses, Emotions

Aspects of the body, embodiment, senses and emotional life in the context of cultural practices and lived experience, as well as politics and social movements.

#### **Body01. Through the lens of affect and emotion: exploring the potentials [SIEF Working Group on Body, Affects, Senses, and Emotions (BASE)]**

*Convenors: Jonas Frykman (Lund University); Kerstin Pfeiffer (Heriot-Watt University)*

**Aula 1: Mon 15th Apr, 09:00-10:45, 11:15-13:00**

Ethnologists and folklorists employ a range of perspectives when probing different aspects of socio-cultural phenomena related to the body, affects, senses and emotions. Rather than constituting a field in its own right, their research engages with and enriches established research areas. This panel

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will continue to explore the creative potential the perspective has brought to research areas discussed at previous BASE working group meetings, like migration, sports, material culture, religious practices, theatrical performances, music, dwelling, and so on. What are the most rewarding outcomes? In how far are they innovative in the context of a particular research field? How do they fill the gaps in the existent understandings of particular phenomena, notably those engaging body and senses? Which difficulties do researchers encounter when trying to apply this lens to the existent ethnographic and folkloristic data? In what way does it change the ways we engage in ethnographic work and does it allow for establishment of novel fieldwork-based epistemologies? We welcome proposals for papers that deal with historical and contemporary materials, old and new topics, original fieldwork or archival material. However, by clearly addressing the questions noted above, the papers should focus on exploring the creative potential – as well as the challenges – presented by the lens of affect and emotion.

### **Body02. Affect and atmospheres in the ethnographic between [SIEF Working Group on Body, Affects, Senses, and Emotions (BASE)]**

*Convenors: Birgit Abels (Georg August University Göttingen); Deborah Kapchan (New York University)*

**Aula 1: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

How do we understand the role of affect and atmospheres in the co-creation and transformation of social worlds (Brennan 2004; Schmitz 2011)? How imagine a phenomenology of affect and a theory of atmosphere for ethnography? What can scholars gain from such approaches? In short, how to “track” the affect of social transformation and the transformation of social affect? Academic and theoretical interests emerge from social contexts and political moments. With the current rise in social upheavals (the Arab spring, wars in the Middle East, refugees in Europe, economic and ecological crises) it is not surprising that social theorists have turned to affect and its ethical implications as one pertinent philosophical landscape (Massumi 2002). An understanding of the performativity of affect – what it is (not), what it can(not) do – is essential to any analysis of cultural transformation. At the same time, the re-birth of populist regimes across the globe in recent years suggests that there is another force we urgently need to consider in such analysis: atmospheres and how they are capable of stirring political movements and social transformation. In this panel we employ theories of the body, sound and listening (Csordas 1987; Ihde 1976; Merleau-Ponty 1960) and combine them with recent theories of affect and atmospheres (Abels 2018; Ahmed 2006; Brennan 2004; Eisenlohr 2018; Schmitz 2011). We aim to develop new vocabularies for understanding what is between- between body and body,

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between body and sounded environment, between human and non-human: the affect and atmospheres of social being.

### **Body03. Fashion fast forward: transforming body, fabric and media in a changing world [P+R]**

*Convenor: Marion Lean (Royal College of Art)*

*Chair: Fatma Sagir (Albert-Ludwigs-Universität Freiburg)*

**Aula 2: Mon 15th Apr, 11:15-13:00, 16:30-18:15**

With the rise of celebrity culture and fashion and lifestyle blogging the body is at the centre of attention. Fashion shows have opened to include bloggers enabling broader audiences beyond professional designers, luxury consumers and fashion journalists. The creation of these new actors is one side effect of the accompanying debates on body awareness and diversity, tugging along discussions about bodily practices in digital culture as much as in “real life”. New media technology changed the way the body and self is presented through digital alterations of images, but it also gave way to innovative approaches towards creating textiles and designs. Novel materials and wearable technology applications create further possibility to recreate the body and its interpretations presented not only as imagery, but abstract data visualisations. Sharing and competing using data representations has potential to influence positive changes in health but also marginalises users to digital selves, also seen through use of online personas on social media platforms. As the body, becoming a status symbol in itself, is presented in new dimensions, it is the designers turn to disrupt/appropriate innovation using new, functional smart materials as well as traditional fabrics and techniques and their cultural narratives to create new designs mirroring these changes. In doing so, they face challenges from serving questions of health, sustainability, economic and gender justice as much as aesthetics and design innovation. This panel seeks to explore these challenges and transformations from a variety of perspectives such as new materialism and its practices, among others.

### **Body04. Assisted reproduction with “third-party” participation: surpassing the limits of kinship**

*Convenors: Nancy Anne Konvalinka (Universidad Nacional de Educación a Distancia); Ana María Rivas (Universidad Complutense de Madrid)*

**Aula 1: Tue 16th Apr, 16:30-18:15**

Assisted Reproduction Techniques and Gestational Surrogacy open the way for the agreed-upon participation of third parties in family formation. This participation surpasses the traditionally-established limits of two parents (man and woman) in the conception of children, violating the principles of bilaterality

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and natural conception. The experience of these techniques becomes a process of shaping subjectivities that leads the people that use them -receiving families and donors/surrogates- to modify a biogenetic conception of kinship in the direction of an intentional conception: procreative will and childrearing are what construct kinship for some -the families- and de-construct it for others -donors and surrogates. Ethnographic research offers both cases in which the intentional parents avoid visibilizing third-party participation in the conception of their children and cases in which they imagine new roles for these people in their discourses on their family formation or even in their family life itself. In this panel, we will explore 1) the roles granted or not granted to these third parties -gamete donors and gestational surrogates- by parents and children in their families, 2) donors' and surrogates' representations of their relations of (dis)connectedness with the receiving families and the descendants conceived through their intervention, 3) the role of assisted reproduction centers, surrogacy companies or agencies, and legal frameworks have in contributing to this (dis) connection

### **Body05. Tracking changes in the city through food and the senses [P+W]**

*Convenors: Ferne Edwards (RMIT Europe); Roos Gerritsen*

**Aula 2: Tue 16th Apr, 09:00-10:45, 11:15-13:00, 16:30-18:15**

Food settles in cities in novel ways that include gardens, health food shops and freegan movements to street food, food trucks and food delivery. These changes do not only produce new social configurations, they also affect sensorial experience of food and urban space. This panel aims to explore the relationship between changing urban food practices and the senses. We ask how city and food practices co-produce each other. How are social relations and distinctions reproduced and reshaped through introduced and diverse cooking styles? What role do the senses play in the production, preparation, and consumption of food as our cities evolve? How do particular foods evoke memories of home for new arrivals or provide a means of understanding 'the other' for people who stay put? How do sensorial aspects from community gardens, shared meals or ritual feasts foster new communities? In times of change, what food practices stay, go, or return revised and how are these remembered? How do smells and tastes of food accompany life and urban transitions? Recognising the physicality of food, senses and space, the workshop takes to the streets on a walking tour to explore how food is being sensed in Santiago, visiting locations such as open air markets, cultural food stalls, and urban agricultural plots. Techniques of audio, photos and mapping will be employed to interrogate these connections to bring together afterwards as a collaborative media display in the form of a sensory mapping and 'cookbook.'

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### **Body06. Body, affect, senses and emotion: fields and perspectives [SIEF Working Group on Body, Affects, Senses, and Emotions (BASE)]**

*Convenors: Monique Scheer (University of Tuebingen); Maja Povrzanovic Frykman (Malmö University)*

*Chair: Kerstin Pfeiffer (Heriot-Watt University)*

*Discussant: Jonas Frykman (Lund University)*

**Aula 1: Tue 16th Apr, 09:00-10:45, 11:15-13:00**

This panel seeks to explore historically and culturally continent ways in which people feel, see, hear, smell, touch taste or express their feelings and sensations, and the ways in which such experiences are expressed, represented and conceptualised in or through a variety of artistic forms and objects. It aims to encourage discussion on the advantages and limitations of engaging with bodies, affects, senses and emotions for different academic fields, as well as reflection on the extent to which prevailing interpretative paradigms in ethnology, anthropology and related disciplines can be interrogated, shaped and perhaps shifted through a scholarly focus on affective and sensory experience.

### **Digital**

Ethnographic practices of researching (increasingly) virtual lives, with digital technologies.

### **Digi01. New networked nationalisms: tracking the role of digital ethnology and folklore in a changing political landscape [SIEF Working Group on Digital Ethnology and Folklore (DEF)] [P+R]**

*Convenors: Christoph Bareither (Humboldt-Universität zu Berlin); Andrew Peck (Miami University)*

**Aula 30: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

Over the last decade many countries in Europe and North America have seen a surge of nationalism in mainstream political discourse. Marked by a string of high-profile successes like Brexit in Europe and the election of President Donald Trump in the United States, these campaigns thrive on a particular emotional rhetoric often described as “populist.” Whether appealing to tradition, constructing “authentic” national identity, or extolling “common sense” values and anti-elitism, these movements offer citizens the promise to “take back control” from outside forces or to make their country “great again.” While the appropriation of folk practices and tradition for nationalist aims is nothing new,

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digital media offer many new possibilities for these movements to form and circulate their messages unbound by geography or mass media gatekeepers. As politicians, activists, and everyday users take to social media to spread their nationalistic messages, folklorists and ethnologists are in a unique position to track how these movements enact old behaviors in new media. This panel will investigate how these new political and emotional practices are enabled by the affordances of digital networks and the impact of these changes on contemporary politics, culture, and social movements. We invite contributions on a variety of topics and methods, including (but not limited to) vernacular digital expressions of: Xenophobia (including Islamophobia, antisemitism, anti-immigration, anti-globalism, and orientalism); Fake news (including rumors, hoaxes, alternative facts, contemporary legends, and conspiracy theories); Nationalism (including political constructions of heritage, tradition, identity, history, and anti-intellectualism through digital media).

### **Digi02. Changing features? Performing the self in digital culture [SIEF WG Digital Ethnology and Folklore] [P+R]**

*Convenors: Fatma Sagir (Albert-Ludwigs-Universität Freiburg); Robert Glenn Howard (University of Wisconsin-Madison)*

**Aula 30: Tue 16th Apr, 09:00-10:45, 11:15-13:00, 16:30-18:15**

Long before the emergence of Instagram and YouTube as digital platforms for self-presentation and 'self-re-presentation' (Thumim 2015), Sherry Turkle's *The Second Self* (1984) explored the question how computers and technology change our view of ourselves by recognizing computers had begun shape our social lives. Today, not only our attitude towards technology in our everyday lives seems to be profoundly changed but also our understanding and the presentation of ourselves in digital culture is shifting. From soup to spa, digital culture shares everything of everyday life. Objects, spaces and people are constantly being documented. Through these practices, a huge global market has emerged. Digital culture offers a space to position the user's image, to arrange elements of everyday life as if props for the performance of selves. Erving Goffman's ideas on the presentation of the self derive from the world of theatre, where stage, actor and performance emerge inseparably together. Taking perspective to the digital age emphasises the dynamics between technology, users, and audience. This panel seek to explore questions such as: What does the constant documentation of everyday life do to the self? Are private lives different from public lives, when the private is made public through "broadcasting" from spaces that are generally considered private, such as the bedroom? How does the digital in digital culture support these exposures of the self? We invite paper presentations (15-20 min) from different fields and

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disciplines. We are open to a variety of methods, theoretical approaches and topics.

### **Digi03. Online cultural narratives: tracking changes in territorial representations.**

*Convenors: Lucrezia Lopez (University of Santiago de Compostela); Inês Gusman (Universidade Do Porto/Universidade De Santiago De Compostela)*

**Aula 30: Mon 15th Apr, 09:00-10:45, 11:15-13:00**

Social actors are now constantly interconnected. Due to the advent of Web 2.0 and the evolution of social media, people are more eager to express and share their opinions on the web. Among its potentialities, online platforms are relevant spaces where informal and shared cultural narratives are being (re) produced and negotiated by users from different contexts. These changes engender renewed territorial relations. The panel aims to explore and track how social media users give course to specific cultural narrative productions. It also aims to understand to what extent can these virtual spaces impact on real vs. symbolic narrative practices. The session welcomes proposals from different disciplines focused on the study of cultural narratives in online media spaces. Papers should address the following questions: How are cultural narratives being shaped by informal and shared narratives produced on the web and media spaces? What changes are being produced in the digital era and how can research track them? To what extent can online cultural narratives influence people's experience and perceptions of territory? How is it possible to adapt conventional research approaches in cultural studies to the web context? The panel is particularly interested in drawing together innovative methods and tools used to analyze these changes, including methodological frameworks like (but not limited to): Netnography, Critical Discourse Analysis (CDA), Sentiment Analysis, Opinion Mining, User-Generated Content (UGC) or Volunteered Geographic Information (VGI).

### **Digi04. Digital ethnography and transformations: tracking cultural expressions in the contemporary world [W]**

*Convenors: Juan del Nido (University of Manchester); Christian Ritter (Tallinn University)*

**Aula 30: Mon 15th Apr, 16:30-18:15**

This participatory workshop will bring together folklorists, ethnologists, and anthropologists sharing the aim to understand the role of digital media industries in cultural transformations. Digital media platforms emerged as the dominant infrastructural and economic model of the internet. Blogs, memes, and apps became recurring forms of cultural expression. Committed to a

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materialistic approach to digital media platforms, the workshop provides insights into the embodiment of media technologies in the digital age. Digital content, context, and technology are material in the sense that they carry the symbolic meanings individuals exchange over the internet. Not only data centers, computer screens, processors, and keyboards are elements of this material world, but also the affordances of interfaces facilitating communication through digital media platforms. Inviting ethnographers conducting fieldwork on the current transformations of cultural phenomena, the workshop will present research strategies for unravelling the dynamics of accelerated change in the contemporary world (Eriksen, 2016). The ubiquitous implementation of media technologies in everyday life requires a rethinking of ethnographic data collection and analysis. In the first part of the workshop, attendees will become familiar with recent approaches in digital ethnography (Pink et al., 2017), and the walkthrough method (Light et al., 2016), while discussing research ethics and strategies for integrating internet research techniques with traditional ethnographic fieldwork. In the second part, participants will form small groups to reflect on experimental forms of ethnography and develop methodologies for studying cultural transformations. Attendees are encouraged to bring their own devices and use the local Wi-Fi (20 participants max).

### Disciplinary and methodological discussions

Keeping track of the current state of affairs in ethnology, folklore, anthropology and related fields, as well as their origins, interconnectedness and future.

#### **Disc01. Tracing/tracking/transforming histories of ethnology/folklore: toward critical methodologies [SIEF Working Group on Historical Approaches in Cultural Analysis] [P+R]**

*Convenors: Ingrid Slavec Gradišnik (ZRC SAZU); Hande A. Birkalan-Gedik (Goethe Universität)*

*Chair: Marta Botiková (Comenius University in Bratislava)*

**Aula 13: Tue 16th Apr, 09:00-10:45, 11:15-13:00, 16:30-18:15**

While historiographies of ethnology/folklore are abundant, mostly they are written in a mood of “progress.” We believe that the folklore historian should not simply summarize the previously established insights, but rather question them. This panel aims to challenge such uncritical histories vis à vis the those with novel approaches (e.g., Herzfeld, Zumwalt, Bendix) which trace and track disciplinary histories through key concepts (e.g. nationalism, literary vs. anthropological perspectives, authenticity). We invite scholars to

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discuss approaches that transcend entrenched conventional models. Possible topics: Tracing an integrative history: Are interactions, truces, connections, discontinuities traceable and critically rethinkable? How can we handle local/national issues but also connect them to a global/international scholarship? Authority in tracing: What are the challenges in writing “sound” and competent histories of folklore, borrowing the model from R. Darnell? Who has the right to trace such histories—historians or practicing scholars? Models of tracing: What are the problematics of “historicist,” or “presentist” approaches (Stocking)? Is tracking histories a matter of epistemology, positionality, and interpretation—going “beyond the words” of traditional historical documents (Brown/Vibert 1996)? Sources of tracking: Where do we turn to for a history of discipline? How do we access our sources? Can we produce a history not based on the succession of names but see to the social conditions through which scholarship is formed (*histoire croisée*)? Tracking the audience: Who needs disciplinary histories? Can histories, and which ones, be used as transformative tools for the discipline?

### **Disc02. Making tracks: walking as embodied research methodology [P+R]**

*Convenors: Nick Shepherd (Aarhus University); Dirk-Jan Visser; Christian Ersten (Maastricht University)*

**Aula 17: Mon 15th Apr, 09:00-10:45, 11:15-13:00, 16:30-18:15**

In this panel and roundtable, we are interested in exploring the politics and poetics of walking as a form of embodied research methodology. Taking points of inspiration from STS, artistic research methods, practice as research, and the debate around decolonial aesthesis, and from disciplinary practices like archaeological field walking, we are interested in what it means for scholars, artists, curators and activists to walk together as a form of research practice. We are engaged by notions of the trail and the pilgrimage, and by the parallels between walking and story-telling or narrative. We are also engaged by the idea of walking as a way of encountering the emergent landscapes of the Anthropocene. What happens when we come out of the white cube of the seminar room? How does walking open out to forms of affective and sensorial research? What new forms of curiosity are aroused by the craft of walking? How does walking as research method cut across disciplinary boundaries and enable new collaborations and visions? How does walking challenge embedded dichotomies between mind and body, reason and emotion? We invite papers from scholars, artists, curators, activists and practitioners of all kinds to join us in this exploration of walking. On the completion of the conference, we invite you to walk with us to Finisterre.

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### **Disc03. Location and generation: scholarly mobility and disciplinary (in-)coherence [R]**

*Convenors: Regina F. Bendix (Georg-August-Universität Göttingen); Ullrich Kockel (Heriot-Watt University)*

**Aula 11: Tue 16th Apr, 16:30-18:15**

When choosing to study a particular discipline, perhaps pursuing a Ph.D. in that field and feeling encouraged to pursue an academic career, a young scholar rarely foresees the track changes that lie ahead, particularly in fields such as European Ethnology and Folkloristics. A postdoc may require an interdisciplinary focus; a first academic position may be focused on teaching students how to write papers and leave little time for research in one's actual field. Alternately, a position may be in a different country from the one a person has trained in and confront the lucky winner with a rather different disciplinary configuration and habitus. Positions may be confined to three or less years, foreshadowing a future move already when one begins, or they may contain the task of building up a particular new direction not as of yet articulated within one's original field of study. Within Europe, and within the disciplines gathered under SIEF's umbrella, the opportunities and the challenges to be mobile and intellectually flexible have arguably massively increased. The present round table seeks to bring together scholars of different generations whose biographies contain multiple moves. Do such mobile spirits have an impact on disciplinary configurations locally and/or internationally? What parameters are fruitful for an internationalized, supra-local articulation of a discipline and what stumbling blocks are there?

### **Disc04. Tracking knowledge. On the history of changing disciplinary identities after 1945 [SIEF Working Group Historical Approaches in Cultural Analysis] [P+R]**

*Convenors: Magdalena Puchberger (Museum für Volkskunde Wien); Konrad Kuhn (University of Innsbruck)*

**Aula 13: Mon 15th Apr, 09:00-10:45, 11:15-13:00, 16:30-18:15**

Ethnological disciplines in Europe faced multiple challenges after World War II: The war not only had cutting effects on scientific cooperations and international scientific institutions, the discipline of german-speaking "Volkskunde" was also discredited due to collaboration with the fascist regimes. Furthermore the Cold War brought new political affordances for the discipline and its broader societal contexts in European countries and thus divided the discipline in specific national contexts. The years after 1945 were therefore a time of searching new tracks in epistemology, of leaving old paths of scientific work, of (re)defining contents and of searching a new disciplinary identity. We take the congress

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theme of “Track Changes” as a perspective to reflect on different ways of new orientations in scientific and societal and political work, of leaving “old tracks” behind and of taking new routes to a disciplinary future in the years between 1945 and 1980s. We do not aim at specific institutional or biographical histories, but rather look at three dimensions of tracking knowledge: First as new epistemological perspectives, e. g. with the influence of sociological questions or with the new focus on urban contexts. Second we are interested in the complex relations of disciplinary developments with political conditions, with science and university politics and with ongoing transformations and dynamics in European societies. The third aspect deals with the existence of a cognitive disciplinary identity after 1945 and reflects on the logic behind writing knowledge and disciplinary history in our field from a today’s perspective.

### **Disc05. Changement de cap ou erreur d’aiguillage? L’ethnologie européenne et le folklore face aux transformations du monde contemporain [Francophone Network]**

*Convenors: Inga B. Kuźma (University of Lodz); Alfonsina Bellio (GSRL-EPHE PSL-CNRS-PARIS)*

*Chair: Laurent Fournier (University of Aix-Marseille)*

**Aula 13: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

Le titre de notre congrès, « Track changes », peut être lu de deux manières différentes, de manière optimiste puisque un changement de cap mène toujours une nouvelle destination, ou de manière plus pessimiste si l’on considère qu’il est difficile, une fois modifiée la direction, d’en changer à nouveau. Appliqué à nos disciplines, ce questionnement invite à revisiter le chemin parcouru depuis leur fondation et à s’interroger sur leur histoire. A partir du XIXe siècle l’ethnologie européenne et le folklore ont accompagné la construction des identités nationales. Pour certains auteurs, cependant, il est possible d’utiliser aussi ces disciplines pour revaloriser des cultures subalternes ou marginales. Qu’en est-il aujourd’hui, dans un monde postmoderne – ou ultramoderne, si l’on veut – de plus en plus décrit comme mouvant et polysémique ? Comment adapter nos disciplines et comment faire valoir leur pertinence pour analyser les transformations du monde contemporain ? Dans ce panel, nous voudrions réunir d’une part des contributions plus théoriques qui concernent l’histoire de l’ethnologie européenne et du folklore ou leur place dans le monde contemporain, et d’autre part des compte-rendu de recherches de terrain qui illustrent les usages possibles de nos disciplines pour étudier les transformations actuelles des pratiques sociales et culturelles. Des propositions sont attendues sur la thématique des pratiques rituelles et festives, sur celle des

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nouvelles spiritualités, ou sur celle des relations entre écriture et oralité, ainsi que sur tout autre sujet relatif à l'ethnologie et au folklore.

### **Disc06. Tracking the creative process: conversations in art-making and academic research [P+R]**

*Convenors: Norma Cantu (Trinity University); Tessa Jacobs (The Ohio State University); Hannah Bradley (Princeton University)*

**Aula 15: Tue 16th Apr, 09:00-10:45, 11:15-13:00**

"Closer to the ground than we are the artists and activists who make social life and whose collective labor shapes its forms. We long to be creative writers or makers of the revolution, not parasites upon such endeavor" (Noyes, "Humble Theory"). Dorothy Noyes' musings on the position folklorists and ethnologists occupy between culture-makers and cultural theorists suggest a kinship and a division between those who make expressive culture and those who study it. Such a division reveals how we are asked to build academic and professional selves by drawing boundaries between our creative practices and our academic pursuits. However, as we begin to explore the hidden processes and unspoken dimensions of academic research, such boundaries become less distinct. In the spirit of curiosity and vulnerability that characterizes art-making, but also much of research, we invite papers that explore the influence of art-making on the academic process. We hope to investigate the boundaries between the personal and the professional, the amateur and the expert, and the creative and the critical, as we explore the tracks that creative practice leaves upon our academic selves. While rarely voiced within academic discourse, we believe a discussion of our artistic practices can help us better understand the creative dimensions of scholarship, and we explore how art-making might offer new avenues for communicating academic knowledge. We welcome papers from individuals who engage in art-making at any level and in any medium, including creative writing, visual art, movement, music and new media.

### **Disc07. Tracking changes through creative research methodologies**

*Convenors: Jenni Rinne (University of Helsinki); Jenny Ingridsdotter (Södertörn University); Kim Silow Kallenberg (The Swedish Red Cross University College)*

**Aula 15: Mon 15th Apr, 09:00-10:45, 11:15-13:00**

Creativity is an integral part of the ethnographic practice. Conceptions such as 'thick descriptions' and 'faction' suggests that creative approaches are part of a longer tradition that problematize the division between facts and fiction, reason and affect, as well as objectivity and subjectivity in ethnographic practice. Alternative methodologies as well as mixed genres and other

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creative approaches, helps us to multiply our views on the world, ourselves as researchers, as well as on our research subjects. For this panel we invite papers that use imaginative and creative methods to ethnographic inquiries as well as to ethnographic writing. This includes using fiction as a reflective tool as well as a way of transmitting field experiences. Further, it also includes collaborative, experimental and embodied ways of doing fieldwork. Creative methods and genres can be means to highlight social complexities that are excluded or simplified in more traditional scholarly texts and research processes. We would like to discuss methods and concepts such as ethnographic fiction, dirty ethnography, ethnographic film making, the using of drawings and art in ethnographic work, as well as the inspiration one can get from reading fiction, listening to music or in other ways being creative in the ethnographic research processes. We suggest that creativity is essential both for gaining knowledge about a field of research and for communicating research results, both in- and outside of academia, and we encourage contributions from ethnographers who uses experimental methods and research dissemination strategies in their works.

### **Disc08. Ethnographies revisited: the test of time [P+R]**

*Convenors: Pedro Tomás Martín (CSIC); María Cátedra (Universidad Complutense de Madrid); Carmen Lamela (Universidade da Coruña)*

**Aula 31: Tue 16th Apr, 09:00-10:45, 11:15-13:00**

It is a common academic practice in Anthropology, a literary genre, to go over an ethnography written several decades earlier. Still, there are different formats of what we might call “ethnographic revisits”. Some are replication studies directed to corroborate the veracity of the initial version, which sometimes results in a fierce critique of omitted biases -as in Redfield-Lewis classic controversy around Tepoztlán. In other cases, it is the anthropologist himself who revisits his work and exercises self-criticism or self-praise, confronts his informants’ criticism or, perhaps worse, their enthusiastic endorsement. But the revisiting of places that have been ethnographic sites is also a way to report on the local and global experienced transformations, to recognize what has happened since then, and even to trace the concepts and theories that once seemed appropriate. This panel aims to bring together ethnographic revisits that account for these transformations; revisits that also suppose a narration of the history of the place as object of anthropological observation. Why do they deserve the repeated attention of anthropologists? The analysis of restudied sites tends to be limited to specific regions, but this panel is an opportunity to compare a greater diversity of cases. It also wants to be an occasion to promote ethnographic replications that allow us to move forward collectively. The panel will be complemented by a

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roundtable of European ethnographers of solid academic career that will provide a critical insight on their own experiences and on revisiting as analytical strategy.

### **Disc09. Comparison as social and cultural practice**

*Convenors: Markus Tauschek (Albert-Ludwigs-Universität Freiburg); Stefan Groth (University of Zurich)*

*Discussant: Dorothy Noyes (Ohio State University)*

**Aula 31: Mon 15th Apr, 11:15-13:00, 16:30-18:15**

Comparisons are everyday practices used to make sense of social roles and encounters, socioeconomic transformation processes and uncertain futures. By comparing oneself with others, practices, statuses and worldviews are put into context and embedded into broader frames of meaning. In times of change and risk, comparisons serve to reduce complexity and offer orientation. Focusing on comparison not as an analytic tool, but as an everyday social and cultural practice, the panel seeks to shed light on subjective perspectives and on what individuals (and groups) do when they compare and how they do it – from subtle to crude forms of comparison; from informal and spontaneous comparisons to institutionalized comparative regimes; from tacit modes of comparing to refined categories and systems of comparison. The panel brings together contributions on comparisons as social and cultural practice from different fields, e.g. from the spheres of work life, leisure, politics, art and migration. It asks for the grounding of comparative practices in everyday life, for the role of comparisons in making sense of transformations, for different modes, forms, and theorizations of comparison. Contributions can, among other aspects, deal with how comparisons are part of narratives, how they are mediatized in popular culture, and which material, quantitative, symbolic or affective dimensions they have.

### **Disc10. Peripheral wisdom. Unlearning, not-knowing and ethnographic limits**

*Convenors: Lili Di Puccio (National Research University Higher School of Economics); Francisco Martínez (University of Helsinki); Martin Demant Frederiksen (University of Copenhagen)*

**Aula 31: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

We start from the premise that clarity and fixity as ideals of modernity do prevent us from approaching that which cannot be easily captured and framed into scientific boundaries. We reach certain ethnographic limits. We propose not just to move along the boundary between the known and the unknown, but to also remain on it, to stay on the surface and with the in-between. A boundary that is fleeting, unfixed, vague, more related to a state in which we enter than to a geographical space. We welcome papers that rethink how the unarticulated

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and the edgy can be incorporated into ethnographic research as a generative condition. And in doing so, we argue that peripherality is not only to be seen as a space in the making or as a marginal condition, but rather as a mode of attention and a form of making theory and practice. We thus propose to be attentive to knowledge that is not just conceptual also but attitudinal, one that unfolds or hovers between the actual and the potential (Crapanzano 2004). Hence, we set out to engage with a series of empirical and theoretical issues such as: What is the centre and the periphery of what we do? And what is its surface and core? How to represent the infra-knowledge - what lies beneath the threshold of verbal reasoning, or do not respond to the criteria for widely recognised forms of knowledge? How can we apprehend modes of knowing that open up to an invisible realm (Mittermaier 2017)? Does learning entails unlearning?

### **Disc12. Being there... and there... and where? Imagining the field in between [P+R]**

*Convenors: Maren Larsen (University of Basel); Lotte Nielsen (Basel University); Gin-Young Song (University of Zurich)*

**Aula 17: Tue 16th Apr, 09:00-10:45, 11:15-13:00, 16:30-18:15**

The past decades have seen a range of methodological advances that critically reflect on the question of where and what the field of urban anthropology can be. Yet, the implementation of a more relational or comparative perspective in the study of geographically faraway places remains a practical challenge. Firstly, this panel seeks to do to space what Fabian has done to time in anthropological work – to reimagine the distance between “home” and “field.” While many have been attentive to this problem, we still need to frame a concept that can induce reflexivity about the spatiality of the scenario that unfolds “in between fieldwork” (in its myriad meanings). Through this panel and roundtable discussion, we are interested in discussing how this in between can be conceptualized and what it does to the anthropologist’s positionality, inter-subjectivity, field findings, and understandings of “being there”. Secondly, we seek to expand notions of the anthropologist’s ways of “being there.” Sensitivity to tracking local and global changes should make anthropologists think differently about their fieldwork strategies. Where is the field when we track it from afar (i.e. through social media), follow informants elsewhere, think the field through an elsewhere[6], make it home, or when the field is home? The co-conveners’ own experiences of studying their urban fields from institutions foreign to their own homes have served to inspire this problematization. We invite contributions from researchers who have also reflected on or are interested in thinking their field through these spaces.

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### **Disc13. Tracking the impact of ideologies, agendas, and agency in the processes of producing and representing knowledge of folklore**

*Convenors: Janika Oras (Estonian Literary Museum); Niina Hämäläinen (Finnish Literature Society); Venla Sykäri (Finnish Literature Society)*

**Aula 17: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

The work of Elias Lönnrot, the compiler of the Finnish Kalevala, was based on ethnographic fieldwork that provided him a thorough knowledge of the singing tradition and methods of versification. Nevertheless, while preparing material for publication, he reorganized it into a logically proceeding network of narratives that never existed in that form in the field. Alike the Kalevala, folklore publications that shape our understanding of the past are often products transformed by agendas, authority, and authorship, which profoundly differ from those that guided the composition and performance in the face-to-face community. In addition to the obvious problems related to the positivistic epistemology, the field encounters and collaborations themselves could be loaded with a complex set of distinct goals, agendas and agency. This panel investigates the ways in which knowledge of oral traditions has become accessible for literary audiences and modern research, and how different layers of textualization have influenced our comprehension of folklore. We invite paper proposals that examine the 19th and early 20th century's ethnographers' work, manuscripts and publications. Our focus is particularly on transformations visible in texts, deriving from changes in audience and authorship, as well as those located in ethnographic encounters, and deriving from different agendas and agency in the interaction.

### **Disc14. Art, artists, and social justice in folklore and ethnography [P+R]**

*Convenors: Cory Thorne (Memorial University of Newfoundland); Meltem Turkoz (Bosphorus University)*

*Discussants Guillermo De Los Reyes (University of Houston); Kelly Totten (Memorial University of Newfoundland)*

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When queer theorist José Muñoz references hauntology and “the ghostly presence of a certain structure of feeling” (2009: 42), he is exploring the ways in which Raymond Williams and Jacques Derrida each theorize on the intersections of art and ethnography. Like with postmodern ethnography, and John Berger's “ways of seeing”, it is about learning artistic process, of abstract or figurative work, and the rendering of observed, remembered, or imagined



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experiences. Artistic practice has the potential to transform and it frequently parallels various forms of tradition and storytelling, but with a power, freedom, and depth that is elusive to many ethnographers. Be it visual, material, aural, or performative, our case studies will address issues of social justice and transformation, in relation to issues of ethnicity, gender, sexuality, spirituality, and/or economic disparity. We seek contributions from diverse geographic locations, so as to focus on an overarching question of the role of art and artists in contemporary storytelling and ethnography. Our associated roundtable will allow discussion of these connections, while revisiting Gerald Pocius' 2003 essay on art, and re-examining how art, folklore, and ethnography now work together, 16 years after publication of this key work in folklore theory.

### Economy and Work

Looks at economic aspects of transformations, global and local economies, industry, tourism, entrepreneurship, work in change and as generators of change.

#### **Econ01. Remembering the factory: industrial pasts and presents**

*Convenors: Reana Senjković Svrčić (Institute of Ethnology and Folklore Research); Andrew Hodges (Leibniz-Institut für Ost- und Südosteuropaforschung)*

**Aula 2: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

This panel will examine memories of work and contemporary reflections on deindustrialization and the proliferation of economic insecurity. Memoryscapes that articulated a longing for a sense of purpose have been reflected on from late 1980s onwards. A significant number of these memories relate to factories that not only provided jobs, but also a sense of security and communality that in some cases extended over generations. What we are witnessing lately are changes caused, presumably, by a certain transformation in memory work, alongside the successful commodification of memories and their use for political purposes. On the other hand, these changes are the result of clash between available and often sharply contradicting competing versions of history that made certain communities even more vulnerable after the 2008 economic crisis. The narrative of a proud worker and the factory (s)he understood in familial terms is being either refined, reshaped, or abandoned, giving way to emerging new personal and communal identities. The primary interest of this panel is in ethnographic and strongly contextualized research on memory practices and contemporary experiences relating to objects of industrial decline, such as factories, collieries and shipyards. The organization of this panel has

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been funded by the projects TRANSWORK (HRZZ, IP-2016-06-7388) and "Transformation from Below" (DFG)

### **Econ02. "Fake it 'till you make it": anthropological explorations of 'falsity' in times of rapid social transformation**

*Convenors: Phaedra Douzina-Bakalaki (University of Helsinki); Deana Jovanovic*

**Aula 3: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

Processes of rapid social transformation, ranging from austerity and privatisation to turmoil and displacement, are often represented in terms of a radical break that distinguishes between past and present. For many people the certainties, assurances, and affirmations of the past have become unsettled and given rise to experiences of insecurity, precarity, and grievance. This panel hopes to complicate dualist narratives, and to explore the nuances that operate in people's attempts to align continuity and rupture, presence and absence, that which was and no longer is. To this end, we propose to focus on the multifarious practices that blur boundaries between 'falsity' and 'truth', and which serve to critique, modify, or subvert the constellations within which they unfold. We understand 'falsity' to be an open-ended concept and we approach pretence, deception, camouflage, and counterfeit as necessary conditions that make life, 'things', social relations, belonging, and hope possible. Moreover, we call attention to practices of faking, pretending, mimicking, simulating, and parodising, and we problematise their (im)moral, (dis)enchanted, affective, paradoxical, and ambivalent implications. Finally, we inquire the fabrication, reproduction, but also subversion of 'falsity' and 'truth' or 'reality', and we attend to the creative labour that goes into their (un)making. We invite papers that engage these questions ethnographically, in relation (but not restricted) to economic crisis and austerity, state restructuring and welfare withdrawal, labour and processes of deregulation, materiality and decay, moral economy and ethics, and temporality and hope.

### **Econ03. Transforming economy, transforming society**

*Convenors: Saša Poljak Istenič (ZRC SAZU); Nina Vodopivec (Institute for Contemporary History, Ljubljana); Olga Orlic (Institute for Anthropological Research)*

**Aula 4: Mon 15th Apr, 11:15-13:00, 16:30-18:15**

The critique of the modern socio-economic development, neoliberal policies, individualization, uncertainty and estrangement as well as growing socio-ecological problems have strengthened the appeals for more socially oriented

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economy and encouraged diverse initiatives envisioning a more just, equal, supportive, integrated, diverse and environmentally conscious society. They range from formal businesses (cooperatives and social enterprises) to informal practices (communitarian practices, self-organised forms), including those that may not be recognised as operating economically at the first glance, but engage in the critique of the contemporary social organisation or address the politics and ethics of social care, ideas of exchange or sharing, and a redefinition of labour, development, community, dignity, and solidarity. The panel addresses those visions of social transformations in the field of (broadly understood) social economy. A special emphasis may be placed on the conceptualisation of solidarity as an embodied practice in connection with the concepts of integration, trust, and community. It welcomes insights into the social models developed by the practices as well as into the actors' motivations, visions, expectations, and perceptions of the socio-economic development. Presentations may reveal how the practices have been experienced; what is the relation between aspirations and everyday realities; and how these practices contribute to the changing of the socio-economic systems, values, norms, and people's experience.

### **Econ04. "Bring back my neighbourhood!": heritage, expressive cultures and the production of urban ambiances for tourist consumption in the contemporary city**

*Convenors: Inigo Sanchez (Universidade Nova de Lisboa); Salwa Castelo-Branco (Universidade Nova de Lisboa); Daniel Malet Calvo (ISCTE-IUL University Institute of Lisbon)*

**Aula 3: Mon 15th Apr, 09:00-10:45, 11:15-13:00**

The interplay of tourism and heritage is a powerful medium affecting cultural change in urban historical centers. The loss of local population, along with traditional modes of social behavior and vernacular cultural practices, or the transformation of historic neighborhoods into thematic parks for tourism consumption are some of the negative consequences of tourism, that, as some authors have noted, are often expressed in the public discourse making reference to the loss of the "authenticity" and "real feel" of urban places (Zukin 2010). This panel seeks to analyze the impact of tourism on the urban environment, focusing on the concept of "ambiance" as a tool to explore the physical regeneration and sensory transformation of contemporary touristic places. How does heritage participates in creating particular urban ambiances and places for tourist consumption? How tourism and city development affect the lived ambiances in the urban context? What is the role of heritage and expressive practices in relation to the physical regeneration and marketing of contemporary touristic places? We are inviting scholars from various academic fields to discuss these and other questions, theoretical frameworks

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and empirical findings on issues related to the relationship between heritage, expressive cultures and the production of urban ambiances for tourist consumption in contemporary cities.

### **Econ05. Traces of tourism: global changes, local impacts? From sustainability to resilience**

*Convenors: Esteban Ruiz-Ballesteros (Universidad Pablo de Olavide); Helena Ruotsala (University of Turku); Tímea Bata (Museum of Ethnography, Budapest); M. Pilar Espeso-Molinero (Universidad de Alicante); Maija Mäki (University of Turku)*

**Aula 3: Tue 16th Apr, 09:00-10:45, 11:15-13:00**

Tourism is an ubiquitous activity on our planet, a paradigmatic expression of the most sophisticated forms of capitalism, one which also serves as an important source of livelihood in small and remote communities. As an economic activity, it possesses an extraordinary capacity for adaptation expressed in its multiple forms of organization; it is also capable of converting any cultural, natural or social element into a mercantile object for tourist consumption. Tourism has however proper Janus-faces; it has its good and bad sides, but how can we avoid the bad sides and take advantage of the good sides? To understand its effects we need analytical approaches that allow us to capture its plasticity and multidimensionality. We propose sustainability, vulnerability and resilience as theoretical and methodological tools to analyze the tourism phenomenon from different yet integrated perspectives (socio-ecological resilience, community resilience, cultural heritage and resilience). Our intention is to gain a more complex understanding of the transformation processes produced by the development of tourism under the sustainable paradigm of the triple bottom line. We also propose to discuss the capacity of the resilience framework applied to the tourism industry at a global and, especially, local level. Therefore we are looking for contributions that articulate the macro- and micro-level scales that are present in tourism, presenting case studies that permit trans-cultural comparisons. Through analysis and scientific discussion, we hope to gain insights into the elements and processes that articulate tourism, sustainability and resilience.

### **Environment**

Explores the congress theme through the prism of environmental changes, landscapes and ecosystems.

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### **Env01. Landscape - the instructions manual: negotiating the meanings of landscape [SIEF Working Group Space-lore and Place-lore]**

*Convenors: Karolína Pauknerova (Charles University); Jiří Woitsch (Czech Academy of Sciences); László Mód (University of Szeged)*

**Aula 19: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

When defining landscape, it is possible to stress its physical features or to deal with it as an ideological project. However, our position is close to John Wylie's (2005) "entwined materialities and sensibilities". Starting from this and based on ethnological and anthropological knowledge, the panel addresses how landscapes are transformed, described, introduced or even produced by both official authorities and informal actors when presenting the particular landscape to public. We intend to focus especially on current use and transformation of "traditional" agricultural, natural and urban landscapes into zones of recreational use, tourism and free-time activities. During such a transformation, landscapes and their history, importance, meanings and even materialities are represented in various media (e.g. tourist brochures) and equipped with a specialised infrastructure (e.g. educational trails) in order to give "users" of the landscape a particular type of pre-understanding. In the panel papers deal with transformations of landscapes with the attention paid to the processes of negotiation of their meanings, e.g. in museum exhibitions, educational trails, in various events and new landscapes such as re-cultivated environments or various types of protected landscape areas or natural parks and the like.

### **Env02. Localizing climate change: global changes - local responses**

*Convenors: Paulo Mendes (CRIA-IUL / UTAD); Thomas Hylland Eriksen (University of Oslo)*

**Aula 19: Tue 16th Apr, 09:00-10:45, 11:15-13:00, 16:30-18:15**

Climate change is on the political and media agendas, yet it is still an elusive issue. Owing to its regional variability and varying urgency, it is often perceived either as a local change in weather patterns and/or as global phenomena too large to be localised. Papers on the "ethnographic variability of climate change" are welcome, namely those addressing issues of "crisis" on the different regions of the world, relating them to the global picture. Climate change affects people in communities worldwide, but frequently, other understandings are at the forefront locally, such as those related to economy, conflict, migration, cultural identity or local environmental problems. They are undoubtedly interconnected and this should be acknowledged, but at the same time, ethnographies on climate

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change should also report how matters directly associated with CO<sub>2</sub> emissions are fundamental for the comprehension of fast changing social processes, at the local and global levels. Therefore, we are proposing a panel on how people are responding to climate change, either on notorious “effluent locations” (e.g. coal mining, tar sands, large cattle farms, factories), and on “recipient locations” (e.g. polar regions, Pacific islands, seashores). Papers may focus on political and environmental movements, warfare, refugees, migrations, alternative ways of livelihoods, new economies, or, on the contrary, on the lack of awareness of climate change effects (e.g. ground level ozone on natural parks, methane emissions on artificial lakes). Papers may be based on extensive fieldwork, but comparative and theoretical contributions are also welcomed.

### **Env03. Drier worlds - living with water scarcity**

*Convenors: Mireia Campanera (Universitat Rovira i Virgili); Humberto Martins (UTAD/CRIA-UM)*

*Discussant: Paulo Mendes (CRIA-IUL/UTAD)*

**Aula 19: Mon 15th Apr, 16:30-18:15**

The world experiments big transformations. Living conditions (not only those available for humans) are changing. Anthropocene is not so much a new geological era but mainly a big challenge for human survival. Anthropology is a field of knowledge that must be aware of everything that affects human lives and (increasingly) lives of those that share the planet Earth with us. This panel intends to explore ethnographies directly produced to know contexts, lives, and experiences of those who are living or are used to live with water scarcity; but we also invite knowledge produced originally with different goals but that can reveal changing environmental conditions. Droughts are a big issue in many places in the world so is potable water scarcity. Meanwhile for water is needed for agroindustries or touristic cities and developments. While new technological solutions are being created by governments and private companies, many individuals and communities face the spectrum of a drier world. This is a complex debate, produced under an environmental anthropology, a political and economic anthropology but also an anthropology that approaches psychological transformations felt by people who perceive and feel that conditions where they normally live are becoming unbearable. A drier world is not an inevitability for everyone everywhere. Again, disparities are felt differently. So the panel is quite open in its scope – water (less, few or many and more) is the central element and we want to discuss the (creative and transformative) uses of it.

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### **Env04. Changing tracks and tracking changes: the social lives of rivers and canals**

*Convenors: Francesco Visentin (Ca' Foscari University of Venice); Maarja Kaaristo (Manchester Metropolitan University)*

**Aula 19: Mon 15th Apr, 09:00-10:45, 11:15-13:00**

The panel invites proposals from various disciplines in order to explore rivers and canals as socio-natural hybrids: results of environmental processes, human and non-human agencies, memories, narrations and sensory experiences. We will discuss inland waterways as sites of continuous change, focusing on their social lives and biographies. The life cycles of waterways consist of a combination of stages, including navigation, construction, transport, canalisation, dereliction, demolition, oblivion, redevelopment and regeneration. They are spaces for everyday life and tourism (Kaaristo & Rhoden, 2017), as well as ambivalent sites of converging and contradicting human and non-human agencies. Addressing the hybrid ontologies of the networks of these linear liquid 'tracks', we will discuss living on, with and near inland waterways. We understand hybridity as a lack of holistic meta-narratives about waterways, but instead think about them in terms of cultural ecosystems, socio-cultural adaptability and becoming (Vallerani and Visentin, 2018). We welcome papers discussing: oral histories and narrations of waterways; embodied engagement with canals, rivers, towpaths and riverbanks by boating, walking, running, cycling or angling; environmental and industrial heritage; representations of waterways in cultural texts (art, literature, film, TV, (social) media); waterfront regeneration and its contribution to gentrification or to the community wellbeing; flood events and the everyday discourses of climate change.

### **Env05. Volatile waters, improvised worlds: hydrosocial transformations and the making of orderly flows [P+R]**

*Convenors: Franz Krause (University of Cologne); Lukas Ley (Heidelberg University)*

**Aula 20: Tue 16th Apr, 09:00-10:45, 11:15-13:00, 16:30-18:15**

We live in a world where change has become the status quo, where uncertainty is the only certainty about the future, and where transformations cannot be expected to proceed linearly. Embedded in social, cultural and economic changes, the climate and the environment are changing, too, uprooting even the supposed solidity of physical existence. One of the key elements in climate change is water, in the forms of thawing ice, increased floods, prolonged droughts, rising seas, or salinized soils. If our world is volatile, then water – and its imbrication in social and cultural life – is an epitome of this volatility. This panel brings together research that scrutinizes the relationships between various

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forms of water volatilities and human lives. We seek ethnographic accounts that explore how uncertain water fluctuations correspond or conflict with other sociocultural transformations. Furthermore, we are interested in learning about the cosmological, ritual, legal, infrastructural, habitual and other means by which people turn such volatile social-cum-hydrological dynamics into orderly flows, if only temporally. Finally, we hope to discuss examples that showcase the creative tensions between, on the one hand, grand schemes, plans and mechanisms, and on the other hand, improvisation and ad-hoc solutions, in the way different people track, make sense of, and seek to contain such hydrosocial changes. The following roundtable will focus on emerging topics and common questions from the panel, relating them back to the core issues of hydrosocial volatility and ordering.

### **Env06. When reality challenges our expectations: trajectories and transformations in ethnographic research, conservation and heritage ethnographies**

*Convenors: Amélia Frazão-Moreira (CRIA-NOVA FCSH); Hannah Parathian (Faculdade Ciências Sociais e Humanas, Universidade Nova de Lisboa)*

*Discussant: Humberto Martins (UTAD /CRIA-UM)*

**Aula 20: Mon 15th Apr, 09:00-10:45, 11:15-13:00**

Guided by theoretical frameworks and informed by peer-reviewed studies the “well-prepared” researcher heads to the field, often ill-equipped for the realities that emerge. Textbook theories and value assumptions are challenged when complexity rears its ugly head as a tangible and key component of local realisms and people’s lives. Veritably, the interests of community groups are diverse and variable, contradicting characteristic worldviews and value systems. For example, local people may lead efforts towards the commodification of nature and culture through tourism and trade, while under different circumstances indigenous groups grapple to protect their traditional knowledge and cultural heritage. In some communities, conflict breaks out over the management of natural resources and wildlife mitigation, challenging the regulations and quotas set by governing authorities. On other occasions, individuals offer their support in favour of the changes brought about in the name of biodiversity conservation and through the creation of protected areas. Such conditions highlight the unpredictability complexity and transient nature of people’s relationships with the environment. These ideas challenge disciplinary conventions and bring into the forefront the need for interdisciplinary knowledge and a mixed-methods approach to research in environmental anthropology. We invite environmental ethnographers to reflect on transformations in their own work as a result of their in-depth observations and experiences in the field. We encourage researchers to present revelations in their research, and to track the development of their



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thoughts, ideas and knowledge production, not in an emotional sense but focusing on methodological and theoretical processes and means.

### Gender

Gender politics and sexualities, including discussions on ethnographic traditions, masculinities, power, body politics, identity politics etc.

#### **Gend01. Into a trans-forming world: exploring genders and postgenders [SIEF Working Group on Body, Affects, Senses, and Emotions (BASE)] [P+R]**

*Convenors: Paco Abril (Universidad de Girona/Universitat Oberta de Catalunya); Begonya Enguix (Universitat Oberta de Catalunya)*

**Aula 18: Tue 16th Apr, 09:00-10:45, 11:15-13:00**

Many sex-gender categories are now present in social life both as legal possibilities (legislation on gender neutrality in Germany and Australia, for instance) or as a possibility for experience and/or experimentation. For instance, Facebook identifies up to 58 categories related to gender. Asexuals and bisexuals have 'come out' all over the world, trans (genders/sexuals) seem to be on the spotlight, and people are now self-labelling as demisexual, pangender, agender, gender fluid, gender neutral, etc. thus resisting traditional systems of classification but also creating new forms of human categorization of sex-gender experiences. In this panel we would like to explore the configurations of sex-gender categories both through the exploration of 'traditional' models of gender and gender relations and through the exploration of 'emergent' models of gender and gender relations. We particularly encourage works based on the embeddedness of genders and bodies (embodied genders) and welcome theoretical explorations on what posthumanism and other feminist epistemologies (such as new materialisms) can 'do' with and for gender studies and for our understanding of actual sex-gender configurations. Through moving from natural(ized) essences to a non-binary model of knowledge that focuses on relations, connections, systems and assemblages, we can learn and grasp many of the actual configurations that are difficult to frame and understand in more stable and traditional sex-gender models.

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### **Gend02. New gender dynamics? Instrumentalization of gender in European neo-national and right wing movements**

*Convenors: Marion Naeser-Lather (University of Marburg); Sabine Hess (Institute for Cultural Anthropology/European Ethnology); Beate Binder (Humboldt-Universität zu Berlin)*

**Aula 18: Mon 15th Apr, 16:30-18:15**

Gender as a concept was initially invented to support emancipatory politics—at least, it seems to have worked this way for a long time. Recently, different societal actors and groups make use of, and appropriate, notions of gender in order to bring forward anti-emancipatory, that is nationalist, racist and ostracizing, discursive strategies. For example, migrants as racialized oriental “others” are imagined as threat to “European” women in order to justify and legitimize restrictive migration politics (see Neuhauser/Hess /Schwenken 2016). Moreover, “anti-genderism”, which articulates itself, for example, as criticism against gender studies and gender mainstreaming, seems to serve as “symbolic glue” (Kováts/Pöim 2015), allowing coalitions between extreme right, religious-fundamentalist and traditionalist groups and parties. In this context, common as well as scholarly gender knowledge (Wetterer 2008) is used as mediator between discourses, (normative) regimes of truth, and (institutionalized) actions and their effects (Neuhauser/Hess /Schwenken 2016). Against this backdrop, we invite panelists to analyze and discuss how gender and gender knowledge is strategically exploited for national and anti-democratic purposes. From an intersectional perspective, we propose to explore in which ways these dynamics contribute to the re-construction of intelligible gendered self-concepts, expanding and/or narrowing down imaginaries of masculinity and femininity as well as sexualities and desires. We invite scholars from all over Europe to contrast and compare local strategies of nationalist, conservative and/or religious fundamentalist politics in which gender and sexuality play a crucial role.

### **Gend03. Men’s commitment in long term care: changes in kinship and gender?**

*Convenors: Antónia Pedroso de Lima (ISCTE-IUL/CRIA); Natalia Alonso Rey (Universitat Rovira i Virgili)*

**Aula 18: Mon 15th Apr, 09:00-10:45, 11:15-13:00**

Daily care needs are increasing in aging European societies. In this panel we invite participants to analyse men’s involvement in long term care to understand how kinship and gender are performed. Gender and care have long been analysed together. The role of women as caregivers – a role that has been naturalised and contested as part of their gender performance – has long been analysed. The role of men as carers has been gaining interest in the last years,

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especially in connection to fatherhood. The intersection of care and kinship has also been subject to study, although to a lesser extent. Sahlin (2013) describes the reciprocity circuit of care among relatives as “mutuality of being”, which generates obligations that are unequally distributed among family members. Kinship is a gendered category, with different -and unequal - attributed duties and expectations. Moreover, gender performance must also be interrogated together with kinship roles that vary along the life course and have transformed due to changes in intergenerational relationships and family models. We invite contributors to explore, through ethnographic data, how gender and kinship are performed through the lens of men's implication in care to discuss possible changes in gender/kinship system and performance. Some of the proposed topics are: Kinship and men as caregivers in formal and informal settings; Changes in intergenerational relationships and care; Men as caregivers of dependant adults: husbands, sons, brothers, fathers; Long-term care and new masculinities; Men's narratives of care

### Heritage

Heritage and the processes and practices of heritagization, including the politics of intangible heritage, material heritage, museums, memory and commemoration, heritage management etc.

#### **Heri01. Silencing memories: routes, monuments and heritages**

*Convenors: Nevena Škrbić Alempijević (University of Zagreb); Katja Hrobat Virloget (University of Primorska)*

**Aula 22: Tue 16th Apr, 09:00-10:45, 11:15-13:00**

This panel examines the process of silencing memories that occurs in periods of social changes, in everyday life and in the production of heritage. Although silence is a constitutive part of remembering, it has not yet been itself the object of extensive ethnological discussions. Silence can be a powerful means of communication, and a way to reach ethnological insights. Our aim is to identify silent memories, but also to reflect on their transformations and reasons for silencing. According to Halbwachs, individual memories that do not fit into the dominant image of the past are rejected and censured. The silencing of memories is frequent in nationalization processes that produce silenced “others” in defeated alternative political ideologies, religions, in colonial or other contested pasts, etc. Silence can be a consequence of disciplining memories and traumatic experiences, signaling vulnerability. It can also be a way of rewriting the past by omission and a mechanism of maintaining power in an (unbalanced) relationship: for instance, when keeping secrets from a researcher.

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We would like to ask in which ways individuals and groups move from silence to voicing their memories, and vice versa, and what are the effects of those movements? Special attention will be given to silent memories in the frame of the study of migrations. The panel will also focus on monuments and heritage, perceived as material (or intangible) forms of memory that usually sustain the dominant patterns of remembrance. We invite ethnographically grounded and theoretical papers that discuss those processes.

### **Heri02. UNESCO and entanglements of intangible cultural heritage [SIEF Working Group on Cultural Heritage and Property] [R]**

*Convenors: Kristin Kuutma (University of Tartu); Anita Vaivade (Latvian Academy of Culture)*

**Aula 21: Mon 15th Apr, 16:30-18:15**

The UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage (ICH) foresees the participation of non-governmental organisations. In June 2018 SIEF was reaccredited by the General Assembly of States Parties to the Convention. How does this alignment define or, in turn, complicate our field? What kind of opportunities does it entail for SIEF? What kind of constraints does it generate? By default, SIEF fosters academic debate on the impact of ICH related and other policies on the ICH safeguarding processes, relying on research work carried out by its members. Many of us are substantially engaged in the critical inquiry of the negotiated or contested heritage claims and of heritage regimes generated with concurrent cultural politics that have profound social as well as economic consequences. At the same time, we disseminate know-how on the documentation and investigation of ICH, provide expertise in community involvement, and partake in discussing ethical issues for ICH safeguarding. In other words, in the process of monitoring of the implementation of the 2003 Convention we simultaneously seek the related forums of networking, of cooperation, of exchange and acquisition of knowledge. We propose a lively debate on the envisioned engagement with UNESCO and the ICH Convention framework as well as the assumed on-going interest in the effect produced. This Roundtable will be open for 'provocation/presentation' proposals during the call for papers.

### **Heri03. Changing tracks: heritagisation and the transformation of pilgrimage in northern Europe**

*Convenors: Marion Bowman (The Open University); Dirk Johannsen (University of Oslo)*

**Aula 21: Mon 15th Apr, 09:00-10:45, 11:15-13:00**

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The trend of 'Caminoised' pilgrimage has reached Northern Europe, even in places where the very idea of 'going on a pilgrimage' had to be reintroduced from scratch. New and refurbished pilgrimage sites and routes have now become loci for the performance and negotiation of a variety of identities and practices, many of which transcend conventional confessional, ethnic or national divides. Providing new cultural foci and the potential for economic regeneration, these pilgrim paths are putting places back on the map, and becoming significant as 'loose spaces' in which a plurality of actors engage with multi-layered heritage: local traditions and stories are revived, made visible and linked to European narrative cultures; old religious practices are given contemporary meanings; the history of transnational routes is revived and connected to a multitude of agendas. New pilgrimage is seen as having potential for integration as well as contestation. The appeal of 'routes with roots' appears immense. The panel will examine recently refurbished and newly configured pilgrimage routes in Northern Europe and the ways in which they frame the practice of pilgrimage as cultural heritage. The papers will explore the dynamics of the trend towards heritagisation of religion and the instrumentalisation of pilgrimage visible in these developments, analysing impacts on local, national and religious identities and praxis.

### **Heri04. The cultural politics of emotion: transformations of heritage and the sacred**

*Convenors: Duane Jethro (Humboldt University Berlin); Ernst van den Hemel (Royal Netherlands Academy of Arts and Sciences)*

*Discussant: Irene Stengs (Meertens Institute)*

**Aula 21: Tue 16th Apr, 11:15-13:00, 16:30-18:15**

Whether it concerns debates on national identity, the role of religion in 'the West', or the capacity of newcomers to 'integrate' into a culture, heritage is frequently invoked as an unassailable core and sacred expression of collective identity. Significantly, those who belong are expected not only to respect rights and duties, but to feel an authentic connection and commitment to the heritage collective. Processes of heritagization and sacralisation are thus involved in some of the most profound transformations in today's world. Appeals to heritage and notions of identity often evoke intense emotions, contestations and mechanisms of in- and exclusion. We are interested in the new and diverse trajectories that shape heritage and the cultural politics of emotion in the twenty-first century. In light of this rapidly changing and contested field the ethnographic approach is perfectly suited to unpack and map the intricate ways in which heritage is taken up in practices of identity formation. Such an approach enables us to investigate in detail the question of when and how heritage becomes valued and experienced as sacred. We specifically invite contributions that

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focus on: the role of heritage in nascent nationalism and debates on national identity; the influence sacralisation of heritage has on the way migration is conceptualized; and the opportunities and foreclosures heritage and the cultural politics of emotion in the twenty-first century offers migrants themselves.

### **Heri05. Heritage practices and management on the borderlands**

*Convenors: László Mód (University of Szeged); Tatiana Bajuk Sencar (ZRC SAZU)*

**Aula 22: Mon 15th Apr, 09:00-10:45, 11:15-13:00**

During the 20th century, the borderlands of Europe had been exposed to dramatic political, economic and social changes that have determined everyday life of local communities in countless ways. Border regimes have varied widely, ranging from the virtually impenetrable Iron Curtain that separated East from West to the open borders of the Schengen Area within the European Union. The beginning of the 21st century brought with it the formation of a significantly expanded European Union, which has almost 40 internal land borders that are home to virtually one third of its population. Borders between formerly divided regions in Europe have become more open than ever before. Marginal communities along these frontiers have adapted to these new circumstances in different ways. Forgotten borderlands are often considered idyllic landscapes with rich cultural history and high level of biodiversity. Even borders themselves have been recast as sites of heritage, providing opportunities for cross-border initiatives and cooperation. We invite panel papers that focus on the mutually constitutive relationship between border changes and heritage processes from diverse perspective and at different scales, from the local to the transnational. We wish to discuss how border regions provide excellent opportunities for studying the relationship between the natural and cultural heritage, production, promotion, management and preservation of heritage, the role of nationalism and the use of history in the construction of heritage or cross-border heritagization projects.

### **Heri06. Heritage and audiovisual production: entanglements on the crossroad**

*Convenors: Pablo Alonso González (CSIC); Roger Canals (University of Barcelona); Camila del Mármol (Universitat de Barcelona)*

**Aula 21: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

This panel aims to explore the intersections between the field of heritage studies and the field of visual anthropology, including visual studies and the history and ethnology of folkloric image production. The aim is to critically

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discuss the divergences, connections and interactions between these fields, exploring theoretical and methodological issues that may be relevant for both contemporary anthropological and folklore debates. Confluences between heritage studies and audiovisual production are multiple and complex. Heritage can be variously “expressed” through visual techniques: the role of audiovisual production should not just be conceived as a means of expression, but can also provide an opportunity to reflect and theorize, to problematize heritage realities, and to represent alternative understandings of heritage, questioning its past orientation through the audiovisual potentiality to express new realities in a future-oriented manner. We are seeking paper presentations tackling down this confluence and addressing the following questions and issues to be addressed: How are heritage processes constituted through images and how them in turn affect heritage? Are there ways to problematize heritage processes through audiovisual means? How can audiovisuals represent folkloric cultures and processes without reifying them into forms of heritage? How are heritage policies affected by cultural images? How does heritage work as a producer of images? How can the field of heritage studies be reflect upon the production and exploration of audiovisual techniques and methodologies? How can audiovisual production express heritage?

### Everyday Life

Processes and practices of transformation in everyday situations and routines that make the texture of daily life.

#### **Life01. Exploring the intersections between translocal living practices and infrastructural changes**

*Convenors: Lucas-Andrés Elsner (Technische Universität Berlin); Lauri Turpeinen (University of Helsinki); Gertrude Saxinger (University of Vienna)*

**Aula 26: Mon 15th Apr, 16:30-18:15**

The re-figuration of space (Knoblauch/Löw 2017) through the development of infrastructural systems is one of the megatrends that have been shaping the world in the recent decades. This improvement and expansion of infrastructures of communication and transport has enabled – and sometimes requires – new practices, mobilities, subjectivities, as well as new forms of social interaction. Translocality (Greiner/Sakdapolrak 2013) is a key characteristic of these changes. This panel will explore the intersecting of translocality and im/material infrastructures in everyday life. Following Easterling, we understand infrastructures as interfaces connecting places, people, and practices (2015: 68). We want to reflect on people’s interactions with them, among which are material structures like streets, railways, and other parts of

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the built environment, but also less visible but nonetheless important facets of infrastructure like navigation technologies or communication software. Literature exists on the relationship between infrastructure and people's social interactions, struggles, and livelihoods (Angelo/Hentschel 2015; Graham/McFarlane 2014), on how infrastructural standards shape the built environment (Easterling 2014), and on how to study infrastructure ethnographically (Star 1999). We welcome contributions that build on these approaches and explore connections between infrastructure and translocality, like papers on: their roles in the development of new subjectivities; how translocal everyday practices are enabled or hampered by infrastructures and the conflicts arising in these contexts; the reinterpretation of infrastructures' intended use in everyday life; translocal processes of the (social) production of infrastructures; and other papers on everyday practices mirroring grander socio-economic transformations that are mediated by infrastructures.

### **Life02. "Listening to houses". Tracking politics, poetics and practices of being at home in the contemporary world**

*Convenors: Paolo Grassi (University of Padova); Giacomo Pozzi (Università degli Studi di Milano-Bicocca)*

**Aula 28: Mon 15th Apr, 09:00-10:45, 11:15-13:00**

Carsten recently argued that anthropology should be more engaged in "listening" to homes, not considering them just as objects, but as "interconnections between individual trajectories, kinship and the state" (Carsten 2018: 103). Taking into account Carsten's call, we state that politics, poetics and practices of dwelling represent a privileged standpoint for uncovering how contemporary transformations are materialized, embodied and felt in everyday life. Anthropology has interpreted houses, on one side, as complex results of societal dynamics. On the other side, houses have been seen as active loci that promote changes in society. Without falling into determinism, we want to explore how societal transformations influence perceptions, praxes and ideas of house and, dialectically, how certain perceptions, praxes and ideas of house can retroact on those same dimensions. These dialectical dimensions invite to consider houses as part of a wider process, that we could define as "being at home". Many factors promote the theoretical necessity of interpreting different "being(s) at home": transnational migrations, social media, economic crises, wild urbanization, touristification, represent some of the phenomena that are changing the experience of dwelling. In this panel, we are interested in tracking social changes – in a global perspective – from the peculiar point of view of houses. We are interested in papers that ethnographically explore the relationship between houses and everyday practices, between the broader "built environments" and their social contexts. In particular, we are interested in



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dwelling experiences that show how people deal with changes, in the forms of precarity, risk, and vulnerability.

### **Life03. Practising time - temporalities of everyday life**

*Convenors: Tine Damsholt (Copenhagen University); Owe Ronström (Ethnology)*

**Aula 26: Mon 15th Apr, 09:00-10:45, 11:15-13:00**

Time is practised – in timing various events and (track) changes in life, and in juggling competing activities in everyday life (e.g. work-life balance). Time comes in, and is practised in many forms: Personal time, family time and historical time (Hareven 1977), chronological, linear time and experienced, cyclic time (Frykman & Löfgren 1979), or in sacred and secular time. Within historiography multiple temporalities have been identified (e.g. Koselleck 1979, Eriksen 2007) that can be employed simultaneously (Jordheim 2012). Heterotopias, such as museums and gardens, involve a plurality of temporalities; heterochronias (Foucault 1984). This session is an invitation to deploy a multiple and complex understanding of temporality in the study of everyday practices. How are multiple yet simultaneous temporalities practiced and negotiated, such as offline and online time, or ‘children’s time’ clashing with ‘adult time’ or experienced time with clock time (cf. Thompson 1967)? Specific temporalities may be materialized when visiting the summer cottage or going to remote places ‘out-of-time’ (cf. Fabian 1983). Also, family time and ‘me-time’ may be entangled with certain rooms e.g. living room, bathroom or a room of one’s own. Mundane track changes such as taking a break may be investigated as the practice of multiple temporalities involving plural routines and tacit bodily knowledge; just as getting the first child, moving in together or life crisis may result in new routines and temporal choreographies (cf. Ehn and Löfgren 2010). We invite papers on the multiple practising of time in everyday life.

### **Life04. On/off track: transformative powers of vehicles and transport infrastructures**

*Convenors: Tatiana Argounova-Low (University of Aberdeen); Patrick Laviolette (Tallinn University/UCL)*

**Aula 28: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

“Chthonic ones are not safe; they have no truck with ideologues; they belong to no one; they writhe and luxuriate in manifold forms and manifold names in all the airs, waters, and places of earth” (Donna Haraway 2016: 2). We invite papers focussing on the infrastructural connections and transformations that passageways of all sorts (trails, shipping lanes, road networks, flight paths) have on the world inhabited by human and non-human animals. Presentations

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demonstrating the transformative power of travel connections are most welcome; as are those that question how such connections create innovative engagements, thus playing a part in producing new cultural, socio-political, economic and environmental impacts. We would particularly like to hear about the transformative potentialities of vehicles and the surrounding systems of auto-mobility that support our love/hate, or our ambivalence/indifference, for roads and cars. In addressing the amorphous nexus of ties that exist between vehicles and infrastructure, as well as the social lives, cultures and lived environments of hyper-mobility, or everyday micro-journeys, we hope the panel will provide some cross-cultural histories for how tracks change. Looking forward too, the panel shall equally try to gain a vantage point for a broad perspective on our long-term relationship with transport infrastructures, helping to assess their impact upon both the built environment and the planet's ecosystems. We approach such themes broadly, following various manifestations of the 'Chthulu' and the 'AnthrObscene', as antidotes to the human centredness of thinking along the more banal/simplistic lines of the 'anthropocene'.

### **Life05. Do-it-yourself in the transforming world: practices, effects, materialities**

*Convenors: Petr Gibas (Institute of Sociology, Czech Academy of Sciences); Karel Šima (Charles University)*

**Aula 25: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

Modern do-it-yourself (DIY) has a long tradition across Europe linked to wartime shortages and post-war recoveries in both capitalist and socialist countries of the second half of the 20th century. With the fall of socialism in the latter and a proliferation of consumer culture of late capitalism in both, DIY has become strongly embedded in the economy of consumerism as well as in countercultural environments. This panel aims at tracking changes to DIY and exploring the ways in which wider societal transformations reflect and are reflected in the transformations of DIY. The panel seeks empirical and/or theoretical papers exploring DIY in historical, ethnographical, anthropological and other related perspectives with particular emphasis on practices (and their wider socio-cultural, economic and political contexts), materialities of DIY production (DIY as bricolage, similarities and differences of DIY products over time and across contexts) as well as effects of DIY production (emotional, aesthetical as well as on identity building and memory formation). The panel is interested in but not limited to issues such as changing relationship between DIY and consumerism, post-socialist transformations of DIY cultures, changes to DIY as a countercultural practice, tensions between DIY as an economically necessary practice and a consumerist leisure activity, DIY as a (trans)formative practise, DIY and bricolage and similar issues.

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### Life06. Tracking the ordinary

*Convenors: Fredrik Nilsson (Åbo Akademi University); Lars-Eric Jönsson (Lund University)*

**Aula 26: Tue 16th Apr, 09:00-10:45, 11:15-13:00**

In her recently published novel – *The Son of Svea* – the Swedish author Lena Andersson starts with a scene where one of the main characters, Ragnar, is interviewed by an ethnologist who is about to investigate the history of the Swedish welfare state, known as “Folkhemmet”. Ragnar is asked about his everyday routines, not the least his very regular coffee drinking habits, but the ethnologist finds him too common and decides to exclude him from the project. We were somewhat disturbed by the fact that ethnology, which is supposed to be tracking the common, ordinary everyday life, was used to illustrate how cultural sciences distance themselves from the ordinary everyday life. Reading the novel we got a feeling of uneasiness; had ethnologists poured the common, ordinary everyday life into an indefinite pond of consensus?; had these concepts become almost so common or familiar that we forget to reflect upon them?; are we not trying to track the ordinary? We invite colleagues to a panel that will focus on concepts such as common, ordinary and everyday life; how, when and where are they used?; to what extent are they (merely) important performative acts that identify and legitimize ethnology as a discipline?; what happens as these concepts are applied in our research?; how can they be used as analytical tools as we define or track what is “out there”?; what happens, if something is deemed not common at all, or as in the novel above, too common?

### Life07. (Trans)national in vernacular mnemonic practices

*Convenors: Ulla Savolainen (University of Helsinki); Kirsi Laurén (University of Eastern Finland); Tuulikki Kurki (University of Eastern Finland)*

**Aula 26: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

Memory plays a crucially important role in identity processes of both individuals and communities. Selection, cultivation, manipulation, and presentation of ingredients of relevant past through various mnemonic practices participate in making of the present and the future. In the modern period, one of the most significant and self-evident frameworks for mnemonic practices and identity formations has been the ‘national’. Through practices more often naturalized than not, individuals and communities – including scholarly ones – have built their understanding of the past on the basis of the image of nation as territorially, ethnically, and culturally bounded entity. However, since the 1980s, questioning of the self-evidence of national frames has become the new norm, at least among the Westernized academia. Indeed, new communication technologies and global capitalism has made the national framework in many

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ways redundant, whereas large-scale migration, both voluntary and forced, have questioned its entitlement and naturalness. In addition to the 'national', also the 'transnational' has since become a target of deconstruction. The aim of this panel is to take one step back and focus on the transformations and dynamics between the 'national' and the 'transnational' in various vernacular mnemonic practices (verbal, material, and performative). The panel investigates various roles and manifestations of the 'national' in trans- or extra-national settings, which arise from mobility of people, objects, and art, and from new technology enabling transnational communication and way of life. By focusing on the transformations of the 'national', the panel tracks changes in vernacular mnemonic practices in transnational contexts.

### **Life08. The unnoticed. Everyday life, materiality and the musealization of changes**

*Convenors: Louise Karliskov Skyggebjerg (Technical University of Denmark); Mette Tapdrup Mortensen (Greve Museum)*

**Aula 28: Tue 16th Apr, 11:15-13:00, 16:30-18:15**

Objects play a central part in our daily lives. But many of them are hardly ever noticed. Even though we often use them on a daily basis, we might not think of these thousands of everyday objects as parts of cultural practices. As something conveying insight into the multitude of relations between individuals and materiality and into the change of the everyday. Museums and other institutions with collections have been working with everyday life for decades. But the challenge remain; how do we handle the changes and materiality of the quotidian in the context of collections? How do we track the often unnoticed changes in the seemingly stable objects around us? And in our relations with them? With an outset in papers that focus on everyday life, changes and materiality we will discuss questions like: How do cultural institutions with collections represent, track and reflect often unnoticed transformations? How do we track relations between individuals and materiality? How can we make collection and dissemination strategies that don't favour symbolic and canonized objects over the quotidian and mass produced, the cheap and the short lived like toothbrushes, power outlets, and kitchen rolls? Or over the more long lived but still overlooked like parking spaces, the local DIY centre, and the bus stop?

### **Health and Medicine**

Reflections on changing conceptualizations of health and transforming medicine worlds, including narratives and practices of healing.

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### **Medi01. Changing moralities and practices of healthy eating**

*Convenors: Justyna Straczuk (Polish Academy of Science); Ewa Kopczynska (Jagiellonian University)*

**Aula 4: Tue 16th Apr, 09:00-10:45, 11:15-13:00**

The link between health and proper nutrition has always been an integral part of various medical systems. However, a healthy diet is definitely more than just a physiological relationship between food and body. Since ancient times, diet has been an important element of various moralities and philosophies of life, binding individual bodies to changing social norms, institutions, power relations and politics. Being a nexus of material and normative, healthy diets were always framed within various discourses and in different cultural locations and performed as part of social positions, statuses, gender roles etc. The principles of healthy dieting and the contexts they were put into also transformed. Nowadays, healthy eating seems to focus on the issues of food-related fears and on individual responsibility for avoiding risk. They are also strongly associated with the maintenance of fit bodies and the social stigmatization of people with different body sizes. They also interfere with the cultural codification of care and responsibility for the well-being of the family as women's work. The changing social concepts of healthy food are shaping heterogeneous policies, economies and institutions in various ways. They are both implemented and challenged, negotiated and rejected. Despite their initial unifying and disciplining ambitions, the concepts of a healthy diet can proliferate and stimulate various ideologies and lifestyles. They are effective tools of social and cultural transformations. We look forward to empirically-grounded papers on changing cultural meanings of healthy eating, addressing the above issues, although not necessarily limited to them.

### **Medi02. Medical humanities transforming in the 21st century**

*Convenors: Rachel Irwin (Lund University); Kristofer Hansson (Lund University)*

**Aula 4: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

The medical landscape is a constantly changing field, both in relation to new knowledge and innovative technology as well as a changing world. Some examples are new emerging diseases and changing welfare societies. In ethnological and folkloric research there is a long tradition of exploring and reflecting upon this kind of issues from a broad variety of methodological and theoretical perspectives. These include, but are not limited to: cultural beliefs around long-term illness, explanations of health and healing, the ways in which society's controlling mechanisms work across bodies, and how modern

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biomedicine and digitalization provides new cultural perspectives. In this session we are interested in papers that present ongoing research based on the medical field in the broadest sense. These may be empirically grounded papers, or more theoretical and methodological reflections. Participants will discuss questions such as: In what empirical fields are we working? What methodological or theoretical track changes shall we do to explore additional fields and expand our research? What role does ethnological and folkloristic research play in the emerging field of medical humanities? Central is also: How can we work with/ within healthcare and how can we expand this work? How do we participate in interdisciplinary research? What are good examples of more integrative humanities? Through the session, we wish to make visible and strengthen the ethnological and folkloristic research in an international context dealing with health and medicine, and to create a stronger network of researchers in the transforming research field of medical humanities.

### **Medi03. 'Healing' as harmonization of 'micro' and 'macro' cosmos? Conceptualizations and practices of 'health' and 'healing' in Europe and beyond**

*Convenors: Anna Zadrozna (University of Graz/University of Oslo); Reda Satuniene (Siauliai University)*

**Aula 6: Mon 15th Apr, 11:15-13:00, 16:30-18:15**

'Health', 'wellness', as well as 'sickness', 'illness' or 'disease' can be understood not only as optimum functioning of the physical body, but also felt as an psycho-somatic, spiritual state. The latter implies a wide range of subjective understandings of 'sickness' and 'health', and consequent choices of healing practices. It can be argued that 'wellness' (and its synonym – 'healthy') as a concept implies the sense of 'being whole', in a harmony between the inner and the outer, the micro and the macroworlds and environments. Current understandings of healing strategies shift from the 'healing of myself' towards 'the healing of the Planet', and vice versa. Becoming healthier can be seen as an individual practice, but also as form of activism, where bonding exists between an individual, and the world. In what contexts do healing strategies and practices adhere to dominant culture, and when do they carry a character of 'alternative', 'fringe'? What kind of knowledge, values, beliefs, and traditions are beyond healing practices? What cultural contexts do they come from or adhere to? We invite papers that explore various conventional, non-conventional, alternative, traditional, folk, new-age, religious or secular understandings and practices of 'health', and 'healing'. We welcome studies that trace changes, transformations and continuities, new fashions, invented traditions, imaginaries and images of 'health', and 'healing' in Europe and beyond. This includes (but not limits to): spiritual and ecological movements, New-Age, virtual communities,

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(new) religiosities, etc. We invite panelists to share their insights on ontological and epistemological aspects of 'healing' and feeling 'healthy'.

### **Medi04. Techniques of transformation, healing movements, and medicine worlds**

*Convenors: Nasima Selim (Freie Universität Berlin); Robert Logan Sparks (Long Island University)*

**Aula 5: Mon 15th Apr, 09:00-10:45, 11:15-13:00**

The panel seeks to explore the techniques and technologies (of self and society) that connect medicine and religion in a transforming world. We are looking for papers that examine the discursive articulations and practical enactments of transformation in/across medicine worlds and healing movements with ethnographic examples. What are the techniques and technologies of self and social transformation that conflate the boundaries of medicine and religion? How are the intimate/private and the social/public spheres bound together in the work of transformation? How does the affective labor of mobilizing these techniques/technologies limit or open up possibilities of transformation? What kinds of secular or post-secular politics do these (healing) movements and medicine-worlds set in motion with the mobilization of such techniques/technologies? The papers should address one or more of these questions but are not limited by them. Case-studies of techniques and technologies of transformation drawn from alternative and complementary medicine, religious/spiritual healing practices, and biomedicine are welcome.

### **Migration and Borders**

The challenges and dreams of refugees and minority groups as well as the politics and economics of migration, borders as contested spaces.

### **Mig01. Change and challenge: practices and forms of (non-) belonging**

*Convenors: Pihla Maria Siim (University of Tartu); Elo-Hanna Seljamaa (University of Tartu); Dominika Czarnecka (Polish Academy of Sciences); Olga Davydova-Minguet (University of Eastern Finland); Anastasiya Astapova (University of Tartu)*

**Aula 11: Tue 16th Apr, 09:00-10:45, 11:15-13:00**

After a period of seeming de-bordering in the 1990s, Europe is undergoing a process of re-bordering. In many other parts of the world, too, state borders have become increasingly de-territorialised and virtualised, monitored with advanced technologies, while the thought of border as an impenetrable

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physical wall has grown more appealing. This is happening as more and more people choose or are forced to move and to divide their lives between multiple places. Hardly ever a straightforward matter, (non-)belonging has become an increasingly difficult condition and phenomenon to pin down. Even in the absence of legal problems or blatant hostility, the feeling of 'being at home' does not necessarily go hand in hand with the feeling of being welcomed, understood, and secure. This panel aims to trace frictions between belonging and non-belonging as they are lived by individuals and groups in transnational and translocal settings. Approaching belonging and non-belonging as intertwined relational, material, embodied, and gendered processes, we invite contributions on practices and expressive forms whereby borders of belonging are invoked, dealt with, budged and possibly transformed in the flow of daily life and communication. Also of interest are explorations of emergent intersections of ethnicity, citizenship, gender, race, class and other categories of (non-)belonging as well as debates over political, social, and cultural arenas in which definitions, forms and experiences of (non-)belonging are asserted and contested. By exploring these issues, this panel also aims to track changes – or needs for changes – in ethnological and folkloristic thinking about identity.

### **Mig02. From welcome culture to the politics of refusal. Mobilization and political transformation after the 2015 migratory movements**

*Convenors: Marie Sandberg (University of Copenhagen); Alexandra Schwell (LMU Munich); Ove Sutter (University of Bonn)*

**Aula 12: Mon 15th Apr, 11:15-13:00, 16:30-18:15**

In the aftermath of the migratory movements in 2015, various civic mobilizations have considerably changed European political landscapes. A plethora of responses by European citizens has mushroomed, either organized in cooperation with refugee organisations and NGOs or in the shape of informal initiatives. Within media and political discourse, such initiatives were labelled the new "Welcome Culture". At the same time, refugees and migrants are met with moral panics, violence, and discrimination throughout Europe. Right-wing populism is on the rise, strengthening anti-immigrant sentiments and stereotypes. Institutionalized forms of political negotiation and decision-making appear to be contested by new and conflicting forms of civic mobilization. We invite contributions that address, but are not limited to, the following topics: How can ethnology and cultural anthropology contribute to an understanding of contentious dynamics of political mobilisation following the migratory movements of 2015? How do we as researchers navigate in a field of mobilizations that is characterized by great disparities? Which topoi do we, or can we explore, and which tropes can help in building new insights? Do we need new concepts and

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terminologies to understand these different mobilizations? To what extent can a transnational look beyond Europe help understand the contentious cultural and political dynamics of “Welcome Culture” and right-wing populism? In what way are the usual divisions between researchers and interlocutors, refugees and volunteers, guests and hosts, academic and humanitarian interventions, subject to change in the light of contentious civic mobilizations?

### **Mig03. Transnationalism, (im)mobilities and informal practices in Europe, and beyond [SIEF Working Group on Migration and Mobility]**

*Convenors: Ignacio Fradejas-García (Autonomous University of Barcelona); Abel Polese (Dublin City University, School of Law & Government))*

*Discussant: Hugo Valenzuela García (Universidad Autónoma de Barcelona)*

**Aula 12: Tue 16th Apr, 11:15-13:00, 16:30-18:15**

Work or family-related mobilities have been strongly fostered, at least within Europe, by the process of European integration. Indeed, according to Eurostat (2018) there are 19,3 million of EU citizens residing in a country different from the one they were born in. Whilst in the case of highly-qualified labour mobility is dealt with relatively little complications and minimal bureaucracy, a great majority of transnational activities, connections, linkages, positions and belongings across national borders (Dahinden 2017) generated a higher informality, here defined as activities that happen outside the controlling, or coercing, presence of one or more states, or their institutions. However, whilst there is a good body of literature on migration-related issues, mobility –broadly conceived– has been relatively understudied. Within this context of increased mobility (within Europe but also to and from Europe), even a fairly well regulated framework as the EU one is likely to unveil inequality, or at least social, or economic, unevenness (Glick-Schiller and Salazar, 2013). Informality may be regarded as a mechanism limiting or reversing the situation, enabling access to services, capital and opportunities for people who are formally excluded for a variety of reasons. We thus welcome contributions that can provide further empirical evidence on the existence, performance and persistence of informal practices, and/or explore the relationship between mobility and informal practices. Topics may include (non-exhaustive): Economy, employment, labour; Business practices; Religious practices; Legal issues; Medical service and provision; Care and education; Social, economic or cultural integration

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### **Mig04. “Let’s talk about culture again!” Re-imagining culture in the processes of mobility and settling down**

*Convenors: Judith Albrecht (Freie Universität Berlin); Lisette Winkler (EHESS)*

**Aula 11: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

The trope “culture” has escaped from anthropology to the public realm. While anthropologists have shifted from the central concept of culture toward more sophisticated and differentiated concepts (e.g. transcultural and transnational studies, where concepts of identities are based on ideas of exchange, contact and negotiation) culture has become a strong popular labelling (in politics, media, education) to distinguish cultural identity and difference. Culturalising and Stereotyping the other (whoever that other is in a certain context) has taken a sinister turn in the current political climate in Europe and North America and is currently pushed forward through the ideology of right-wing populism. Whom do we consider as part of the collective “we”? Whom do we consider “the other”? What do human beings share inside, across, and beyond cultures? These are still existential questions emerging from the present with serious consequences for the future. We are looking for papers on mobility and the process of settling down, which critically reflect on the question, how are the English term culture and its variants in European languages mobilized in practices outside of academia? How can anthropological discourses re-connect critically with the public discourse of culture? We are looking for ethnographic insights from Europe and North America, as well as from places and regions where the notions of “culture” have similarly escaped from the anthropological (or any other) discourse to the public arena, albeit with different terms, language communities, genealogies, practices, and politics.

### **Mig05. Permanent cities, transient states: housing refugees in urban centers**

*Convenors: Kivanc Kilinc (American University of Beirut); Mohammad Gharipour (Morgan State University)*

**Aula 11: Mon 15th Apr, 09:00-10:45**

Ongoing wars and political turmoil across the globe have caused millions of people to take refuge in neighboring countries or travel long distances to safer areas. Most of the refugee camps continue to accommodate millions of people cramped in tiny shelters and keep growing both in size and population. While some of the older camps eventually became permanent residential areas and were absorbed into traditional urban settlements, increasingly more refugees have been relocated in existing city centers (i.e., in poor quality hotels, unused public buildings, and peripheral neighborhoods) without having access to basic amenities. Such recent developments have shifted the focus away from isolated

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camp settlements and made the refugee crisis primarily an urban problem, whereas the issues concerning the integration of new communities into existing cities have remained largely unaddressed. This panel seeks proposals that analyze how various refugee populations, regardless of their location, have adapted to, personalized and transformed the use of existing, “permanent” structures, while in transit from camps to urban centers. The papers may also explore: the conceptualization of new building types that go beyond the typically narrow definition of the tent and the container; the development of public art projects for the integration of refugee communities in urban contexts; the relationship between existing urban neighborhoods and new refugee settlements; and cross-cultural collaborations which have informed the design of refugee settlements with higher public health and safety standards. We welcome proposals that deploy chronologically diverse, methodically nuanced, interdisciplinary, and comparative approaches.

### **Mig06. Embodying social and political transformations in borderlands: anthropological analyses**

*Convenors: Anna Fedele (CRIA, University Institute of Lisbon); Elisabeth Tauber (Free University Bolzano)*

**Aula 12: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

This panel aims to explore the ways in which social and political transformation is embodied through cultural practices, norms and rituals in borderlands, in geographical areas where ethnic groups share similar historical experiences, ecological areas and cultural habits but have been divided into different nations as a consequence of wars, environmental catastrophes or other less dramatic geopolitical readjustments. How do these borderland communities deal with current transformations linked to global phenomena such as migration, ecological changes, shifts in gender roles? How do they mark these changes ritually and how do they adapt their social norms? We are particularly interested in ethnographically grounded papers that explore these issues focusing on how social and political changes are embodied in the following contexts: Bounded spaces and its transformations (e.g. new infrastructural frames, transit and transport possibilities); Transgression and crossing of borders; Ecological changes and the return of wilderness (e.g. ecological catastrophes, reintroduction of animal species, establishment of ecologically protected areas etc.); Relationship to borderlands of humans and non-humans; Ways of framing migration processes; Embodied bordering related to ethnic difference; Encounters with what is perceived or constructed as “otherness”; Changing gender identities and gendered emancipation movements; Experiences of liminality and rituals related to them; Pilgrimages and religious processions; Institutional rules on borders and local power relations

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### Narratives

Panels that bring together scholars using narratological tools for making sense of transformations, human adjustment and experiences.

#### **Nar01. Widening the focus on narratives [SIEF Working group on Narratives founding panel]**

*Convenors: Brigitte Frizzoni (University of Zurich); Helmut Groschwitz (Bavarian Academy of Sciences and Humanities)*

**Aula 7: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

At the SIEF-congress in Göttingen there has been a call for establishing a new SIEF-Workinggroup on Narratives, which showed a good number of scholars, who are interested in the topic. From there came a smaller group to organize the upcoming activities for the founding, and in the end to suggest a mission statement. We had some good scholarly exchange, but agreed to discuss the topics and contents of the workinggroup at the upcoming SIEF-Congress in Santiago de Compostella 2019. Among others we suggest to use a broader term of narratives, which allows to implement also i.e. exhibitions, rituals, constructions of heritage or popular media. We probably go together, when we say that narratives are a crucial part of everyday's world and we "think and communicate in narratives". We can also think about narratives "as a mode of construction, understanding – and appropriation – of the world" or to "think the world in narratives". Based on ideas like these, in this panel we want to discuss together the future programme and the mission statement for the Workinggroup on Narratives. So we ask for (really) short programmatic papers and conceptual ideas as kick-off speeches to fuel the discussion. In the end we want to approve the mission statement to pursue the founding.

#### **Nar02. Tracking changes on the margins of texts and written culture [SIEF Working Group of Historical Approaches in Cultural Analysis]**

*Convenors: Pauliina Latvala-Harvilahti (The Finnish Literature Society); Katre Kikas (Estonian Literary Museum)*

**Aula 8 (Andrés S. Suárez): Tue 16th Apr, 09:00-10:45, 11:15-13:00**

Changing means that some new elements enter the system, but it also raises the question of what elements have been discarded? Texts can be crossed out, overwritten, tossed into a dustbin, hidden under the bed or in the attic; texts produced by certain people, communities or institutions can stay unnoticed and marginalized. This can happen due to political, aesthetic, or many other

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reasons. But in the same vein texts can (re)emerge out of oblivion and become fully (re)embedded into culture; sometimes this re-emerging is imaginary – a totally new text is introduced as long-lost and accidentally found one. We invite participants of this panel to think about those discarded and marginalized (or newly found and (re)embedded) elements of culture and how they act as agents of change. We welcome case studies connected to different eras and geographical areas. We invite papers that explore some of the following (or other connected) questions: mechanisms and functions of marginalization and (re)embedding; marginalization from above (political censorship), and on the personal level (self-censorship); vernacular literacy – usages of literacy that do not conform to the dominant ways; retrospective reassessment of those texts – do they tell something new about their era, authors etc; marginalization or (re) embedding as the agents of change

### **Nar03. To narrate narrators: a “making of”**

*Convenors: Livia Jimenez Sedano (Universidade Nova de Lisboa); Francisco Cruces Villalobos (Universidad Nacional de Educación a Distancia)*

**Aula 6: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

Trivial, funny, nostalgic, filthy, common stories... The everyday is built up by storytelling. When we routinely comment on our deeds, events and affections, we weave a storyline of some sort about the Self, the We and the Others. Conversely, ethnographies, documentaries and museum collections can be seen as narratives which select, edit and connect these fragments taken from daily life, in such a way that they compose an eloquent whole. How to narrate the narrators? This panel invites reflection on the transition from micro-stories to macro-narratives, bringing these two (qualitatively uneven) levels of narrative articulation together: (a) the poetics implicit in daily life micro-stories -with its objects, practices and locations; (b) the textualizing operations deployed in their mise-en-scène by cultural disciplines, in the genres of documentary film, written monography, ethnographic exhibition and live performance. How did I work from others' stories in order to construct a convincing cultural plot of my own? What strategies did I follow to elicit / select / assemble raw materials? From where did I get inspiration for an overarching script? Does it possesses poetic beauty, or logic, or morals? We call for good cases in everyday storytelling as much as for courageous exercises in epistemic striptease. Accounts in several formats (visual, textual, collections, performances) and contents (practices, objects and locations as well as discourse) are welcome. Contributors should ideally (a) present examples of research material in the form of stories, short videos, etc.; (b) analytically dissect his/her own work process.

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### **Nar04. Stories at work, working with stories**

*Convenors: Alf Arvidsson (Umeå University); Line Esborg (University of Oslo)*  
**Aula 8 (Andrés S. Suárez): Mon 15th Apr, 09:00-10:45, 11:15-13:00**

"The narrative turn" in public life, mass media and social sciences has resulted in a broad variety of storytelling projects, public programs, courses, festivals etcetera, often motivated with reference to inclusion, democratization, self-presentation, personal and collective development and empowerment. This can mean new opportunities, new applications and new challenges to ethnology and folklore studies, disciplines where listening to stories being told and discussing the meanings and social effects of storytelling have de facto been intrinsic from the start, whether narratives have been the pronounced study object or not. Our skills and knowledge of ethnographic fieldwork, traditional narrative practices, collective symbols and cultural analysis are strong resources but what happens in meetings in new contexts? What are the implications for methodology, pedagogy, positioning in society, and the reproduction of academic professionalism, when new forms of dialogue and de-centered research change the patterns of interaction with the public? We welcome abstracts dealing with topics such as but not restricted to: storytelling as documentation, exhibition and dialogue strategies of museums; intangible cultural heritage work as a production of narratives; biographical storytelling projects; storytelling in refugee integration projects; the presence of voices of indigenous peoples in storytelling projects; emancipatory writing/storytelling courses; narrative strategies in identity politics within and without academic frameworks.

### **Nar05. Orality in writing. Tracking changes on transforming "traditions"**

*Convenors: Anamaria Iuga (National Museum of the Romanian Peasant); Inis Shkreli (Mediterranean University of Tirana); Corina Iosif (National Museum of the Romanian Peasant)*

**Aula 7: Tue 16th Apr, 11:15-13:00, 16:30-18:15**

Although frequently the methodology of ethnological research (of both collecting and interpreting fieldwork "data" still refers, mostly without any precautions, to "traditional" local cultures as being constantly oral, what nowadays we call "traditional" is obviously a result of the combination of oral and writing. Contemporary local cultures, generically called "traditional" have their own dynamic, influenced both by globalization, and locality (Appadurai). In this dynamic, an important role is played by the relation between the written and unwritten, as two sides of the same local culture. In addition to the transmission and reproduction of local cultures according to the mechanisms of oral memory, frequently oral narratives, reified through written form, are re-integrated and

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re-interpreted in the oral dimension of the same community. Researches investigating the relationship between “traditionality/oral” and “textuality” focus on the linguistic aspects (J.M. Foley) and on the dynamic of the written/oral memory in the processes of transmission and reproduction of local cultures (J. Goody). These researches lead the present theoretical frame to epistemological, and, last but not least, methodological transformations. The current panel seeks: 1. to investigate the complex relationship between written and unwritten (Atkinson 1990) in producing meanings of tradition in the different contexts of change (post communism, or post-colonialism, migration, use of information technology); 2. to investigate the methodological aspects of the ethnological approach related to this topic. We seek to emphasise such changes, based on the experience of the social sciences researchers, pointing out the methodological challenges in collecting and interpreting data.

### Politics and Social Movements

Transformations present in contemporary human activism, social movements, egalitarianism and democratic processes.

#### **Pol01. ‘I want to live like common people’. Narratives, semantics, and pictures of the popular within the populist transformation of political discourse**

*Convenors: Johannes Springer (University of Göttingen); Sebastian Dümmling (Universität Basel)*

**Aula 29: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

As diverse as the global populist movements might seem – from Modi’s Hindu radicalism, the British Brexit-nationalism to the US alright-movement – a common thread that binds them together is the crucial importance of constructions of “the people”. While “the people” is a very embattled category, which can be appropriated from different political projects particular emphasis in most of the current movements is placed on the juxtaposition with governing, political, cultural, economic elites (mostly imagined and pictured as corrupt). This dialogic relationship must be understood as culturally productive in all sorts of ways. After all, contemporary discourses abound with narratives, semantics, and pictures of the popular and its opponent – the elite. This might be the reason for their success, as new interpretations of social, cultural and political realities, with the figure of “the common people” at its core, are shaped and carved out, always tapping into culturally available patterns of the people in past movements and times of crisis. This motif can not only be found in spheres of politics proper, but also in popular cultural, subcultures etc.: Heroes as stand in for the common people are a mainstay of Hollywood, experts and

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gatekeepers of traditional media fields are being discredited as academics in discourses in different fields like climate change or migration while the common sense becomes the new point of reference. Invited are papers dedicated to this complex from either ethnographic or text analytic perspectives, trying to understand the current conjuncture of “common-people-politics” in synchronic or diachronic approaches.

### **Pol02. Shaking the city from the bottom-up. Ideologies and practices in the making of a pro-active urbanity**

*Convenors: Pia Olsson (University of Helsinki); Tiina-Riitta Lappi (Migration Institute of Finland); Sara Kohne (Faculty of Humanities, University of Bergen)*

**Aula 20: Wed 17th Apr, 11:15-13:00**

People in different urban areas are, as it seems in more progressive ways than before, taking responsibility for the physical as well as social environments they live in. Thus many city dwellers try eagerly to cope and deal with a diversity of local developments that affect them. From little activities such as collecting garbage while jogging (‘plogging’) to bigger and more politically motivated meetings in their neighbourhood, people try dynamically to change and shape their surroundings towards what they think a good and including city should or could be like. In this panel we focus on revealing and analysing the practices as well as hopes and thoughts of the people that engage in what we would like to call a ‘pro-active urbanity’. Furthermore, we want to discuss different perspectives and ideologies related with that concept. We welcome papers dealing with a variety of questions such as why or when people get enthusiastic and start directly to engage in or with their local settings. How do people make sense of their (more or less politically) influencing position and how are they organized for realizing their aspirations? What dilemmas do people possibly have to face with their activities? Furthermore we invite papers that offer insights into the effects of such engagements and self-organized activities on peoples’ sense of place as well as on their sense of community, hence opening up for another set of questions and reflections regarding the formation of new or alternative forms of groups and communities that arise along with these activities.

### **Pol03. The ongoing brink of transformation - persistent activist aspirations of the same unachieved future**

*Convenors: Friederike Faust (Humboldt-Universität zu Berlin); Zülfukar Çetin (University of Basel); Justyna Struzik (Jagiellonian University)*

**Aula 29: Mon 15th Apr, 09:00-10:45, 11:15-13:00**



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The term “ongoing brink of transformation” describes a phenomenon within social movements across different times and places: Activists find themselves in situations where the aspired future seems to lie within reach but nevertheless remains unachieved. E.g. activists keep on predicting the end of AIDS since decades, without ever having reached this goal. In this panel we will discuss how activists deal with the persistence of this situation, and the role of temporalities and time. We are particularly interested in the interplay of narrations of the past and aspirations of future transformations within social movements. Potential questions include (but are not limited to): What needs to be remembered and how (e.g. as milestone, momentum) in order to imagine future transformations? What and whose pasts are forgotten or trivialized in order to keep on aspiring? How do postcolonial, economic and geopolitical relations effect the concepts of time, and impact disparities within social movements? How do emotions and bodily conditions im-/mobilize people to keep on aspiring? How do devices (e.g. political documents, data visualisations, communication technologies) shape the aspired future? How do inequalities assemble around the access to these devices? How do activists navigate through desired utopias and anticipated unintended consequences? Who has the right to define “in which times we are in” (Butler 2008), while other times are marginalized? What if a linear progress is obstructed by present circumstances and the future appears to “move backwards”; when repetition and reversal replace progress?

### **Pol04. Performing transformation, claiming transition: public gatherings and rituals in Catalonia from the 1970s to the present**

*Convenors: Alessandro Testa (University of Vienna); Mariann Vaczi (University of Nevada, Reno); Dorothy Noyes (Ohio State University)*

**Aula 29: Tue 16th Apr, 16:30-18:15**

Catalonia's participation in the Spanish transition to democracy in the 1970s found a potent resource in traditional festival: conceptual, gestural, and tactical. With the Franco regime's tight restrictions on public assembly, “going out to the street” became an act of democratic self-assertion, so that the high-risk confrontations of strike and protest were bolstered by lower-stakes, more multivocal forms of appearing in public. Rooted festival and associative traditions, Spain's incorporation into international youth culture and European consumerism, the lifting of restrictions on assembly and expression after Franco's death, and the eventual restoration of full democracy all encouraged a fervent reclamation of public space. Since the Transition, public gatherings and rituals have proliferated in Catalonia: new and old festivities attached to communal identities, youth and LGBT sociability, commemorative rituals,

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international arts and sports events, social movement revindications, strikes and protests, rallies and referenda. Public actions of diverse tendencies provided rhetorical evidence for the convivència claimed as foundational to both Spanish and Catalan democracy, and, later, for claims of convivència's breakdown. Today the public arena and the now-contested concept of convivència have become increasingly polarized around the issue of Catalan sovereignty. We invite historical "tracking" of such events across the democratic period and, conversely, ethnographic investigations of the "traces" of history in current public expressions. How have the powers of performance and the inertias of genre, interacting with radical transformation and pluralization in the social base of public expressions, contributed to the current situation?

The congress theme "Track Changes: Reflecting on a Transforming World" is ideally suited for the visual dimensions of posters which the organisers plan to showcase prominently, including a 'people's choice' award for the best poster and for the most creative poster. The poster session invites students and scholars to present their ongoing research projects and/or results centred on the congress theme. The questions addressed, their theoretical implications and/or practical goals can be represented in visually appealing and conclusive posters. Contributors of posters will be present during the posters's display times.

### Religion and Rituals

Keeping track of rituals, religious practices, spiritualities and social change in various religious contexts.

#### **Reli01. Ethnography of ordinary worship routines. Materiality, spaces and changes across Europe [Ethnology of Religion Working Group] [R]**

*Convenors: Cyril Isnart (Institut d'Ethnologie Méditerranéenne, Européenne et Comparative); Clara Saraiva (FLUL, University of Lisbon)*

**Aula 25: Mon 15th Apr, 09:00-10:45, 11:15-13:00**

Anthropology, ethnology, and folklore have been focused on religious activities and places, which were unusual, marginal, singular, or simply out of the line with common and daily religious life. Ethnographies of popular religion, ways of pilgrimage, international shrines, shared sites, contested places, displaced religiosity, etc. give access to social, symbolic, or cultural dynamics, functions, and structures in very different, rich, and composite contexts. However, ordinary worship routines follow their own path and also react to social and historical events and transformations. Secularisation of European societies, heritage politics, tourism flows, migration, religious co-existence in urban regions, or

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new religious movements expressions challenge daily religious practices and ordinary worship routines. What are the ethnographic tools we can use to catch these discrete and banal evolutions? What can we learn from the extensive literature on extraordinary places of worship and alternative religions? What is the legacy of classical folklore studies on popular religion? Grounded on a series of European cases studies in a comparative perspective, this round-table comes back on the power of ethnography to describe and understand, the practices, places and material contexts of daily religious activities.

### **Reli02. The changing character of pilgrimages**

*Convenors: Mario Katić (University of Zadar); John Eade (University of Roehampton)*

**Aula 25: Tue 16th Apr, 11:15-13:00, 16:30-18:15**

Since the Second World pilgrimage has become ever more significant with increasing numbers of people visiting religious shrines, the proliferation of routes to these destinations and the development of non-religious modes, such as 'spiritual' and 'secular' pilgrimage. The interweaving of pilgrimage and tourism bound up with the global expansion of the travel and tourism industry and consumerism has also helped to break down the binary between pilgrimage and tourism and create hybrid forms such as 'pilgrimage tourism' and 'religious tourism' but also increase the 'privatization' of pilgrimage sites expressed, for example, through regulation and control, and commercialization. In this workshop we want to explore these developments through a comparison between different sites around Europe and the wider world, focusing on: 1) changes in the organization of space and ritual at these sites and along the routes leading to these sites as well as changing modes of travel and consumerism; 2) and, relatedly, the role played by new technologies, such as the development of websites by shrines, the use of mobile phones, blogs, images by visitors as well as the contribution made by travel and tourism companies and the media.

### **Reli03. Religious in idiosyncrasy. New religious movements in the 21st century [SIEF Ethnology of Religion Working Group]**

*Convenors: Peter Jan Margry (University of Amsterdam/Meertens Institute, Royal Netherlands Academy of Arts and Sciences); István Povedák (Hungarian Academy of Sciences/University of Szeged)*

**Aula 24: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

This panel addresses the issue of new expressions of religiosity (c.q. spirituality) and of new religious movements which came into being during the past

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decades. Due to modern (social) media it became in recent years easier to disseminate and establish new or alternative religious views and movements. The topic relates to an increasing idiosyncratic or subjectivated behaviour of people to change track and to find religious meaning or comfort outside the institutional/traditional religions. Sometimes explicit as in obvious cults and sects, however many expressions are constituted in an implicit way and are seemingly of a secular nature. For example, in Santiago de Compostela a 'Camino of the atheists' came into being by people who did not want to relate their walking to the Church and preferred to walk the 'Celtic' path towards the Finisterre cape, last year Avatar, the human potential movement, was again frontpage news as a sectarian 'threat', and celebrity adoration may also gain religious characteristics, albeit it remains unclear if musician Prince († 2016) gained a religious following or not. Papers are preferred that bring up new religious expressions – whether small-local or big-global – and discuss their nature, the ways on how they are created and how they were able to establish and keep following (motifs); further, papers evaluate the aspect of religiosity, especially for implicit expressions found somewhere betwixt and between the secular and sacred; also relevant is the movement's position in society and possible confrontations with authorities (civil or clerical) and others.

### **Reli04. Fluidity and transformation in contemporary religiosity: re-tracking the sacred in a changing world.**

*Convenors: Denise Lombardi (GSRL); Eugenia Roussou (CRIA/ISCTE-IUL)*

**Aula 24: Tue 16th Apr, 09:00-10:45, 11:15-13:00**

Placing particular emphasis on the study of the so-called "alternative spiritualities", this panel seeks to explore the notion of the sacred, as it is perceived, reconfigured and re-tracked in the changing landscape of (western) contemporary religiosity. Recent and current socio-economic and political changes have shaped the practice of contemporary religiosity both at a sociocultural and at a personal level. Observing contemporary spiritual practices, one can see how the notion of the sacred has migrated from ontological instances to individual perceptions. In this panel we aim to track the variety of pathways, deviations or even dead-ends that practitioners of alternative spirituality follow or reject in various sociocultural contexts, how they construct their own itineraries of religious belonging, focusing on the multiple and at times fluid ways in which they re-imagine and re-track the 'sacred'. We therefore invite the submission of ethnographically-based papers that explore these diverse, fluid and complex mobilities; we are especially interested in receiving contributions that focus on the study of practices involving a communication with spiritual beings (such as angels, spirits of the dead and

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Christian figures), which can range from practices that belong to the so-called 'New Age' phenomenon, to shamanism, and to performances of holistic healing.

### **Reli05. Spirituality: a transforming discourse of transformation**

*Convenors: Jan Kapusta (University of Hradec Kralove); Zuzana Kosticova (Charles University); László Koppány Csáji (University of Pécs)*

**Aula 22: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

Today, we are witnessing a vibrant transformation of both society and religiosity. The discourse of individual "spirituality" is subjugating the discourse of institutional "religion". Recently, some scholars have suggested replacing the model of the postmodern "spiritual supermarket" by a globalized "new age doxa", embedded in the tradition of Western Esotericism. In this panel, we discuss spirituality(ies) as a reflection of contemporary society. We track the ways in which people understand spirituality as a particular kind of knowledge and experience, mostly in terms of personal or global transformation, and examine how it penetrates the shifting religious narratives, discourses and worldviews of today's transnational and global world. Thus, we are interested in spirituality as something that is changing its practitioners' lives while its very meaning is also changing. This panel welcomes all empirical and theoretical contributions that further our understanding of the current spirituality discourse(s). The topic can be studied on New Age or nature based communities in particular, but also on popular and vernacular culture in general, both in and outside Europe (for instance on Neo-Pagan, Neo-Nativist, Neo-Indian or other indigenous narratives). We ask how adherents of spirituality and mainstream society interact and coproduce each other; how the motives of both Christian esoteric traditions and world's indigenous cultures are picked and creatively adapted, reconstructed or invented; how intermixtures of diverse cultures produce new syncretic/hybrid vocabularies; how spirituality is imagined, lived and sensed in the everyday; how it promotes collectivity, social binding and solidarity; how it deals with uncertainty, precariousness and anxiety.

### **Reli06. Tracking the ritual year on the move in different cultural settings and systems of values [SIEF Working group on the Ritual Year]**

*Convenors: Laurent Fournier (University of Aix-Marseille); Irina Sedakova (Institute of Slavic Studies, Moscow)*

*Discussant: Arunas Vaicekauskas (Vytautas Magnus University)*

**Aula 24: Mon 15th Apr, 11:15-13:00, 16:30-18:15**

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This panel will be conceived as a chasing research game. The contributors will follow the tracks of the ritual year in different cultural settings with a special attention to the sociocultural values. The ritual year and its components are seen as having influenced sociocultural values in diverse societies of various epochs, meanwhile each festival is an expression of specific values (religious, ideological, artistic, etc.) and a significant value as such. Two different options are possible. The first one is to study the set and the transformations of hierarchies of values from the archaic to the modern ritual year, looking at different festivals and rituals through space and time. The second one is to focus on special interactions between the ritual year and cultural performances, trying for instance to look at the influence of the ritual year and festivals on literature/narratives, on the arts and on music. The first option opens space for broader analyses of the ritual year through history, while the second option calls for more precise examples and case studies in the field of cultural practices, system of temporal and spatial metaphors and (re)interpretation of the calendric feasts. Combining the two options will hopefully lead us on the tracks of the ritual year, exploring both the continuities and changes of a universal motive and its axiology.

### Rural

Transformations in country life, issues of traditional knowledge, and the cultural and socio-economic challenges rural areas face in the contemporary world.

#### **Rur01. Entangled countryside - tracking political negotiations and transformations of the rural**

*Convenors: Bernhard Tschofen (University of Zurich); Sina Wohlgemuth (University of Bonn); Oliver Müller (University of Bonn)*

**Aula 9: Mon 15th Apr, 09:00-10:45, 11:15-13:00**

Rural regions as well as rural imaginaries have currently become subject to different and partly divergent political negotiations and transformations. For example, the return of wolves has fuelled contentious negotiations of ideas of rural nature and rural everyday lifeworlds in different European countries. Right-wing and conservative politics in Germany or Austria have built their ideas of "Heimat" (affective dimension of "homeland") fundamentally on nostalgic ideas of the rural. At the same time, rural regions and their inhabitants are subjected to EU structural and development policies such as LEADER, which aim to readjust rural economies implementing new forms of political and cultural participation. The panel aspires to track these different political processes. By which material and discursive practices are rural imaginations and materialities transformed in the process of political negotiation? How should we link local

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everyday negotiations of the rural to transregional political dynamics? How do these political negotiations reformulate the dichotomy between the “rural” and the “urban”? How do right-wing politics reshape the ideas and imaginations of the rural? How do rural development policies transform subjectivities, everyday practices, and imaginations as well as materialities on the local level? Which perspectives are opened up for studying the transformation of political regimes by focusing on the everyday life implications of policies? We invite papers presenting ethnographic research and/or theoretical thoughts, as well as historical research, on how to grasp these political negotiations and transformations of the rural. Contributions focusing on processes in eastern and southern European countries are especially welcome.

### **Rur02. Tracking changes in the mountains: imaginaries, mobilities, narratives**

*Convenors: Viviane Cretton Mballow (University of Applied Sciences and Arts, Western Switzerland); Andrea Boscoboinik (University of Fribourg); Maria Montserrat Soronellas Masdeu (Rovira i Virgili University)*

**Aula 9: Tue 16th Apr, 09:00-10:45, 11:15-13:00**

The rapid changes in mountain areas are visible through built infrastructures, landscapes, and land-uses. However, this panel wishes to focus on a less visible change: new forms of social and cultural Otherness that nowadays recompose the mountain population. Mobilities and new ways of living in the mountain regions can be considered a phenomenon of international concern, closely intertwined with economic globalisation and neoliberal practices. The panel aims to explore the different expressions of this worldwide tendency through individual experiences, narratives and imaginaries about living in the mountains. We invite authors to present their empirical data focusing on mountainous space as an idealised place, or not, for living. The focus will be on individuals or families that settle either temporary or permanently in the mountains. Theoretical frames like lifestyle migration, amenity-led migration and multilocality have been developed to understand new forms of migration and dwelling, that take particularly into account perceptions of environmental quality and the valorisation of non-urban areas in terms of individuals' lifestyle choice. This panel wish to consider other forms of migration and mobilities as well, revealing choices and identities that constitute life paths. The panel's purpose is to foster stimulating talks that relate specific aspects of tracking gentrification, touristification and urbanisation processes in mountain areas. How are they related to representations and fantasies of mountain environment and villages? Which are the outcomes of these new mobility experiences for both newcomers and locals, for environment, land and socio-economical issues?

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### **Rur03. Transforming transhumance pastoralism, 'heritagization' and new rural economies**

*Convenors: Patrick Fabre (Maison de la Transhumance); Letizia Bindi (Università degli Studi del Molise)*

*Discussant: Cyril Isnart (Institut d'Ethnologie Méditerranéenne, Européenne et Comparative)*

**Aula 9: Wed 17th Apr, 09:00-10:45, 11:15-13:00**

Pastoralism is one of the most diffused and ancient forms of human subsistence. In the last decades, nonetheless, sheep and cattle breeding has been transformed or influenced by processes of modernisation, mechanization and intensive milk/meat/wool production. This has implied sometimes a transformation of the practices, a certain shift in the knowledge transmission. Nonetheless in many European countries transhumance still resists as an efficient form of breeding and as characteristic form of shaping landscape. Because of this 'heritage-turn', we are assisting on the one hand to the growth of 'slow-move' tourism in pastoral areas, to a regeneration of pastoral landscape, of marketing of the territories and products. On the other hand we also note the maintenance or a new interest in traditional pastoralism, considered more sustainable, healthy and respectful of the environment, of animals and people. Many researches are documenting the increasing presence of new shepherds/breeders in different European regions, 'return shepherds', engaged in a new awareness about the opportunity of maintaining and revitalizing transhumant pastoralism and the production of related traditional cheeses, meats and wool. Thus, pastoral routes and communities can represent today a powerful resource for local development and for cultural landscape safeguard. An ancient and traditional 'world of life' that resists the wear and tear of time and late modernity by re-discovering and rediscovering itself in the light of contemporary ecological, animal and community sensibilities.

### **Sui Generis**

Panels that address the conference theme from thematic angles unique to the panel.

### **Sui01. Cuteness: forms, politics, transformations**

*Convenors: Zuzanna Bulat Silva (University of Wrocław); Nourit Melcer Padon (Hebrew University, Jerusalem)*

**Aula 18: Wed 17th Apr, 09:00-10:45**

Recent years have witnessed a burgeoning interest in cuteness across cultures and disciplines. This is far from coincidental, given that "cuteness is a rising



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trend in global popular culture” (Joshua Paul Dale). One need only think of the dissemination of East Asian concepts of cuteness (*kawaii*, *aegyo*) in the wake of the increased global popularity of Japanese and Korean popular culture. While scholars in cultural studies have explored how ‘cuteness’ is tied to gender stereotypes, the impact of consumption cultures, or to an agenda of making state authority more palatable (e.g. ‘Hello Kitty’ road blocks in Japan), scholars in the arts have called for more attention to cuteness as an aesthetic category because it indexes conditions of late capitalism. This panel seeks to engage with the phenomenon of ‘cuteness’ as a marker of transforming contemporary lifeworlds. We invite papers from various disciplines that cover but are not limited to the following questions: How may ‘cuteness’ be defined? Is ‘cute’ inherently superficial or does it have deeper implications? What are important differences between culturally specific notions of ‘cuteness’? How is cuteness constructed linguistically in specific cultures (diminutives, special “feminine” and “infantile” adjectives and nouns)? What functions does ‘cuteness’ fulfil in contemporary socio-cultural worlds? How is cuteness bound with power structures and attachments? And how may various artistic and linguistic expressions contribute to our understanding of cuteness? We will send panel participants some reading on ‘cuteness studies’ as this may be helpful for enlivening our discussion by serving as a common basis.

### **Sui02. Current images of socialism**

*Convenors: Jana Nosková (Czech Academy of Sciences); Lubica Volanska (Slovak Academy of Sciences); Kirsti Jõesalu (University of Tartu)*

**Aula 8 (Andrés S. Suárez): Wed 17th Apr, 09:00-10:45, 11:15-13:00**

The aim of the panel is to discuss the current representations/images of socialism, as communicated by the generation of personal witnesses, and how the existing attitudes and values of the respondents are influenced by the fact that they lived in socialism. The contributions shall also concentrate on the ways, how these ideas are transmitted to the younger generation (children, grandchildren): How does the next generation deal with the experience of their ancestors, how do the (grand)children feel about it and how do they integrate this experience into their own identities? Due to insufficient coverage of this era in the national school curricula, the youngest generation’s ideas and knowledge about the everyday life in the period of socialism are habitually shaped by the family memory (Welzer 2014). The panel shall deal with the relation between the family memory and the often ambivalent public discourses: How the period of socialism is transmitted also at the cultural and political level of remembering. The papers should focus mostly on contemporary societies. There exist a variety of research designs related to the intergenerational transfer of representations in post-socialist countries in Europe. There are several countries, like

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Slovakia, where systematic research using the oral history method is still in the beginnings; whereas it is more developed in countries like Czechia or Estonia. One of the panel's goals is to present small pieces of the mosaic coming from the often exoticised Eastern part of Europe and try to fill the blind spots on the map.

## Paper, film and poster abstracts

**A Varghese**, Mathew (Indian Institute of Advanced Study) **Unintentional designs in ecology: the case of Periyar river in Kerala**. The places traversed by the river Periyar in central Kerala (South West India), and the river itself, are the foci of this paper. The fluvial narratives are punctuated by the riparian relationships through time and space up to the biggest flood of the century in 2018 August. **Env04**

**Abels**, Birgit (Georg August University Göttingen) **Affect and atmospheres: an analytical approximation**. In this overview of the neo-phenomenology of atmospheres, I will put atmospsheres in perspective with affect, focussing not on what an atmosphere is, but rather on what it does. How does atmosphere relate to affect? How we can study atmospheres and affect in a way that is methodologically sound? **Body02**

**Abrams**, Amber (University of Cape Town) **Water, wellbeing and protected areas**. Exploring the implications of water inaccessibility on wellbeing in the context of edge-dwelling. **Env05**

**Abril**, Paco (Universidad de Girona/Universitat Oberta de Catalunya) **Changes, tensions and contradictions of men who want to be involved in care in their adaptation to the paternity**. The communication explores the new forms of identity that are built around masculinity in relation to new models of paternity and paternal involvement in care. We focus especially on changes, tensions and contradictions of involved fathers in their adaptation to fatherhood. **Gend03**

**Al Ajarma**, Kholoud (University of Groningen) and Marjo **Buitelaar** (University of Groningen) **“Here’s me with the Ka’ba right behind me”: Performing the Hajj in the age of technology and social media**. In the past Hajj-pilgrims were separated from their homes for a long time. Today’s pilgrims share their experiences directly with those at home via smart phones. This paper discusses the impact of the use of new technology on pilgrims’ practices and experiences and address the debates it engenders. **Reli02**

**Ala Uddin**, Muhammad (University of Chittagong) **“Man, medicine and foods: the healing power of foods among the indigenous people in Bangladesh”**. This paper examines food as medicine at the biosocial aspects of healing. It explores the medicinal power of foods among the indigenous people of Chittagong Hill Tracts (CHT) in Bangladesh. **Medi03**

**Albutiu**, Mircea Sorin **Khozyain (The Host)**. The tough life of Cossack Vasile Serghevi Serbov, who lives among the 40 remaining Lipovan Russians in the desolate village Sfiștofca in the Danube Delta. **AV01**

## **Paper, film and poster abstracts**

**Alcalde, Miguel** (London School of Economics and Political Science) **Spiritual healing as ‘the third branch of medicine’: hagiotherapy and the transformation of subjective experience.** This paper presents an ethnographic account of how Croatian practitioners of hagiotherapy, a set of spiritual health theories and practices, position themselves in relation to science and medicine, and how the techniques they employ lead to the transformation of their subjective experience. **Medi04**

**Alderman, Jonathan** (University of London) **Changing materiality, ontological relations with the house, and urbanisation in contemporary rural Bolivia.** In the rural Bolivian Andes, personhood is defined by intersubjective relationships with nonhuman beings, including houses. This paper examines how the ontology of the inhabitants of houses and their relationship with nonhuman beings and the state is affected by changing materiality of their houses. **Life02**

**Alexoae-Zagni, Nicoleta** (Paris 8 University) **Mapping herself online: the diasporic and virtual territorialization in Shirley Geok-lin Lim’s writing.** My presentation explores the question of territorialization in the case of the Chinese-Malaysian-American author Shirley Geok-lin Lim and the manners in which self-representation and the mapping of one’s territory are being performed in online spaces. **Digi03**

**Alftberg, Åsa** (Malmö University) **Fulfilling existential needs? The use of art in Swedish health care.** This paper explores the display and use of art in a geriatric clinic in Sweden. It describes the expectations and experiences of managers, staff and patients, and discusses the relationship between art and health care and the existential potential of healing connected to aesthetic experiences. **Medi03**

**Alkan, Hilal** (Leibniz Zentrum Moderner Orient) **From smuggler to realtor: simsars as (im)moral agents in Syrian migrants’ lives.** This paper presents the findings of a research on the settlement experiences of Syrians in Turkey and Germany. Within a moral economy perspective functions of the people who are identified as simsars (brokers) are analyzed with particular reference to the role they play in migrants’ mobilities. **Mig03**

**Alonso González, Pablo** (CSIC) **Albariño rias baixas: de la tradición al mundo / albariño rias baixas; from tradition to the world.** The Albariño Rías Baixas wine is today a global reference. This documentary shows the shift from a minority consumption and traditional elaboration, until takeoff, industrialization and standardization, and the conflicts emerging in the process. **AV01**

**Amram, Azri** (Ben Gurion University of the Negev) **The Palestinian restaurant in Israel - a multi-sensory space for contradicting messages.** Palestinian

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home-food restaurants in Israel are multi-sensory socio-political spaces that on the one hand contain messages of homeliness and intimacy, while on the other hand messages of Palestinian nationalism that sometimes divide. **Body05**

**Andersen, Cecilie (NORCE) and Kirsti Mathiesen Hjemdahl (NORCE)**  
**Nordvegen - curating the fjords of Norway.** A comprehensive literature review aiming to identify knowledge gaps and need within the fields of art and culture showed “a conspicuously lack of research within use of digital technology and how art and cultural organizations use such technology” (Art Council UK, 2017)  
**Digi04**

**Andersen, Dorte Jagetic (University of Southern Denmark) and Ingo Winkler (University of Southern Denmark)** **Confessions of a cross-border commuter.** In this paper, we use personal experiences as cross border commuters to better understand how free movement in the European borderlands transform borders and thereby requires people to juggle between emerging possibilities and the human costs of this lifestyle. **Mig06**

**Andersen, Lene Vinther (Royal Danish Library)** **The sum and its parts - exploring differing views on folklore in the early 20th century.** The aim of the Danish Folklore Society was partly to record folklore for the Danish Folklore Archives in cooperation with the members and partly to publish folklore. This paper argue that the work on publishing and the work of collecting folklore reflect conflicting views on how to conduct folklore. **Arch01**

**Anderson, David (University of Aberdeen) and Elena Volzhanina (Tyumen Scientific Centre SB RAS)** **Using a car in the daily life by Forest Nenetses in the 21st century.** The presentation is devoted to the using cars by Vyngapur Forest Nenetses who live in Western Siberia. Now, they occupy lands free from industrial developments between roads, oil and gaz stations. The construction of the road network made yesterday's reindeer herders get behind the wheel of a car. **Life04**

**Annist, Aet (University of Tartu)** **Seeing the wood for the trees: tracking transformations of concepts and purpose in the Anthropocene.** I consider conceptual,empirical,theoretical and purpose-related changes of my long-term fieldwork by tracking the points of arrival at different conceptual nodes and empirical opportunities.Pursuing this reveals gaps that have pushed my research in new directions and opened new horizons in its aims. **Env06**

**Antunes, Pedro (CRIA-ISCTE - University Institute of Lisbon)** **The worship routines to the ‘alminhas’. Ethnographic insights on ordinary practices for the restoration of presence [roundtable].** The ‘alminhas’, small painted

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niches with collection boxes, are votive offerings and places for worship routines dedicated to the souls of the dead. Based on my fieldwork research in the village of Corgas, I will present some historical and social transformations of these restorative practices. **Reli01**

**Aramburu Otazu**, Miguel Javier (University of Barcelona) **The unmaking and remaking of an ethnic boundary. Working-class Castilian speakers in Catalonia and the paradoxes of the independence movement.** The ethnic boundary between Catalan and Castilian speakers has been strengthened not only as a result of the political conflict but also by the strategy used by the pro-independence movement to attract working-class Castilian speakers, as shown by the analysis of the public discourse of Súmate. **Pol04**

**Aranha**, Mark (University of Cape Town), Bronwen **Clacherty** (University of Cape Town), Halim **Gencoglu** (University of Cape Town), Cara **Stacey** (University of Cape Town) and Kristy **Stone** (University of the Western Cape) **Ife & Bilal: revisiting a collective heritage of the Indian ocean.** This paper reflects on the historical and ethnographic research & thought processes behind the live audiovisual performance “Ife & Bilal: Songs on a Journey”, centred in the globalised world of the Indian Ocean, 1000 years ago, re-examining histories and heritages linked by transoceanic connections. **Heri06**

**Arantes**, Lydia Maria (University College London) **Imagining unknowing knitting. On the desired absence of knowledge.** Based on my research on knitting in Austria I will reflect on the tension between the actual taken-for-granted (bodily) knowledge, the imagination of its absence (on behalf of the researcher) and the resulting epistemological consequences. **Disc10**

**Araujo Ferreira**, Francisco **Revisiting community ethnographies in the Andes, an editorial experience.** This paper explains my experience editing a book with anthropologists who reflected on, and revisited, different aspects of the community ethnographies they had previously produced in the Andes. **Disc08**

**Argounova-Low**, Tatiana (University of Aberdeen) and Arnar **Árnason** (University of Aberdeen) **The uncanny of the roads.** This paper is about roads as dangerous and uncanny spaces. We explore these spaces inhabited by various beings, hidden people, evil creatures, ghosts, and other chthonic beings. We analyse narratives from Iceland and Siberia and ask whether the road is a perfect chthulucene. **Life04**

**Arkhipova**, Alexandra (RANEPA), Anna **Kirzyuk** (Moscow High School of Social Science), Irina **Kozlova**, Daria **Radchenko** (KB Strelka) and Alexey **Titkov** **Rally on Facebook: protest and the internet.** The paper will discuss

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the problem of online presence of protest rallies and the acceptance of their fabrication or falsification in social media. **Econ02**

**Armah, Adjoa** (Royal College of Art) **Go and ask your mother what your name is.** How does one learn to listen past words? How is the ethnographer to address questions that are not directed to the anthropologist subject but to the diasporic returnee? Where in the research shall we place the answers of questions meant for the participant of here, not the observer from there? **Nar03**

**Árnadóttir, Tóta** (University of the Faroe Islands) **“Facing the centre - whilst looking over your shoulder” A case study of the Faroese chain dance as a tourist attraction.** The Faroese chain dance is recognised as “intangible heritage” of the Faroe Islands, and in recent years, there have been ongoing efforts to ensure that the tradition continues. This paper explores attempts to utilise the dance as a tourist attraction and the effect this has on the dancing community. **Econ05**

**Árnason, Arnar** (University of Aberdeen) and **Tatiana Argounova-Low** (University of Aberdeen) **The uncanny of the roads.** See **Argounova-Low, Tatiana.**

**Arriaga, Ingrid** (École des Hautes Études en Sciences Sociales) **The xikuri: daily life paraphernalia of Wixárika women.** Vis-à-vis to Wixaritari colorful image, the xikuri seems an ordinary garbing element, often addressed poorly by museums. Under a closer look, this female cloth headset, reveals as a precise sign of cultural change and preservation. Its versatility constructs side by side to the notion of femininity. **Life08**

**Arriaga Jiménez, Alfonsina** (Instituto de Ecología, A.C.) and **Sebastian Pillitteri** **Biodiversity and different conservation strategies in Oaxaca mountains, Mexico.** This work takes place in two distinct mountain communities of Oaxaca, Mexico. Both are responding differently to migration and urbanization. We try to discern how those changes affect linguistic, cultural and biological diversity, and if TEK is lost with biodiversity is lost. **Rur02**

**Arriaga Jiménez, Alfonsina** (Instituto de Ecología, A.C.) **A linguistic ethnographic work coming from a biogeographical and conservation study in Oaxaca, Mexico.** As an ecologist working in Oaxaca, I realized that as a team, we needed a different approach to study biodiversity. We are moving from a purely biological study to include the social part. To clarify if biodiversity loss can lead to the loss of indigenous words, legends, and traditional knowledge. **Env06**

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**Artetxe Sarasola**, Miren (University of the Basque Country) **When bertsolaritza meets youth culture. Linguistic identities of young Basque oral improvisers.** Basque oral improvisation is now related to youth culture, and young people can integrate youth and Basque identity in this community of Practice. And this co-construction of their identity leads, among other things, to proactive linguistic behaviors. **Age01**

**Artiukh**, Volodymyr (Central European University) **Children of Gorbachev: competing populisms in Belarus.** Belarus is ruled by a populist, although national nihilist leader, who is challenged by nationalist pro-market labor unions. I trace the genealogy of their populist tropes originating in late Perestroika via archival and ethnographic research of the labor organizations. **Pol01**

**Arvidsson**, Alf (Umeå University) **Tell your story, save the community: storytelling as local mobilization.** Storytelling and local knowledge often are seen as aspects of each other. This presentation will focus on how stories of local conditions and history are used as a strategy for enforcing the identification of people as locals and thus function as a tool for political mobilization across party lines. **Nar04**

**Assmuth**, Laura (University of Eastern Finland) **Researching with children: participatory methodologies on translocal childhoods.** I discuss participatory methodologies in studying translocal families with children in European migration contexts. To reach children's views and everyday practices of mobility we used story crafting, drawing and theatre performances. Collaborative work allowed children an active role in research. **Age04**

**Astapova**, Anastasiya (University of Tartu) **Estonian-Russian language clubs as a means of grassroots language integration.** This paper elaborates on Estonian civil society initiatives bringing together Russian- and Estonian-speakers to learn each others' languages together and foster informal integration. **Mig01**

**Avieli**, Nir (Ben Gurion University of the Negev) and Anat **Madmony-Sintar** (Beit Berl College) **"it was nice" – constructive vagueness in the Castel National site, Israel.** The paper examines the visitors' experience at the Castel National site. Tough battles took place there during the 1948 Arab-Israeli War. The site's renewal left this fact vague and flexible to allow all the visitors to "connect" to the place during their visit and have a good time. **Life07**

**Babai**, Daniel (Research Centre for the Humanities, Research Centre for the Humanities, Hungarian Academy of Sciences) **Traditional ecological knowledge and nature conservation - conflicts, cooperation, and a need for knowledge co-production in the Carpathian Basin (Central Europe).**

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Traditional ecological knowledge and extensive grassland management stands in the focus of a continuously developing research project studying impact of nature conservation regulations on these practices involving local farmers and other stakeholders to gain a better understanding in Central Europe. **Env06**

**Bagarić, Petar** (Institute of Ethnology and Folklore Research) **Loafing for life: class dispositions of non-work.** There are two notions of loafing. One notion is aimed towards the ennobling of everyday life, and the other, characteristic of the members of the working class, is primarily the means of protection of one's life when faced with the harsh working conditions. **Econ01**

**Bajuk Sencar, Tatiana** (ZRC SAZU) **Europeanizing borderland heritage: the role of the EU in the development of the Slovenian-Hungarian border region.** This paper examines the influence of the European Union in the management of natural and cultural heritage along the Slovenian-Hungarian border. **Heri05**

**Balaban, Milan** (Tomas Bata University in Zlin), **Antoine Brichler** (Université de Lorraine) and **Simon Edelblutte** (LOTERR - Centre de Recherches en Géographie, Université de Lorraine) **The factory-town without the factory: the weight of memory for old industrial sites, the case of Bata.** The Bat'a Company built dozens of factory towns around the globe, which were left without their primary function after production ended. The aim of our paper is to present the situation in different Bat'a towns (batavilles) and to analyse what happened in them after the factories ceased to operate. **Econ01**

**Balcerzak, Agnieszka** (University of Munich) **The Rosary Crusade for the Homeland. Poland's controversial new religious movement.** Despite the Communist repressions, religiosity played already in the Polish People's Republic an important role. Nevertheless, new religious movements are a post-1989 phenomenon. A prime example of them is the Rosary Crusade for the Homeland fighting against the "dechristianization" of Poland. **Reli03**

**Balkansky-Selles, Zilia** (Indiana University) **Healing journey: self-narrativization and the making of a secret Facebook blog during cancer treatment.** The author interrogates her secret blog written during a year of cancer treatment. Friends and family were the readers. In the "making of" the blog, the author shifted from narrator to object of her auto-ethnography. The curation of her self-representation became factors of healing and resilience. **Nar03**

**Banić Grubišić, Ana** (University of Belgrade) **Morning changes everything - the representation of youth in post-socialist Serbia.** In this paper I analyse

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media representations of youth culture and the phenomenon of extended adolescence in the context of post-socialist Serbia. **Age01**

**Baraniecka-Olszewska, Kamila** (Polish Academy of Sciences) **Belonging through history. Past as a means of rooting in community.** The paper explores relations between history and belonging at the example of historical reenactment in Poland. I investigate how representing transnational history is used to establish sense of belonging on a local or national and rather rarely transnational level. **Mig01**

**Baron, Robert** (Goucher College) **Imagining SIEF engagement with UNESCO ICH - providing expertise, facilitating community cultural self-determination and maintaining critical perspectives.** UNESCO's ICH program relies upon "experts" while stressing community participation. While reconciling policy critique with ICH engagement is challenging, SIEF members can provide ethically grounded expertise for documentation, transmission and programs that enable cultural self-determination. **Heri02**

**Barrera-González, Andrés** (Universidad Complutense de Madrid) **A Short History of Folklore Studies in Spain.** This paper is a preliminary account of the contributions of Spanish folklorists to the history of anthropological thought and practice which aims to be situated in the broader context of the history of science and scholarship. **Disc01**

**Barros, Vítor** (CRIA/King's College London) and **João Martins** (Instituto de Ciências Sociais) **Heritage, culture and the politics of memory in the post-industrial city: the case of Marvila, Lisbon.** This paper will analyse the processes, actors, discourses and local dynamics of the cultural and creative economy involved in the recent regeneration of Marvila, emphasizing the strategic use of the past and the creation of new urban geographies in this fractured, post-industrial territory. **Econ04**

**Barthelemy, Tiphaine** (Université de Picardie/CURAPP) **Tracking the truth : narratives about local heritage and history in the North of France.** Through cases studies of narratives about heritage and local history, the question of « the truth », which is regularly invoked by the amateur historians to legitimize their writings, will be examined here : which social conditions enable them to tell the "truth" and how do they tell it ? **Nar03**

**Barthez, Maria** (Universidade Nova de Lisboa) **The Ethnographic Object: Past, Present, and Signals for the Future: A New Reflexive Approach for the History of Folklore.** The paper proposes that museum archives, instead of hiding the stories of "lives", exploit the biographies of individual ethnographic objects for the reconstruction of the history of folklore. **Disc01**

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**Battaglini, Luca** (University of Turin), **Dino Genovese** (University of Torino) and **Ippolito Ostellino** (Po Torinese Regional Park) **The sheep tracks of nomadic pastoralism in Piedmont Po plain (Biosphere Reserve CollinaPo - Italy).**

The nomadic pastoralism takes place in winter, on the plains and in the low hills. Albeit traditional and potentially interesting for sustainable landscape management, it activates social conflicts our research analysed. **Rur03**

**Begg, Rachel** (Concordia University) **Building urban community food resilience: gardening with incredible edible activists in Montreal.** Gardening is a physical as well as a sensual feeling which connects us with a web of life which contains all living beings. This presentation explores what I find unites most urban gardening activists: the pleasure and the joy to work with plants, to touch nature, and to put their hands in soil. **Body05**

**Beiswenger, Lisa** (The Ohio State University) **Escaping the big box store: examining change, gastrotourism, and provisioning at Findlay Market, Cincinnati, OH.** Findlay Market, established in 1852, has evolved from a locus for provisioning to a mecca for gastrotourists while maintaining a balance between attracting tourists and selling products that remain true to its heritage as a place for neighborhood residents to satisfy their food shopping needs. **Econ04**

**Belaj, Marijana** (University of Zagreb) **Silencing religious tourism route: negotiating the heritage of the Blessed Alojzije Stepinac.** The paper examines the silencing of a religious tourism route The Stepinac Path (Croatia) which reflects dissonance over the heritage of the Blessed Alojzije Stepinac. **Heri01**

**Belaj, Melanija** (Institute of Ethnology and Folklore Research) and **Ana-Marija Vukušić** (Institute of Ethnology and Folklore Research) **Mountain area of Žumberak (Croatia): individuals' lifestyle choice or "destiny".** In this presentation we will try to investigate new forms of social and cultural Otherness which occurs in the encounter of young strangers who came to live in Žumberak and the old people who already live there and their different narratives and imaginaries about living in this mountain area. **Rur02**

**Bellio, Alfonsina** (GSRL - EPHE PSL - CNRS- PARIS) **L'ellipse et le cercle. Regards français au prisme de l'anthropologie de l'Europe.** Cette communication abordera la réflexion épistémologique liée au "retour chez soi" des anthropologues, en rapport avec des textes d'auteurs français qui ont proposé une nouvelle perspective méthodologique. **Disc05**

## **Paper, film and poster abstracts**

**Belluto, Martina** (University of Ferrara) **Exploring health needs in ethnographic practice.** The anthropological analysis of health needs is a field still partially unexplored. It concerns the cultural creation of health and illness, individual perception and public representations, ways of living, ethical aspects as well as geographical, social and political contexts where people live. **Medi02**

**Bendix, Regina F.** (Georg-August-Universität Göttingen) **Disciplinary and administrative systems.** Drawing from experiences in studying and teaching Volkskunde, Folklore, (Cultural) Anthropology, and European Ethnology on two continents and in four countries, the contribution will reflect on the interface of administrative arrangements with dynamically changing disciplines. **Disc03**

**Bezborodova, Nataliya** (University of Alberta) **'Flying community': case of inter-denominational and multi-local group within a religious movement.** Comunione e Liberazione, an Italian-rooted Roman Catholic-based religious movement, produced a new phenomenon within itself, a "flying community" that embraced members of Ukraine, Russia, Belarus and Italy. How they communicate about themselves? Look at their events as mediators for social changes. **Reli01**

**Bhimji, Fazila** (University of Central Lancashire) and Nelly **Wernet Refugees and migrants transform experiences of emplacements in Berlin.** The paper aims to demonstrate the intersections between mobility and informal emplacements co-produced in the process of searching and offering of living places outside formal systems while interrogating the meaning of precarious modes of living for refugees and migrants. **Mig03**

**Bhutia, Kikee D** (University of Tartu) **The politics of belonging: supernatural liminality between Tibet and Sikkim - past and present.** The paper takes you to Gumpa Gurpishey in South Sikkim, discusses the legends of a deity rGyal po sku Inga, and the linkage these offer between Tibet and Sikkim (India). It will illustrate how villagers reflect on the presence of this controversial deity, and create their own identity. **Mig01**

**Bianchi, Michele** (University of Calgary) **"We just never talk about it". Bosnian Serb youth between institutional denial, silence and identity in postwar Bosnia and Herzegovina (BiH).** This paper aims to describe the role silence and denial play in the process of self-representation in the first generation of Bosnian Serbs grown up in postwar Gradiška, a Bosnian town administratively located in Republika Srpska, the ethnically Serb entity of Bosnia and Herzegovina (BiH). **Heri01**

**Bieletto, Natalia** (Universidad Mayor) **Street music and cultural economies of creativity in León and Guanajuato, two 'small' cities in the Mexican Bajío**

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**region.** This article offers a comparative analysis of street music making in the industrial city of León and the touristic city of Guanajuato, both in Central Mexico. It debates two different models of urban experience and citizenship as informed by the appropriation of public space by music making. **Econ04**

**Biggs, Melissa A taste for tapatio things: a changing city, a changing palate.** This paper combines ongoing ethnographic fieldwork in Guadalajara, Jalisco, Mexico and interviews with residents to examine the idea of palate particular to the city. As Guadalajara grows, and food choices change, what happens to the flavors unique to the city? **Body05**

**Bindi, Letizia, Heritagizing pastoralism. Transhumance in the UNESCO framework.** **Rur03**

**Birkalan-Gedik, Hande A. (Goethe Universität) Folklore outside the academe: a critical re-assessment of folklore in Turkey after 1950s.** Focusing on folklore outside the academe, especially on folklore “performed” by the state institutions, this paper re-evaluates folklore’s trajectories in Turkey after 1950s—after the establishment and the subsequent closing of an autonomous Department of Folklore at the Ankara University. **Disc04**

**Bittnerova, Dana (Charles University), Martin Heřmanský (Charles University) and Hedvika Novotná (Charles University) Heritage on Czech borderlands: contested ground for representations.** The paper addresses the issue of heritage in Czech borderland regions which were repopulated after WWII. Based on analysis of villages’ representations created for national competition Village of the Year, we ask how heritage is negotiated in relation to displacement and repopulation. **Heri05**

**Bitusikova, Alexandra (Matej Bel University) Local activism against extremism and radicalisation: the case from Banská Bystrica, Slovakia.** The paper shows an example of local activism in the city of Banská Bystrica, Slovakia. It is based on the example of a grassroots civic movement called Not in Our Town, which was established in 2013 after a shocking result of regional elections when a Neo-Nazi governor was legally elected. **Poi02**

**Bjarnason, Bjarki Icelandic walking paths before and to day.** Early in the history of Iceland walking paths and riding trails were formed all over the country. I will talk about the network of these paths/trails, how they got lost and were spoiled, mainly in the last century, and how people are using them again. **Disc02**

**Bjartmarsdóttir, Hrefna Sigríður The private belief of people in the modern society of Iceland.** According to Icelandic researches, untraditional religious

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ideas seem to be a part of the daily life experience of many people. Even though most of the population is registered in the National Church of Iceland, they think that these untraditional ideas can easily go together with Christian beliefs.

**Reli05**

**Björklund, Maria** (Stockholm University) **Mapping and fiction as methodological tools.** This presentation will focus on two experimental methods, 'mapping' and the use of fiction, applied in my dissertation project about power structures in contemporary psychiatric care. **Disc07**

**Björnsson, Pétur Húni** (University of Iceland) **"... let's examine this pile of rubbish he has gathered there." - The publication and reception of Bjarni Þorsteinsson's Icelandic folk music collection "Íslenzk þjóðlög".** Bjarni Þorsteinsson's collection of Icelandic folk-music, published in 1906-09, was deemed inauthentic, amateurish and unworthy of publication by members of parliament and cultural institutions, but rose from virtual obscurity to being considered today a key source on Icelandic folk-music. **Disc01**

**Blake, David** **Unsettling bureaucratic designs: hydro-social power relations in harnessing the Mekong's waters to irrigate Isaan.** Inter- and intra-bureaucratic power dynamics have frequently been over-looked in understanding hydro-social transformation processes. This paper uses empirical evidence from a diversion scheme from the Mekong River into NE Thailand to extend understanding of the logics of national power relations. **Env05**

**Blehr, Barbro** (Stockholm University) **On the ordinariness of Sunday worship.** The paper will explore the idea of the ordinary by thinking about Sunday service in contemporary Church of Sweden. It will discuss the construction of ordinariness and the various meanings that can be attributed to the ordinary, and reflect upon the conditions for studying ordinary worship today.

**Life06**

**Boangiu, Gabriela** (C.S. Nicolaescu-Plopsor Socio-Human Research Institute) **Being contemporary with old traditional courtyard.** The study tries to highlight the relation between heritage and audiovisual methodology regarding the vernacular architecture of nowadays Romanian villages as it can be traced in different regions. Questioning people regarding the cultural value of this architecture can reveal original recordings. **Heri06**

**Bodoque-Puerta, Yolanda** (Rovira i Virgili University), **María Offenhenden** (Universitat Rovira i Virgili) and **Maria Montserrat Soronellas Masdeu** (Rovira i Virgili University) **Beyond kinship. Care as a male profession.** This paper explores the construction of care as a profession among men. By analyzing men's ideas about care work, we will explore the transformations that they may

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introduce to the current caregiving culture that naturalizes care provision on the basis of gendered kinship ties. **Gend03**

**Bogdanovic, Bojana** (The Institute of Ethnography SASA) **Commercialization of the tradition and the process of emancipation of a rural woman.** In addition to causing the economic development of the whole city, the initiation of the organized work of hand-made woolen garments, which included over 2000 Zlatibor knitwear, also implied a change in stereotypical family relations in this area. **Econ03**

**Bokor, Zsuzsa** (Romanian Institute for Research on National Minorities) **"Saving souls, saving race and saving life" - The intertwining of religion and nationhood in a Transylvanian ethnic folk festival.** The present paper will investigate the ways different actors can be actively engaged in the social dynamics of meaning production related to an ethnic folk festival, the annually organized "The Day of the Thousand Szekler Girls" in Transylvania. **Heri04**

**Boldāne-Zeļenkova, Ilze** (Institute of Latvian History, University of Latvia) **Replacing traditions: a case of Latvian SSR.** The paper will deal with a process of replacing traditions organized by officials of the Soviet occupation regime, done with assistance of local scientists (ethnographers, folklorists), composers, poets and others engaged with cultural sphere. **Reli06**

**Boletas, Susana** (ICS - ULisboa) **"I helped my father build this house": resistance and belonging in Cova da Moura.** Cova da Moura is a neighbourhood built by its own residents, a poor, migrant and multiethnic population, on the outskirts of Lisbon, using mutual aid practices, that generates a strong sense of belonging, as well as resistance to its demolition and to expulsion, exclusion and violence. **Poi02**

**Bonfanti, Sara** (University of Trento) **Sacred re-grounding. An intersectional approach to Houses of Worship among south Asian diasporas in Europe.** After two-years fieldwork within Mandirs, Masjids and Gurdwaras across Europe, the paper builds on visual ethnographic data to investigate how worship routines and lay matters find expression in such temples: thresholds of private/public, community/society, change/continuity, inclusion/exclusion. **Reli01**

**Boos, Tobias** (Free University Bolzano-Bozen) **Unfolding the collective self in the information age: the case of Siena's neighborhoods.** Presenting the case of the online presences of Siena's neighborhoods it is argued that unfolding digital collective selves are performative practices of positioning collective identities on the local and global stage. In the web these neighborhoods create private looking public online selves. **Digi02**

## Paper, film and poster abstracts

**Borland, Katherine** (University of Helsinki) **Be the street: performing ethnography with communities.** I will discuss the experience of working with community and university partners to devise theatre/performance that explores issues of migration and placemaking in the Hilltop neighborhood of Columbus OH. I want to explore the limits and possibilities for advancing a social justice agenda. **Disc06**

**Bossak-Herbst, Barbara** (University of Warsaw) **“450 kilos of dreams” ethnographic film.** “450 Kilos of Dreams” introduces into social world within historic Horse Racetrack Służewiec in Warsaw. Beyond hippodrome, stables for 600 horses and estate for its workers are now endangered by urban development. Regardless of this life is determined here by the annual rhythm of horses training. **AV01**

**Botikova, Marta** (Comenius University in Bratislava) and Zita **Deáky** (Eötvös Loránd University) **Girls and women in socialist Slovakia and Hungary (1955-1989). An ethnological approach.** Ethnographic data representing everyday life in socialist Slovakia and Hungary are analysed and compared from women’s perspective. In both countries, the socialist regime defined not only the political ideology of the state, but also tried to define people’s lifestyles. **Sui02**

**Bower, Alice** (University of Iceland) **Planes, telephone wires and the suicide mattress: fear, change and visions of the future in Icelandic 20th century folk narrative.** This paper proposes to discuss the ways in which new technologies and perceptions of the modern have left their mark on the “traditional” Icelandic folk tale in the 20th century. Narratives will be discussed in their social, historical and geographical contexts and recurring themes explored. **Nar05**

**Bowman, Marion** (The Open University), Dirk **Johannsen** (University of Oslo) and Ane **Ohrvik** (University of Oslo) **How to be a pilgrim: heritagising religion in Norwegian pilgrimage.** This paper explores how pilgrim identity and behaviour are being modelled in the heritagised context of new Norwegian pilgrimage. We analyse how guidebooks and other media create expectations, influence practices, and frame religion as heritage. **Heri03**

**Bradley, Hannah** (Princeton University) **“Patterns of place”: potential tracks of creativity in anthropological theory.** What can be gained through engagement with the correlations between ethnographic and artistic methods of creation? This anthropologist examines compared processes of collection, replication, and communication through experiences of engagement with local artists in Homer, Alaska. **Disc06**



## Paper, film and poster abstracts

**Branco**, Jorge (ISCTE Instituto Universitário de Lisboa) **The decline of the peripheries in the time of the global Anthropologies? The Portuguese case. (Roundtable).** I intend to identify theoretical and methodological responses and practical challenges confronted by Portuguese anthropology over the past half-century. I raise the issue of the difference between ethnography and global anthropology (World Anthropologies). **Disc08**

**Brana**, Fatima (University of Vigo), Xose Carlos **Sierra** (Museo do Pobo Galego) and María Pilar **Iglesias Armada** (Museo Etnológico Ribadavia). **It is possible to bring new meanings on museums displays? Reviewing the open museum project.** In this paper, we discuss the experience under the Open Museum Project. The aim of the project is to bring cultural heritage and the functions of the museum closer to groups that do not have an easy access to a museum or other cultural activities. The project's goal is to show the particular visions of three groups, as well as to present to them the cultural heritage the museum works on. **Arch05**

**Branda**, Alina Ioana (Babes-Bolyai University) **Disciplinary identities changes after 1945. The Romanian case.** My paper aims at analysing the impact of ideologies and cultural policies on the research and exhibitions projects, launched and completed around the Archive of Folklore and the Ethnographic Museum of Transylvania, in Cluj, Romania, after 1945. **Disc04**

**Brandes**, Stanley (University of California, Berkeley) **The roots of secularization in Spain at the end of the Franco regime.** This brief presentation focuses on the effects of the Second Vatican Council on religious beliefs and practice in rural Spain. Political and socioeconomic developments in Spain, particularly the fall of the Franco regime, will also be considered. **Reli01**

**Braunersreuther**, Christine (Georg-August-University Göttingen) **Transformations in participative curating of displays on migration.** Does participative curating mean to avoid and counteract hegemonial classicist, racist and anti-feminist tendencies in curating? I want to discuss these questions based on my research on curating an exhibition about the work of transnational operating home-carers. **Arch04**

**Breier**, Dorothea (University of Helsinki) **A safe haven for the odd creatures - DIY safer spaces and their critique of cultural institutions.** Drawing on empirical material from an ongoing project on urban activism, this presentation discusses how DIY (counter-)cultural spaces can form a response to perceived failures and shortcomings of mainstream cultural institutions. **Life05**

## **Paper, film and poster abstracts**

**Brenna**, Brita (University of Oslo) **Doing, keeping and finding time in Arctic fieldwork**. This paper takes diaries from topographical fieldwork in Spitsbergen from 1909 to 1932 as a starting point for discussing how time is done, kept and found in the everyday life of Arctic expeditions. The diaries were written by a topographer who spent long summers on expeditions to map the region. **Life03**

**Brichler**, Antoine (Université de Lorraine), Milan **Balaban** (Tomas Bata University in Zlin) and Simon **Edelblutte** (LOTERR - Centre de Recherches en Géographie, Université de Lorraine) **The factory-town without the factory: the weight of memory for old industrial sites, the case of Bata**. See **Balaban**, Milan.

**Brkovic**, Cerna (University of Goettingen) **Who should access public healthcare? Nationalism, innocence, and trans people in Montenegro**. This paper explores nationalist opposition to public healthcare support of gender affirming procedures in Montenegro. It focuses on how nationalist actors use the politics of innocence to differentiate between those deserving and those undeserving of care and support. **Gend02**

**Brocklehurst**, James (University of Plymouth) and Emma **Whittaker** (Falmouth University) **Discriminate AR, immersive explorations in pilgrimage experiences**. The MaryMichael Pilgrim's Way follows dowsed energy lines from Cornwall to Norfolk, UK. How can the experience of pilgrimage be enhanced by 'Discriminate AR', that uses minimal audio, visual and linguistic cues designed to heighten attention and deepen participants' engagement with their soundings? **Heri03**

**Brodie**, Ian (Cape Breton University) **The transformation of non-place: the Sydney River trestle and post-industrial memory**. The train trestle crossing Keltic Drive in Sydney River in Nova Scotia changed from a non-place associated with morning commutes to place expressing rivalries between local secondary schools. This paper examines the controversy surrounding the painting of the trestle, a local rite of passage. **Life08**

**Brownlee**, Attracta (National University of Ireland Maynooth) **"We have the vans, but they took away our roads": nomadic perspectives on transport infrastructures in modern Ireland**. This paper focuses on changing modes of transport, from horse-drawn wagons to motorised trailer homes. Based on ethnographic fieldwork, it explores the intersections of lanes and motorways, and the impacts of modern vehicles and transport infrastructures on traditional patterns of nomadism. **Life04**

**Brzostek**, Aleksandra (Nicolaus Copernicus University) **Chinese vernacular narratives – online "reality" made in China**. This paper explores the

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Chinese vernacular narratives as independent and not related to the Chinese government's propaganda stories that found on the Internet create a different "reality" in the censored media environment. **Digi04**

**Buitelaar, Marjo** (University of Groningen) and **Kholoud Al Ajarma** (University of Groningen) **"Here's me with the Ka'ba right behind me": Performing the Hajj in the age of technology and social media.** See **Al Ajarma, Kholoud.**

**Bula, Dace** (University of Latvia) and **Ieva Garda-Rozenberga** (Institute of Literature, Folklore and Art, University of Latvia) **'Since then, I live with constant fear in autumn': Flood narratives from the Daugava delta.** Flood waters rise rapidly and recede rapidly but they acquire stable place in people's consciousness. The paper will deal with flood memories of four urban communities. It will focus on the aspects of narrativity of natural disasters, as well as their place in life-stories and oral repertoires. **Env04**

**Burstedt, Anna** (Lund University) **Tracking cheese, tomato and dough: the story of the ordinary pizza.** Pizza was introduced in Swedish restaurants in the late 1960's as a novelty item on menus creating many standout memories. Based on interviews on restaurant experiences, the purpose of this paper is to discuss how pizza has gone from exiting and modern to ordinary and forgettable. **Life06**

**Butler, Jenny** (University College Cork) **Brigid's way: goddess, saint and the narration of religious heritages on an Irish pilgrim path.** Brigid's Way, a newly-configured pilgrimage route in Ireland, is analyzed as a location where people make meaningful connections with history, cultural traditions and national and 'Celtic' identities and also as a space where symbolic boundaries around identities and traditions can be revealed. **Heri03**

**Cáceres, Rafael** (Universidad Pablo de Olavide) and **Macarena Hernández** (Universidad Pablo de Olavide) **From the private to the community. Role of housing for tourist activity in Linares de la Sierra.** The role acquired by the use of housing in tourism activity in Linares de la Sierra (Huelva) is the central axis of this experience of local tourism. Specifically, the process by which a highly private element, such as housing, ends up being considered a common resource. **Econ05**

**Cachado, Rita** (ISCTE-University Institute of Lisbon) **Urban ethnographers in Portugal: a new branch of home fields.** Coming from a wide range of disciplines – Anthropology, Architecture, Psychology, Sociology, Geography, Political Science – how do urban ethnographers in Portugal refer to their interlocutors and to their fields? **Disc12**

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**Campanera, Mireia** (Universitat Rovira i Virgili) and **Mercè Gasull Gomis** (Universitat Rovira i Virgili) **An unreachable goal. Medical attention in food and daily life practices in times of precarization.** An ongoing research about food insecurity and daily life precarization in Spain has focused on medical intervention. Recent increase of social inequalities brought up some limitations on diet and food consumption prescriptions for the overweighted population, mostly belonging to the lower class. **Medi01**

**Candon, Anthony** (National Museum of Ireland) **Giving voice: making exhibitions with the marginalised.** Working with two relatively marginalised groups in Irish society, recent immigrants and Irish Travellers, the National Museum of Ireland has sought to enable them to speak for themselves through the making of exhibitions and participating also participating in the accompanying programmes. **Arch04**

**Cantu, Norma** (Trinity University) **Creative autobioethnography: crafting stories from fieldwork.** In my paper I explore creative autobioethnography and how it merges ethnographic methodologies with creative non-fiction. My analysis of the novel *Cabañuelas* asks: How does it integrates ethnographic methodologies? What happens in fiction when lived experiences join formal ethnographic research? **Disc06**

**Carabelli, Giulia** (Max Planck Institute for the Study of Religious and Ethnic Diversity) **Staging, consuming and contesting empire in the Viennese coffeehouse.** This paper is about preserved Habsburg coffeehouses in Vienna, Budapest and Trieste. It discusses how these historical places have been restored to become tourist hotspots often exasperating local customers who feel as they are losing key socialising spaces in the city. **Econ04**

**Cardeira da Silva, Maria** (CRIA / NOVA FCSH) and **Virtudes Téllez Delgado** (University of Castilla La Mancha) **Fading borders: Islamic festivals in southern Portugal and Spain.** Two southern villages of Spain and Portugal share a relevant Islamic heritage and took it as a common resource for regional projects and claims. National borders are defied and/or reinvented by different agents that cooperate in this process, to pursue their own political and/or religious claims. **Heri05**

**Carrassi, Vito** **On the borders: liminal narrators and ethnographic narratives.** In search of “micro-stories” through which to create a comprehensive narrative describing a given socio-cultural subject, the ethnographer does not only deal with “raw materials”; s/he may also make use of the self-aware accounts of individuals mediating between the field and the researcher. **Nar03**

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**Casadó, Lina** (Universitat Rovira i Virgili) and Mabel **Gracia-Arnaiz** (University Rovira i Virgili) **Co-creating stories: the intersubjective dimension of storytelling.** I would like to reflect on the epistemological elements that constitute the “making of” of the narrative production. **Nar01**

**Cátedra, Maria** (Universidad Complutense de Madrid) **Comments on revisitations and replication studies (Roundtable).** My thoughts will be based on a series of key questions to be considered by all colleagues invited to the session. **Disc08**

**Cavatorta, Giovanna** (CNRS) **Culture that matters in social response to gender-based violence.** This paper discusses the inappropriate notions of culture which are mobilised in the social and State response to gender-based violence and the so-called «harmful practices». Focusing on Italy, it argues for a broader deconstruction of the culturalisation of the public discourse. **Mig04**

**Ceginskas, Viktorija** (University of Jyväskylä) and Katja **Mäkinen** (University of Jyväskylä) **Practices of ‘European belonging’ from below in the framework of the European Heritage Label.** Our paper explores the practices of constructing European belonging ‘from below’ in one of the most recent EU cultural initiatives, the European Heritage Label (EHL). We explore practices and meaning-making of ‘doing European belonging’ based on qualitative interviews with visitors at EHL sites. **Mig01**

**Cekaite, Asta** (Linköping University) **Embodied choreography of contemporary childhoods.** This paper discusses the methodological and epistemological opportunities, affordances and constraints provided by multimodal interaction analysis (Goodwin, C. 2017; Goodwin & Cekaite, 2018; Mondada, 2018) in understanding children and childhoods in families and early childhood institutions. **Age04**

**Chahine, Anne** (Aarhus University) **Memory is not about the past.** Name of Director: Anne Chahine Year of Production: 2017 Language: German Subtitles: Englisch Length: 19min Previewlink: <https://vimeo.com/201910376> Password: memory Created as part of my master thesis at the Free University Berlin - MA track Visual and Media Anthropology. **AV01**

**Chernyavska, Maryna** (University of Alberta) **Analogue and digital obsolescence and other joys of managing fieldwork data.** It is our ethical and professional responsibility to have data collected in the field in the course of our research organized and accessible today and years later. This presentation will address challenges we encounter in the world of rapid technological changes, and offer possible solutions. **Arch02**

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**Chiellini, Maddalena** (Birkbeck, University of London) **Riding with the she-centaur: subjectivities, gender and motorbikes in contemporary Delhi.** The paper focuses on a women's motorcycle club in Delhi - the Bikerni - to explore, from a gendered perspective, the subjectivity-making potential of roads and bikes both locally and transnationally. **Life04**

**Chiritoiu, Ana** (Central European University) **No room of one's own: being at home in 'Gypsy palaces'.** 'Gypsy palaces' have been analysed along external criteria such as appearance, costs, or the statements that they make for others. This paper discusses them as dwelling spaces where transnational financial flows intersect local daily lives and where relatedness is reshaped by spatial arrangements. **Life02**

**Christen, Kimberly** (Washington State University) **The songline is alive in Mukurtu.** This presentation explores the circulation and curation of returned archival materials through relational pathways in which cultural materials are returned, reinvented, reused, and reimagined in kin and place-based networks through digital platforms and a decolonial framework of ethical engagement. **Arch03**

**Clacherty, Bronwen** (University of Cape Town), **Mark Aranha** (University of Cape Town), **Halim Gencoglu** (University of Cape Town), **Cara Stacey** (University of Cape Town) and **Kristy Stone** (University of the Western Cape) **Ife & Bilal: revisiting a collective heritage of the Indian ocean.** See **Aranha, Mark**.

**Cobb, Emma** (The Ohio State University) **Can we help you tie your shoes?: care, ethnography, and social justice in theatrical practice.** In its 30-year history, the Cornerstone Theater Company has developed an artistic practice in which caring for the people they work with is a moral, aesthetic, and practical necessity. With Cornerstone, I consider how social justice arises in artistic process and the implications for ethnography. **Disc14**

**Cocco, Chiara** (Heriot Watt University) **Pilgrimage as a means of memory of dark heritage: the case study of Misija Sibiras in Lithuania.** This paper focuses on the expeditions to Siberia organised by the Lithuanian organisation Misija Sibiras (Mission Siberia). I interpret these journeys as secular pilgrimages through which young Lithuanians commemorate their past and deal with the painful heritage of their country. **Heri03**

**Cohen, Angy** (Tel Aviv University) and **Rakefet Sela-Sheffy** (Tel Aviv University) **Becoming Israeli: definition of Israeli culture among descendants of Jews from Muslim lands and its representation in Israeli academia.** Moroccan Jews, along with other Jews from different Muslim lands, constitute more than

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half of the Israeli population. This paper discusses the narratives of second-generation Moroccan Jews to explore the Israeli system of social classification in Israel. Also, we will study the portrayal of this local Israeli culture by Israeli academia. **Mig04**

**Colombino**, Annalisa (University of Graz) and Paolo **Palladino** (Rijksuniversiteit Groningen) **Imagining transhumance: representations of humans, animals and the movement of reciprocity**. We offer an analysis of an artistic performance commemorating the practice of transhumance. We articulate three different perspectives on transhumance and conclude that movement is key to understanding relations between human and non-human animals. **Rur03**

**Coma Santasusagna**, Maria (University of Barcelona/INALCO) **Pastoralists' understandings and responses to climate and ecological change in North Eastern Tibet**. Based on extensive fieldwork in a pastoral community of North Eastern Tibet, this paper explores the practice-embodied ways in which herders know about climate and ecological change and respond to its impacts on their livelihoods. **Env02**

**Comas-d'Argemir**, Dolors (University Rovira i Virgili) **To observe and to be observed. Revisiting ethnography by reflecting on fieldwork. (Roundtable)**. I propose the revisitation of two ethnographic research carried out in the Aragonese Pyrenees (70s) and in Andorra (90s), in order to compare the experiences of field work and critically evaluate the conditions, possibilities and limits in each case. **Disc08**

**Contentin**, Caroline (Werkstatt Ethnologie Berlin) **(Mutual) change process in the representation of healthy eating through the activity in the project called neighborhood mother in Berlin-Neukölln**. The "neighborhood mothers" have migrational experience and work as multipliers for health and bilingual education in Berlin. Representations of healthy eating evolve throughout this activity in the project. Ways of supporting their use of kitchen remedies as self-help strategy will be proposed. **Medi01**

**Cortés Hernández**, Santiago (Universidad Nacional Autónoma de México, ENES Morelia) and Berenice **Granados Vázquez** (Universidad Nacional Autónoma de México, ENES Morelia) **The oral materials national repository in México: towards an inclusive electronic open access archive**. This presentation will describe the development of the Oral Materials National Repository in Mexico: its general principles and its latest improvements, such as a GIS based application that allows the query of data from a graphical interface. **Arch03**

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**Cortes Vazquez**, Jose Antonio (University of A Coruña) **Community-based tourism and the socio-ecological resilience of domestic natures: a case study from Galicia (Spain)**. This paper explores the contribution of small initiatives of community-based tourism in Galicia to the socio-ecological resilience of threatened socio-ecosystems. **Econ05**

**Costiander-Hulden**, Eva (Åbo Akademi University Library) **The rare and valuable library of professor Johan Gadolin as a mirror of a changing world**. How can a library collection reflect changes in science and the transition from the early modern to the late modern period in the European periphery of Sweden-Finland? The poster shows an analysis of the library and archive documents of the famous chemist and professor Johan Gadolin (1762-1850). **Post01**

**Craciun**, Magdalena (University of Bucharest) **Cute veiling? The contestation of cuteness in conservative dress in contemporary Turkey**. This paper analyses a rejected form of 'cuteness' and demonstrates the central role it plays in the articulation of the subjectivities of young fashionably veiled Turkish women. They construct themselves as the promoters of a new aesthetics of modernity for the 'pious Turkey'. **Sui01**

**Cremer**, Teresa (University of Cologne) **'It's a privilege to call it a crisis': Sociocultural dynamics of Cape Town's current water discourse**. This paper tells the story of the emergence of a space and place that came into existence due to the narrative of water scarcity in Cape Town and reveals how accessing water can come to be seen as simultaneously political, economic, technical, hydrological or spiritual. **Env05**

**Cretton Mballow**, Viviane (University of Applied Sciences and Arts, Western Switzerland) **"Getting stuck in the mountain". Feelings, representations and subjectivities**. This paper analyses diverse kind of representations of the mountain, mostly negative, by the asylum seekers when they first arrive in the Alps in Switzerland. It enlightens a specific aspect of urbanisation process in mountain area, from the view of the non-mobile and unwanted migrants. **Rur02**

**Cruces Villalobos**, Francisco (Universidad Nacional de Educación a Distancia) and Jorge **Moreno Andrés** (Universidad Nacional de Educación a Distancia) **Rethorics in a film on the poetics of daily life: "the order I live in"**. Signature, displacement, closure and reverberation will be explored as "effects of meaning" present in an ethnographic documentary on daily life in three global cities. Through them, the singular poetics of the micronarratives by urban dwellers become a unified, orchestrated choral urban symphony. **Nar03**

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**Cruces Villalobos**, Francisco (Universidad Nacional de Educación a Distancia) and Jorge **Moreno Andrés** (Universidad Nacional de Educación a Distancia) **The order I live in. An indoor urban symphony**. Madrid, México, Montevideo: the most important events in our cities are happening at home. In this visual ethnography on contemporary living, twenty dwellers introduce us to the spaces they live in, the stuff they love and other little things that give meaning to ordinary life. **AV01**

**Csáji**, László Koppány (University of Pécs) **Angel, as the shape of energy (how visionary-based angel-image was intermixed with the newly introduced notion of energy in a Christian fundamentalist group)**. A discourse analysis and cognitive semantic study how the visionary-based angel-image was changed by the later introduced notion of energy - in a Charismatic Christian group that re-enacts the Age of Apostles. I analyse the meaning-layers in this syncretic form of Christian and New Age spirituality. **Reli05**

**Csata**, Zsombor (Hungarian Academy of Sciences) and Árpád Töhötöm **Szabó** (Babes-Bolyai University) **Mobility reframed: conquering the mountain forests on Transylvanian borderland**. The presentation analyzes the case of a mountain village from Eastern Carpathians. A former industrial settlement (and its generally poor people) that entered into a deep decline in 1990s is facing a wave of wealthy second home owners which inevitably leads to contradictory situations. **Rur02**

**Cubero**, Carlo (Tallinn University) and Pablo D. **Herrera Veitia** (University of St. Andrews) **Sonic markers in Santiago de Cuba**. 2018 30 mnts Soundwork Spring 2018 - Santiago de Cuba. This sonic ethnography is a rendering of specific spatio-temporal “marks” of the city. The result is a sonic collage that invites the listener to assume a reflective stance and associate connections between sound, space, and time. **AV01**

**Cuperus**, Jerrold (Utrecht University) **Christian heritage: national identity and transformations of religious objects**. Religious objects from closed-down churches in the Netherlands find their way into museums, in which they acquire new meanings and sacredness. This paper analyses how museums construct narratives which overlook historical antagonism between Protestantism and Catholicism. **Heri04**

**Curtis**, Maria (University of Houston-Clear Lake) **Precarious refuge: Syrians and Iraqis in Houston, Texas**. This paper examines the living conditions of Syrian and Iraqi refugees resettled in urban apartment complexes in Houston, Texas. This research explores Agamben's theory of “bare life” and

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how the refugee story reveals larger and deeper tears in the social fabric of contemporary democracy. **Mig05**

**Czarnecka, Dominika** (Polish Academy of Sciences) **Fitness culture, body in motion and age as performed.** The aim of this presentation is to inquire into how women 'act their age' in the context of fitness culture. I conceptualize age and aging as something that women 'do'. I discuss how the idea of active ageing is accomplished and materialised through female body in the practice of movement. **Age02**

**D'orsi, Lorenzo** (Stockholm University) **Faces of oral history in Turkey: the case of children of former leftist militants.** Based on ethnography conducted in Istanbul this paper analyses what is at stake in the proliferation of oral history in Turkey among non-academic actors. Particularly, it explores how 'children' of former leftists affected by state violence use oral history and story-telling to reshape family past. **Nar04**

**Dadour, Stéphanie** (École nationale supérieure d'architecture de Grenoble) **Living with a stranger: The little stories of shared spaces in Parisian homes.** In France, to overcome the state's disengagement of "migrants" inflow, citizens decide to host them. Hospitality is not a spontaneous act, it requires an effort. Through occupancy plans and interviews, this contribution focuses on the stories, spaces and times of everyday life of hosts and guests. **Mig05**

**Dähnke, Iris** (CJD Hamburg) **Social engagement of young Muslim women: agency, participation and belonging in the light of stigma.** This paper traces the challenges young (neo-)Muslim women face in European societies in the light of Islamophobia and stigmatisation and the practices they employ to (re-) claim agency. Based on fieldwork among young women in Germany, we explore hijab-wearing as a social practice of identity. **Age01**

**Dalbello, Marija** (Rutgers, The State University of New Jersey) **Affects and senses of migration: the auratic Ellis Island.** Historical ethnography of migration from Europe to America draws on recorded oral history interviews that capture a range of senses and affects. A historical sensorium of migration with humans intertwined with things and Ellis Island is a vibrant memory object refracting (trans)national identities. **Life07**

**Dankova, Hana** (Institute of Sociology, Czech Academy of Sciences), **Nina Fárová** (Institute of Sociology, Czech Academy of Sciences) and **Blanka Nyklova** (Institute of Sociology of the Czech Academy of Sciences) **Not interesting enough? The other researchers.** The paper presents research into the fate of researchers employed at chemical plants before 1989. We focus on a double semi-peripherality: a geographical one (Czech Republic) and a

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disciplinary one (post-1989 transformation of industrial R&D) resulting in a unique perspective on transformation. **Disc10**

**Dankova**, Hana (Institute of Sociology, Czech Academy of Sciences), **Nina Fárová** (Institute of Sociology, Czech Academy of Sciences) and **Blanka Nyklova** (Institute of Sociology of the Czech Academy of Sciences) **Lab improvement: doing without at a chemical plant**. The paper focuses on former researchers at R&D departments of chemical plants in the Czech Republic who worked there before and after 1989. We analyse their accounts of DIY practices as part of their lab work in a “shortage economy” and its effect on their views of the transformation. **Life05**

**Dansac**, Yael (École des Hautes Études en Sciences Sociales) **New age practices and spiritual embodiments in Brittany, France**. This is an exploratory paper in which a brief analysis of ritual practices taking place in Northwest France is used to delve into the somatic and physical knowing, in which the participants’ experiences rely. **Reli05**

**Daugavietis**, Jānis (Institute of Literature, Folklore and Art, University of Latvia) **Producing different but overlapping heritages: photographs of Daugava delta communities as source and agency**. Focusing on a range of photographic materials, this paper explores the possibilities to use photographs in participatory research on transformations of Daugava river delta communities focusing on their relationships with the Freeport of Riga. **Heri06**

**Davydova-Minguet**, Olga (University of Eastern Finland) **(Non)belonging to national/transnational memory: ‘juvenile prisoners of Finnish concentration camps’ in Soviet and Post-Soviet contexts**. The memory of the war-time Finnish concentration camps in Russian Karelia was silenced in Soviet time and became a powerful resource in national and transnational negotiations of belongings in the Post-Soviet time. Today it is instrumentalized in producing ‘neovictimized’ Russian identity. **Mig01**

**De Boeck**, Vera (MAS I Museum aan de Stroom) **MAS I Museum aan de Stroom: people connecting (historical) objects and (current) traditions**. The MAS Museum is a city museum that believes in a diverse network of city partners: to reflect on heritage and thus discover or reveal its (renewed) meaning for the city and its various communities. Two projects illustrate the connection between (historical) objects and (current) traditions. **Arch04**

**de la Croix**, Kévin (University of Paris Nanterre) **The territories-time of fishing communities in Upper Niger as a volatile hydro-social constructs : the geographical transcription of the Ba Faro’s myth**. This paper focuses on

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the analysis of territories-time of fishing communities on the Niger. Through the study of the river founding myth, we will look at how the social contracts linking these communities to their territories have evolved, as well as their adaptations to environmental upheavals. **Env05**

**De Los Reyes**, Guillermo (University of Houston) **Performing for justice and equality: Latinx drag performances in Houston**. My paper explores the role that drag performances have played on the fight for social justice and equality, particularly when it comes to the fight for Transgender people's right. I study drag performances as an artistic expression that has aided the Latinx community in Houston to gain visibility. **Disc14**

**De Luca**, Francesca (Universidade de Lisboa - Instituto Ciencias Sociais) and Chiara **Pussetti** (Instituto de Ciências Sociais - Universidade de Lisboa) **Do (it) Yourself: self-body-making in shifting economies**. This presentation addresses (bio)enhancement practices as specific forms of DIY self- and body-making, grounding the analysis of the material and symbolic dimensions of body transformations and self-construction with the inquiry into the multiple and shifting economies that they constitute. **Life05**

**Deáky**, Zita (Eötvös Loránd University) and Marta **Botikova** (Comenius University in Bratislava) **Girls and women in socialist Slovakia and Hungary (1955-1989). An ethnological approach**. See **Botikova**, Marta.

**Deane**, Susannah (University of Bristol) **Smyo nad: treating "madness" through religious and medical means in contemporary Tibet**. This paper explores the treatment of smyo nad - "madness" - in the Tibetan Amdo region of the People's Republic of China, where traditional relationships between medicine and religion are being challenged by societal changes and state regulations. **Medi04**

**del Mármol**, Camila (Universitat de Barcelona) **"We are a different world": the Cathar past and the imagining of independence in the Catalan Pyrenees**. This paper analyzes contemporary uses of the Cathar past in the Catalan Pyrenees. A local interpretation of Cathar's history took shape since the 1980s on, connecting it with the national origins of Catalonia and projecting a wide imaginary on national identity. **Poi04**

**Demski**, Dagnoslaw (Institute of Archaeology and Ethnology, Polish Academy of Sciences) **The multisensual otherness. stage presence vs. experience of distance**. The reports related to ethnic shows in East-Central Europe are full of expression. I focus on staging otherness. By using a concept of 'aura' (Benjamin 1935) I discuss how emotions which aroused by the presence of exotic people

## Paper, film and poster abstracts

on stage, help to broaden understanding of the phenomenon of live shows.

**Body06**

**Di Puppo**, Lili (National Research University Higher School of Economics) **Searching for the invisible: Sufism and fieldwork.** Sufism in Volga-Ural appears as absent yet present. I reflect on my field research to ask how to approach the elusiveness of Sufism. Sufism transcends efforts to frame it into certain categories; it invites us to go beyond a conventional mode of knowing to consider the invisible realm it opens up. **Disc10**

**Dietzsch**, Ina (University of Basel) **The Upper Rhine. Mapping a fluid ensemble.** The paper understands water as a social-technical ensembles of heterogenous elements. Referring to the water “crisis” this summer it will focus on how people, animals and non-living material objects are differently ordered in relation to changing water levels. **Env05**

**Diz**, Carlos (Universidade da Coruña) and Andrea **Souto García** (University of A Coruña) **‘Sambar to resist! Brazilian women identity politics in Leeds: struggling for recognition and against cultural appropriation’.** Coloniality shapes everyday lives of Brazilian migrant women. Through the public performance of samba, Brazilian women in Leeds (UK) give back to dance its political sense, in a physical and emotional exercise of cultural resignification of what it means to be a Brazilian woman in the West. **Mig04**

**Douzina-Bakalaki**, Phaedra (University of Helsinki) **Alternative healthcare provisioning in Xanthi, Northern Greece: performing state, promising hope, engendering despair.** This paper explores performances of stateness amidst welfare retraction in Xanthi, a crisis-afflicted town of Northern Greece. **Econ02**

**Duclos**, Jean-Claude (Maison de la transhumance) and Patrick **Fabre** (Maison de la transhumance) **Between two different worlds : pastoralism and protected natural areas.** The pastures of transhumant herders in the South of France are mostly protected natural areas. Their managers, however, testify to different objectives, sometimes considered contradictory. Is there, even through a positive mediation of anthropology, the possibility of overcoming these divergences? **Rur03**

**Dümpling**, Sebastian (Universität Basel) **Narratives, everywhere? Remarks on a political narratology as methodology.** The paper drafts a narratologic concept of how to study narrative resources within the political sphere. Therefore, it draws on classical approaches of narratology in the narrow sense - and tries to open new methodological perspectives. **Nar01**

## Paper, film and poster abstracts

**Dunaway, David** (University of New Mexico) **Route 66 as secular pilgrimage: The scallop and the shield.** The Pilgrimage is one of the oldest stories in literature; Chaucer wrote about this in 1392 and Paulo Coelho in 1992. Today, in a more secular world, we find secular pilgrims. Route 66, the world's most-visited road, continues this tradition with material culture and other forms of folk culture. **Reli02**

**Duží, Barbora** (Institute of Geonics, Czech Academy of Sciences) **DIY on intersection among individual choice, hobby, science and business.** DIY includes various connotations, but the main idea is that breaks the rules by which we understand the mainstream - science, professionalism and selective approach. DIY approach breaks or at least disturb the border between science and amateurism. **Life05**

**Dydyński, Jason Mario** (University of Tartu) **Beyond babies and bunnies: approaches to modeling the perception of cuteness.** This research discusses the existing shortcomings in popular theoretical models of cuteness perception, and offers a cognitive model to better address the joint socio-cultural and biological aspects involved in the perception cuteness. **Sui01**

**Džekčiorūtė-Medešienė, Vita** (Vilnius University) **The corporeal concept of fright in traditional Lithuanian culture.** This paper discusses fright as a specific illness that has distinct corporeal traits (changes of the body, the transmission and elimination of fright) and its perception as a foreign body in traditional Lithuanian culture. **Medi03**

**Działo, Maria** (Jagiellonian University) **Painted dowry chests. Artifacts in contemporary daily lives.** The article discusses the semiotics of the dowry chests in the past and in the presence, the relations they have with their owners and the role they play in the community. The dowry chests used are presented with the support of rich photographic material collected during the author's fieldwork. **Life08**

**Earl, Catherine** **On/off track with Saigon Bus: subjectivities and subversive uses of mass transit in metropolitan Vietnam.** Saigon Bus mass transit system demonstrates the transformative powers of vehicles and transport infrastructures. Moving beyond the human-centredness of the auto-anthropocene, this paper asks in what ways are human and abiotic actors entangled in co-producing normative and subversive social lives? **Life04**

**Ebenezersdottir, Eva Thordis** (University of Iceland) **They are actually real! Folklore, reality and affect.** Those marked as different often become the object of stories about their differences. Using affect and embodiment from folkloristics

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and disability studies we will hopefully get a fuller understanding of how individuals with different bodies were perceived and responded to. **Body06**

**Edelblutte**, Simon (LOTERR - Centre de Recherches en Géographie, Université de Lorraine), Milan **Balaban** (Tomas Bata University in Zlin) and Antoine **Brichler** (Université de Lorraine) **The factory-town without the factory: the weight of memory for old industrial sites, the case of Bata**. See **Balaban**, Milan.

**Edwards**, Ferne (RMIT Europe) **Humming together in harmony: heightened proximities between honeybees and humans in the city**. Explores how honeybees and humans sense each other in the city, and how the senses can help harmonize urban human and nonhuman interactions. **Body05**

**Efendic**, Nirha (National Museum of Bosnia and Herzegovina) and Hariz **Halilovich** (RMIT University) **Circumnavigating transnational migration through informal practices: refugees, migrants and diaspora investors in Bosnia and Herzegovina**. By focusing on the utility of informal practices, the paper discusses different forms of interactions and connections that members of the Bosnian diaspora establish and sustain with their respective original communities and places of settlement. **Mig03**

**Eggel**, Ruth Dorothea (University of Bonn) and Barbara **Frischling** (University of Graz) **Doing emoji: performing the emotional self online**. This contribution focuses on emojis and their role in the constant documentation and sharing of emotional practices in digital contexts with a cultural analytical approach. Exemplified by emoji practices we seek to deconstruct their role in the performance of the digital self in everyday life. **Digi02**

**Eglāja-Kristsons**, Eva (Institute of Literature, Folklore and Art, University of Latvia) **Being a secretary before 100 years: constructing the female subject through diary**. The paper seeks to reveal women's gendered experiences recorded and shared retrospectively using the diaries written before almost hundred years. Women's diaries as sources of autobiography are accommodating women's stories and women's strategies for writing the self. **Nar02**

**Einarsdóttir**, Áslaug (Stelpur rokka!) and Valdimar Tr. **Hafstein** (University of Iceland) **The flight of the condor: a letter, a song and the story of intangible cultural heritage**. Tracking the global circulation of the melody "El Condor Pasa" from the Andes to the metropolis; from Lima to Paris to New York; from panpipes to piano to disco; and from world music back to national heritage,

## **Paper, film and poster abstracts**

the film unpacks the global/local dialectic and studies paradoxes of heritage protection. **AV01**

**Eleonorasdottir, Emma** (Lund University) **Illegal drug use and age: constructing ageing as a space of health and safeness.** How do constructions of age and material conditions affect perceptions of risk and safeness in relation to illegal drug use? In this paper, I analyse interviews with women of various ages using illegal drugs to discuss questions about substance use as an age related risk taking and health signifier. **Age03**

**Elpers, Sophie** (Meertens Institute, Royal Netherlands Academy of Arts and Sciences) **Contested neo-traditionalism in the Netherlands. Negotiations on new architecture in the countryside and the concept of rurality.** This paper describes negotiations on new architectures in the countryside in the Netherlands and analyses them against the backdrop of diverse concepts of rurality. **Rur01**

**Endter, Cordula** (German Centre for Gerontology) **Sociomaterial entanglements in the development of active and assisted technologies.** Age(ing) is reconfigured by intelligent technologies and their use in the lives of older people. What concepts, policies and imaginations motivate the funding and development of AAL and how do they materialize in the technology and its usage I will discuss on the basis of my ethnographic research. **Age02**

**Enguix, Begonya** (Universitat Oberta de Catalunya) **Engendering nation: Catalan feminism and independence.** Here, I discuss the connections between feminism and politics through the analysis of the independentist left in Catalonia. The feminist claim of one's body, and the fight against sex/gendered discriminations is central for groups that defend a socialist, nationalist and feminist Catalan Republic. **Gend01**

**Ernsten, Christian** (Maastricht University) **Walking Maastricht's mount Saint Peter's anthropocene landscapes.** I propose to present the early stages of a study that concerns Mount Saint Peter as it is emerging as an Anthropocene landscape. I will focus on one of my central methodologies in this study that is walking as a way of understanding these different regimes of care. **Disc02**

**Esborg, Line** (University of Oslo) **Oral histories.** What are the methodological implications when new forms of dialogue change the patterns of interaction with the public? **Nar04**

**Espeso-Molinero, Pilar** (University of Alicante) and **María José Pastor Alfonso** (Universidad de Alicante) **Community-based tourism in Nahá: an ethnographic research on socio-ecological resilience linked to tourism**



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**in a Lacandon community.** Nahá is an indigenous community located in the Lacandon Jungle of Chiapas, Mexico. In this remote village, CBT has become a key element of the social, political and economic dynamics of its approximately 300 inhabitants. This study explores the role of tourism in this complex socio-ecological system. **Econ05**

**Etienne, Guillaume** (Université de Tours) **The effects of the railway on the morphology of a local pilgrimage.** In this paper, I will analyze the effects of the introduction of the railway in a small French pilgrimage at the end of the 19th century and hypothesize that this transformation laid the foundations of its morphology and organization, still in force today. **Reli02**

**Fabre, Patrick** (Maison de la transhumance) and **Jean-Claude Duclos** (Maison de la transhumance) **Between two different worlds : pastoralism and protected natural areas.** See **Duclos, Jean-Claude.**

**Fallon, Julia** (Cardiff Metropolitan University) **Canals as social spaces: how enthusiasts champion our leisure lives.** The paper will address the importance of the enthusiast and the volunteers in the social lives of the canals in the UK today. Oral history interviews and participant observation will be drawn upon to illustrate the value of the canal societies to the social lives of the canals **Env04**

**Falter, Alexandra** (University of Aberdeen) **Health assistance in the Bolivian Andes: on the interface of politics and everyday life experiences.** This paper focuses on patients' access to health services in the countryside of the Bolivian Andes. Health assistance is not only an important "service" doctors provide to patients but an "issue" that has to be negotiated on a municipal and community level. **Medi02**

**Fárová, Nina** (Institute of Sociology, Czech Academy of Sciences) and **Blanka Nyklova** (Institute of Sociology of the Czech Academy of Sciences) **Continuity and change in contesting feminist knowledge in the semi-periphery.** We present three strategies used to denounce feminist/gender studies knowledge in Czech public discourse. We aim to highlight both local specificities and commonalities with the global "alliance in spirit" and point out some local repercussions of the novel "antigenderism discourse" in CEE region. **Gend02**

**Fárová, Nina** (Institute of Sociology, Czech Academy of Sciences), **Hana Dankova** (Institute of Sociology, Czech Academy of Sciences) and **Blanka Nyklova** (Institute of Sociology of the Czech Academy of Sciences) **Not interesting enough? The other researchers.** See **Dankova, Hana.**

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**Fárová, Nina** (Institute of Sociology, Czech Academy of Sciences), **Hana Dankova** (Institute of Sociology, Czech Academy of Sciences) and **Blanka Nyklova** (Institute of Sociology of the Czech Academy of Sciences) **Lab improvement: doing without at a chemical plant.** See **Dankova, Hana.**

**Fedele, Anna** (CRIA, University Institute of Lisbon) **Embodying migrating identities through pilgrimage: anthropological explorations of Portuguese migrants' experiences in Fátima.** Based on fieldwork in Fátima this paper explores the experiences of Portuguese migrants visiting this shrine that is also a national heritage site. Pilgrimage emerges as a powerful tool to come to terms with migration experiences as well as to effectively develop the multiple identity work required. **Mig06**

**Feder-Nadoff, Michele** (El Colegio de Michoacán) **Hammering on the edges: learning by un-knowing - lessons in skilled practice in Santa Clara del Cobre, Michoacán, Mexico.** This talk discusses how un-knowing constitutes a critical practice for the coppersmiths of Santa Clara del Cobre, where failure, rupture, and alterity shape artisanal skill, performance and agency. **Disc10**

**Feketene Cseh, Fruzsina** (Hungarian Academy of Sciences) **The aims and effects of the qualification system of Hungarian applied folk art. Comparing through categories.** The qualification system of applied folk arts in Hungary is a special tool of comparison. It labels the artworks and indirectly the artisans on the basis of quality and aesthetic values, and schematizes the sectors of handicraft in the same time. **Disc09**

**Fernandes, Filipa** (University of Lisbon) **From fado and popular marches to local accommodation in Alfama. The effects of tourism development and the perpetuation of local imaginaries.** This work aims to analyse the transformations that occurred in the Alfama District, Lisbon, following the development of tourism. Some effects of tourism development in local ambiances, and in particular, the role of heritage and marketing for the perpetuation of local imaginaries, will be analysed. **Econ04**

**Fernandez Buil, Marina** (University of Edinburgh, UK) **Silent thunders and chained umbrellas: an ethnographic approach to the shifting senses of Jaisalmeri heritage.** For centuries, the musical 'Naubat' has (re)presented times and spaces of divine kingship in North India. What drove the Merasi court musicians to halt its performance in the World Heritage Site of Jaisalmer? This paper considers how sensory ideologies and politics (trans)form heritage sites. **Heri06**

**Fernández-Nóvoa, Helena** (Universidade de Vigo) **Living dresses: transforming the body through biotechnological practices.** Biotechnological

## Paper, film and poster abstracts

Fashion is changing our perspectives upon the body and the self. By analyzing three creative projects, we would like to think about the transformations upon the concepts of dress, body, and environment with the aid of some new philosophical and biological approaches. **Body03**

**Ferrer**, Lluís (McGill University) and Ferran **Pons** (McGill University)  
**Reintroduced bears and ‘return shepherds’ in the Central Pyrenees. Restoring and creating socio-ecological dynamics in the high mountain pastures.** The French and Spanish Central Pyrenees have undergone herding transformations since the brown bear reintroduction program took place in 1996. This paper focuses on the recent implementation of ‘regrouping’ sheep herds, using shepherds, protection dogs, and pens to prevent bear attacks. **Rur03**

**Fiadotava**, Anastasiya (University of Tartu) **Oral and written joke sharing: tracking changes in contemporary Belarusian family traditions.** The transition from joke-telling rounds to sharing humor digitally marks an important shift in the oral vs written dichotomy of family communication. Reducing jokes to written texts challenges the key notions of family humorous discourse and requires new approaches to the study of family traditions. **Nar05**

**Fians**, Guilherme (University of Manchester) **Follow the (non-)native: ethnographic ways of (dis)locating a scattered speech community.** My paper aims to discuss the challenges of approaching ethnographically the Esperanto-speaking community. This international auxiliary language is not spoken in any bounded location, which forces the ethnographer to include reflections on circulation and mobility at the core of his methodology. **Disc12**

**Fikfak**, Jurij (ZRC SAZU) **Ordinary worship routines and practices in extreme situations: ensuring normality in extreme times on the Isonzo front.** In diaries, memoirs, connected with the First World War, the question arises how and to what extent internalized ordinary worship routines were one of the important segments of ensuring normality as a survival strategy employed by both soldiers and civilians on the Isonzo front and the hinterland. **Reli01**

**Filak**, Manca (Institute of Slovenian Ethnology) and Žiga **Gorišek** **Long-term visual ethnography in a Bosnian village: tracking spatial, material and emotional dimensions through time.** Ethnographic film Lukomir, my home (2018, 62') is a visual ethnography of a high mountain village in Bosnia made from 2014 to 2017. Directors: Manca Filak, Žiga Gorišek (Ethnocinema production); Research: Žiga Gorišek; language: Bosnian (spoken), English (subtitles); H.264/MP 4, 16:9 format. **AV01**

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**Fitzgerald, Kelly** (University College Dublin) **Processing the interview; depositing for dissemination.** This workshop contribution will address certain challenges associated with digital archival documentation. Questions regarding cataloguing, and arranging recordings will be posed. It will recognize long-standing folklore traditions and new ways to engage with a tradition archive.

**Arch02**

**Flanagan, Kevin** (Maynooth University) **Commons and the City.** Based on ethnographic research this paper will present initial findings on the evolution of the concept of the commons as part of broader political program for social change in the city of Barcelona with a particular focus on convergence between Commons and the Social and Solidarity Economy. **Econ03**

**Flor, Valeska** (University of Bonn) **Between madness and reason. The conflicting discourse of the climate change debate.** This paper analyses how comparisons are used in climate change debate to regulate responsibilities and clarify questions of guilt, as well as to draw up options for action for a climate-friendly future. **Disc09**

**Fogel, Tom** (The Hebrew University of Jerusalem) **“The humane orientalist” S.D. Goitein and the study of Jewish-Yemeni folklore.** The paper presents a new reading of two major ethnographic works regarding the Jews of Yemen, by the German Jewish scholar S. D. Goitein. The paper will address questions of Orientalism and Folklore research as they relate to “the most Arab among Jews”. **Disc13**

**Foster, John** (University of Manchester) **When you can’t ‘fake it’ anymore: post-truth and contradiction in the affective body of Manchester’s unemployed population.** This paper investigates the notion of ‘faking it’ as experienced and actualised (or not) by unemployed people in Manchester. I look at the ramifications in terms of embodied affect of unemployed people as they search for scarce work: attempting to ‘fake it’ with diminished chances of ‘making it’. **Econ02**

**Fournier, Laurent** (University of Aix-Marseille) **Les rendez-vous manqués de l’ethnologie et du folklore en France.** Cette communication interrogera l’absence du folklore et de la folkloristique dans l’université Française, à partir d’une approche rétrospective et critique. **Disc05**

**Fradejas-García, Ignacio** (Autonomous University of Barcelona), **Miranda Lubbers** (Autonomous University of Barcelona) and **Jose Luis Molina** (Universitat Autònoma de Barcelona) **Informality and (im)mobility in transnational social fields.** This communication addresses the issue of how

## **Paper, film and poster abstracts**

to study informality and (im)mobility along the transnational social field of Romanian immigrants in Spain. **Mig03**

**Fradejas-García**, Ignacio (Autonomous University of Barcelona) **You are here.** This film is the first-hand result of a trip following the so called 'refugee crisis' in 2015 from the Syrian-Turkish border till Germany. The anthropological lens provides here an experiential and prospective approach to the people on the move. Dir: Ignacio Fradejas-García. (2018) 15'15". English. **AV01**

**Fredriksson**, Cecilia (Lund University) **Thinking along the lines. On ethnographic drawing, interpretation and text.** My contribution will be about the relationship between ethnographic observations, visual thinking and creative techniques of approaching the empirical field, documentation, translation, and interpretation. How can ethnographic drawing be used as a starting point for interpretation and analysis? **Disc07**

**FreirePaz**, Elena (Universidade de Santiago de Compostela) **Culture in everyday life. Heritagization processes in the city of Lugo.** I will analyze the processes of heritagization in the city of Lugo during the last 20 years, following the criteria of the Unesco listings, and through the comparison with the city ethnographically portrayed 20 years ago. **Disc08**

**Friedli Rizaev**, Andrea (University of Applied Science, HES-SO Valais-Wallis) **Coming of age in the mountains: youth between imaginaries of tradition and innovation.** This paper discusses questions of mobility and migration, social relationships and networks as well as of production of locality of young people living in mountain areas in the Swiss Alps. Youngsters take an important role in shaping local identities between images of tradition and innovation. **Rur02**

**Frihammar**, Mattias (Stockholm University) **The War on Lupines - othering of flowers in a shifting world.** The paper focuses practices and discourses in the municipality of Dalarna, Sweden where a war on lupines, considered invasive species, is going on. Lupines are described as dangerous intruders, out-conquering "native" plants, destroying the natural heritage and the traditional cultural environment. **Rur01**

**Frischling**, Barbara (University of Graz) and Ruth Dorothea **Eggel** (University of Bonn) **Doing emoji: performing the emotional self online.** See **Eggel**, Ruth Dorothea.

**Frizzoni**, Brigitte (University of Zurich) **Understanding narrative in "ethnological sensations".** The paper evaluates the ethnological sensations of SIEF members regarding their understanding of narrative. **Nar01**

## **Paper, film and poster abstracts**

**Frykman, Jonas** (Lund University) **Paradise lost: inheriting the summerhouse.** Drawing on contemporary research into affects and objects (Frykman & Povrzanović Frykman 2016) this paper explores what affects do more than what they are. Focus is on the conflicts and struggles between siblings when a beloved summer house is to be passed after the death of the parents. **Body01**

**Gabriel, Leandro** (Lisbon University), **Pedro Guimarães** (Lisbon University) and **Daniel Paiva** (Lisbon University) **The place of street performing in the atmospheres of Chiado's urban economy.** The objective of this paper is to approach the relations between street performers and other economic agents in the urban economy of Chiado. The fieldwork we have conducted includes field surveys, interviews, and a geoethnography of the urban rhythms of Chiado. **Econ04**

**Gačić, Marija** (Museum of Đakovo Region) **Body in traditional costume - new approach to traditional costume research.** This paper will present personal story based on the process of dressing up in traditional costume, referring to different social roles and meanings of traditional costume in modern Croatian society. Applying the affect and emotion lens, gave new, creative potential to this "old-fashioned" theme. **Body01**

**Gagné, Karine** (University of Guelph) **Rogue engineers: do-it-yourself adaptation to climate change in the Himalayas.** This paper examines how adaptation to climate change is taking place through "rogue engineering" and participatory technoscience in Zanskar in the Indian Himalayas. **Env05**

**Gailīte, Elīna** (University of Latvia) **Latvian folk dances: inner perspective of the dancers.** In Latvia there are two kinds of "folk dance" - the "traditional" one and stage folk dance, which was formed in Soviet times. Nowadays youth dance more stage folk dance. The aim of this paper is to show, what thought youth in Soviet times about stage folk dance, and what young people think nowadays. **Age01**

**Garcia, Victoria** (Universitat Autònoma de Barcelona) and **María Garteizgogea** **Using proverbs to study local perceptions of climate change: a case study in Sierra Nevada (Spain).** A survey on the accuracy of proverbs containing information on Sierra Nevada's climatic, physical and biological systems suggests that urban areas' residents have less knowledge of climatic proverbs that rural areas' residents and that elders consider that climatic proverbs are not accurate anymore. **Env02**

## Paper, film and poster abstracts

**Garda-Rozenberga**, Ieva (Institute of Literature, Folklore and Art, University of Latvia) and Dace **Bula** (University of Latvia) **‘Since then, I live with constant fear in autumn’: Flood narratives from the Daugava delta**. See **Bula**, Dace.

**Garteizgogeoasca**, María and Victoria **Garcia** (Universitat Autònoma de Barcelona) **Using proverbs to study local perceptions of climate change: a case study in Sierra Nevada (Spain)**. See **Garcia**, Victoria.

**Gascón**, Jordi (University of Lleida) **The “Dilemma of Duality” on the impacts of tourism in the rural world: explanatory hypotheses**. The accumulation of cases that analyze the impact of tourism in the rural world has generated results that seem contradictory. We call “Dilemma of Duality” to these disagreements. We ask ourselves about the reason for these discrepancies and we propose three explanatory hypotheses. **Econ05**

**Gasull Gomis**, Mercè (Universitat Rovira i Virgili) and Mireia **Campanera** (Universitat Rovira i Virgili) **An unreachable goal. Medical attention in food and daily life practices in times of precarization**. See **Campanera**, Mireia.

**Gearey**, Mary (University of Brighton) **When one man casts, the other gathers: wetlands as liminal spaces of remembrance**. Using empirical research findings, this paper explores the past & current use of wetlands for memorial practices. Repositioned within our cultural imaginings as important social conduits, rivers connect humans with the landscape & with each other, to enable reflections on deep time & human finitude. **Env04**

**Gemzöe**, Lena (Stockholm University) **New pilgrimage routes without a goal? Cultural critique in Swedish pilgrimage**. This paper addresses the potential for cultural, religious or political critique in the vernacular pilgrimage movement developed in the Church of Sweden inspired by the Camino pilgrimage. Different religious heritages are discussed as well as a recent turn to ecology in the pilgrimage movement. **Heri03**

**Gencoglu**, Halim (University of Cape Town), Mark **Aranha** (University of Cape Town), Bronwen **Clacherty** (University of Cape Town), Cara **Stacey** (University of Cape Town) and Kristy **Stone** (University of the Western Cape) **Ife & Bilal: revisiting a collective heritage of the Indian ocean**. See **Aranha**, Mark.

**Gendron**, Ana (CREDA) **Andean tradition and globalization. Diffusion and forms of the Andean New Age**. This communication proposes an analysis of Andean ritual practices extension towards urban and international contexts. The analysis intend characterizing the type of experiences and relationships established, as well as the relevance and effectiveness of these ritual acts. **Reli03**

## Paper, film and poster abstracts

**Genovese**, Dino (University of Torino), Luca **Battaglini** (University of Turin) and Ippolito **Ostellino** (Po Torinese Regional Park) **The sheep tracks of nomadic pastoralism in Piedmont Po plain (Biosphere Reserve CollinaPo - Italy).** See **Battaglini**, Luca.

**Gerritsen**, Roos **Savoring food and cultivating the body in a south Indian city.** I explore what it means to look at new urban food practices in terms of the senses and pleasure instead of sustainability. This paper is based on research in South India, in which I use multimodal methodologies to investigate how pleasure and worries cultivate notions of taste, health and pleasure. **Body05**

**Gervais**, Mathieu **L'invention de la fidélité, une proposition théorique pour penser les liens entre identité et religion.** À partir d'une discussion théorique avec des philosophes issus du Sud global, nous défendrons la fécondité d'une approche qui permet de comprendre la nouveauté des phénomènes religieux contemporains sans pour autant les ramener à des ruptures trop dichotomiques.

**Disc05**

**Giacalone**, Fiorella (University of Perugia) **Nouveaux rituels d'adolescents: « communautés temporaires » entre rite de passage et nouveaux festivals locaux.** Le rapport traite de la manière dont les jeunes inventent de nouveaux rites de passage selon les formes de communautés temporaires. Pour une analyse plus spécifique j'analyse: 1. les centogiorni du bac en Italie 2. les jeux populaires et les compétitions de jeunes dans le "Palio" di Bastia (Ombrie).

**Disc05**

**Gil**, Mar (Universidad Autónoma de Madrid) and Paula **Gómez Sánchez-Vizcaino** (Universidad Autónoma de Madrid) **Constructing collaborations.** In our work, we will think about the construction processes of experimental collaborations in the research. The starting point will be the analysis of an ethnographic investigation with role game players in which the forms of participation change along the fieldwork. **Age04**

**Gilchrist**, Paul (University of Brighton) **River processions, sovereign power and the aquatic carnivalesque: Barge Day on the River Tyne.** This paper explores the social life of the River Tyne by reconstructing a 'hidden history' of its once-popular Barge Day ritual. Using original archival sources, the paper shows how ordinary people were involved in the event and reveals both its 'carnavalesque' atmosphere and political symbolism. **Env04**

**Godina Golija**, Maja (ZRC SAZU) **The tastes and smells of Maribor. A walk through the cuisine of the Slovenian town.** The paper explores the relation between urban center, food and senses on the case of the town Maribor. At the center of the interest is the impact of the end of socialist era on the new food



## Paper, film and poster abstracts

practices, tastes and smells of the town Maribor and their inclusion in the recent development of the city. **Body05**

**Golant, Natalia** (Peter the Great's Museum of Anthropology and Ethnography) **Ethnic activism among Vlachs (Romanians) of Eastern Serbia.** The aim of the report is to study some aspect concerning the Vlachian movement activists' work in eastern Serbia and relating in particular the preservation and development of their native language, as well as political and religious life.

**Mig06**

**Golonka-Czajkowska, Monika** (Jagiellonian University) **Difficult past and its heroes. Conflicts of memory.** The current government's project of radical rebuilding the image of socialism in Poland encounters sometimes the resistance from different social groups. Remembering the brutalities of the post-war civil conflicts, they contest the new historical policy and practice own memory of that time. **Sui02**

**Gómez Sánchez-Vizcaino, Paula** (Universidad Autónoma de Madrid) and **Mar Gil** (Universidad Autónoma de Madrid) **Constructing collaborations.** See **Gil, Mar.**

**Gómez Suárez, Agueda** (University of Vigo) **Etnosexualidad entre los zapotecas del Istmo de Tehuantepec (México).** Este texto aborda, desde la perspectiva de la etnosexualidad, el análisis de las narraciones y relatos de las personas trans\* en el contexto de una sociedad que contempla la existencia de géneros múltiples: los zapotecas del Istmo de Tehuantepec, México. **Gend01**

**Gorišek, Žiga** and **Manca Filak** (Institute of Slovenian Ethnology) **Long-term visual ethnography in a Bosnian village: tracking spatial, material and emotional dimensions through time.** See **Filak, Manca.**

**Goršič, Ave** (Estonian Literary Museum) **'All material is available' - the contribution of Mary Kaasik and Gustav Kallasto.** In my paper I examine the relationships and unarchived correspondence of respondents Mary Kaasik and Gustav Kallasto with the folklore archive of the Fr. R. Kreutzwalds National Literary Museum in Tartu, Estonia, during the Soviet era. **Arch01**

**Gozzer, Laura** (Ludwig-Maximilians-University Munich) **"Now, it is the time to act" - starting to support refugees three years after 2015.** The presentation shows how volunteers in Munich who are currently deciding to become mentors for refugees position themselves, first in relation to civic mobilizations during the migratory movements in 2015, and second, regarding current negative stereotypes about refugee supporters. **Mig02**

## **Paper, film and poster abstracts**

**Grabmaier, Ilona** (University of Vienna) **“Here we have no caring men”: gendered constructions of proper care and men’s invisibility in care networks within the context of female labour migration from Western Ukraine.** This paper deals with the situation of ‘left-behind’ men within the context of female labour migration in Western Ukraine. Gendered caring practices and local discourses on gender norms thereby contribute significantly to the ‘invisibility’ of men as providers of care within these networks. **Gend03**

**Gracia-Arnaiz, Mabel** (University Rovira i Virgili) and **Lina Casadó** (Universitat Rovira i Virgili) **Co-creating stories: the intersubjective dimension of storytelling.** See **Casadó, Lina.**

**Graeff, Nina** (Free University of Berlin) **Retracking cosmopolitan selves: how collective bodily practices empower people at an intercultural center in Berlin.** This paper examines how collective bodily practices in the multi-sensorial atmosphere of an intercultural center in Berlin affect, transform and empower people of different sociocultural backgrounds, integrating and re-tracking their lives in a cosmopolitan city. **Body02**

**Granados Vázquez, Berenice** (Universidad Nacional Autónoma de México, ENES Morelia) and **Santiago Cortés Hernández** (Universidad Nacional Autónoma de México, ENES Morelia) **The oral materials national repository in México: towards an inclusive electronic open access archive.** See **Cortés Hernández, Santiago.**

**Grochowski, Piotr** (Nicolaus Copernicus University) **Hidden narratives and their social functions. What and why Polish peasants (do not) talk about the Holocaust.** The paper tries to show the ambiguity of Polish folk narratives about the Holocaust. The analysis is concentrated on the problem why this narratives were only told in special circumstances to selected listeners and what that way of performing can tell us about social relations in rural communities.

**Nar01**

**Groschwitz, Helmut** (Bavarian Academy of Sciences and Humanities) **Storytelling and arguing with objects in space - ethnological exhibitions as narratives.** The paper discusses the possibilities of adopting the analysis of narrative structures between narrative surface and deep structure to ethnological and historical exhibitions. **Nar01**

**Groth, Stefan** (University of Zurich) **Comparison as reflective and affective practice: orientations towards the middle and everyday comparisons.** Based on a research project on orientations towards “good averages” and “happy mediums” in the spheres of work, leisure and dwelling, the paper asks

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for the role of comparisons and their affective and reflective dimensions.

**Disc09**

**Guimarães, Pedro** (Lisbon University), **Leandro Gabriel** (Lisbon University) and **Daniel Paiva** (Lisbon University) **The place of street performing in the atmospheres of Chiado's urban economy.** See **Gabriel, Leandro.**

**Gunnarsson, David** (Sodertorn University) **Becoming "common". Embodying normalcy in stories of defection.** In Swedish media and published books, there are stories of men who defected from Nazi organisations, and other stories linking becoming "common" with masculinity and nation. In my presentation, I will examine these narratives from an intersectional perspective to understand their constructions of normalcy. **Pol01**

**Gunnemark, Kerstin** (University of Gothenburg) **Three women I knew - biographical writing and reflexivity.** The purpose is to discuss with a reflexive perspective the intentions behind writing a short biographical article for a museum magazine. I will emphasize the aim of remembering three women who recently have died and expose some tracks from their life stories through this kind of documentary context. **Nar04**

**Gusman, Inês** (Universidade Do Porto/Universidade De Santiago De Compostela) **The new life of historical regions' names in current online narratives: The North of Portugal region.** The names of regions are often used as hashtags in online social networks. This research applies a content analysis of User Generated Content on Instagram to capture the contexts in which the names of historical regions of North of Portugal are being used in the informal online narratives. **Digi03**

**Gustavsson, Anders** (University of Oslo) **Health and illness in Western Sweden in the nineteenth century.** Examining how state-employed district physicians and pharmacists became established in rural Sweden in the nineteenth century. A rural culture was confronted with a culture from the towns. Folk healing had earlier not had competition. The doctors and pharmacists had to bring about a cultural change. **Medi03**

**Gutekunst, Miriam** (Ludwig-Maximilians-University Munich) **Dangerous containments. New and old actors in the political field of feminism and womens' rights in Germany.** During the last years the discourse around feminism and women rights has changed in Germany and is increasingly entangled with nationalist and antiimmigrant rhetoric. This paper analyzes these current struggles in Germany by focusing on the language and images used by different actors in this field. **Gend02**

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**Haapoja-Mäkelä, Heidi** (University of Helsinki) **The contemporary negotiations of the 'kalevalaic' landscape in the context of intangible cultural heritage discourse in Finland.** In my paper, I will discuss the negotiations of intangible cultural heritage and the contemporary constructions of the national 'kalevalaic' landscapes in Finland. The representations of landscape will be examined in respect of nationalism, power relations, and the European heritage discourses. **Env01**

**Habinc, Mateja** (University of Ljubljana) **(Post-)socialist second-hand shops with clothing: a necessity or a choice?** Historically opposed perceptions of the second-hand shops with clothing during socialism and nowadays will be tested in the presentation. Is there really a duality between second-hand retail which during socialism was supposedly a necessity while nowadays it is an ecologically aware choice? **Sui02**

**Hafstein, Valdimar Tr.** (University of Iceland) **Voice of the folk: the Danish ballad war (1847-1848).** Svend Grundtvig's edition of Danish popular ballads brought on the so-called "Ballad War" ("Kæmpevisestriden"), a polemic in newspapers and journals involving Denmark's most prominent literati. At the heart of the Ballad War was the question of who was entitled to speak with the voice of the folk. **Disc13**

**Hafstein, Valdimar Tr.** (University of Iceland) **Making an impact: folklorization revisited.** UNESCO's ICH program is an aspect of the broader infusion of folkloristic/ethnological perspectives and concepts into the public sphere. It brings to light what arguably has always been the objective of our fields: to change the way people look at their own culture and the way they practice it. **Heri02**

**Hafstein, Valdimar Tr.** (University of Iceland) and **Áslaug Einarsdóttir** (Stelpur rokka!) **The flight of the condor: a letter, a song and the story of intangible cultural heritage.** See **Einarsdóttir, Áslaug.**

**Hagen-Jeske, Ina** (University of Augsburg) **How to find the 'perfect' wedding dress? Media representations versus personal experiences.** Shopping for a wedding dress has to be a special experience. The fact that there are TV shows that center on the process of finding a gown underline this assumption. How is the bridal shopping experience staged by the media? **Body03**

**Hagstrom, Charlotte** (Lund University) **Age, gender and bicycles. Managing physical, spatial and cultural borders.** Is it important to know how to ride a bicycle? When is it a problem if one can't, why and for whom? The paper focus the role bicycling plays in different stages of people's lives and how it is related

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to age, a central factor both for how the cyclist is perceived by others and how she sees herself. **Age03**

**Hakkarainen, Marina** (University of Eastern Finland) **On the other side of gender relations: same-sex pairs visit their homeland in Russia.** In this presentation, I turn to life experience stories of newcomers from Russia to Finland, which are married to persons of the same sex. The stories are about their everyday experiences of visiting Russia while living in Finland. I want to show how the state border between these countries makes gender categorisation of same-sex pairs fluid. **Gend01**

**Håland, Evy Johanne** **The Anastenaria: a healing festival in Greece.** Based on the authors fieldwork, the paper explores the Anastenaria, a healing festival celebrated mainly by descendants from refugees who fled to Greece after the Balkan Wars last century, its background and ambiguous relationship to the official Greek Orthodox Church which regards it as pagan. **Medi03**

**Halilovich, Hariz** (RMIT University) and **Nirha Efendic** (National Museum of Bosnia and Herzegovina) **Circumnavigating transnational migration through informal practices: refugees, migrants and diaspora investors in Bosnia and Herzegovina.** See **Efendic, Nirha.**

**Hämäläinen, Niina** (Finnish Literature Society) **Disgraced genres and textual politics.** Concentrating on few main folk poem collections of the 19th century, the paper examines perceptions of folk lyric, especially of nationally double disregarded lyric, rhymed folk lyric, in the making of transcribed oral songs visible and celebrated as Finnish cultural heritage. **Disc13**

**Hamilton, Gareth** (University of Latvia) **With which transport body should a Baltic anthropologist share their's with? Issues of movement in peripheral anthropological academic life.** If 'roads and vehicles are principal artefacts in shaping the Anthropocene', which Anthropocene transport methods can a Baltic states anthropologist justify sharing bodily experience with? **Life04**

**Hamilton, Michael** (First Church of Christ Scientist) **The transformative intent of the text: Mary Baker Eddy's Science and Health with Key to the Scriptures.** Eddy dedicated her book to "honest seekers for Truth," privileging a relationship that she claimed had characterized her own life. How has audience for this text developed since its 1875 publication, why is it still in print, and what does this indicate about the contemporary spiritual marketplace? **Reli05**

**Hamm, Marion** (University of Klagenfurt) and **Janine Schemmer** (Alpen-Adria-Universität Klagenfurt) **Silenced memories and dynamic everyday practices: urban/rural mobilities as living heritage performances.** Mobility symbolises

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the urban and the present, the settled symbolises the rural and the past. An ethnographic look at seemingly depopulated villages in the rural Alps-Adriatic counters this assumption. Why has this dynamic memory of mobility and the settled been silenced in the hegemonic discourse? **Heri01**

**Hamm**, Marion (University of Klagenfurt) and Janine **Schemmer** (Alpen-Adria-Universität Klagenfurt) **Between art-trail and pilgrimage: walking as prayer, pilgrimage and pleasure.** Space, so Michel de Certeau, is a web of moving elements. Any movement leaves an imprint in the landscapes and the stories that circulate about them. Based on ethnographic research, this paper demonstrates three dimensions of collective and creative hiking practices.

**Disc02**

**Hansson**, Kristofer (Lund University) and Andréa **Wiszmeg** (Lund University) **Transforming trash to treasure. Managing embryonic ambiguity by pollution behaviour in everyday practice of foetal cell research.** Mary Douglas' concept of pollution behaviour is used to explain and make sense of different strategies used by neurobiologists in a large-scale foetal cell transplantation trial in Parkinson's disease research, using cells harvested from aborted embryos. **Medi04**

**Hansson**, Kristofer (Lund University) **Resistant bacteria's an the Anthropocene perspective.** In this paper I ask how ethnology with a medical humanities perspective can use the term Anthropocene to better understand the emerging fact that we soon will stand without functional antibiotics. **Medi02**

**Harder**, Alexander (Leuphana University Lüneburg) **Nationalism and the "deep vernacular web".** Anonymous and ephemeral imageboards like 4chan.org privilege shocking content and make it impossible to tell sincerity from jest. Based on participant observation, I want to show how their affordances participate in the construction of reactionary ideas of nationalism, race and gender. **Digi01**

**Harrison**, Katherine (Lund University), Jennie **Olofsson** (University of Ljubljana) and Angelika **Sjöstedt Landén** **Writing ourselves in and out: processing issues of the #metoo campaign in Sweden.** We discuss creative writing to collectively approach a subjects that provoke simultaneous feelings of pain, attachment and detachment: the #metoo campaign as it took form in the Swedish context late 2017. We use personal writing to start investigating feminist responses to the #metoo campaign. **Disc07**

**Harvey**, Naomi (Heriot-Watt University) **The 'Scotland's sounds' network: exploring the participatory role of sound archives in continuing traditions.** This paper will discuss the 'Scotland's Sounds' network of sound collections;

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exploring how this 'distributed archive' model functions through participatory work across the sound archive sector, and looking at how increasing access to archives has an impact on the practice of cultural traditions. **Arch01**

**Haubold, Anna Caroline** (University of Tartu) **United through singing: Baltic German song celebrations as unity-makers.** This paper gives insight into the role of Baltic German song celebrations in the creation of a Baltic German sense of togetherness. It outlines the uniting power of comparison focusing on similarities between Baltic Germans living in the Baltic provinces Courland, Livonia and Estonia. **Disc09**

**Heikkilä, Suvi** (University of Turku) **Together we are more. The power of giving.** My paper reflects on the change in the tradition of donating for cultural purposes. How have the concept of giving and the experiences and motives of the private donors changed with the globalisation and the digitalisation of the society. **Econ03**

**Heiniger-Casteret, Patricia** (University of Pau) **Les outils de la perception du réel.** Si les relations, les dessins, voire les photographies proposaient aux lecteurs des articles scientifiques ou de vulgarisation, l'entrée, aujourd'hui, des pratiques dans le champ patrimonial amène les chercheurs à se tourner vers d'autres types de médias. **Disc05**

**Helm, Paula** (Goethe-Universität Frankfurt) **Sobriety, abstinence, desistance and spiritual awakening - the many faces of addiction recovery and their cultural situatedness.** Speaking of healing is a no-go in addiction-recovery. Instead people speak of recovery as a life-long process. How do situated knowledge-regimes determine how we conceptualize and perceive addiction-recovery and how do they influence practices of "doing" recovery? **Medi03**

**Henriksson, Blanka** (Åbo Akademi University) **"It's still a totally different culture" - moving within a language area but outside of "culture".** An increasing amount of Swedish-speaking young adults are leaving Finland to live in Sweden. These immigrants picture a smooth integration, but in life history interviews they often talk about experienced differences in "culture". These differences sometimes make them more Swedish, sometimes less. **Mig04**

**Herd, Katarzyna** (Lund University) **"My body shivered"- emotions and empirical evidence of the supernatural phenomena in Swedish popular culture.** This paper shall explore the emotional responses to physical surroundings that help to construct claims about the presence of 'ghosts' or 'spirits'. The context of this research is a folk belief in supernatural world presenting itself in every-day situations in connection to mass-media. **Body06**

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**Heřmanský**, Martin (Charles University), Dana **Bittnerova** (Charles University) and Hedvika **Novotna** (Charles University) **Heritage on Czech borderlands: contested ground for representations**. See **Bittnerova**, Dana.

**Hermkens**, Anna-Karina (Macquarie University) **Transnational community ritual in PNG-Australian diaspora communities: The case of the Blessed Peter To Rot**. This presentation engages with religious mobility by looking at how migrants from Papua New Guinea are relocating Catholic shrines and ritual celebrations to Australia in order to celebrate their National Patron Saint Peter To Rot. **Mig06**

**Hernández**, Macarena (Universidad Pablo de Olavide) and Rafael **Cáceres** (Universidad Pablo de Olavide) **From the private to the community. Role of housing for tourist activity in Linares de la Sierra**. See **Cáceres**, Rafael.

**Herrera Altamirano**, Elisa (MEDUSA Research Group) **Running matters: bodies, cities and activism**. This paper explores running practices in the urban setting from a posthumanist point of view. The aim is to understand how bodies, cities and technologies are becoming constantly through movement. Mobile interviews (running and walking) are part of the ethnographic approach. Activist bodies emerge. **Disc02**

**Herrera Veitia**, Pablo D. (University of St. Andrews) and Carlo **Cubero** (Tallinn University) **Sonic markers in Santiago de Cuba**. See **Cubero**, Carlo.

**Herrero Pérez**, Nieves (University of Santiago de Compostela) **Changing the theoretical framework in the study of the Camino de Santiago**. I will approach my own theoretical trajectory in the analysis of the recovery of the Camino de Santiago. In particular, the focus on the concept of “heritage regime” has led me to rethink the role played by associationism in the process of heritagization. **Disc08**

**Heyer**, Marlis (Julius-Maximilians-Universität Würzburg) **When humans and wolves narrate a region: perspectives on multi-species storytelling**. With tools of multi-species ethnography and the research on narrative cultures, I follow wolves' traces through the stories different actors tell about Lusatia region. I reflect on how other-than-humans can be included and how they enrich our understanding of storytelling and identity politics. **Nar04**

**Hiimäe**, Reet (Estonian Literary Museum) **Hundred forms of spirituality in the least religious country of the world**. This paper is based on interviews that I made during the process of writing a book about hundred various forms of spirituality in Estonia, thus being a reflection of trends of spirituality in a country



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that has been repeatedly called the least religious country in Europe or even the whole world. **Reli05**

**Hillén, Sandra** (University of Gothenburg) **Urban co-creation: tracking possibilities and obstacles of children's democratic engagement.** This paper highlights children as co-creators of their urban environment and explores what happens if children participate in actions actually meant for adults using the concept of childism (Wall 2012). Questions about age and civic engagement in the field of urban planning can then be addressed. **Age03**

**Hinrichsen, Jan** (University of Tuebingen) **Wounded margins. Vulnerability, the conditions of life, and the ontology of the body.** Vulnerability is a concept with which to undo and simultaneously re-do the world. Being vulnerable attaches and exposes our bodies to others and, therefore, troubles a common sense of what we perceive as the periphery or center of our existence: Where is the location of pain, where of our wounds? **Disc10**

**Hjemdahl, Kirsti Mathiesen** (NORCE) and **Cecilie Andersen** (NORCE) **Nordvegen - curating the fjords of Norway.** See **Andersen, Cecilie.**

**Hjortfors, Lis-Mari** (Vaartoe Centre for Sami Research, Umeå University) **Laestadianism and Sami identity in the lulesami area in Sápmi, Sweden and Norway.** Laestadianism as a place for culture safety for Sami identity in the lulesami area. The revivalist movement grew stronger. It was a Swedification and Norwegianization of the sami and the politics of colonization onto the indigenous Sami people by the nation's states. **Mig06**

**Hofman, Ana** (Research Centre of Slovenian Academy of Sciences and Arts) and **Mojca Kovačič** (ZRC SAZU) **Affective politics in a time of political exhaustion: a sonic view.** We explore whether/how/when collective singing of Yugoslav partisan songs is able to produce a sensorial rupture in the political atmosphere structured affectively by apathy and political exhaustion. **Body02**

**Holfelder, Ute** (Alpen-Adria-Universität Klagenfurt) and **Klaus Schönberger** (Alpen-Adria-Universität Klagenfurt) **Making the invisible visible, audible, and experienceable SELFIES IM GÖRTSCHITZTAL - a co-production between ethnography and art.** Based on a project in Austria, where a valley was contaminated by an environmental scandal, this contribution discusses how the cooperation of art and ethnography in the form of a co-production can expand both the increase in knowledge compared to classical fieldwork and formats of representation. **Disc07**

**Holfelder, Ute** (Alpen-Adria-Universität Klagenfurt) and **Klaus Schönberger** (Alpen-Adria-Universität Klagenfurt) **Protest with selfies as articulation of the**

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**common?** Based on the empirical observation that selfies cannot be sufficiently understood in the theoretical framework of the digital self, it is argued that protest selfies refer to a non-narcissistic dimension that helps constitute a social coexistence and something shared and common. **Digi02**

**Holubová, Markéta** (The Czech Academy of the Science, Institute of Ethnology) **Transformation of pilgrimage tradition in Czech Republic.** The poster present on select examples, using the cartographic method, the transformation of spiritual and material aspects of religious peregrination in the Czech Republic mainly in the 18th-21th centuries, based on archeological finds, printed and archival sources and field research. **Post01**

**Horisberger, Nora** (University of Cologne) **Of fishermen, shrimp and tides: rhythms and uncertainties in the Parnaíba Delta.** I explore how movements of humans and non-humans - fishermen, shrimps and tidal flows - rhythm everyday life of a village in the Brazilian Parnaíba Delta and how uncertainty (e.g. of shrimp fishing) is not necessarily stable but may change depending on the context and become a 'certain uncertainty'. **Env05**

**Horn, Roger** (University of Cape Town) **Research/Souvenir.** "Research/Souvenir (Dialogues)", utilizes found footage from Rhodesia (Zimbabwe) and audio from Zimbabwe and South Africa among Zimbabwean migrant women. Horn's souvenirs are discussed revealing reasons for the ongoing Zimbabwean exodus and leads up to the removal of President Robert Mugabe. **AV01**

**Hornfeldt, Helena** (Stockholm University) **Situated emotions: exploring contemporary and historical narratives of fear in texts and images.** The presentation considers epistemological and methodological gains of combining contemporary ethnography and archival data containing children's narratives of fear. This creates a possibility to analyse how intertextuality and contexts produces emotions and regulate expressions of fear. **Body06**

**Hörst, Doortje** (University of Amsterdam) **Changing perspectives on seals and their environment: the difficulties of embodied knowledge.** This presentation will discuss particular revelations during fieldwork about how embodied knowledge transformed me as a researcher, my theoretical perspectives, and the difficulties with translating embodied knowledge to field material for observation and analysis. **Env06**

**Hossack, Lauren** (University of Aberdeen) **'Walking and talking about...': reflections on walking tour experiences in Aberdeen, Scotland.** This research explores encounters with place and story through the medium of walking tours in Aberdeen, Scotland. Interviews with guides and walk

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participants explore the uses and experience of the walking tour as a method of narrating historical and real-time changes to the city. **Post01**

**Hovi, Tuomas** (University of Turku) **A fad or a sustainable form of tourism? Twilight tourism in Forks.** Twilight tourism has served as a lifesaver in Forks. Yet it is not without its problems and challenges. This paper shows how Forks was created a new form of tourism to the town, how it affects the local culture and how the local actors are making the tourism as sustainable as possible.

**Econ05**

**Howard, Robert Glenn** (University of Wisconsin-Madison) **The digital selves of gun love: benefits and costs.** From the sexy gun girl to the friendly grandpa to the tactical operator, online gun culture offers a rich reservoir of selves. Performing these selves to each other enacts deeply valued communities. But what are the costs of piecing together digital identities from the products of the arms industry? **Digi02**

**Hrckova, Jana** (Central European University) **It's getting nicer: Theorizing the lack of climate change discussion in Poland.** The proposed paper addresses the lack of climate change discussion in Poland amid an air pollution crisis in the country. **Env02**

**Hrobat Virloget, Katja** (University of Primorska) **Silence in ethnographic research. Population transfers, heroes and heritages.** The author reflects on silences in her research of population transfers, national heroes and other heritages which are perceived as consequences of national amnesias, contested pasts, national homogenizations of heritage, appropriations, interruptions of histories, changes of social positions etc. **Heri01**

**Hryciuk, Renata** (Warsaw University) **Oaxaca smells of tortilla! Foodies, heritage foods and the remaking of urban sensescapes in Southern Mexico.** The paper explores the ways in which the growing presence of foodies (expats, snow birds, cultural tourists) has influenced the remaking of sensorial space of the city of Oaxaca (Southern Mexico), especially the presence, presentation and consumption of indigenous corn-based heritage foods.

**Body05**

**Hughes Tidlund, Ida** (Stockholm University) **The rock of Märket. A tiny borderland with major meanings.** The rock of Märket in the Baltic Sea, being crisscrossed with regional and international borders, offers a lucid case of heritage management and contested ownership of the past. Tourists come here to jump across the borders, but in which territory they land is an issue of interpretation. **Heri05**

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**Huldén, Niklas** (Åbo Akademi University) **The Sepra-trade over the Gulf of Finland.** Trading between neighboring countries Estonia, Finland and Sweden had a long history when it ended by the World War II. The market had structures containing heritages of both barter and money trade. Mutual friendship trading also contained dependencies to leading trade-houses. What of today? **Heri05**

**Hürlemann, Seraina** (University of Lausanne) **Contesting minority culture in rural China: landscapes of plastic and roses.** Planting roses in former agricultural fields and decorating them with huge plastic objects constitutes an abrupt break with the conventional tourist imaginary of the Lashi Hai (North West Yunnan) area. This paper analyses social processes behind the co-production of such tourist landscapes. **Env01**

**Ibañez, Zyab** (Universitat Autònoma de Barcelona) **“Re-shaping space: self-building, alternative housing and public space use among youth in Spain”.** The research focusses on young people who are engaged in self-building, alternative accommodation and public space uses. We are concerned with what the young people identify as the main obstacles to lead autonomous lives and their un/expected answers to that. **Econ03**

**Illés, Anna** (Eötvös Loránd University) **From counterculture to mainstream political discourse. Searching for authenticity in Hungarian native faith movements.** Hungarian native faith movements have transformed from counter cultural thought into mainstream political discourse, which supports emotive and identity-based approach. The heritagization and sacralization of ethnic nation and its past provides fertile ground for a new wave of nationalistic thought. **Heri04**

**Ilyefalvi, Emese** (Eötvös Loránd University / University of Alberta) **Dublin Core and Omeka. Possibilities and challenges of digital folklore collections and archives.** This presentation analyzes the advantages and disadvantages of Dublin Core Metadata Initiatives and Omeka content management system from a folklore/ethnology point of view. **Arch02**

**Ingridsdotter, Jenny** (Södertörn University) and **Kim Silow Kallenberg** (The Swedish Red Cross University College) **Tracking change through ethnographic fiction: examples from migration studies and institutional ethnography.** This paper discusses ethnographic fiction as a creative scientific genre based in ethnographic knowledge. Most emphasis will be placed upon our own examples and will be drawn from our own experience of writing ethnographic fiction based on our work in migration studies and institutional ethnography. **Disc07**

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**Iordachescu, George** (IMT School for Advanced Studies Lucca) **From negotiation to contestation: understanding the meaning of wild landscapes in the Carpathians.** The intervention discusses the contentious negotiations around protecting and producing wilderness in the Carpathian Mountains. Based on ethnographic data and discourse analysis, the paper shows how culturally layered landscapes are erased in the active process of revamping them as untouched nature. **Env01**

**Iosif, Corina** (National Museum of the Romanian Peasant) **Writing “traditions” and identity politics. The Aromanians between “nation” and “ethnos”.** For the Aromanians Balkan population, the process of passage from an almost entirely oral culture, to a written one, began at the end of the 20th century. Analysing this process allows seizing the modalities of generating new cultural configurations as well as the mechanisms of their production. **Nar05**

**Irvine, Richard** (The Open University) and **Theodoros Kyriakides** (University of Cyprus) **Trajectories of magical performance, fakery, and exposure.** By exploring a series of encounters and disputes between magician Harry Houdini and spiritualist medium Mina Crandon, this paper develops an anthropological historiography of theorising the relationship between magical performance, fakery and exposure. **Econ02**

**Irwin, Rachel** (Lund University) **Visualising global health data.** Once global health data has been collected, cleaned and analysed, it is disseminated through reports, websites and various data visualisation tools. This paper presents an ethnographic approach to studying the social, economic and political contexts of data visualization. **Medi02**

**Ispán, Ágota Lídia** (Hungarian Academy of Sciences, Research Centre for the Humanities) **Transformation of a strictly controlled border area to a touristic destination: heritage making in the socialist Hungary.** The Őrség National Reserve was founded on the borderland of Hungary in the socialist period. The role of the region was reinterpreted in two different ways (modernisation and environmental protection). The aim of the paper is analysing the different conceptions, and the process of heritage making. **Heri05**

**Istasse, Manon** (FNRS and LAMC (ULB)) **“Authentic ambiances” in the Fez medina? An ethnographic approach.** Taking as case study the medina of Fez, I explore the built, the sensitive and the social dimensions of the ambiance in this World Heritage site and tourist destination. This insight questions the “inventiveness of traditions” and the creation of a specific a-historic ambiance. **Econ04**

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**Iuga, Anamaria** (National Museum of the Romanian Peasant) **Narratives of Space. Oral and written traditions in Buzau region.** The paper approaches the processes and phenomena which shape the written and oral dimensions of the local culture from the northern part of Buzau (Eastern Romania) department, in order to grasp the way traditions are perceived today, focusing on the narratives attached to territories. **Nar05**

**Ivona, Antonietta** (University of Bari) **Online cartography as an expression of power. A reflection on Greenland.** The paper explores the way in which maps can be an expression of power relations by referring to the case study on Greenland and its inhabitants, called to self-determine their own future. **Digi03**

**Jääts, Indrek** (Estonian National Museum) **Estonian ethnologists under Soviet rule: consistency and accommodation.** Presentation looks at the ways Estonian ethnologists used to cope with the Soviet rule, at their strategies and practices of accommodation, yet maintaining earlier nationalist traditions of their discipline. **Disc04**

**Jääts, Indrek** (Estonian National Museum) **Through the land of the Veps: 50 years later.** This is a documentary film about the Veps living in the north-western Russia, about their identity and language. Directors: Indrek Jääts, Maido Selgmäe Producer: Estonian National Museum, 2016 Languages: Estonian, Russian, Veps Subtitles: English Length: 55 min. **AV01**

**Jaciuk, Marina** (Catholic University of Eichstätt-Ingolstadt) **Narrating “difficult” topics? Current journalistic and scientific representations of conspiracy theories.** The paper intends to make a “new reading” of “conspiracy theory”, examining how conspiracy theories are “narrated” in mass media journalistic productions and scientific publications. **Nar01**

**Jacobs, Tessa** (The Ohio State University) **Three mean cows: exploring vulnerability in family folklore research and art practice.** This paper reflects on my experience moving from the role of researcher to the role of artist and how that shift helped me recognize the importance of vulnerability in academic scholarship. This paper draws from my experience turning my research on family narrative into a bookmaking project. **Disc06**

**Jakab, Albert Zsolt** (Romanian Institute for Research on National Minorities) **The social functions of heritage in rural contexts. Narratives and politics of memory in Transylvania (Romania).** The paper focuses upon the analysis of the recent past and the present of a transylvanian microregion (Romania): the understanding of the social and cultural attitudes of the rural communities of Transylvania, the memory practices, and the political ideologies and discourses about the forms of rurality. **Life07**

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**James**, Myfanwy (University of Oxford) **Sharing ‘the field’: anthropologists, humanitarians and multi-sited ethnography.** This paper explores the multiple meanings and constructed imaginaries of ‘the field’ in my own experience of multi-sited, ethnographic research, as well as in the everyday life of my research participants: humanitarian workers with experience working in eastern Democratic Republic of the Congo. **Disc12**

**Janeček**, Petr (Charles University in Prague) **Beyond Ostension: narratives, truth and social behaviour.** The paper tries to deal with two epistemological issues connected with ethnography-based narrative research, i. e. with dynamics between spoken narratives and social behaviour and with issue of degrees of veracity of specific kind of narratives within different social spaces.

**Nar01**

**Januschke**, Eugen (Humboldt-Universität zu Berlin) and Ulrike **Klöppel** (Humboldt University Berlin) **Linwood B., a court case of HIV-transmission and the ignorance of racism.** To date, German courts punish HIV-positive persons for transmission of the virus. Activists criticise that criminalisation undermines HIV prevention. However, racial or ableist dimensions of the judgements remain largely unacknowledged. What does it tell us about political bonds and aspirations? **Pol03**

**Järs**, Anu (Estonian National Museum) **Life span of a tradition. Is the new triumph of colostrum possible?** The paper analyses the tradition of using colostrum in Estonian cuisine on the basis of cookbooks, archival sources and fieldwork materials. How have the practices of using colostrum and meanings of it changed? Is it possible to revive the tradition? **Medi01**

**Järv**, Risto (Estonian Literary Museum) **The transformations and additions of the material in K. Ganander’s - K.J. Peterson’s “Finnische Mythologie”.** The talk discusses Kristjan Jaak Peterson’s (1801-1821) reorganised translation of Kristfrid Ganander’s encyclopedia Mythologia Fennica (1789) into German under the title Finnische Mythologie (1821), observing the changes and additions made to the original material and the reasons for making these.

**Disc13**

**Jaudzema**, Justīne (University of Latvia) **Inviting youth to collect folklore: examples of Latvian 4H movement.** In the 1930’s youth in Latvian 4H movement were invited to collect and send folklore materials to the Archives of Latvian Folklore. These materials contain a wide range of folklore genres and shows how interested the youth were in collecting folklore materials. **Age01**

## Paper, film and poster abstracts

**Jimenez, Livia** (Universidade Nova de Lisboa) **Politics of “making of”: towards a collaborative intellectual choreography.** We reserve this final slot for sharing ideas, making questions and opening a fruitful discussion. By providing an open space to let the discussion flow, the previous individual exercises of epistemic striptease will ideally end up in a collaborative intellectual choreography. **Nar03**

**Jobarteh, Aida** (Stockholm University) **Migration, displacement and masculinity: on masculinity upon arrival among male sub-Saharan asylum seekers.** This project examines irregular sub-Saharan migration to Europe with a focus on the experience of arrival. Through a transnational lens, displacement and masculinity is explored illuminating a turbulent political landscape in the host country and controlling expectations from sending country. **Mig02**

**Jociles Rubio, Maria Isabel** (Universidad Complutense de Madrid) **Methodological considerations on children reflecting on their “modern” family experiences.** We reflexively discuss methodological strategies used with children across different projects centered on “new” families in Spain. We pay particular attention to three processes: (a) negotiations around/within interviews; (b) the place of visual materials; (c) workshop events for data collection. **Age04**

**Johannesdottir, Snjolaug G** (Háskóli Íslands) **Downtown blues - transformation of a city center affecting place attachment.** Reykjavík’s city center is going through a lot of changes on its built environment. One part of the change is that old houses are moved from their original location. The aim here is to explore how it affect some of the resident’s place attachment. **Life08**

**Johannsen, Dirk** (University of Oslo), **Marion Bowman** (The Open University) and **Ane Ohrvik** (University of Oslo) **How to be a pilgrim: heritagising religion in Norwegian pilgrimage.** See **Bowman, Marion.**

**Johler, Birgit** (House of Austrian History) **Holy body lengths: objects of religious and emotional practice.** My lecture will focus on the “True” or “Holy Lengths” of Mary and Jesus. Based on the materiality of these body lengths made from paper, I develop a new perspective on these objects often categorised as “superstitious” and inquire into a specific religious and emotional practice. **Body06**

**Jónsdóttir, Dagrún** (University of Iceland) **The rebellious woman in Icelandic folk legends: legends as a reflection of social values.** This research looks at how women who break traditional female stereotypes are portrayed in Icelandic legends of the past. The aim is to show how such legends can be used to shine a new light on feminism in a changing world. **Nar01**



## Paper, film and poster abstracts

**Jonsdottir, Vilhelmina** (University of Iceland) **New townscape - creating pastness and reframing identity.** The paper analyses contrasting perspectives on the use of historical designs in creating a new townscape aimed at effecting a sense of pastness for the benefit of the local population, business and tourism. The new historical town centre will reframe the towns image and its inhabitant's identity. **Econ04**

**Jonsson, Darrell** (Urban Space Epics) and **Andrej Kocan** **Past songs present voices.** This AV work uses songs of local communities around the world and incorporates western music thus contrasting local communities versus modern societies. The presentation intends to evoke in the audience awareness of and reflection on fast transformations in the world helping for a spiritual journey. **AV01**

**Jönsson, Håkan** (Lund University) **Milk and wine. Health mythologies in the 20th and 21st century.** Inspired by Roland Barthes, the paper tracks the changing mythologies of milk and wine in Sweden. The nutritional arguments posed by advocates for milk and wine demonstrate how views of health, national identity and gender are intertwined in the establishment of new drinking habits. **Medi01**

**Jovanovic, Deana** **Industrial company as a chameleon: economy and camouflaging in a Serbian industrial town.** The paper focuses on the practices of camouflaging, 'staging' and pretending carried out by the industrial company in Serbia to cover up the negative aspects of industrial production. **Econ02**

**Jovicic, Suzana** (University of Vienna) **Between technologies of the self and gamified sociality: an ethnographic research among adolescents in Vienna.** The "digital natives" concept has branded an entire generation as a new universal type of individualistic, narcissist "humans". In my ethnographic research among adolescents in Vienna, I focus on their creative engagement with digital "technologies of the self" and gamified sociality. **Digi02**

**Jørgensen, Nanna Natalia** (Volda University College) **The changing character of pilgrimages: Motivational trends along the St. Olav pilgrimage in Norway.** Pilgrimage is experiencing a revival and change of character. This paper will explore the motives why people undertake the Norwegian St. Olav pilgrimage, and to see whether the evolving post-secular pilgrimage trend of a personal pilgrimage performance prevails also there, often seen on the Camino **Reli02**

## **Paper, film and poster abstracts**

**Kaaristo, Maarja** (Manchester Metropolitan University) and **Francesco Visentin** (Ca' Foscari University of Venice) **Waterscape as a hybrid space of engagement: reconceptualising waterways through affordance theory.** The inland waters in the UK and Italy, once important transport links, are now places for dwelling, work, everyday life, tourism and leisure. Their meanings have formed through changing usage, embodied experiences and various narratives, resulting in waterscapes as hybrid spaces of engagement. **Env01**

**Kaczmarek-Subramanian, Alina** (The Institute of Archaeology and Ethnology PAS) **Emotion and its role in ethnicity creation within Konkani community, Kochi, India.** Presentation will show landscape of emotions and lived in everyday life nostalgia behind the place of origin in context of sustaining group identity within Konkani communities in Kochi. In the lived experience of affect and emotion new notions of identity are created. **Body01**

**Kaczmarek-Subramanian, Alina** (The Institute of Archaeology and Ethnology PAS) **Getting to know ethnicity via emotion. New ways of understanding old theories.** Poster is attempting show landscape of emotions and lived in everyday life nostalgia behind the place of origin in context of sustaining group identity within Konkani communities in Kochi, India. In the lived experience of affect and emotion new notions of identity are created. **Post01**

**Kadriu, Lumnije** (Institute of Albanology) **Home(land) holidays as a mnemonic practice.** This paper will examine Kosovo Albanian diasporan summer holidays as spent in Albanian and Montenegrin coast. It will illustrate how recently these beaches are gaining multiple connotations and how they are used as places where their past and new identities are negotiated and performed. **Life07**

**Kaijser, Lars** (Stockholm University) **Targeting the ordinary: on the practice of banal sustainability in public aquariums.** This paper discusses the different ways that public aquariums engage in the ordinary of their visitors' life: trying to change peoples' behavior through questioning the consumption of everyday items like plastic bags and straws. I will use the concept of Banal Sustainability for this discussion. **Life06**

**Kajander, Anna** (University of Helsinki) **"But I enjoy the smell of books and feel of paper!" Analysing books as emotional objects.** In the presentation I will discuss the sensory experiences and emotions that are often connected to books and e-books, and ask how does the change from a physical artefact to a digital object affect reading experiences and understanding of books as emotional artefacts. **Body06**

**Kajander, Konsta** (University of Jyväskylä) **Between peasants and the educated. Tracking cultural models from rural correspondents letters in**

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**the mid 19th century Finnish press.** In my presentation, I will show how rural correspondents' letters from mid 19th century press can bring insights from rural life and modernization of Finland as seen by the peasant themselves. The analysis for tracking changes of culture is based on cognitive anthropology.

**Nar02**

**Kaliszewska, Iwona** (University of Warsaw) **Temporarily out of the state: infrastructural entanglements in Daghestani mountains.** This article focuses on the management of infrastructures by local communities in Daghestani mountainous villages. I puts the familiar scholarly narratives of post-socialist 'state failure' or 'zones of abandonment' in perspective. **Rur02**

**Kalkun, Andreas** (Estonian Folklore Archives) **Estonian Carmina Obscoenae: seeking the lost context of obscene songs.** There is a large number of obscene songs in the Estonian Folklore Archives. What was the meaning of these texts when they were created and performed? I will examine the history of collecting and publishing obscene songs, and discuss plausible options for contextualizing decontextualized songs. **Disc13**

**Kallius, Annastiina** (University of Helsinki) **The Soros plan: crafting falsity, crafting reality.** This paper ethnographically explores Hungarian liberals' coexistent registers of reality and falsity that converge around the figure of George Soros and expose the gradually accepted frame of conspiracy theories, on one hand, and the simultaneous yearning of "reality" as rationalist, on the other. **Econ02**

**Kannike, Anu** (Estonian National Museum) **I am writing for my grandchildren...Food memories from Soviet Estonia.** The paper examines contemporary Estonian representations of food culture under socialism, mainly relying on answers to the questionnaire "Food culture during the Soviet period" in the archives of the Estonian National Museum (2002-2004). The analysis focuses on people born in the 1920s-1940s. **Sui02**

**Kapchan, Deborah** (New York University) **The aesthetics of proximity: towards a phenomenology of the auditory sublime.** The sublime is an aesthetic category and a structuring affect that emerges from an ek-static encounter with a sublime object. Examining Sufi song, I ask what a phenomenology of affect contributes to an ethnographic study of the auditory sublime, delineating what I call an "aesthetics of proximity." **Body02**

**Kapusta, Jan** (University of Hradec Kralove) and **Zuzana Kosticova** (Charles University) **The ancient Maya and the contemporary discourses of spirituality.** The paper analyzes the ways how the post-modern alternative

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spirituality discourses actively influence the academia. The situation is illustrated on the ancient Maya studies of the last two decades and their interpretation of ancient Maya “religion” and “spirituality”. **Reli05**

**Karamanes**, Evangelos (Academy of Athens) **Recherches ethnologiques en interaction avec le public : continuité d'une tradition de longue durée et redéfinition des travaux en ethnologie et en folklore dans le contexte actuel.** La Laographie Hellénique dispose d'une très longue tradition d'implication des folkloristes amateurs dans ses travaux. Aujourd'hui l'interaction avec le public prend de formes nouvelles surtout grâce aux actions des individus, des collectivités locales, des municipalités et des associations.

**Disc05**

**Karlson**, Anete (University of Latvia) **The relationship between the use of oral/observational method and written texts in the inheritance of traditional knowledge.** Dyeing with natural colorants is one of the traditional Latvian skills. A survey carried out in 2016-2017 among people interested in this field in Latvia has shown that the use of written sources plays an important role in practising natural dyeing, along with direct inheritance. **Nar05**

**Karlsson**, Tuukka (University of Helsinki) **The semiotic register in Kalevala-meter incantations: the ontological question of emotions.** This paper inspects the possibilities of studying the presence of emotions in Kalevala-meter incantation performances via a new theoretical framework that draws from folkloristic and linguistic anthropologic theories. **Body06**

**Kärrholm**, Sara (Lund University) and Carina **Sjöholm** (Lund University) **Tracing digital tracks of a changing genre. Crime writing as a lifestyle in social media.** Crime writing is marketed as a lifestyle through social media channels. The working conditions, as well as the content of what is sold and marketed have gone through many changes recently, and some of them are connected to an increasing focus on digital communication. **Digi02**

**Kjartansdóttir**, Katla (University of Iceland) **These people are just trying to make a warm home in our cold country.** The focus of this paper is on my examination on the photo-exhibition “The Long Apartment Building in Upper Breiðholt” exhibited at the National Museum of Iceland. The exhibition engaged with themes such as mobility, home, belonging and migration. The main focus of the paper is on visitor views. **Disc14**

**Kaurinkoski**, Kira (Aix-Marseille Université) **Culture matters: distinguishing between different categories of migrants in the Aegean islands (Greece).** The “refugee crisis” in 2015 and the adoption of the EU-Turkey declaration in 2016 have profoundly changed the human geography in the Aegean Islands.

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This paper discusses local perceptions of different categories of migrants on the basis of presumed cultural criteria. **Mig04**

**Kazig, Rainer (CNRS) Researching atmospheres in the dynamics of civic engagement and political subjectivity.** Starting from recent concepts that understand political engagement as embedded in the everyday world, this presentation discusses the challenges faced by empirical research in tracking and qualifying atmospheres relevant for the dynamics of this engagement.

**Body02**

**Kibus, Kadriann (Tallinn University) "Prithvi highway, 96,2 km" (short film, 15:30).** A day in the life of a Gurung family living by the Prithvi Highway, Nepal. The roadside is increasingly populated and the natural living environment interrupted by heavy vehicle flow. It is life at the intersection of tradition and transition. **AV01**

**Kienitz, Sabine (Universität Hamburg) With innovative methods to conservative results. Walter Hävernick and the "Hamburg School of Folklore".** The appointment of Walter Hävernick, former scientific student of Otto Lauffer, as director of the Hamburg institute in 1946 seemed to indicate continuity. The lecture will show how Hävernick broke new ground in his self-image as a European ethnographer and in his research on urban anthropology

**Disc04**

**Kikas, Katre (Estonian Literary Museum) Life writing practices of the folklore collectors. Balancing oneself at the margins of modernization.** The focus of this paper is on the life narratives of the members of Jakob Hurt's (1857-1934) folklore collecting network. I am going to look at the different devices they use to overcome the feeling of marginality and unworthiness, while trying to fit themselves into modern world. **Nar02**

**Kirzyuk, Anna (Moscow High School of Social Science), Alexandra Arkhipova (RANEPA), Irina Kozlova, Daria Radchenko (KB Strelka) and Alexey Titkov Rally on Facebook: protest and the internet.** See **Arkhipova, Alexandra.**

**Klekot, Ewa (University of Warsaw) Peripheral knowledge: mētis in ceramic production.** Linking my legitimate peripheral participation in different modes of ceramic production with Lambros Malafouris's theory of material engagement, I will attempt to integrate non-discursive, situated and embodied knowledge, mētis (itself a peripheral knowledge), into ethnographical cognition. **Disc10**

**Klobčar, Marija (ZRC SAZU) Missing Transcriptions, Transcriptions Missing: Reflecting the Perception of Bilingual Singing Practices.** In 2018, Institute of Ethnomusicology ZRC SAZU has started with the project which

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places so-far overlooked bilingual and translated songs into the focus of interest. It denotes a turn in the folklore studies and questions disciplinary history through the concepts of its social role. **Disc01**

**Klöppel**, Ulrike (Humboldt University Berlin) and Eugen **Januschke** (Humboldt-Universität zu Berlin) **Linwood B., a court case of HIV-transmission and the ignorance of racism**. See **Januschke**, Eugen.

**Kluszczyńska**, Marta (Adam Mickiewicz University) **Learning their own culture. Practices of intercultural education from the teachers' perspective**. In the paper I would like to raise the question of the teachers' perspectives on the theories and practices of intercultural education. Teachers' practices and strategies tell us a lot about how the Us/Other division is created, how they understand the nation and the (national) culture. **Mig04**

**Knudsen**, Are John (Chr. Michelsen Institute (CMI)) **The Gaza Buildings: spatial archives of displacement in urban Beirut**. Since the mid-1980s, generations of refugees have sought refuge in the ramshackle Gaza Buildings, a multi-story hospital complex ruined during the civil war. The paper analyzes buildings as spatial archives of displacement, an example of emergency urbanism and housing refugees in urban heterotopia. **Mig05**

**Knuts**, Eva (Göteborgs universitet) **Your guide to a stylish middle age - personal shopper and styling tips**. I have conducted qualitative interviews with personal shoppers and the most common customer is a woman in her 40s realizing she have to change style to be taken seriously. My paper is dealing with questions related to gender, age, capital and bodies related to consumption and clothing. **Age03**

**Kocan**, Andrej and Darrell **Jonsson** (Urban Space Epics) **Past songs present voices**. See **Jonsson**, Darrell.

**Kockel**, Ullrich (Heriot-Watt University) **Living with precarious non-disciplines**. In different countries the disciplines of ethnology, folklore and indeed anthropology lead a rather precarious existence as a result of institutional decisions. While that creates volatile career prospects, it also opens up job opportunities. How does this insecure situation shape our disciplines?

**Disc03**

**Kõiva**, Mare (Estonian Literary Museum) **Changes in calendar holidays 1992-2018**. The presentation will compare changes in the celebration of holidays in the period from 1992 to 2018 and compare them with holidays in the period from 1918 to 1940/1944. Discussions focus on the impact of statehood, politics and media on the holiday cycle. **Reli06**

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**Kolářová, Marta** (Czech Academy of Sciences) **DIY, self-sufficiency and sustainable consumption in postsocialism.** The paper will focus on the intersection of do-it-yourself (DIY) and sustainable lifestyles and consumption in contemporary Czechia. It will study practices and meanings related to an ideal of self-sufficiency in a post-socialist society. **Life05**

**Konvalinka, Nancy Anne** (Universidad Nacional de Educación a Distancia) **Gestational surrogates creating surrogacy agencies. expectations, experiences and practices.** This paper is an ethnographic study of former gestational surrogates (United States) who create their own surrogacy agencies. These women speak of how their own experiences have shaped their implementation of “best practices” regarding intending parent and surrogate relationships in their agencies. **Body04**

**Kopczynska, Ewa** (Jagiellonian University) **Not-knowing as modality and resistance of peripheral food practices.** Various kinds of ignorance and not-knowing are expressed when referring to eating patterns. The ambivalence of “not-knowing-but” can be seen as a way of dealing with hierarchy of knowledge systems and with supremacy of expert knowledge while claiming for cultural legitimization of peripheral foodways. **Disc10**

**Korb, Anu** (Estonian Literary Museum) **Fieldwork diaries as valuable source of research.** The requirement to keep a fieldwork diary was imposed since the establishing of the Estonian Folklore Archives (in 1927). First-hand observations turn the fieldwork diaries into an unique source. The diaries highlight changes that have occurred the archives in the course of time. **Arch01**

**Korolainen, Kari** (University of Eastern Finland) **Drawing folklore, things and borders: making of comic art and the study of folkloristic archive materials.** In this paper it is explored how art-making within the study of folkloristic drawings reveals features about folklore, material things and borders. It is demonstrated also how art-making can help recognising presumptions, functions as self-reflection and stimulates discussions about concepts. **Disc06**

**Korvensyrjä, Aino** (University of Helsinki) **Non-passport, asylum fraud, identity refusal - tactics to reclaim mobility in face of the German asylum/deportation regime.** My paper looks at the tactics of identity refusal among West African nationals in face of the German migration/asylum/deportation regime that forces them into the asylum system and predestines them for rejection and thus for immediate deportation as soon as they have the necessary travel documents. **Econ02**

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**Koskinen-Koivisto**, Eerika (University of Jyväskylä) **Material memories of displacement - exploring family histories, mementos and silence.** In my presentation, I will approach memories of displacement transmitted within a family through material culture. I have interviewed people whose families were displaced during WWII in the Finland documenting their mementos, and analyzed their material autobiographies. **Heri01**

**Kosticova**, Zuzana (Charles University) and Jan **Kapusta** (University of Hradec Kralove) **The ancient Maya and the contemporary discourses of spirituality.** See **Kapusta**, Jan.

**Kovačič**, Mojca (ZRC SAZU) and Ana **Hofman** (Research Centre of Slovenian Academy of Sciences and Arts) **Affective politics in a time of political exhaustion: a sonic view.** See **Hofman**, Ana.

**Kovačič**, Mojca (ZRC SAZU) **Heritization of music in the context of minority communities in Slovenia after 1991, Part I.** The paper proposes the question on how music heritage as an expression of collective identity or collective emotion functions in the discourse of public minority music representation in Slovenia after 1991. **Heri04**

**Kozlova**, Irina, Alexandra **Arkhipova** (RANEPA), Anna **Kirzyuk** (Moscow High School of Social Science), Daria **Radchenko** (KB Strelka) and Alexey **Titkov** **Rally on Facebook: protest and the internet.** See **Arkhipova**, Alexandra.

**Kozorog**, Miha (ZRC SAZU) **Wildlife: heritage and burden of the Iron Curtain.** During socialism, an area between Yugoslavia and Hungary was depopulated and rewilded. After socialism, it has been heritagized to preserve biodiversity. I explore that biodiversity is partly an outcome of ecological management of the Iron Curtain, which today represents burden to farmers. **Heri05**

**Krahn**, Yonca (Universität Zürich) **Sensual engagement in sports: Researcher's and actants' emotional involvement and the productive use of emotions in and of the field.** This presentation shows the engagement of emotions on the field and its actants, as well as on the researcher's side. It presents solutions to deal with the emotional engagement, using the methodological involvement of the senses for dealing with emotions as productive part of ethnographic research. **Body01**

**Krawczak**, Anna (University of Warsaw) **What if "embryo adoption" would be mandatory? The story of adoption and embryo donation in Poland.** According to the new Polish Law on Infertility (2015) each surplus embryo is now guaranteed to be transferred. For many patients the above results in



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compulsory “embryo donation / prenatal adoption”. I will analyse this situation both from the perspective of the patients and anthropology of kinship. **Body04**

**Krawczyk, Michal** (Griffith University) and **Giulia Lepori** (Griffith University) **Yuyos: plants reflecting a changing community in Paraguay.** Yuyos (2018) is an ethnographic film of 70”, by Michal Krawczyk and Giulia Lepori, in Spanish and Guaraní with English subtitles. Format: mp4 HD 1080p. Country of filming: Paraguay. Info: [echoesofecologies.noblogs.org/yuyos](https://echoesofecologies.noblogs.org/yuyos). **AV01**

**Król, Katarzyna** (Polish Academy of Sciences) **Feeding unhealthy bodies. The case of metabolic diseases in Poland.** This paper explores the ways in which moralities of healthy eating are being practiced and negotiated by patients and/or families with children who have rare metabolic disorders. **Medi01**

**Kruesi, Margaret** (Library of Congress) **Slow archives enhancements of catalog descriptions of Native American recordings -- a case study.** This case study describes the process and value of adding of contextual description to catalog records of Native American audio recordings at the American Folklife Center, Library of Congress, where archivists are committed to an ongoing collaborative project with Passamaquoddy community leaders. **Arch03**

**Kruger, Oscar** (University of Kent) **Knowing and unknowing in winemaking.** How do skilful practitioners comport themselves towards the unknown? This paper discusses not-knowing within wine production, and calls into question notions about what knowledge is, as well as assumptions about an omnipresent and unqualified desire-for-knowledge. **Disc10**

**Kuhn, Ina** (Albert-Ludwigs-Universität Freiburg) **Living utopia? Insights into the discursive and performative negotiation of visionary future drafts at German festivals.** Festivals are non-daily spaces where, for a limited period of time, supposedly utopian and more desirable ways of living can be explored and put into practice. How do (activist) participants negotiate, establish and materialise collectively aspired visions of ‘a better life’ during festivals? **Pol03**

**Kujundžić, Nada** (University of Turku/University of Zagreb) **The case for narrative space in fairy tales.** The presentation will argue for the study of a largely overlooked area in fairy-tale scholarship: narrative space. It will provide a brief overview of existing research and highlight the importance of narrative space in fairy tales as a potentially distinguishing element of the genre. **Nar01**

**Kurcz, Maciej** (University of Silesia in Katowice) and **Katarzyna Marcol** (University of Silesia in Katowice) **New pastoralism and a heritage turn on example of Silesian Beskid Mountains. The case of Koniaków village.** For many centuries transhumance economy has been the main source of income

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for highlanders of Silesian Beskid Mountains. Restoration of sheep breeding in The Beskids in XXI century launched a reflective approach not only to economic development but also definition of cultural heritage. **Rur03**

**Kuźma, Inga B.** (University of Lodz) **L'ethnologie et l'anthropologie culturelle-sociale qui évolue.** Un sujet de la conférence touche de conséquences des changements, y compris concernant l'ethnologie. Cette interrogation met indirectement en cause les chemins, moyens et formes actuels, mais cela résulte de la tentative courageuse de redéfinir les obligations de notre science et ses possibilités. **Disc05**

**Kyriakides, Theodoros** (University of Cyprus) and **Richard Irvine** (The Open University) **Trajectories of magical performance, fakery, and exposure.** See **Irvine, Richard.**

**Laborde, Sarah** (Griffith University) **Using art and metaphor to describe hydrosocial rhythms of a Kimberley River.** We will show a film in which Gooniyandi artist M. Street describes the rhythms and social connections mediated by the flows of the Fitzroy River, in Western Australia. We will discuss the film in the context of regional development proposals, and link it with current theory on hydrosocial rhythms. **Env05**

**Lamothe, Mathilde** (University of Pau) **Mécanismes de transmission : le regard du voyageur sur les pratiques culturelles (XIXe-XXIe siècle).** Depuis le XIXe siècle, les regards extérieurs portent un regard - parfois limité - sur les pratiques culturelles des communautés montagnardes pyrénéennes. Leur discours autorise une analyse des processus de patrimonialisation et de transmission culturelle ainsi que leurs modalités opératoires. **Disc05**

**Landgraf, Carolin** (Georg-August-Universität, Göttingen) **Tracking social change through the ordinary.** I suggest that social change and transformation become visible in narratives about the ordinary. Based on research on the life trajectories of young people in Seoul, South Korea, I want to discuss two ways to use the ordinary as analytical tool to track this change. **Life06**

**Langer, Kaisa** (University of Tartu) **Becoming a folklorist in the early Soviet Estonia.** In the early Soviet Estonia, the folkloristic education was reformed to fit the Soviet system. Practical work often showed the students that there were discrepancies between their skills, expectations, and folk culture. What were the new tracks to follow by the folklorists-to-be? **Disc04**

**Larsen, Anne Kathrine** (Norwegian University of Science and Technology) **Purity and danger in a precarious environment: food as protection among Bedouin villagers.** The focus is on Bedouin villagers living in the desert outside

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Dubai City. The women here employ various strategies to protect themselves against unwanted changes, in particular a cluster of interrelated remedies connected to diet and health that acted as purifiers against a precarious environment. **Medi01**

**Larsen, Maren** (University of Basel) **Back home in Goma: fieldwork in the meanwhere.** This paper reflects on the relationship between a field that encompasses the everyday life of international peacekeepers, the city of Goma in and around which fieldwork is conducted, and the fieldworker herself. This reflection seeks to bring forth new understandings of the spatiality of the field.

**Disc12**

**Laskowska-Otwinowska, Justyna** (National Museum of Ethnography in Warsaw) **“Between carnal and spiritual food. Health and cleansing activities of Daniel’s Fast in Poland”.** Modes for healthy diets appeared at the time of XIX century together with the development of medical science. They became an everyday practice since XX century. Healing fasts are part of them. A hunger “sacralization” is a common denominator of their motivation. **Medi01**

**Lassen, Aske Juul** (University of Copenhagen) and **Tiago Moreira** (Durham University) **New bikes for the old: materialisations of active ageing.** By exploring two bike initiatives for older persons in Denmark, we study how they materialise active ageing differently and unfold their sociotechnical differences. We suggest that this prompts rethinking of how STS constructs its problematics and imaginaries about technologies and older people. **Age02**

**Latvala-Harvilahti, Pauliina** (The Finnish Literature Society) **From text to digital corpus: a case study on the multi-voiced big data project on political culture.** In my paper, I will bring into discussion one case study in which the big data contains material e.g. from the Parliament Library’s Veteran MP Oral History Archive and the Finnish Literature Society’s Archive. **Arch01**

**Laurén, Kirsi** (University of Eastern Finland) **Traces of cultural trauma in the post-war narratives in Finland.** The presentation discusses the shame of domestic violence and poverty experienced in Finnish homes after the WWII. For decades this subject has been kept silent and left in the margins of history writing and public remembering. **Nar02**

**Lavolette, Patrick** (Tallinn University/UCL) **Anthropology at home-away-from-home.** Should we recognise Raymond Firth as the founder of the approach known as ‘the anthropology of/at home’? Using archival and creative collaborative techniques, this paper contends as much by exploring his pre-Tikopian research in Aotearoa/NZ amongst the Māori. **Disc01**

## **Paper, film and poster abstracts**

**Lazoroska, Daniela** (Lund University) **Occupying intensities: bodies, sound and moral atmospheres.** I will explore how sound and the material settings of a Brazilian favela play into the construction of moral atmospheres. I will also examine how the moving bodies of my informants occupy that nocturnal intensity, and the sort of agency they seek to attain through participation in the nightlife. **Body02**

**Lda., M.S.Montez** (Universidade Lusófona) **Nazaré, an example of transversal religiosity among big waves-a Marian shrine and a surfing spot.** A transversal religiosity is shared by those who brave Nazaré waves, an ancient Marian pilgrimage site and a world-famous surfing spot in Portugal. This research focus on the beliefs and prayers of two different communities: traditional fishermen and modern surfers. **Reli03**

**Le Bigre, Nicolas** (University of Aberdeen) **Simultaneously navigating 'now' and 'then' in immigrants' personal-experience narratives.** Focusing on the personal-experience narratives of immigrants who have moved to Scotland, this paper will - through playback and analysis of audio-recorded narrative extracts - examine how and why these narratives navigate time and temporalities. **Life03**

**Lean, Marion** (Royal College of Art) **Place for the body in bodies of data.** There has been a recent trend for employers providing staff with rewards relative to wearable technology use. This means an increasing number of people have access to these technologies, but what is the experience of relationships with health data, beyond the corporate rewards? **Body03**

**Ledinek Lozej, Špela** (ZRC SAZU) **Alpine pasture in the Friuli (Italy): heritages and practices.** The article presents Alpine transhumance in the area of the Friuli Venezia - Giulia (Italy). The history of the use of highlands pastures and dairying is presented, as well as contemporary challenges and heritagization practices. **Rur03**

**Ledvinka, Tomas** (Charles University in Prague) **Negotiating legal otherness in terms of modernity and self-determination.** This paper considers legal otherness as a paradoxical means for negotiating self-determination and sovereignty in the context of ethnographic inquiries. 'Self-determination' as a dimension of the emerging modernity may be traced in various projections on the ethnographic studies of law. **Disc13**

**Leete, Art** (University of Tartu) **Remaining or becoming of animist believer among the Komi.** I will analyse the way in which the Komi hunters in the Russian North discuss their world perception and animistic basics of their ideas and behavioral routines. I will also consider possible impact of new animistic movements and ideas on the Komi hunters' discourse. **Reli01**

## Paper, film and poster abstracts

**Leidereiter, Carmen** (Universitat de Barcelona) **Ambiguous emancipations: care, gender and the crisis of livelihood.** This paper explores the shifting gender relations and the backlashes these create at home in the context of austerity. I complicate commonly held assumptions about emancipation in times of crisis and highlight the patriarchy's continued role in determining gendered labour. **Gend03**

**Leitenberg, Danaé** (University of Berne) **Stranger in Paradise: temporalities of displacement in the Swiss Alps.** This paper addresses the temporalities of displacement in a touristic village in the Swiss Alps. By looking at the locals', immigrant workers' and tourists' experiences of the mountain, I identify two conflicting temporalities provoking people's sense of displacement and loneliness in the present. **Rur02**

**Leizaola, Aitzpea** (University of the Basque Country) **Michelin stars and gastro-tours: culinary tourism and local trends in the contemporary Basque urban context.** Taking Donostia as an ethnographic case, this paper addresses the impact of tourism on urban food habits in the last decade. It also questions the processes of patrimonialization led both by local entrepreneurs and institutions, pointing out the sensorial experience in shared food consumption. **Body05**

**Lema, Daniel** (University of Zaragoza) **The experience of waterly everyday rhythms in the irrigated Spanish Monegros desert through observational cinema techniques.** My communication deals with the everyday rhythms of water in the Spanish desert of Monegros through the practice of observational cinema techniques. The aim is to examine volatile water from a rhythmical and bodily perspective to gain access to the affective relationship of Monegros people to water. **Env05**

**Lemonnier, Clara** **Tracking the sacred through healing experiences: the case of alternative therapists in Southwest France.** Drawn from an ethnography of therapeutic pluralism in Southwest France (2011-2016), itineraries of therapists who belong to the New-Age phenomenon will be presented, to enlighten how they develop their representations of the sacred and how they experience it through their healing experiences. **Reli04**

**Lems, Annika** (Max Planck Institut for Social Anthropology) **Genealogies of exclusion: from refugee studies to everyday histories of othering.** In this presentation I will argue that if we are to understand the current backlash against liberal and cosmopolitan ideas we need to pay attention to genealogies of exclusionary practices, or "cultures of unwelcome". **Mig02**

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**Lepori**, Giulia (Griffith University) and Michal **Krawczyk** (Griffith University) **Yuyos: plants reflecting a changing community in Paraguay.** See **Krawczyk**, Michal .

**Lesiv**, Mariya (Memorial University of Newfoundland) **Host-region: diasporic images of socialism in Newfoundland.** This paper will explore images of the former Socialist Bloc produced by immigrants to Newfoundland, Canada, whose unique cultural setting stimulates newcomers to expand the notion of “our people” beyond a single ethnicity or country of origin and build identities informed by their shared past. **Sui02**

**Levitan**, Olga (Hebrew University of Jerusalem;Tel-Aviv University) **In the margins of Shalom Aleichem's text.** The paper offers a discussion of the stage-book of Shalom Aleichem's story “The Treasure”, directed in Tel-Aviv by Aleksey Diky (1928). An examination of director's records in the margin of the text, allows to study the process of turning the marginal notes into meaningful art language. **Nar02**

**Liebig**, Manuel (University of Vienna) and Benjamin **Opratko** (University of Vienna) **Cultures of rejection: an ethnographic approach to investigate the conditions of acceptability of right-wing positions.** The paper presents a research project investigating the socio-cultural conditions of the current surge of the political right in Europe. We investigate ‘cultures of rejection’ - processes of social polarization, radicalization and transformation of everyday life in Germany and Austria. **Mig02**

**Lielbārdis**, Aigars (University of Latvia) **Involvement of society in collecting of Latvian charms: from the past to digital era.** Paper is devoted to the collecting history of Latvian Charms providing insight into society involvement in folklore collecting campaigns since the second half of 19th century up to nowadays. **Arch01**

**Lindfors**, Antti (University of Turku) **Stand-up comedy as an economy of attention and affect.** The paper explores stand-up comedy as an economy of attention and affect that depends on intersubjective capture (i.e. relatability) between participants of interaction. What are the methodological implications of this viewpoint in terms of the social formations and publics that stand-up thrives on? **Body06**

**Lintrop**, Aado (Estonian Literary Museum) **About two Seto holidays held in August each year.** I would like to concentrate on two different Seto holidays held in August - Seto Kingdom Day and Dormition of the Mother of God. Although the first holiday has only short history and the other one is traditional

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Orthodox Church holiday, there is mental connection between them for modern Setos. **Reli06**

**Lipan, Stefan** (University of Liège) **Invisible mobilities: Romanian Roma migrants working as professional cleaners in Denmark.** Drawing on the case study of a Romanian Roma family living and working in Denmark as professional cleaners and of their situation back home, this paper brings to the foreground formal and informal strategies that make their mobility invisible in the host country, and visible in the home country. **Mig03**

**Ljungström, Åsa** (Mid Sweden University) **Housekeeping and family life at home: daily homework in the work journal by a housewife 1890–1914.** The daybook kept by a housewife and mother forms the ethnography of a home where daily work was carried out in 24 years, 1890–1914, by the housewife, a maid and a daughter. There are photos of interiors and objects, mentioned to keep track of when digitalized in a folk life archive and at my desk. **Arch02**

**Llano, Isabel** **Bodies, memories and performance of Salsa dancing: from the dance floor to the dissertation document.** This paper focuses on the steps done to transform narratives obtained from amateur and professional salsa dancers in a scientific narrative around salsa dancing. The “reading” of dancing bodies on salsa dance floors also is part of the ethnographic work required in a research on salsa dancing. **Nar03**

**Lo Bosco, Maria Concetta** (Institute of Social Sciences - University of Lisbon) **Fathers of children with autism: fathering and long-term caring practices as a form of self-making.** Drawing from my fieldwork on parent-led autism advocacy in Portugal, this paper illustrates fathers' involvement in long-term care of their children with autism and interrogates the gendered division of caregiving by addressing both its dimensions: as bodily practices and as socially expected tasks. **Gend03**

**Löfgren, Jakob** (Åbo Akademi University) **Boys will be boys ? seen and unforeseen methodological issues in the study of male childhood narratives.** The paper aims to discuss my post-doc project ‘Boys will be boys’ a narratological study of men’s stories on boyhood., the aim of which is to do an analysis of qualia constructs (Herman 2009) in men’s biographical re-telling of their childhood. **Age04**

**Lombardi, Denise** (GSRL) **Animals as entities in contemporary spiritual practices in Western societies.** The purpose of this investigation is to understand how the participants to neo-shamanic practices can connect with a

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pantheon animated by different entities that are presented as animals belonging to the shamanic cosmology. **Reli04**

**Lopez**, Lucrezia (University of Santiago de Compostela) **A sentiment analysis of online user-generated videos on the Camino de Santiago.** The proposal advances a survey on sentiment analysis, that has recently incorporated audio and video in its collection and classification of information. Thus, this methodology is used to identify sentiments in User-Generated Videos on the Camino. **Digi03**

**Lopez Gomez**, Daniel (Universitat Oberta de Catalunya) **Unmaking old age? Infrastructuring active ageing in the Spanish senior cohousing movement.** Based on an ethnography of the Spanish cohousing movement, this paper explores active ageing materializations in the design of their buildings and the community-making process. The paper discusses whether active ageing in these initiatives is a form of unmaking old age or doing age otherwise. **Age02**

**Lubbers**, Miranda (Autonomous University of Barcelona), Ignacio **Fradejas-García** (Autonomous University of Barcelona) and Jose Luis **Molina** (Universitat Autònoma de Barcelona) **Informality and (im)mobility in transnational social fields.** See **Fradejas-García**, Ignacio.

**Lubinski**, Oskar (University of Warsaw) **Community projects in Havana - different impacts of tourism-led community development.** The aim of this paper is to explore through comparison of two community projects that utilise tourism as a resource for improving local economy explore different facets of tourism and the ways it impacts communities. **Econ03**

**Luggauer**, Elisabeth (Julius-Maximilians-University Würzburg) **Tracking “Europeanization” in the urban culture of Podgorica.** This Poster shows how ethnographic research in relations between humans and dogs can be used to track “Europeanization” in Podgorica. Europeanization is materialized in these Contact Zones as practices of “Doing-Europe”, where governmental and everyday cultural dimensions come together. **Post01**

**Lukin**, Karina (University of Helsinki) **Neither literature, nor folklore. Tiko Vilka’s strategies of presenting autobiography.** This paper describes and analyzes autobiographical texts of a northern indigenous Tiko Vilka produced together with folklorist Ščerbakova as ways of presenting Vilka as a citizen of transnational Soviet community, yet omitting some of the general textual strategies of Soviet biography. **Life07**

**Lunde**, Hannah Kristine Bjørke (University of Oslo) **Narrative frameworks around contemporary pilgrimage to Selja and the legend of St. Sunniva.**



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The presentation will explore narrative strategies by which the legend of St. Sunniva is used to re-story the refurbished pilgrimage route to Selja. It will be analysed to what degree the contemporary use of the narratives documents a trend towards a heritagisation of religion. **Heri03**

**Luo, Xiao** (Leiden University) **Weaving hope, weaving despair: working class, labour and industrial heritage in a textile town in Xi'an, China.** This paper examines what happens to working class and their communities in the dynamic process of cultural and social transformation in a textile town in Xi'an, China. It shows how interaction between policy and local practice affects industrial heritage, labour, and working class identity. **Econ01**

**Maciejewska-Mroczek, Ewa** (University of Warsaw) **Ethical dilemmas and methodological challenges in the research with children living in adoptive families in Poland.** My paper is about adoption as experienced in contemporary Poland, especially by the children. I discuss numerous ethical and methodological challenges. How to represent children's voices which are often treated as suspect? How to relate to imbalances of power? **Age04**

**Mackie, Alastair** (Heriot-Watt University) **New meanings of European identity in Scotland.** The poster will present results of an ongoing PhD research project on the perception of European identity in post-Brexit Scotland with a particular focus on the relation between European identity and small state vulnerability. **Post01**

**Madmony-Sintar, Anat** (Beit Berl College) and Nir **Avieli** (Ben Gurion University of the Negev) **"it was nice" – constructive vagueness in the Castel National site, Israel.** See **Avieli, Nir**.

**Magliocco, Sabina** (University of British Columbia) **The time of the tower: apocalyptic narratives in modern paganisms.** This paper explores apocalyptic narratives emerging within the last three years in modern Paganisms, a group of New Religious Movements that revive, reinvent and experiment with polytheistic worship. It analyzes these tales as responses to global climate change and political upheavals. **Reli03**

**Magyar, Zoltan** (Hungarian Academy of Sciences) **Pilgrimage and Narrative Tradition The changing character of the legends about a Transylvanian pilgrimage place.** In my talk I will present changes of narrative traditions related to pilgrimage places. It records the perpetuation of legends linked to pilgrimage places, and in particular to a famous Transylvanian pilgrimage place, and the enrichment of narrative traditions with new types in the recent folklore. **Reli02**

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**Maiello**, Giuseppe (University of Finance and Administration) **Nude culture and contemporary Czech paganism.** The paper explores the approach of the contemporary Czech pagans towards the so-called sacred nudity. It presents qualitative analysis of the phenomenon of pagan naturism through deep interviews with practitioners and opponents of the practice of ritual nudity.

**Reli05**

**Majnarić**, Ivan (Catholic University of Croatia) **From national to transnational and back again: vernacular memory of Croatian history at the present time.** This presentation will examine the use of the Croatian past with the purpose of constructing local national, transnational and pseudo-national identities. The analysis shows that local vernacular memory, even though it exists in transnational settings, is far from becoming transformed by them.

**Life07**

**Mäki**, Maija (University of Turku) and Jaana **Saarikoski** (University of Turku) **From observatory to science centre - transformation, heritage processes and identities of Tuorla observatory.** In this paper we discuss the transformation of intertwined place and community at Tuorla Observatory, Finland. The site is launched to become a science centre, touristic arena. There has been documented oral history, the everyday objects and the historical equipments of the observatory. **Econ05**

**Mäkinen**, Katja (University of Jyväskylä) and Viktorija **Ceginskas** (University of Jyväskylä) **Practices of 'European belonging' from below in the framework of the European Heritage Label.** See **Ceginskas**, Viktorija.

**Malmström**, Maria Frederika (Lund University / Columbia University) **Navigating the ocean of suspicion: affective politics and materiality in Cairo.** This paper sets out to explore how political active Cairenes are navigating suspicious places, spaces, bodies and non-living things in the cityscape of Cairo. It examines the ambiguity of familiar materialities in Cairo in the post-Mubarak era, in relation to agential acts. **Body01**

**Maltseva**, Olga (Institute of Archaeology and Ethnography SB RAS) **The educational rebirth of the Legend about Three Suns among the Amur Nanai people.** The Legend about Three Suns of the Nanai people related to the Amur people cultural heritage. During the Soviet period it has become an element of local educational activities. The literary version of legend serves as an ideological basis of the emerging new-shamanism on the Anur River territory.

**Nar05**

**Mannia**, Sebastiano **Traveling shepherds. Transhumance in Sardinia and Sicily between historical dynamics, today's practices and future**

**272 Track Changes: Reflecting on a Transforming World**

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**prospects.** In Sardinia and Sicily, transhumance has been an economic and socio-cultural device importance. Pastoral mobility has disappeared in the first region, and recently it is receiving increased attention as touristic and identity object; in Sicily, although re-dimensioned, it is still a vital practice. **Rur03**

**Mapril, José** (Center for Research in Anthropology (CRIA), Universidade Nova de Lisboa) **Translocal households: migration, mutuality and home between Bangladesh and Portugal.** Drawing on a long-term fieldwork among Bangladeshi-Portuguese, the objective of this paper is to show the articulations between households, extended families, transnational migration and notions of home and belonging. **Life02**

**Maraboutaki, Christina** (Sapienza University of Rome) **A critical interpretation of the post-human critical theory; the gender without the sex and vice versa.** This work attempts a critical interpretation of the analytical tools of the post-human critical theory. This theory provides a political analysis of the conditions by which the human is inserted into a system of commodification; these conditions are neither post-power nor post-class nor post-gender. **Gend01**

**Marcol, Katarzyna** (University of Silesia in Katowice) and **Maciej Kurcz** (University of Silesia in Katowice) **New pastoralism and a heritage turn on example of Silesian Beskid Mountains. The case of Koniaków village.** See Kurcz, Maciej.

**Mardosa, Jonas** **Hill of Crosses in Lithuania: features of pilgrimage and Catholic Church activities in 20th - beginning of the 21st century.** The report is intended to analyse the Hill of Crosses as an most important center for pilgrimage, folk piety, Catholic Church and tourism activities in modern Lithuania. The main focus is on the analysis of results that obtain hierarchy of such models of the pilgrimage to the Hill of Crosses. **Reli02**

**Margry, Peter Jan** (University of Amsterdam/Meertens Institute, Royal Netherlands Academy of Arts and Sciences) **Tuning into the frequencies of life. An ontology of healing practices within the underground Damanhur community.** This paper deals with the healing culture within the world community of Damanhur. It analyses how the 'alchemist' Oberto Airaudi, based on older practice and his own teachings and gifts, developed his 'pranatherapy', for which he then founded a university for spiritual healers. **Medi03**

**Markkula, Johanna** (Stanford University) **Tracks in the ocean: tracing shipping as an invisible infrastructure of mobility through cargo-ships and their crews as human-technological assemblages.** Shipping is often referred

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to as an invisible industry, but ship tracking websites show the sea as speckled with dots that crisscross the world. My paper takes ships as human-machines/ social assemblages that provide a lens to the changing infrastructure of mobility that connects the global economy. **Life04**

**Marsden, Mariah** (The Ohio State University) **Bricoleur tracks: systems of knowledge in folklore, ethnology, and creative writing.** This paper incorporates theories of bricolage and the autoethnographic reflections of a writer-turned-folklorist to complicate the distinction often drawn between abstract and experiential forms of knowledge, especially as it relates to the production of creative and academic work. **Disc06**

**Martín, Pedro** (Consejo Superior de Investigaciones Científicas) **Jaliscan Highlands 25 years later.** Jaliscan Highlands were studied for the first time in 1973 by a team of researchers led by Andres Fabregas. 25 years later, Fabregas revisited the region, this time together with Pedro Tome. **Disc08**

**Martínez, Francisco** (University of Helsinki) **Working at, with and through the margins of European anthropology.** My professional life is shaped by emigration, discontinuity and multiple imaginaries. I have a trans-career, working at the intersection of different scales, agendas & locations, going across, transmutating, transporting, being part of a global transmission of people, ideas, standards, & money. **Disc03**

**Martínez, Francisco** (University of Helsinki) **Spending time with buildings: the birth, death and maturing of Linnahall in Tallinn.** The paper explores the way people might extend themselves outwards into the built environment by paying attention to the multiple meanings and maturing of Linnahall arena, putting the emphasis in the correlation between the materiality of buildings, lived experiences and maintenance work over time. **Life02**

**Martínez Pozo, Lola** (Universidad de Granada) **Los feminismos como prácticas hacking a modelos corporales y sexuales.** In this paper I will develop a interpretation of feminisms as hacking practice to gender, sexual and corporal models. This interpretation is based on ethnographical experience with colectives and Transfeminist political project. **Gend01**

**Martins, Humberto** (UTAD / CRIA-UM) **Water experiences in Iberian Peninsula.** This is an interrogative paper. While preparing a research project on water scarcity in Portugal and Spain I would like to explore and discuss issues that inform the project. Which are the creative responses people develop when living with few water? **Env03**

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**Martins**, João (Instituto de Ciências Sociais) and Vitor **Barros** (CRIA/King's College London) **Heritage, culture and the politics of memory in the post-industrial city: the case of Marvila, Lisbon.** See **Barros**, Vitor.

**Massa**, Aurora (University of Trento) **Informality as an “institutionalized” way of dwelling: the squatting practices of Eritrean refugees in Rome.** I analyse the informal practices of dwelling (squats) by Eritrean refugees in Rome showing how they are intertwined with Eritrean transnational dynamics and mobility pattern. They work as a institutionalized mechanism through which refugees are both marginalized and embedded in networks of solidarity. **Mig03**

**Matanova**, Tanya (Institute for Ethnology and Folklore Studies with Ethnographic Museum, BAS) **The “Route to Zographou Saints” as a pilgrimage and a national mnemonic practice.** A group of Bulgarian men goes the “Route to Zographou Saints”, uniting places and lives of Bulgarian saints who at some point lived in the Bulgarian monastery on Mount Athos. With Stara Zagora as a Bulgarian town of departure and destination Zographou monastery this route could be considered as a pilgrimage and as a national commemoration. **Life07**

**Mateoc**, Raluca (University of Fribourg) **Environment and tourism within a world heritage property of Japan.** This paper examines the relation between environment and tourism within a World Heritage property of Japan. While considering the geographical division between coastal and offshore villages within the property, we show the various ways in which tourism narratives connect nature with the history of the place in the two settings. **Env06**

**Matosevic**, Andrea (Juraj Dobrila University of Pula) **Documentaries and Uljanik Shipyard: Kolos s Jadrana, Berge Istra and Godine hrđe.** This paper will analyse three movies filmed in 1972 and 2000 in Pula's Uljanik shipyard: Kolos s Jadrana, Berge Istra and Godine hrđe that are among the most significant documentaries produced on one Croatia's shipyard. **Econ01**

**Matres**, Inés (University of Helsinki) **History Bits, musealizing the past in student displays.** This paper revisits the concept of curation after digitalisation has enabled it to relocate from the craft of museum people to a learning strategy for students in a history class. **Digi03**

**Mazzullo**, Nuccio (University of Lapland) and Hannah **Strauss-Mazzullo** (University of Lapland) **Empowerment and continuity in Sámi reindeer herding in Finnish Upper Lapland.** In the Finnish North, transhumance has never lost its relevance, although it has undergone significant changes. Transhumance has been and continues to be at the heart of Sámi reindeer

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herding. Apart from being a viable livelihood reindeer herding has become crucial for Sámi identity formation. **Rur03**

**McCullagh**, Catherine (Heriot-Watt University) **Tracking futures at 60 Degrees North - co-curation across Orkney and Shetland: collaboratively deliberating praxis, value formation and learning for sustainable development.** Based on ethnography and practice-based research in Scotland's Northern Isles, this paper considers a performative praxis of co-curating maritime heritage-making as future assembling, deliberative value formation, elicitive of social learning for sustainable development in vulnerable environments. **Arch05**

**McGrath**, Eva (University of Plymouth) **Speaking rivers: the lyrical, the literary and the literal narratives of rivers in South West England.** This paper suggests that the river can challenge identity perspectives and bring together diverse travellers; re-surfacing memories and narratives for travellers to reflect upon, as the river surrounds and resounds; a liquid material medium continuously shaping the literary and literal. **Env04**

**McKean**, Thomas (University of Aberdeen) **We speak but cannot be heard.** Language usually means communication, but there is a silence created by people's return to their native languages as they age, one created by listeners and hegemonic cultures through an inability to understand. Culture is lost, stories are no longer told, and our very humanity silenced. **Heri01**

**Medeiros**, António (ISCTE University Institute of Lisbon, CEI-IUL) **Looking at Pictures - making new histories.** Taking a well-known Portuguese painting as an example, I'll propose a meta-ethnographic approach to talk about nineteenth-century European understandings and uses of ethnography and its relations to the construction of national cultures in the long run. **Disc01**

**Mefalopulos**, Alessia (Istituto Psicoanalitico per le Ricerche Sociali (IPRS)) **Youth from the valley: stigma as a drive for social change.** The young people opposing the construction of a high-speed railway in Northern Italy are widely stigmatised by the national media as violent and anti-progress. Nonetheless, the practices they engage in aim at strengthening an enlarged idea of community, thus interpreting instances of social change. **Age01**

**Meirinhos**, João (Granada Centre for Visual Anthropology) **Transmutação.** Video art & experimental music. Through a composition produced by the experimentalist musician "André André", accompanied by video, we will be able to identify the key moments of the creative process during sound pickup and the different "cadences" of each instrument of textile production. **AV01**

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**Melcer-Padon, Nourit** **Oh how cute! Or is it really? Some troubling thoughts.** Round, soft-coloured, childish, innocent, a-sexual are attributes of the ambiguously elusive concept of “cute.” In recent years, it seems as though Japanese notions of “cuteness” have overtaken the world, yet some can be detected in earlier manifestations in the West, and call for a comparison. **Sui01**

**Mellander, Elias** (University of Gothenburg) **In affinity - Tracking ethnological skills and knowledge at work.** What are the ties that bind educational background and occupation together when ethnologists work outside of academia? This paper tracks the affinities that can be established between ethnological methods or epistemologies, and the everyday work in museums, consultancies and public administration. **Disc07**

**Meloni, Greca** (Universität Wien) **Negotiating the “Endless Island.” Beekeeping and landscape in Sardinia.** The paper discusses how the landscape of Sardinia (Italy) is conceived from the regional authorities as an example of the “immutability” of the “Endless Island” of the Mediterranean, while in the perspective of the Sardinian beekeepers it is understood to be an endless process of transformation. **Env01**

**Mendes Pereira, Raquel Maria** (ISCTE-IUL, FCSH-NOVA, CRIA) **Listen to the field: when silence leads the way to the most important things in people’s lives.** The way the field turns a research project upside down is not new. However, how do we, as anthropologists, deal with the fact that our main research topic is not a priority in the lives of our interlocutors? How prepared are we to listen to the field and cope with changes? **Env06**

**Menegola, Leonardo** (University of Milano Bicocca) **The sound of selves. About music therapy improvisations with Alzheimer’s patients in Northern Italy. Personhood, politics and the senses.** This paper analyzes improvisations with patients suffering with Alzheimer disease, discussing how MT treatments embody particular conceptualizations of illness and care, by vesting patients with a particular kind of agency and personhood, and by raising “other senses” in the work of therapy. **Medi04**

**Menon, Harsha** (Philipps-Universität Marburg) **Fire for girls.** Fire for Girls is a short experimental documentary set at the Saraswati Soni ashram in Dehradun North India. author/director: Harsha Menon year of production: 2018 languages: liturgical Sanskrit and Hindi length: 20 minutes. **AV01**

**Messerli, Alfred Claudius** (University of Zurich) **Does ethnological storytelling research have a future?** In our discipline, storytelling research has always been present, be it through nationally relevant findings on different text genres

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(saga, fairy tales, lifenarrative, oral history). Compared to the what, the how of storytelling is only a secondary question. **Nar01**

**Mészáros**, Csaba (Hungarian Academy of Sciences, Research Centre for the Humanities) **Live landscapes and local responses to climate change in the anthropocene era.** Climate and ecological change hit subarctic Yakutia in particular, and have altered the relationship between humans and lakes/meadows. Localizing climate change besides economic adaptation transformed the way Sakhas relate to landscapes traditionally perceived as live entities.

**Env02**

**Meyer**, Silke (University of Innsbruck) **Remittances as social practice - formal and informal ways of exchange.** Transnational lives are often organised by remittances. Different localities are linked by exchanging money, objects, ideas and norms. An ethnographic study shows that remittances are organised both formally and informally and vary accordingly in their practices, effect and social script. **Mig03**

**Mikaelsson**, Lisbeth (University of Bergen) and Torunn **Selberg** (University of Bergen) **Caminoisation by sea: the fjord pilgrim route in Norway.** This paper will discuss how a new and innovative pilgrimage route; The Fjord Pilgrim route along the Western coast of Norway is formed within the ideas of caminoisation and how heritagisation also is important within the shaping of a new pilgrimage route. (214 tegn). **Heri03**

**Mikešová**, Renata (Institute of Sociology of the Czech Academy of Sciences) **Local responses to climate change: case studies from the Czech Republic.** This paper is based on analysis of local responses to the climate change in the Czech Republic. We analyse transfer of ideas, local practices and their transformations together with potential conflicts that may arise on the local level between different actors and the logics they apply. **Env02**

**Mikhailova**, Tatyana (Moscow State University) **The 1th February in Ireland: imbolc and/or Lá Fhéile Bride - from Christian Saint to Pagan Goddesses.** In modern Ireland rites of 1 Feb. remind in the past, but the Brigit's day is not forgotten. I outline three main 'tracks' of the old tradition: Pseudo-folkloric, Catholic, "Neo-paganic". In my presentation I'll illustrate three 'track-models' by three real events that took place the 3 February 2018. **Reli06**

**Mikkola**, Elisa (University of Helsinki) **Angels and women - changing spiritual practices.** The Finnish religious landscape has changed in the 2010s. New forms of religion and new spirituality has evolved. Women incorporate traditional figures, angels, in their changing spiritual practices. Angels and angel practices provide support and enchantment to their everyday life. **Reli05**

**278 Track Changes: Reflecting on a Transforming World**



## Paper, film and poster abstracts

**Minchenia, Alena** (Lund University) **From protests failure to disengagement: activists narratives on the (un)changed in belarus.** The proposed presentation reflects on connections between perceived failure to achieve desired political changes and activists' stories of disengagement from a movement. To do so I address to the ethnographic data collected in Minsk (Belarus) in 2015-2017 in the framework of my doctoral research. **Pol03**

**Minniyakhmetova, Tatiana** (University of Innsbruck) and **Irina Stahl** (Institute of Sociology, Romanian Academy) **Tracking The Ritual Year (2004-2019): fifteen years of working group activity.** This poster aims to be a synthesis of the main achievements of The Ritual Year Working Group (SIEF) in its fifteen years of existence. **Post01**

**Mirsalehi, Talieh** (Lund University) **Knowledge production in a multicultural society: an ethnological approach to health knowledge among children in Sweden.** In this paper, I present a state of the art report with focus on the knowledge and sources of information about medicines and medicine procurement among children from different cultural and social backgrounds in Sweden. **Medi02**

**Mód, László** (University of Szeged) **Festivals, tourism and cultural heritage in the Western Hungarian borderland.** The paper will focus on the special relation between festivals, tourism and cultural heritage in the western Hungarian borderland which is nowadays a popular destination for tourists. **Heri05**

**Molina, Jose Luis** (Universitat Autònoma de Barcelona), **Ignacio Fradejas-García** (Autonomous University of Barcelona) and **Miranda Lubbers** (Autonomous University of Barcelona) **Informality and (im)mobility in transnational social fields.** See **Fradejas-García, Ignacio**.

**Monteiro, Bruno** (Universidade do Porto) and **João Queirós** (Polytechnic of Porto / University of Porto) **Travels in time: the revisit of a multi-sited ethnographic research on Portuguese migrants (2008, 2013).** Replicating a multi-sited ethnography of the circular migration of Portuguese construction workers to Spain offers some lessons on the uses of ethnographic «revisits». The authors, which have also other sociological revisits, discuss the contributions of this approach to social research. **Disc08**

**Moreira, Tiago** (Durham University) and **Aske Juul Lassen** (University of Copenhagen) **New bikes for the old: materialisations of active ageing.** See **Lassen, Aske Juul**.

## Paper, film and poster abstracts

**Moreno Andrés**, Jorge (Universidad Nacional de Educación a Distancia) and Francisco **Cruces Villalobos** (Universidad Nacional de Educación a Distancia) **Rethorics in a film on the poetics of daily life: “the order I live in”**. See **Cruces Villalobos**, Francisco.

**Moreno Andrés**, Jorge (Universidad Nacional de Educación a Distancia) and Francisco **Cruces Villalobos** (Universidad Nacional de Educación a Distancia) **The order I live in. An indoor urban symphony**. See **Cruces Villalobos**, Francisco.

**Mortazavi**, Emadodin (McGill University) **What is in the air?: from invisible spirits to atmospheric attunements [PANEL]**. This essay is a philosophical gesture towards thinking about affects through the phenomenon of dust haze. Elaborating on the formal affinities of affects and dust haze, I investigate how affects work as visual apparatuses of capture and form particular modes of sensorium. **Body02**

**Mortensen**, Mette Tapdrup (Greve Museum) **“The elephants of stuff”. DIY-work in suburban homes**. With single-family suburban homes as case, this paper will discuss the role of DIY-work in the universe of homeowners. How can we understand DIY-work as a practice between chore and creativity? And how has it been connected to a global market of stuff for house and garden? **Life05**

**Moscoso**, María Fernanda (BAU, Design College of Barcelona) **Migrants graphic-arts: metodological experiments and mucho power on the field**. Toma (r) Madrid: decolonial art is an experimental space in which ethnography and art have been put into play. For this, an investigation was carried out that focuses on the production of decolonial knowledge about urban spaces through urban cartographies produced by children of migrants. **Age04**

**Mourtazina**, Ellina (University of Lausanne) **Beyond the horizon of words: ethnography of a silent retreat experience in a Buddhist Meditation Center**. Drawing on the case of Europeans travelling to northern India to participate in ten days silent Buddhist retreats, this paper examine the ways in which people spatialize and temporalize this silent experience in its sensorial, affective, embodied, cognitive and social dimension. **Disc10**

**Mugnaini**, Fabio (Università di Siena) **The impertinent guest. The ethnographer's criticism as cooperative attitude**. The unpredicted side effects of long tested scholarship and political institutions under the flag of UNESCO' ICH program, urge scholars to reaffirm the commitment to their implicit critical role, as the only way to be loyal to the IC heirs and communities and to be creditable partner to UNESCO. **Heri02**

## Paper, film and poster abstracts

**Muktupāvela, Rūta** (Latvian Academy of Culture) **Tracking cultural expressions in the contemporary world: from university students' jokes to internet memes.** Memes created by students can serve as a new kind of visual elicitation technique, because they provide symptomatic information that is never articulated in students' direct communication with the academic or administrative staff, or in the higher education quality assessment surveys.

Digi04

**Muktupāvels, Valdis** (University of Latvia) **Transforming tradition: from folksong to folklore-based musical composition.** The paper reflects on the creative process and problems of authorship, as folksong is transformed by a composer, following other criteria than those of a traditional performance situation/practice. **Nar03**

**Müller, Oliver** (University of Bonn) and **Sina Wohlgemuth** (University of Bonn) **Participative development of rural regions. Everyday cultural negotiations of the European Union's LEADER program.** Rural areas are addressed by political programmes. These have changed in recent decades: from top-down to bottom-up procedures, which aim at involving local residents in development processes. Within these arrangements, the border between civil society and state actors is increasingly blurred. **Rur01**

**Müller-Bachmann, Eckart** (CJD Nord) **The autonomists - perceptions of societal change among radical left youth cultures.** Youth and activists groups from different parts of Germany that can be categorised as 'antifascists', 'squatters', 'autonomists' or 'post-autonomists', 'communists' or even simply 'left-wing', 'extra-parliamentary left' or 'emancipatory left' are presented based on current empirical material. **Age01**

**Müller-Roux, Morgane** (University of Lausanne) **Tourists' photographic performances at Banff National Park.** In this paper I explore how tourists' use of social media asks for new strategies to capture the materiality of the wild (in Banff National Park) and hence creates new ways of engaging with it. **Digi03**

**Muñoz Morán, Plácido** **"Imagining the future landscape of Vallcarca: an ethnography of graffiti and their politics".** The mass tourism in Barcelona has created a tension between tourists and local inhabitants. This paper explores this tension looking at graffiti as a material object across processes of political participation and urban transformation in Vallcarca. **Econ04**

**Naeser-Lather, Marion** (University of Marburg) **Scientists against 'genderism'. Forms of knowledge (production) in academic critiques of Gender Studies.** The paper analyses the role of gender knowledge in

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the critique of Gender Studies by academics in Germany. It shows that such argumentations are received by religious, conservative and right-wing publics and have an impact on discourses on the liberalization of gender relations and migration. **Gend02**

**Nardini, Krizia** (Open University of Catalonia) **Figurations, partialities, bodies: what gender can do for a posthumanist feminist political scenario.** This paper elaborates upon the political possibilities of "gender" in a posthumanist and postgender context; the contribution is empirically based on the study of (cis-)men's profeminist activism and theoretically inspired by affirmative feminist new materialisms. **Gend01**

**Needler, Claire** (University of Aberdeen) **'How do you feel about Scots?': tracking changes in attitudes towards local language in the heartland of Scots.** In this poster I will discuss the process of researching attitudes towards Scots language among young people in a high school in Scotland. I use Linguistic Ethnography as a framework to investigate what Scots means to young people as part of their identity, sense of belonging and cultural heritage. **Post01**

**Nelson, Donald** (University of Georgia) and **Cydney Seigerman** (University of Georgia) **Water as a common denominator to strife in the semi-arid of Ceará, Brazil.** In the semi-arid of Ceará, Brazil, inequality is a salient issue, and water is the common denominator to regional strife. Ethnographic work in Ceará shows how water conflicts reflect the diverse values of water in the region and the technoscientific views that dominate water management. **Env03**

**Nic Craith, Máiréad** (Heriot-Watt University) **Speed kills (thinking): academics and time mis-management.** This presentation focuses on the post-modern academics who seems to be eternally chasing time. It reflects on the time-poverty of an apparently intelligent community who do not have time to consider the long-term implications of an academic body which have been deprived of thinking time. **Life03**

**Niedźwiedź, Anna** (Jagiellonian University) **Competing and conflating worship routines at the Royal Hill in Krakow.** This paper analyzes various concepts of the sacred attached to the Royal Hill in Kraków. 'Traditional' and 'alternative' religious practices performed at the Hill not only challenge but also influence ordinary worship routines related to the Hill's complex religious-heritage landscape and materiality. **Reli01**

**Nielsen, Lotte** (Basel University) **In the fabric of the field: how an arts center turned research center and my role as an anthropologist in it.** Windybroow Arts Center is currently also becoming a research center, particularly focused

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on the cultural heritage of fabric throughout the African continent and thus the migrant community in the inner city of Johannesburg. Working alongside my field on this, my role as fieldworker has changed. **Disc12**

**Nielsen, Mikka** (University of Copenhagen) **HumanImpact: the double dynamic of impact in collaborative research projects.** An increasing demand for making an impact on society, health research in the humanities is a changing field. In this paper, I examine how ethnological health research may contribute with valuable knowledge to innovative processes in companies working with health care solutions. **Medi02**

**Nilsson, Gabriella** (Lund University) **Doing age at senior summer camps in Sweden.** Although commonly associated with childhood, in Sweden summer camps for seniors are arranged to promote health among older people. What are the implications of participating in an activity targeting seniors that is organized in a similar way to activities for children? **Age03**

**Nito, Mary Josefti** (University of the Philippines Diliman) **Praying for water: scarcity and the devotion to the Inang maria in the early modern period, Philippines.** This research will tackle Marian hagiographies related to drought and the lack of access to fresh water during the early modern period. This study is also a counter-mapping of the sacred and the profane with water and the changing access and availability of it at the core of the narrative. **Env03**

**Nöbauer, Herta** (University of Vienna) **“Our existence is literally melting away”: narrating and fighting vanishing glaciers and job insecurity in a glacier ski resort in Austria.** This paper explores the relation between retreating glaciers, snow cover and skilled labour in a glacier ski resort in the Austrian Alps. It will discuss how the changes of the weather are affecting both the cryosphere landscape and the workers' daily work and senses of identity. **Env02**

**Noelle, Nikola** (Universität Freiburg) **Sensual experiences and media reflexions in popular culture: the use and effect of vlogs to goth festivals.** Using the example of video-blogs this paper seeks to discuss how proximity is created through sensuality and mediality. Furthermore, it focuses on the relation between performances in digital spaces and pop cultural events, like festivals, and their cultural-industrial framing. **Digi02**

**Norum, Roger** **Investigating infrastructures: the archive of the contemporary.** This talk discusses a novel methodology for studying infrastructures via on-the-ground materialities. We propose that archives of material, textual objects be introduced into the study of infrastructures in order to

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collect, order, and analyse social and cultural productions of building projects.

**Life01**

**Norum, Roger Selfi(e)shness and truthiness: The contemporary mediation of mobile place imaginaries.** This talk discusses the mediated, mobilised practices of travellers who use mobile devices to locate, produce and consume their experiences of destinations. It analyses the role played by multiple experiences, practices and localities of travellers in fashioning new selves and subjectivities. **Digi02**

**Nosková, Jana** (Czech Academy of Sciences) **Family photographs as a mean of remembering the socialist past.** The paper analyses stories regarding everyday life in the socialist time told over family photographs by old(er) generations to their (grand)children and asks how family recollections of the socialist past are transmitted within the family. **Sui02**

**Novik, Alexander** (Museum of Anthropology and Ethnography, Russian Academy of Sciences) **Folk Festival in Gjirokastrë as the main ritual event in Albania's cultural life in the beginning of the 21st century.** Folk Festival in Gjirokastrë is one of the most important events in Albania's cultural life from WWII till nowadays. This feast is deeply connected to the process of revitalization of old ritual practices and popular costume. Ritual humour is one especially significant feature of the festival. **Reli06**

**Novotna, Hedvika** (Charles University), **Dana Bittnerova** (Charles University) and **Martin Heřmanský** (Charles University) **Heritage on Czech borderlands: contested ground for representations.** See **Bittnerova, Dana.**

**Nugin, Raili** (Tallinn University) and **Tarmo Pikner** (Tallinn University) **Redrawing the post-socialist rurality: tensions with material legacies of the Estonian collective farms.** The presentation will analyse three case studies, where rural communities have to deal with the Soviet-era architectural legacies established by architectural historians and cultural policy. We will show how different ideological representations of countryside affect the rural everyday **Rur01**

**Nuhrat, Yagmur** (Istanbul Bilgi University) **Bodies, football jerseys and multiple male aesthetics through football in Turkey.** Football (soccer) jerseys for professional male players are increasingly designed with a tighter fit which infers a fit male body and a lifestyle. Replica kits for fans emulate this tight fit but are worn by bodies that are substantially different, thereby offering a subversive aesthetic. **Body03**

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**Nwaka, Geoffrey** (Abia State University) **Promoting the informal sector for sustainable cities in Africa.** The paper considers how best to promote and regulate the informal sector as a vital resource for sustainable development in Africa. **Econ03**

**Nyklova, Blanka** (Institute of Sociology of the Czech Academy of Sciences) and **Nina Fárová** (Institute of Sociology, Czech Academy of Sciences) **Continuity and change in contesting feminist knowledge in the semi-periphery.** See **Fárová, Nina.**

**Nyklova, Blanka** (Institute of Sociology of the Czech Academy of Sciences), **Hana Dankova** (Institute of Sociology, Czech Academy of Sciences) and **Nina Fárová** (Institute of Sociology, Czech Academy of Sciences) **Not interesting enough? The other researchers.** See **Dankova, Hana.**

**Nyklova, Blanka** (Institute of Sociology of the Czech Academy of Sciences), **Hana Dankova** (Institute of Sociology, Czech Academy of Sciences) and **Nina Fárová** (Institute of Sociology, Czech Academy of Sciences) **Lab improvement: doing without at a chemical plant.** See **Dankova, Hana.**

**Nystrand von Unge, Elin** (Stockholm University) **Present heritage and past practices.** This paper examines the role of the City museum in Stockholm, as an actor among many, in the public mourning process that took place after the terror attack on the 7th of April 2017. In this case study I pose questions to the consequences of participatory collecting practices in a digital age. **Arch01**

**O'Carroll, Cliona** (University College Cork) **Participation and dissemination: towards slow listening and a distributed duty of care?** Online dissemination of audio interviews is often expected of oral history projects, but we do not adequately understand the implications of the cognitive impact of different forms of mediation. Can we encourage slow listening and a distributed duty of care in this context? **Arch01**

**Oeman, Kristina** (University of Gothenburg) **Desire and the desired: about youth and youths in a Swedish girls' magazine.** What is being said about youth and youths in a Swedish girls' magazine in pre-internet time? In my presentation I'll discuss what desires and norms are made visible in material written by adults as well as texts submitted by the young readers themselves. **Age03**

**Offenhenden, María** (Universitat Rovira i Virgili), **Yolanda Bodoque-Puerta** (Rovira i Virgili University) and **Maria Montserrat Soronellas Masdeu** (Rovira i Virgili University) **Beyond kinship. Care as a male profession.** See **Bodoque-Puerta, Yolanda.**

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**Öhlander**, Magnus (Stockholm University), Helena **Pettersson** (Umeå University) and Katarzyna **Wolanik Boström** (Umeå University) **Practice and knowledge there and here. A cultural analysis of comparison as a narrative strategy among medical professionals returning from work abroad.** This paper analyze how comparison is used by medical professionals in their narratives about international mobility and especially about their return to Sweden. Based on 46 in-depth interviews we discuss how comparison is used as a narrative strategy when negotiating “returners’ cultural jet-lag”. **Disc09**

**Ohrvik**, Ane (University of Oslo), Marion **Bowman** (The Open University) and Dirk **Johannsen** (University of Oslo) **How to be a pilgrim: heritagising religion in Norwegian pilgrimage.** See **Bowman**, Marion.

**Olofsson**, Jennie (University of Ljubljana), Katherine **Harrison** (Lund University) and Angelika **Sjöstedt Landén** **Writing ourselves in and out: processing issues of the #metoo campaign in Sweden.** See **Harrison**, Katherine.

**Onyenechere**, Emmanuella (Imo State University) **Women crop farmers’ adaptation to rainfall variability and climate change in Amaraku community, Imo state, Nigeria.** This study identified the effects of climate change and analyzed the indigenous adaptation options of the women farmers. Respondents perceived climate change as evidenced in short rainy season and variation in period of occurrence of August break and adapt by altering their planting dates yearly. **Env02**

**Opratko**, Benjamin (University of Vienna) and Manuel **Liebig** (University of Vienna) **Cultures of rejection: an ethnographic approach to investigate the conditions of acceptability of right-wing positions.** See **Liebig**, Manuel.

**Oras**, Janika (Estonian Literary Museum) **Soviet folklore and its representation. Texts and experiences connected to the creation of political songs during the Stalin Era in Estonia.** The paper introduces the practices connected to the creation of Soviet folklore in occupied Estonia during the Stalin Era. The focus is on various textual representations of the process of creation, performance and collecting of political songs and the personal experiences of the participants. **Disc13**

**Ostellino**, Ippolito (Po Torinese Regional Park), Luca **Battaglini** (University of Turin) and Dino **Genovese** (University of Torino) **The sheep tracks of nomadic pastoralism in Piedmont Po plain (Biosphere Reserve Collina Po - Italy).** See **Battaglini**, Luca.

**Österlund-Pötzsch**, Susanne (Society of Swedish Literature in Finland) **Tracking the ordinary in a tradition archive’s depictions of movement.** In



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this paper notions of the ordinary in archive material are discussed via aspects of mobility. Questioning the perceptions of the everyday in ethnographic work is not only an opportunity to gain a greater understanding of older archival material but also to open up for new interpretations. **Life06**

**Paberzyte**, Ieva (McGill University) **Cree perceptions of 'healthy' birth: continuity and change of Wemindji Cree childbirth practices.** What is a 'healthy' birth for Cree mothers? I will present preliminary results of my ethnographic study on the continuity and change of Wemindji Cree (Northern Quebec, Canada) childbirth practices, which reveal Cree perceptions of 'healthy' birth. **Medi03**

**Paduraru**, Mircea (Alexandru Ioan Cuza University) **Intellectual discipline and charismatic experience. The quest for religious identity of a small evangelical community in Iași.** The paper investigates the identitarian transformations of a most particular Pentecostal church in Iași, starting with the rise of an elitist, highly intellectual approach to religious experience and ending with the triumph of an experiential approach to the sacred and charisma. **Reli03**

**Paiva**, Daniel (Lisbon University), Leandro **Gabriel** (Lisbon University) and Pedro **Guimarães** (Lisbon University) **The place of street performing in the atmospheres of Chiado's urban economy.** See **Gabriel**, Leandro.

**Päll**, Lona (Estonian Literary Museum) **Archive materials in the context of ideological battle: the case of Paluküla sacred hill conflict.** In my paper I will discuss how different groups and individuals use archived folklore materials in the context of environmental conflict to set their agendas. I will focus on conflict over Paluküla sacred hill, which is one of the most longest and most disputed environmental conflicts in Estonia. **Disc13**

**Palladino**, Paolo (Rijksuniversiteit Groningen) and Annalisa **Colombino** (University of Graz) **Imagining transhumance: representations of humans, animals and the movement of reciprocity.** See **Colombino**, Annalisa.

**Palmberger**, Monika (University of Vienna) **Contesting silenced memories in migratory and post-war contexts.** This paper draws attention to the ways in which individuals remember in migratory and post-war contexts, and how they manoeuvre and place their memories in public spaces that are strongly defined by national remembrance and thus undercutting alternative histories. **Heri01**

**Palmgren**, Ann-Charlotte (Åbo Akademi University) **The neighborhood(s) inside me. Using creative and experimental inquiry as method.** This presentation takes the form of a short poetry reading and an short audiovisual

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film connected to my (auto)ethnographic work on intersectional spatiality. The presentation explore questions connected to memory, place, class, gender, and age. **Disc07**

**Palmsköld**, Anneli (University of Gothenburg) **Prosumption practices within DIY**. The paper explores the “creative relations” between craft consumers and the commodities they are searching for in order to craft and to create. How “prosumption” or “participatory consumerism” works within this group of consumers will be explored, using examples from the contemporary DIY-world.

**Life05**

**Panakova**, Jaroslava (Comenius University in Bratislava) **Five lives**. Death is not the end. I can see it from here though. This film is an essay on the phenomenon of “return” and potential transformation of death through the re-creation of the ancestors. It poses the universal question: How do you confront your own end? **AV01**

**Papachristophorou**, Marilena (University of Ioannina) **Pilgrimage and fieldwork practice: walking along narrative scenes**. This paper follows the ethnographic routes opened by a holy procession in a small Aegean island. Long-lasting interaction, between the ethnographer and the research participants, will give the frame for discussing a number of ethical, experiential and methodological issues. **Disc02**

**Parga Dans**, Eva (University of A Coruña) **Quality, taste or health? Beyond the consumer symbolic controversy in the Spanish wine sector**. Concepts such as quality, taste or health can be understood as changing and dynamic social constructs, but are also “objective” for social actors in their world-making activities. The various versions of “wine” are the result of a dynamic process whereby different actors define its qualities. **Medi01**

**Pastor Alfonso**, María José (Universidad de Alicante) and Pilar **Espeso-Molinero** (University of Alicante) **Community-based tourism in Nahá: an ethnographic research on socio-ecological resilience linked to tourism in a Lacandon community**. See **Espeso-Molinero**, Pilar.

**Pathak**, Dev (South Asian University) **Enculturing sociology of South Asia: a turn to performative politics**. Fear of visuals plague social science scholarship in South Asia. Ironically, this is despite the abundance and prevalence of visuals in societies across the region. This paper builds up a case for enculturing social science scholarship in South Asia. **Mig04**

**Pauknerova**, Karolina (Charles University) and Jiří **Woitsch** (Czech Academy of Sciences) **Building cultural heritage from the bottom up: the case of the**

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**town of Bustehrad.** The paper presents an analysis of production of social and landscape memory. Using the case study of Bustehrad and its two versions of an educational trail, the paper shows transformations of the meaning of the local landscape over the last 20 years. **Env01**

**Paukštytė - Šaknienė, Rasa** (Lithuanian Institute of History) **Neighbors' Ritual Year: "Close neighborhood" as sociocultural value in Lithuania.** The report deals with the category "close neighborhood", which is based on the free choice of common leisure time and celebrations. The result of this communication is ritual year of the neighbors, which I'll analyse in different types of areas (village, town, city) in the diachronic perspective. **Reli06**

**Paulovich, Natallia** (Polish Academy of Sciences) **'Nice stretching' or more than bodily practice: doing yoga in a fitness club in Warsaw.** Often perceived as 'nice stretching' that allows middle and upper class people to demonstrate their social status through fashionable yoga clothes and comfortable yoga mats, among women with average incomes attending small fitness clubs on Warsaw's periphery yoga is becoming a therapeutic practice. **Medi03**

**Pavlásek, Michal** (Czech Academy of Sciences) **The mass - moving through things.** In movie/visual essay "The Mass" we followed up people on the move and social life and trajectory of life vests on so called Balkan migratory route. Through this parable of phenomenon of "migration crisis" we tried to exposed how are things included and interrelated with human bodies. **AV01**

**Pavlicova, Martina** (Masaryk University) **The Interest in Folklore in the Czech Lands in the Light of National Emancipatory Processes at the Turn of the 20th Century.** Folk culture was an important element in the Czech national emancipation, which culminated at the turn of the 20th century. The collectors' interest in folklore expressions led to the creation of a source base which has been used to date. It gave an impetus to the formation of Czech folkloristics. **Disc01**

**Peck, Andrew** (Miami University) **A problem of amplification: tracking the relationship between contemporary legends, digital networks, and fake news.** This paper outlines a theory of fake news by amplification. It argues that the networked circulation process that results from these acts of amplification can best be understood through their similarity to digital contemporary legends. **Digi01**

**Pedroso de Lima, Antónia** (ISCTE-IUL / CRIA) **Beyond gender: making kinship through care in times of austerity.** This paper explores the central

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role of care in livelihoods in times of austerity. Constituting a basis to social reproduction, care processes strengthens kinship relations crosscutting gender roles in family, community and labor. **Gend03**

**Peled**, Kobi (Ben-Gurion University of the Negev) **Forgetfulness, silence, and the transformation of cultural identities among Palestinian Arab Israelis.**

Based on Paul Connerton's typology of forgetting (2008) as well as on other studies in the field, this paper will explore changes in the identities of Israel's Palestinian Arab citizens through the prism of forgetfulness and silence. **Heri01**

**Peng**, Lijing (Trinity College Dublin) **Resonance and wonder: a survey of ethnographic museums embodying Hmong aesthetics in Xiangxi prefecture, Central China.** This paper deals with the interpretation of symbolic forms in different artistic genres in Hmong ethnic community in central China.

The interpretations embody the poetics and politics in art interventions within this minority ethnic community. **Arch04**

**Pereira**, Cristiano (ISCTE-IUL/FCSH-UNL/CRIA) **Chegas de bois**

**(bullwrestling): changes, criticism and safeguard.** The chegas de bois, like the Portuguese rural world, have known since the 70s, various changes. Nowadays these are maintained, and are related to the patrimonial ideology and the rights of nonhuman animals, among other criticisms. These are the changes that this paper intends to explain. **Post01**

**Peterson**, Marina (University of Texas at Austin) **Sensing airspace.** In 1946 United States Supreme Court case *The United States versus Causby*, affective responses of humans and chickens anchor an atmospheric composed of sense, law, and air. The atmospheric emerges in "substantiations" of noise, moments in which noise matters. **Body02**

**Petrovic**, Tanja (ZRC SAZU) **Cans full of memories: Remembering the fish-canning industry in the North-Eastern Adriatic.** The paper sheds light on memories of fish-canning industry in North-eastern Adriatic in the second part of the 20th century. It highlights strong social-structuring function of these factories and the capacity of memories related to fish-canning to question dominant tourism-oriented ideology. **Econ01**

**Pettersson**, Helena (Umeå University), Magnus **Öhlander** (Stockholm University) and Katarzyna **Wolanik Boström** (Umeå University) **Practice and knowledge there and here. A cultural analysis of comparison as a narrative strategy among medical professionals returning from work abroad.** See **Öhlander**, Magnus.

## **Paper, film and poster abstracts**

**Pétursson, Jón Þór** (University of Iceland) **Tasting time: tracking temporalities through organic food.** Organic food materializes multiple temporalities as it connects the past with the present while pointing to the future. Here, I explore how organic production and consumption can be analyzed as practices of time. Finally, I argue that organic food is dense with time. So how does time taste? **Life03**

**Piedade, Ana** (Instituto Politécnico de Beja) **Lives in things, things of a life time.** It is our aim to show how social memory is build during a long time line and particularly how old people's memory and identity are based in significant objects. The paper attempts to delineate old people's self perceptions about themselves - of their identity and finally, what means to be old. **Age03**

**Pignatelli, Marina** (University of Lisbon) **Ethnography on the Jews, New-Christians and Crypto-Jews in the contemporary Northeast of Portugal.** What connects or differentiates Jews, New-Christians and Crypto-Jews and what remains of Judaism and its adherents in the Northeast of Portugal today is the main concern of analysis in this paper. **Reli01**

**Pijoan, Montse** (University of Barcelona) **Ocean sailing aboard tall ships: time as the seized opportunity.** This paper focuses on time spent on boats sailing at sea. In the process of dwelling all crew members attend to one another in the performance of their tasks. Whenever they are sailing, they voyage in a place. **Life04**

**Pikner, Tarmo** (Tallinn University) and Raili **Nugin** (Tallinn University) **Redrawing the post-socialist rurality: tensions with material legacies of the Estonian collective farms.** See **Nugin, Raili**.

**Pillitteri, Sebastian** and Alfonsina **Arriaga Jiménez** (Instituto de Ecología, A.C.) **Biodiversity and different conservation strategies in Oaxaca mountains, Mexico.** See **Arriaga Jiménez, Alfonsina**.

**Pimenova, Ksenia** (Fonds de la recherche scientifique, Université Libre de Bruxelles) **Spirits of The Three Peaks.** In a village of the Republic of Tuva (Siberia, Russia) three women manage the religious organization of shamans "The Three Peaks". The documentary is centered on the main female character and exemplifies the multi-level transformations of post-Soviet Tuvan shamanism. **AV01**

**Pisk, Marjeta** (ZRC SAZU) **Trilateral park Raab-Goričko-Örseg's transborder cooperation.** The paper focuses on the role of the administrations of the Trilateral park Raab-Goričko-Örseg, especially of Goričko Nature Park, in the

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heritagization of the Slovenian-Hungarian-Austrian borderlands that is based mostly on the nature protection and biodiversity. **Heri05**

**Plaan**, Joonas (Memorial University of Newfoundland) **Experiences of climate change in Newfoundland's fisheries.** The ocean ecosystem off the coast of Newfoundland is one of the most human impacted areas in the world, threatened by climate change and overfishing. Relying on long-term fieldwork, I will discuss how the slow environmental degradation is experienced, continually reinforced and then forgotten. **Env02**

**Plainer**, Zsuzsa (ISPMN (the Romanian Institute for Research on National Minorities)) **"It was a ritual of those times" - memories of attending theater during the Ceausecu's Romania.** This paper analyses the practices of attending theater in Romania during the 1980-ies. Based (mostly) on narrative interviews collected recently, the research claims to understand, how the one-time resistance through culture is preserved and how its memory transmitted to new generations? **Sui02**

**Plotkin**, Yuval (The Hebrew University of Jerusalem) and Hagar **Salamon** (The Hebrew University of Jerusalem) **Project 1967: one war, 100 stories.** Our poster will present "Project 1967", a research endeavor in which personal stories of both Israelis and Palestinians were collected, providing a wealth of testimonies from people who directly witnessed and experienced the Six-Day War. **Post01**

**Pohtinen**, Johanna (University of Turku) **Excitement and shame: how to convey affect through fiction in an academic context.** This paper is part of my ongoing PhD research on the Finnish kink community. I will discuss how affect and personal experience can be conveyed in academic research through creative writing. **Disc07**

**Polgar**, Natasa (Institute of Ethnology and Folklore Research) **Comparison as a tool of affective politics: language of madness vs. language of reason.** In this contribution, I will focus on affective dimensions of comparison, mainly on fear as a particular trigger for the act of comparison, and their "invisible" or hidden ideological background. **Disc09**

**Poljak Istenič**, Saša (ZRC SAZU) **Urban gardens, food exchange and social economy: lessons for sustainability?** Green cities have become a norm and a trend, embedding sustainable development in environmental, social, cultural and economic terms. Urban gardening and some other food-related practices are believed to successfully address those issues. The paper explores selected cases from Ljubljana. **Econ03**

## **Paper, film and poster abstracts**

**Poloucek, Oto** (Masaryk University) **Social changes and post-socialist nostalgia in the Czechoslovak countryside.** Social changes of socialist Czechoslovakia serve the starting point to understand the continuity of rural communities. Focus on principles persistent from pre-socialist times can also help to understand recent post-socialist nostalgia and higher conformity of rural people to the socialist regime. **Sui02**

**Pons, Ferran** (McGill University) and **Lluís Ferrer** (McGill University) **Reintroduced bears and 'return shepherds' in the Central Pyrenees. Restoring and creating socio-ecological dynamics in the high mountain pastures.** See Ferrer, Lluís.

**Pons, Ferran** (McGill University) **Greeneering the mountains. The production of green landscapes by a ski station, wildlife conservation programs and farming practices in the Catalan High Pyrenees.** Baqueira Beret ski resort and conservation programs head toward greening the Pyrenean landscapes. Their interventions on the environment, though, require engineering processes. This paper seeks to understand both greeneering mechanisms as well as the role undertaken by farming practices on them. **Env01**

**Pons Raga, Marta** (University of Barcelona) **Afrocuban religions in Barcelona. Processes of cult transformation: from sacrificial blood to "breaking the egg".** The contemporary European scenario has become the perfect milieu for the proliferation of new religions and new definitions of spirituality, as the Neosanteria; in which practitioners re-create their cult to make it fit into the modern secularist context and to establish it as the authentic one. **Reli04**

**Pontiggia, Stefano** (Verona Academy of Fine Arts) **Precarious dwellings: power, the state, and the way they affect the built environment of people.** The speech will focus on two Tunisian towns grown around the local mining industry and will show how power and state action affect the way homes are built and lived. Three specific buildings will be described to make general assumptions about what homes can tell us about territorial marginalization. **Life02**

**Pöttler, Burkhard** (University of Graz) **Tracking Styrian proto-ethnographic statistical descriptions from early 19th century's sources to 20th century's editions.** Starting in 1804, first attempts to record material and social aspects of everyday life took place in the duchy of Styria. Tracking these attempts, not only the different forms of texts produced can be determined, but also writers and editors who disseminated first results to a wider readership. **Nar02**

## **Paper, film and poster abstracts**

**Povedák, István** (Hungarian Academy of Sciences / University of Szeged)

**Paleoastronautic myths in Hungary.** This paper intends to investigate paleoastronautic myths in Hungary from the folkloristic perspective. **Reli03**

**Povoroznyuk, Olga** (University of Vienna) and **Peter Schweitzer** (University of Vienna) **A right to remoteness? Modernization, discontents and**

**disconnection along an East Siberian railroad.** This paper is devoted to an exploration of “remoteness” as a spatial and social phenomenon associated with modernization and infrastructure change. Drawing on the example of a railroad built in eastern Siberia during the late socialism, it analyses disconnection as discontents with modernization. **Life01**

**Povrzanovic Frykman, Maja** (Malmö University) **Affective integration: conceptual and empirical contributions of the lens of affect to migration research.** The paper proposes ‘affective integration’ as a notion that captures migrants’ material and corporeal experiences that tend to be overlooked in migration research although they underlie the often invoked but vaguely defined ‘feeling at home’. **Body01**

**Powell, Savannah Rivka** (University of Tartu) **Variation on a melody: changing elements of tradition and transformative applications of music with gender diverse representations.** An examination of messages encoded in musical performances with attention to gender diverse expressions. The focus is on changing musical traditions and how performers engage with new and creative ways to make positive affirmations in connection with their identity, community, or a social movement. **Disc14**

**Pranskevičiūtė-Amoson, Rasa** (Vilnius University) **The concepts of “spirituality” within worldviews of new alternative religiosities in the Eastern Europe: verbal vocabulary of Vissarionites and Anastasians.** In the paper, the concepts of Oriental origin, which are used among Vissarionites and Anastasians, appear as an example of how such concepts arrived through Western cultural influences, transformed and took root in the post-Soviet cultural context of New Age spirituality. **Reli05**

**Primiano, Leonard Norman** (Cabrini University) **“The upper room”: the fluidity of vernacular religiosity in a university dormitory space.** An American university student has constructed in his dormitory room a sacred space compatible with his conservative Roman Catholic spirituality. This single room has been religiously re-imagined as a soothing and supportive shrine-like sanctuary, which also contests the peers living around him. **Reli04**

**Punzi, Valentina** (University of Tartu) **Chanted, recited, yet not understood: Tibetan vernacular literacy in the ritual context of Baima (Sichuan, PRC).**



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This presentation reflects on vernacular literacy in Tibetan language among ritual experts (Bonpo) of the Baima people. It examines how monopolized accessibility to ritual texts grant Bonpo religious and social authority within the frame of "marginal Tibetaness". **Nar02**

**Pushkar**, Piyush (University of Manchester) **Imagined Values and Social Relations: What Hides Behind the Commodity Fetish in the NHS?** I draw on ethnographic research with UK healthcare activists and managers to explore the differences between the imagined values exhibited in their visions for what the NHS should be. **Econ03**

**Pussetti**, Chiara (Instituto de Ciências Sociais - Universidade de Lisboa) and Francesca **De Luca** (Universidade de Lisboa - Instituto Ciências Sociais) **Do (it) Yourself: self-body-making in shifting economies.** See **De Luca**, Francesca.

**Quarta**, Luigigiovanni (University of Pise/Ecole des Hautes Etudes en Sciences Sociales de Paris) **Ernesto de Martino et l'éthos de la transcendance. Penser la crise contemporaine.** Si la crise est la dimension sociale principale dans un monde qui se perçoit comme étant perpétuellement dans le risque de disparaître, la « nouvelle » découverte de la pensée de E. de Martino nous amène à saisir ce qui signifie pour le sujet contemporaine d'être constamment en mesure d'agir. **Disc05**

**Queirós**, João (Polytechnic of Porto / University of Porto) and Bruno **Monteiro** (Universidade do Porto) **Travels in time: the revisit of a multi-sited ethnographic research on Portuguese migrants (2008, 2013).** See **Monteiro**, Bruno.

**Račiūnaitė-Paužulienė**, Rasa (Vytautas Magnus University) **Vilnius, a city of mercy and pilgrimage.** The paper focuses on Vilnius as a city of mercy with very old multicultural and multi religious heritage. The main issue of this paper is to rethink the significance of new and refurbished pilgrimage sites in Vilnius Old Town, also, to examine modern trends and strategy of Vilnius tourism centers. **Heri03**

**Radchenko**, Daria (KB Strelka), Alexandra **Arkhipova** (RANEPA), Anna **Kirzyuk** (Moscow High School of Social Science), Irina **Kozlova** and Alexey **Titkov** **Rally on Facebook: protest and the internet.** See **Arkhipova**, Alexandra.

**Radchenko**, Daria (KB Strelka) **Urban anthropology goes digital: self-representation in social media usage for city planning.** The paper will be focused on the social and cultural meanings of photography, produced and shared by users of social media, theoretical and empirical approaches to the

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usage of user photos in anthropology and the implications of digital anthropology findings for urban planning and design. **Digi02**

**Radkowska-Walkowicz, Magdalena** (University of Warsaw) **The social life of Turner Syndrome. Beyond medicine and anthropology.** I will talk about the cooperation between anthropologists from University of Warsaw and doctors and students of Warsaw Medical University engaged in the research project on social aspects of Turner Syndrome - a genetic condition that affects girls and women involving absence of the X chromosome. **Medi02**

**Rajkovic Iveta, Marijeta** (University of Zagreb) **Culture, citizenships and integration.** Based on qualitative research of immigrants this work aims to illustrate intersections between culture, citizenships, integration, (im)mobilities and transnationalism across the internal and external European borders. **Mig04**

**Rakaityte, Vaida** (Vytautas Magnus University) **Christmas-Eve old traditions for nowadays people. Lithuanian museums' case study on educational programmes.** The paper reveals the result of ethnographic field research prioritizing distinguishes features of particular traditions and customs in different geographical location of ethnographic regions, by giving concrete examples via educational programmes perspective in Lithuanian museums. **Arch04**

**Rastas, Anna** (Tampere University) **Multiple belonging and representations of African diaspora(s) in museums and exhibitions.** With examples from my research projects on the African diaspora in different countries, my presentation explores how boundaries of belonging are negotiated and essentialist ideas of communities and cultures are contested in exhibitions focusing on African diaspora communities and cultures. **Mig01**

**Rastrick, Ólafur** (University of Iceland) **Place-attachment and cultural memory amongst Lithuanians in Iceland.** The paper explores the relationship between place-attachment and collective memory as reflected in interviews with Lithuanians living in Iceland. Impact of migration on affective relationship with place is recognised but also bearings of interest and access to cultural and communicative memory. **Life07**

**Rattus, Kristel** (Estonian National Museum) **Everyday driving: the car-facilitated way of life in the post-transition-period Estonia.** The paper focuses on the changes in everyday commuting patterns during the post-transition-period Estonia. By taking a phenomenological approach, the paper focuses on the social and cultural production of translocal mobility and place-making practices on the micro-level. **Life04**

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**Reade, Paul** (University of Bern) **The super highway that never was: tourism and transformation in a Mexican town.** By focusing on the unfinished infrastructure projects in a Mexican tourist town, and the possibilities this presents to a mixture of translocal communities, this paper looks at the everyday entanglement of personal transformations with social and economic transformations. **Life01**

**Reczuch, Aleksandra** (Polish Academy of Science) **Women - “the People”. The role of the women-centered political initiatives in the times of illiberal democracy in Poland.** This paper explores the role of the women-centered initiatives in the local elections in Poland (November 2018). Through an ethnographic exploration and discourse analysis, the author aims at tracing the populist aspects of political initiatives connected to nationwide women’s strike. **Pol01**

**Reece Holler, Jess Lamar** (Caledonia Northern Folk Studios) **Towards an ecological method: ethics & experimental ethnography beyond traditional public humanities form(s).** This talk considers methods and ethics at the intersections of documentary arts, oral history & public folklore practice in the context of a multi-modal folklife/arts project on organic farming -- with an eye to how arts-inflected forms and exhibition venues can catalyze urgent public conversations. **Disc06**

**Reichenbach, Anke** (Zayed University Dubai) **Embodying (non-) belonging: dancing Argentine tango in Dubai.** This paper focuses on Dubai’s community of Argentine tango dancers. It explores how their embodied and discursive practices oscillate between belonging and non-belonging in the context of a highly transient and transnational urban environment. **Mig01**

**Reimann, Maria** (University of Warsaw) **“I might know, how you feel”. On autoethnography as a tool in research with girls living with Turner syndrome.** This paper reflects on the possibilities/limitations of autoethnography in researching experiences of girls living with chronic illness. How can the researchers’ experience of living with disability be used during fieldwork and writing-up to deepen the understanding of childhood with disability? **Age04**

**Reinsone, Sanita** (Institute of Literature, Folklore and Art, University of Latvia) **‘...There’s something magical there’: personal meanings in cultural heritage crowd sourcing.** The presentation addresses the personal dimension of intangible heritage crowdsourcing by bringing into focus high-level participants who devote their time to practice cultural heritage crowdsourcing on a regular basis. **Arch01**

## **Paper, film and poster abstracts**

**Reksten, Connie** (Western Norway University) **Doing the festival. Making the city and region into sensual places.** The aim of the paper is to explore the connection between regionalization on the one hand, and food and taste on the other hand. The material of the analysis is based on fieldwork and qualitative interviews, in three different European food festivals. **Body01**

**Reksten, Connie** (Western Norway University) **To stumble upon a whale: new and old responses to environmental changes.** Basically, the paper will explore the empirical phenomenon told as the Plasticwhale. The discussion will mainly be based on empirical studies. Theoretically, it will reflect up on the approaches/ perspectives from: a) museology, b) social movement, and c) the anthropocene. **Env02**

**Reme, Eva** (University of Bergen) **The contrasting case of objects of lay culture in chapels and in museum exhibitions.** This paper discusses the contrast between how the lay chapel culture portrays itself and how this culture is represented in museum exhibition. **Life08**

**Rico Becerra, Juan Ignacio** (Universidad de Murcia) and **Klaus Schriewer** (Universidad de Murcia) **The UNESCO-codes on anthropology. History and needs for change.** The presentation deals with the history of the so-called “UNESCO nomenclature for fields of sciences and technology”, its classification of the anthropological disciplines, the role of UNESCO and the impact of the classification in the academic praxis as well as for the disciplinary identity. **Disc04**

**Rimmer, Caitlin** (University of North Carolina) **Archival documents as material culture: extending participation to the heart of musealisation.** My work studying blues performer Clara Smith resists the notion of a single objective interpretation of archival materials in favour of an experimental approach that dismantles the false binary of material culture as active/subjective and archival document as passive/objective interpretative tools. **Arch04**

**Rimoldi, Luca** (Università degli Studi di Milano-Bicocca) **“Do you remember what we did?” Memories and working-class traces on the outskirts of Milan (Italy).** This paper is a reflection on the construction of sources in the context of extensive fieldwork research, carried out on the post-industrial outskirts of Milan. I describe the silent memories that emerged with inciseness in the relation between my interlocutors and me. **Heri01**

**Rivadossi, Silvia** (Ca' Foscari University of Venice) **Shamanic spirituality in contemporary Japan.** This paper aims to explore the characteristics of Japanese shamanic spirituality by showing how Japanese practitioners are (re-)creating their role in the urban context. Moreover, it will contribute to the

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understanding of how contemporary religiosity is being shaped all over the world. **Reli04**

**Rivas, Ana María** (Universidad Complutense de Madrid) **Des stratégies de déconstruction de la parenté utilisées par les donneuses d'ovocytes en relation avec la progéniture conçue grâce à leur don.** L'objectif de cette communication est d'analyser la valeur que les donneuses d'ovocytes attribuent aux connexions biogénétiques dans la génération de liens avec la progéniture conçue grâce à leur don et la manière dont elles construisent / déconstruisent la maternité en relation avec ces enfants. **Body04**

**Roberts, Laura** (Queen Mary University of London) **Place-making and embodied hierarchies of belonging among continuous cruisers on the waterways in London.** London's continuously re-purposed waterways occupy a hybrid, convivial space that has become home to itinerant boat dwellers who both make places and have their places made in a socio-natural dialectic that reflects, reveals and creates claims to belong. **Env04**

**Rodewald, Marie** (Universität Hamburg) **"it's only natural that women tend to sympathize with leftist and green parties" - the (female) Red Pill narrative in generation identity.** It is common sense within members of the far-right group Generation Identity that women "naturally" sympathize with leftist parties. The symbol of The Red Pill refers to the process of how members overcame leftist strategies and recognized that the only way to happiness leads through patriotism. **Gend02**

**Rodríguez Rodríguez, Carmen** (Universidade da Coruña) and **Elvira Santiago** (Universidade da Coruña) **Procesos participativos colaborativos en la construcción de la imagen de un pueblo: de la fotografía a la identidad a través de las redes sociales.** A través del estudio de dos casos concretos, "Fillos de San Marcos" y "Carballo na memoria", rastreamos los procesos participativos colaborativos de construcción de la memoria de una población basados en compartir fotografías históricas de la vida de ésta a través de internet y las redes sociales. **Digi03**

**Rogelja, Nataša** (Slovenian Academy of Sciences and Arts) **Heriteization of fish: images and stories in the North Adriatic.** Paper discuss images of four N Adriatic fish that have important role in heritage-making processes: Piran's mullet, a migratory fish linked with local tradition; "sedentarized" seabass from fish ponds, the sardines, important for fishing industry and tuna linked with the "lost" Slovene territory. **Heri06**

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**Röhrer, Nicola** (University of Vienna) **Dairy farmers in crisis? An ethnographic study on the ambiguity of the “milk crisis” based on the examples of a Lower Austrian organic farm and the “IG Milch” association.** EU policies like the decision to drop the EU-wide milk quota change Austrian dairy farmers' lives. Choosing the ensuing “milk crisis” as the common thread, I trace its ambiguous meanings, complex political-economic interweaving and farmers' ideas on a good life and unwanted change. **Rur01**

**Rolfsdotter Eliasson, Susanna** (Gothenburg University) **Finding, dividing and owning - managing time in Swedish second home ownership.** For Swedish second home owners time stands out as an important factor in relation to their choice of lifestyle. This paper will explore the second home, and practices related to it, as tools for understanding perception and management of time. **Life03**

**Romano, Marc** (Heriot Watt University) **Digital media, a tool to redefine a contemporary Scottish identity.** Following the Brexit referendum, the question of national identity and belonging was raised and challenged particularly in Scotland where their origins are strongly aligned with Europe. This paper explores the redefinition of contemporary Scottish identity through the use of digital media. **Digi01**

**Rosati-Marzetti, Chloé** (Université Côte d'Azur) **La France et le folklore, une question d'histoire.** Cette communication propose de faire état de la notion de folklore en Europe, de montrer les décalages entre est et ouest. Il s'agit de comprendre à travers le prisme historique en quoi les perceptions du folklore sont intimement liées aux histoires nationales. **Disc05**

**Rossal, Ewa** (Ethnographic Museum in Krakow) **The new social costumes. Rapture, texture and modifications.** In this paper, I present the contemporary fashion projects using Polish traditional folk costumes. I argue that this kind of project provokes to discuss traditional methods of describing material world and at the same time provokes reflection on the creation of new languages to describe them. **Body03**

**Rossi, Emanuela** (University of Florence) **Processes of Artification. What is a canoe doing in a National Gallery?** I propose to observe the inclusion of ethnographic artifacts, re-categorized as works of art, in the National Gallery of Canada in the light of the concept of “artification”. This process has to be read as one of the forms of the decolonization of museum spaces begun in the 1990s. **Arch05**

**Rossi, Jessica** **Ichpedia in the Republic of Korea: intangible cultural heritage inventorying made “wiki”.** Ichpedia is an online based

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encyclopedia, which relies on users' interaction and a bottom-up approach for the inventorying of Korean intangible cultural heritage, thus fostering active participation in the creation of an open-access online archive and enlarging the community of practice. **Arch01**

**Roussou, Eugenia (CRIA/ISCTE-IUL) 'Transnational' spirituality and the 'sacred self': an ethnographic account of 'alternative' healing in southern Europe.** This paper focuses on the role of transnational spirituality as a form of negotiating health and well-being, exploring how the (re)adaptation of diverse therapeutic routes lead to novel sociocultural transformations and the creation of a 'sacred self', through alternative healing. **Reli04**

**Rubio Ros, Clara (Universitat Autònoma de Barcelona) Rethinking the label NEET.** We want to refuse the concept "NEET" and propose the concept "No NEET" when referring to young people with irregular trajectories in order to emphasize their active role within society since the informants were not apathetic and passive but active and committed to socially contribute to society. **Age01**

**Ruiz-Ballesteros, Esteban (Universidad Pablo de Olavide) Evaluating the contribution of community-based tourism to social-ecological resilience through a generational perspective.** This communication discusses the feasibility of using the socio-economic strategies and community practices of new households (which we call generational perspective) in a socio-ecosystem mainly defined by community-based tourism activities, as indicators of social-ecological resilience. **Econ05**

**Rutert, Britta Medicine or religion? The ambivalent debate on traditional, alternative and complementary healing examples from Germany and South Africa.** The paper looks at the ambivalent and almost religiously debated position of alternative medicine & traditional healing within the (bio)-medical system. **Medi04**

**Sá Couto, Joana (CRIA/ISCTE-IUL/OceanGov) Climate change, plastic pollution and fishing communities: an ethnographic approach in Setúbal, Portugal.** Climate change and pollution are having an impact within the fishing practices and culture of local artisanal fishing communities, exacerbating existing uncertainty, struggle and social tensions. Through ethnography it is possible to understand the fishermen's perspective, clarifying misconceptions. **Env02**

**Saarelainen, Juhana (Finnish Literature Society) From oral performance to literary work.** In 19th Century Finland common people's oral culture was

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important source for national identity. To construct this identity it was necessary to transform unique oral performances into literary presentations. This raised questions of authenticity of folk lore publications but was also seen as an instrumental addition to national body and spirit. **Disc13**

**Saarikoski**, Jaana (University of Turku) and Maija **Mäki** (University of Turku) **From observatory to science centre - transformation, heritage processes and identities of Tuorla observatory.** See **Mäki**, Maija.

**Saarikoski**, Jaana (University of Turku) **Science art? - Conjoining art and science at Science Centre Tuorla.** In this poster I discuss art as a media at Science Centre Tuorla, Finland. The site is an astronomical observatory that is transforming to a science centre offering experiential learning. Simultaneously the oral history and the historical equipment of the observatory have been documented. **Post01**

**Saarlo**, Liina (Estonian Literary Museum) **The toil of a diligent schoolteacher. On collecting of folklore by Friedrich Eichenbaum (Priidu Tammepuu).** Priidu Tammepuu (1896-1976) was an Estonian village schoolmaster. He started to collect child-lore in the 1930s, later interviewed local storytellers and singers. The paper concentrates on Tammepuu's career as a folklore collector, and relations revealed in correspondence with archival institutions. **Arch01**

**Sagir**, Fatma (Albert-Ludwigs-Universität Freiburg) **Ordinary lives, ordinary people: Muslim lifestyle bloggers and the performance of the Muslim self in digital culture.** With the emergence of social media young Muslims seek to change misrepresentations and negative images of Muslims. In seeking to represent a "normal" life, performing the Muslim self in set scenes is key to Muslim lifestyle blogging. A case study of YouTube channel "Ask Sid and Dina". **Digi02**

**Šaknys**, Žilvytis (Institute of Lithuanian History) **Four glances at Assumption: the Holiday through space and time.** The report deals with the Holiday of Assumption. It embody different values in different cultural settings: As a Christian holiday; as Lithuanian National holiday in 1929; as Lithuanian holiday specifically celebrated in Punszk (Poland) since 1967; as nonworking day in Vilnius from 2000. **Reli06**

**Salamon**, Hagar (The Hebrew University of Jerusalem) and Yuval **Plotkin** (The Hebrew University of Jerusalem) **Project 1967: one war, 100 stories.** See **Plotkin**, Yuval.

**Salmenniemi**, Suvi (University of Turku) **'Living on a razor blade': work and alienation in the narratives of therapeutic engagements.** Drawing on



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ethnographic fieldwork among practitioners of alternative therapeutic practices in Finland and engaging with debates in critical theory, this paper addresses experiences of alienation in work and the ways in which therapeutic practices are mobilized to confront them. **Medi04**

**Salmi, Jelena** (University of Jyväskylä) **The great sacrifice: demonetization, anti-nationalism, and the “common people” motif in Modi’s India.** This paper examines how Narendra Modi and the Bharatiya Janata Party made use of the “common people” motif in the context of the so-called demonetization drive of 2016. **Pol01**

**Salmi-Niklander, Kirsti** (University of Helsinki) **Belonging or estrangement? Exploring the experiences of volunteers involved with the reception and intergration of asylum seekers in Finland 2015-2018.** The paper focuses on the Finnish volunteers’ reflections on Finnish Society. While they support the asylum seekers’ “belonging” and integration, many of them depict experiences of “non-belonging”, disappointment and estrangement with the Finnish society. **Mig01**

**Salomonsson, Karin** (Lund University) **Who is creditworthy? Power relations, practices and categorization based on age coding in the credit market.** I will explore how age coding through specific discourses, practises and norms concerning who is creditworthy come to play a decisive role in people’s life. How does being labelled ‘too old’ or ‘too young’ create certain sociocultural positions connected to credit, debt and everyday finance? **Age03**

**Saltzman, Katarina** (University of Gothenburg) **Heritage made by walking.** Paths shaped by human feet in the landscape constitute a distinct ‘movement heritage’ that is ephemeral, often neglected, and difficult to handle within established heritage management regimes. In an ongoing research project we walk along tracks and trails as a method to understand this heritage. **Disc02**

**Saltzman, Katarina** (University of Gothenburg), **Carina Sjöholm** (Lund University) and **Tina Westerlund** (University of Gothenburg) **The use of stories in marketing of heritage plants and gardens.** This presentation will discuss the use of storytelling as an articulation of heritage in the context of gardening, when ‘old’ plants and gardens are turned into heritage products. We will show examples of how such stories are used as tools to enhance the value of plants as well as entire gardens. **Nar04**

**Salvucci, Daniela** (Free University of Bolzano-Bozen) **Tracing hidden contributions in the history of anthropology. The case of Elsie Masson and Bronislaw Malinowski.** In the official history of anthropology, the work of many

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women, both pioneering scholars and collaborators, remains unacknowledged. Presenting the case of Elsie Masson, Malinowski's wife, this paper aims to discuss theoretical concepts that may help to trace a different story of the discipline. **Disc01**

**Sandberg, Marie** (University of Copenhagen) **Good intentions. Researching volunteerism without humanitarianism.** This paper discuss the implications of researching intentions of 'doing good' by considering volunteering practices as modes of mattering that blur the usual divisions between researchers and interlocutors, refugees and volunteers, guests and hosts, academic and humanitarian interventions. **Mig02**

**Sándor, Cecília** (Corvinus University of Budapest) **The economic, social and national political significance of the transformation of a local industrial economy in a Szekler community.** This presentation is about the history of an industrial factory in a Szekler Community, Transylvania. It will examine the transforming local economy, the working class identities and the social, national political significance of a local manufacturing revitalisation. **Econ01**

**Sandoz, Laure** (NCCR On the Move, University of Neuchâtel) **Globalisation from below? The case of mobile entrepreneurs from the South on European markets.** My research casts a different light on the topic of entrepreneurship by analysing the experience of extremely mobile people who have developed efficient ways of bypassing the restrictive rules imposed by national border regimes in order to access new economic opportunities. **Mig03**

**Santiago, Elvira** (Universidade da Coruña) and Carmen **Rodríguez Rodríguez** (Universidade da Coruña) **Procesos participativos colaborativos en la construcción de la imagen de un pueblo: de la fotografía a la identidad a través de las redes sociales.** See **Rodríguez Rodríguez, Carmen.**

**Santos, João** (NOVA-FCSH) **From the iron to the industrial cloud - memory and desindustrialization at the Lisnave and Setenave shipyards.** Between the 60's and the 90's, the Lisnave and Setenave shipyards were a symbol of industrialization in Portugal. Based on the life histories of this workers we intend to analyze the passage from a workers culture based on solidarity to an individualist culture that is fruit of de-industrialization. **Econ01**

**Santos-Fraile, Sandra** (Pablo de Olavide University) **3HO or The Sikh Dharma of the Western Hemisphere.** The 3HO movement and and their practitioners -gora sikhs- are the result of the reformulation of some principles and practices of traditional Sikhism that responds to Western needs and values but also avoid the conflicts and cultural clashes with the most traditional Sikhism. **Reli03**

## Paper, film and poster abstracts

**Saraiva, Clara** (FLUL, University of Lisbon) **Pre-historic heritage, medieval monks and 21st century neo-shamans: Portuguese identity, religious freedom and the sacralization of the Sintra UNESCO heritage park in Portugal.** The Sintra Unesco heritage park is used by different religious groups, and its use is not consensual. What is hidden to the public and what is shown in a country where religious freedom is supposed to be the norm? **Reli04**

**Sarv, Mari** (Estonian Literary Museum) **From folklore to heritage: values, community building and constitutional law.** The paper discusses transmission of folklore and selectivity in national setting, and ambivalent function of researchers in documenting culture in all its variations, and in creating cultural heritage; in contributing to the coherence of the society, and in fulfilling the constitutional law. **Heri04**

**Satuniene, Reda** (Siauliai University) **Subjective understandings of 'health' in the context of alternative healing: an overview of particular practices (methods), terminologies, and practical experiences.** Paper discusses understandings of 'health' and 'healing' in-between alternative healing and spiritual experiences ('alternative psychologies'?) as sort of 'fringe' science therapies, practiced by people, seeking for their subjectively understood 'health'. **Medi03**

**Savolainen, Ulla** (University of Helsinki) **The trope of childhood's end in the figuration of (trans)national positioning.** The presentation explores the trope of childhood's end in the articulation of national and transnational positioning in regard to Ingria, Finland, and the Soviet Union in autobiographical memoirs of Ingrian-Finnish author, Juhani Konkka. **Life07**

**Scheer, Monique** (University of Tuebingen) **Understanding affective strategies and counterstrategies: examining political emotions as cultural practices.** Drawing on examples of recent public debates over political emotions, this paper will discuss how emotional performances are strategic and thus should be analyzed not as bodily and/or mental 'states' so much as cultural practices. **Body01**

**Schemmer, Janine** (Alpen-Adria-Universität Klagenfurt) and **Marion Hamm** (University of Klagenfurt) **Silenced memories and dynamic everyday practices: urban/rural mobilities as living heritage performances.** See Hamm, Marion.

**Schemmer, Janine** (Alpen-Adria-Universität Klagenfurt) and **Marion Hamm** (University of Klagenfurt) **Between art-trail and pilgrimage: walking as prayer, pilgrimage and pleasure.** See Hamm, Marion.

## **Paper, film and poster abstracts**

**Schmidt, Petra** (Ludwig-Maximilians-University Munich) **(Self-) Representation in mom-lifestyle blogs.** Based on a Berlin mom lifestyle blog, this media and image analytical contribution investigates manners of representation of motherhood in context of an increasing social demand for creativity (Reckwitz) and lifestyle as work. **Digi02**

**Schneider, Almut** (Goethe University, Frankfurt) **Maintaining creative boundaries in Highland Papua New Guinea.** Exteriority is a decisive component for the survival of social groups in the Highlands of New Guinea, by giving an impetus for defining their boundaries. Be it foreign ritual knowledge, foreign planting material or strangers, all contribute to maintaining a social network in a highly diverse region. **Mig06**

**Schönberger, Klaus** (Alpen-Adria-Universität Klagenfurt) and Ute **Holfelder** (Alpen-Adria-Universität Klagenfurt) **Making the invisible visible, audible, and experienceable SELFIES IM GÖRTSCHITZTAL - a co-production between ethnography and art.** See **Holfelder, Ute.**

**Schönberger, Klaus** (Alpen-Adria-Universität Klagenfurt) and Ute **Holfelder** (Alpen-Adria-Universität Klagenfurt) **Protest with selfies as articulation of the common?** See **Holfelder, Ute.**

**Schram, Kristinn** (University of Iceland) **Drifting tracks: human and non-human mobility on transarctic and transnational shores.** Shores are spaces of periphery and domesticity; a local as well as transcultural arena. To track that which drifts upon it brings one on a journey through its connecting seas and shifting borderlines and, in this presentation, to case studies of Iceland's shores and transnational media images. **Mig06**

**Schriewer, Klaus** (Universidad de Murcia) and Juan Ignacio **Rico Becerra** (Universidad de Murcia) **The UNESCO-codes on anthropology. History and needs for change.** See **Rico Becerra, Juan Ignacio.**

**Schrire, Dani** (The Hebrew University of Jerusalem) **Tracing ethnographic questionnaires: addressing questions that matter.** Ethnographic questionnaires are knowledge instruments that can be used to tell a bottom-up disciplinary history. Whereas EQs prescribed a host of data collection practices with a hope of comparing findings, this poster addresses questions that visitors are invited to engage with. **Post01**

**Schweitzer, Peter** (University of Vienna) and Olga **Povoroznyuk** (University of Vienna) **A right to remoteness? Modernization, discontents and disconnection along an East Siberian railroad.** See **Povoroznyuk, Olga.**

## **Paper, film and poster abstracts**

**Sedakova, Irina** (Institute of Slavic Studies, Moscow) **Bulgarian (Balkan) winter calendric ritual meals: dynamics of symbolism and values.** The presentations follows the development of the symbolism and changes in axiological systems of the ritual meals on major winter feasts (Christmas, New Year, Epiphany) in Bulgaria and other Balkan countries in patriarchal rural and modern urban cultural settings. **Reli06**

**Seidel, Katja** (University of Vienna) **Los Niños Robados. Gendered crimes and hierarchical justice in Spain.** This paper examines the gendered crime of systematic child theft in Spain. Based on my work with Alumbra and the court case against Doctor Vela, I argue that in contemporary Spain women are faced with 'hierarchical justice', in which their right to truth and justice is silenced as affective trauma. **Pol03**

**Seigerman, Cydney** (University of Georgia) and **Donald Nelson** (University of Georgia) **Water as a common denominator to strife in the semi-arid of Ceará, Brazil.** See **Nelson, Donald.**

**Sela-Sheffy, Rakefet** (Tel Aviv University) and **Angy Cohen** (Tel Aviv University) **Becoming Israeli: definition of Israeli culture among descendants of Jews from Muslim lands and its representation in Israeli academia.** See **Cohen, Angy.**

**Selberg, Torunn** (University of Bergen) and **Lisbeth Mikaelsson** (University of Bergen) **Caminoisation by sea: the fjord pilgrim route in Norway.** See **Mikaelsson, Lisbeth.**

**Selim, Nasima** (Freie Universität Berlin) **Sufi techniques of transformation: body prayers and post-secular healing in Berlin and connected sites.** Based on extensive ethnographic fieldwork in Berlin and connected sites in 2013-2015, the article discusses the Sufi techniques of transformation and post-secular healing: how the everyday secular, materialist bodies can be transfigured through the techniques of whirling, breathing, and energizing. **Medi04**

**Seljamaa, Elo-Hanna** (University of Tartu) **The luxury of immobility and the potential of mobility.** At best, mobility broadens horizons and gives rise to collaborations that contribute to the greater good. To make the most of this potential, a receptive audience is needed: curious colleagues and students, an open-minded public. Paradoxically enough, one also needs the luxury of immobility. **Disc03**

**Senoguz Ovayolu, Hatice Pinar** (University of Göttingen) **Unsettling temporality/permanence: emergency responses to refugee**

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**accommodation in Göttingen.** This paper studies housing of female asylum seekers in the small but hospitable city of Göttingen through the reception policies of German federal states as well as support networks woven by civic initiatives and explores various contention about the housing settings as gendered spaces. **Mig05**

**Senvaitytė, Dalia** (Vytautas Magnus University) **New ways of self-expression and activities of Baltic native faith paganisms.** Native Baltic Faith paganism is in constant change. New developments of the native faith neo-pagan movement will be disused. **Reli03**

**Serres, Jaana** (University of Oxford) **Performativity and the miraculous success narrative in the Nigerian music industry.** This paper analyses the commodification of the 'image' of rapid success in the Nigerian music industry. It ties the performance of success to notions of agency in a context where the reflexive management of appearances is seen as a path to participation in 'global' culture and economic networks. **Econ02**

**Šešo, Luka** (Catholic University of Croatia) **Supernatural beings from popular beliefs and their audiovisual representations at open festivals in Croatia.** The paper explores the ways in which old popular beliefs in witches, werewolves and fairies are used for audiovisual entertainment at open festivals in today's Croatia. The main social function of supernatural beings to invoke fear has been reused to amuse and attract modern visitors. **Heri06**

**Shagufta, Iqra** (University of North Texas) **Neo-liberal bodies, (un)gendered fabric, and their media(tion).** I argue that media's portrayals of human bodies, choice of fabric, (un)fleshiness of bodies, and invisibility of the body as heavily charged and political issues rather than passive, cultural choices. The material that (un)covers a body in media also has material effects on that body. **Body03**

**Shankar, Guha** (Library of Congress) **The future of the past: privileging indigenous knowledge production in archival representation.** A collaboration between an US indigenous community, federal agencies and academia foregrounds native knowledge in the public archival record. The initiative highlights the importance of inter-personal relationships developed over time in order to achieve the aims of ethical archival curation. **Arch03**

**Sharma, Mihir** (University of Bayreuth) **"Shut it down!" How an abolitionist campaign navigates the imprisoned present, the segregationist past, and envisions radical futures.** This paper explores how a prison abolitionist campaign navigates the immediate goal of shutting down a pre-trial detention facility by engaging in a politics of (dis)inheritance, articulating the continuities

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and ruptures from antecedent struggles to envision a radical abolitionist future.

**Poi03**

**Sharma, Preetee** (Cotton University) **The humble 'Handi': understanding history, networks and socio-economic connections.** This paper is an attempt at exploring the history of an everyday use utensil known as 'Handi' which is common in the Indian households. I will be situating its journey temporally as well as spatially within the Indian sub continent. I will discuss the changes in its technology and their relation to the socio-economic processes through time. My study is based on the archaeological deposits from the sites located in the Brahmaputra Valley. **Life08**

**Sharp, Ethan** (Living Arts and Science Center) **Collaborative storytelling in museums: history and affect of displays about death in the US.** This paper examines public displays about death, which have become popular in museums in the US. The paper argues that the displays stand in for and evoke personal narratives, and by drawing people into public spaces and the sharing of stories, the displays sustain the broader storytelling revival. **Nar04**

**Shepherd, Nick** (Aarhus University) **The Table Mountain Walking seminar: an anthropocene journey.** This presentation reports on the Table Mountain Walking Seminar, an annual event involving scholars, activists, artists and curators in Cape Town, South Africa. **Disc02**

**Sherfey, Paul** (Södertörn University) **Listening otherwise - engaging with the ordinary in ethnological research.** By examining the ways that 'the ordinary' is constructed, embraced, and resisted by those involved in urban cultivation practices, this paper explores how ethnological research is enriched through engagement with normative discourses of 'the ordinary' that are used by informants. **Life06**

**Shkreli, Inis** (Mediterranean University of Tirana) **From text to cultural tradition identity: influences of identity policies in the memory construction of local traditions. Depicting the case of Albanian Vlachs in Voskopoja.** This paper will focus on interpretation and reinterpretation of the Vlach history and the Moschopolis center in southeast Albania. I will focus in how the politics of identity have constructed the oral history of the locals and will articulate how this penetrates in their emotions. **Nar05**

**Sieferle, Barbara** (University of Freiburg) **In lack of ordinariness. Post-prison experiences and the construction of everyday life after incarceration.** The talk focuses on the practices ex-prisoners employ to establish everyday-life after prison. The term 'everyday life' is introduced as an analytical concept and it is

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shown that times of crises (e.g. prison release) are situations through which cultural patterns of everyday life become visible. **Life06**

**Siim, Pihla Maria** (University of Tartu) **Encountering others: modes of being-at-home in Estonian-Finnish transnational space.** The paper focuses on the ways Estonians living or working in Finland narrate their modes of being-at-home in a place and discuss their future plans. Comparison allows to construct and make sense of belonging in relation to homeland, to current place of residence, and to different others. **Disc09**

**Siivonen, Katriina** (University of Turku) **The transformative power of intangible cultural heritage (ICH) in museums.** Museum collections become a part of everyday life of museum visitors in their interpretations of exhibitions and activities in museum events. In this context, cultural heritage could serve as a multi-perspective tool in co-creative, transformative processes of everyday culture in the society. **Arch04**

**Sikic-Micanovic, Lynette** (Ivo Pilar Institute of Social Sciences) **Practicing leisure time in Croatia: gendered temporalities of everyday life.** This qualitative study attempts to describe how leisure time among women and men in Croatia is practiced and negotiated. Apart from perceptions and experiences, the nature and quality of leisure time, (e.g., autonomy, contamination and fragmentation) will also be examined. **Life03**

**Silow Kallenberg, Kim** (The Swedish Red Cross University College) and **Jenny Ingridsson** (Södertörn University) **Tracking change through ethnographic fiction: examples from migration studies and institutional ethnography.** See **Ingridsson, Jenny**.

**Silva Garzon, Diego Enrique** (University of Oxford) **Localising climate smart agriculture: The politics of climate-smart narratives and new agricultural biotechnologies in Argentina.** This paper analyses the discursive and material translations of Climate Smart Agriculture in Argentina. In particular it explores the narratives surrounding the creation of climate ready soybeans and the socio-technical networks that will be necessary for their deployment at the local level. **Env02**

**Silvonen, Viliina** (University of Helsinki) **How to interpret the sounds of sorrow? Chasing the affect and emotion on archival sound recordings.** This paper treats the analysis of affects and emotions on archival recordings. How can a researcher reach the performer's emotional state by listening? As a folklorist, I approach the topic from socio-cultural and neurological aspects with examples of my research material: Karelian lament poetry. **Body06**



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**Simic, Marina** (University of Belgrade) **False transparency, fake procedures: performing social work in a Serbian town.** In this paper, I discuss the ways in which social workers in Serbia deal with the current state reforms of their work, which leave them in a vacuum of “false transparency” and force them to “fake” either the bureaucratic procedures or “fieldwork” at their discretion. **Econ02**

**Simões Nuno, Carlos** (Instituto Politécnico de Lisboa) **My own private Vouga river.** The ethnographic survey related to the transformation of the territory resulting from the building of a dam on the Vouga river forced the questioning of the expected ethnographic categories, confronted with a subjective construction of this relation by the inhabitants of the affected community. **Env06**

**Simon, Sandro** (University of Cologne) **Rhythm and relation in the Sine-Saloum Delta, Senegal.** This paper inquires different temporalities in the Sine-Saloum Delta and how frictions and resonances between them effect, manifest themselves in and get mediated by the practice of mollusc gleaning. **Env05**

**Šimůnek, Michal** (Film and TV School of Academy of Performing Arts in Prague) and Klára **Šimůnková** (University of Economics, Prague) **Lomography and commodification of DIY spirit.** Drawing on our n/ethnographic fieldwork experience in the Lomography community the paper focuses on DIY practices of lomographers and addresses the branding strategies of cultural (photography) industry incorporating these DIY practices for commercial purposes. **Life05**

**Šimůnková, Klára** (University of Economics, Prague) and Michal **Šimůnek** (Film and TV School of Academy of Performing Arts in Prague) **Lomography and commodification of DIY spirit.** See **Šimůnek, Michal**.

**Sivic, Ursa** (Scientific Research Centre of the Slovenian Academy of Sciences and Arts) **Heritagization of music in the context of minority communities in Slovenia after 1991, Part II.** The paper will focus on positions in which community musicians get in the field of ethnic identity and get out of it. Consequently, I am going to explore emotional levels of expressing ethnic identity through music and try to demonstrate the thesis about sacralisation of music heritage. **Heri04**

**Sjöholm, Carina** (Lund University), Katarina **Saltzman** (University of Gothenburg) and Tina **Westerlund** (University of Gothenburg) **The use of stories in marketing of heritage plants and gardens.** See **Saltzman, Katarina**.

**Sjöholm, Carina** (Lund University) and Sara **Kärrholm** (Lund University) **Tracing digital tracks of a changing genre. Crime writing as a lifestyle in social media.** See **Kärrholm, Sara**.

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**Sjöstedt Landén, Angelika, Katherine Harrison** (Lund University) and **Jennie Olofsson** (University of Ljubljana) **Writing ourselves in and out: processing issues of the #metoo campaign in Sweden.** See **Harrison, Katherine.**

**Skillman, Amy** (Goucher College) **Our voices: navigating the silences between refugee and immigrant women's narratives.** Reflecting on work with newcomer women, it is the silences between the stories that seem most powerful. What did the women choose to silence and what do they make vocal? How do my own expectations and silences influence the stories? Even in an effort to amplify their voices, the silences resound. **Heri01**

**Skujytė-Razmienė, Asta** (Institute of Lithuanian Literature and Folklore) **Setting the space right: contagious illnesses and magical barriers in Lithuanian folklore.** This paper focuses on two types of magical barriers that were used by Lithuanian folk during the outbreaks of plague and cholera as measures of re-establishing borders between illness and health. **Medi03**

**Skyggebjerg, Louise** (Technical University of Denmark) **The spectacle frame, the broken nail and the concrete sample - materials telling histories of change.** Can a collection of materials be used to track changes in 20th century everyday life? Inspired by Georges Perec and his eye for the ordinary, changes in everyday life is explored through the lens of three 'non-things' from such a collection - a spectacle frame, a broken nail and a piece of concrete. **Life08**

**Slavec Gradišnik, Ingrid** (ZRC SAZU) **Against the "aversion to theory".** The paradigmatic shifts in Slovenian ethnology in the 1960s and 1970s were based on epistemological and methodological arguments that rejected "aversion to theory" and insisted that research agendas should reflect the transformative powers inherent to phenomena of (folk) culture and everyday life. **Disc04**

**Soler, Elena** (Charles University) **Surrogacy, wet-nursing and milk banks: new theoretical insights into the study of milk kinship.** Focused on wet nursing and human milk donation, the goal of this paper is to expose that the current debates on surrogacy and fragmented maternity, due to advances in assisted reproductive technologies, and the relationship between kinship and market, are not necessarily new phenomena in Europe. **Body04**

**Song, Chenyang** (Humboldt University of Berlin) **Chinese new nationalist discourse and its interaction with Chinese internet culture and online political participation.** Many countries are experiencing a rise of nationalism in mainstream political discourse, including China. This paper investigates how the new nationalist discourses emerge in the context of Chinese social media and

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its interaction between Chinese internet culture and online political participation.

**Digi01**

**Song, Gin-Young** (University of Zurich) **Thinking coffee in Seoul from within and through elsewhere.** This paper explores the productivity of thinking coffee in Seoul from changing perspectives—from within and “through elsewhere” (Robinson, 2016)—and discusses its methodological implications for studying the emerging fields of globalised practices and spaces of consumption. **Disc12**

**Soronellas Masdeu, Maria Montserrat** (Rovira i Virgili University), **Yolanda Bodoque-Puerta** (Rovira i Virgili University) and **María Offenhenden** (Universitat Rovira i Virgili) **Beyond kinship. Care as a male profession.** See **Bodoque-Puerta, Yolanda.**

**Souralová, Adéla** (Masaryk University) **Being a grandchild: meanings, practices and experiences with grandchildhood.** The paper investigates the meanings, practices and experiences with grandchildhood. Drawing upon in-depth interviews with grandchildren, it illuminates how the grandchildhood is performed in the daily intergenerational contact and how it is understood by the grandchildren themselves. **Age03**

**Souto García, Andrea** (University of A Coruña) and **Carlos Diz** (Universidade da Coruña) **‘Sambar to resist! Brazilian women identity politics in Leeds: struggling for recognition and against cultural appropriation’.** See **Diz, Carlos.**

**Soverino, Tiziana** (Dublin City University) **‘She left the well uncovered... so the whole valley was filled with water and made Lough Neagh’: place-lore about major Irish rivers and lakes.** Rivers and lakes have long been part of the physical and cultural landscape of Ireland. The presentation will compare narratives about the formation and naming of major lakes and rivers from medieval literature and modern folklore, and provide insights into the life and imagination of the Irish. **Env04**

**Sparks, Robert Logan** (Long Island University) **Elena Avila, curanderismo at the frontera.** The notion of a form or lineage of traditional healing has very little meaning outside of the personal context through which such highly personalized practices are transmitted. Elena Avila, one of the first Chicana traditional curanderas is a productive case study. **Medi04**

**Speirs, Jennifer** (University of Edinburgh) **Uncovering the tracks in donor-assisted conception.** Assisted conception using donated semen developed initially within an ideology of secrecy and anonymity. The legal provision

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or obligation now for non-anonymity, in an increasing number of countries, highlights ambivalence about the kinship role of donors. **Body04**

**Sprengel**, Darci (University of Oxford) **Sonic atmosphere and affective activism in authoritarian Egypt**. Based on 24-months of fieldwork conducted in Egypt between 2010 and 2016, this paper examines the political potential of sound in space to transform public feeling. It argues that sonic atmosphere is an important site where differently-positioned social actors vie for power. **Body02**

**Stacey**, Cara (University of Cape Town), Mark **Aranha** (University of Cape Town), Bronwen **Clacherty** (University of Cape Town), Halim **Gencoglu** (University of Cape Town) and Kristy **Stone** (University of the Western Cape) **Life & Bilal: revisiting a collective heritage of the Indian ocean**. See **Aranha**, Mark.

**Stahl**, Irina (Institute of Sociology, Romanian Academy) **A saints' trek from Greece to Romania: The rise and spread of Saint Nektarios' cult**. This paper traces the spread of Saint Nektarios' cult in Romania through field work, interviews, and the study of unpublished testimonies. Comparison of pilgrimages in Aegina and Bucharest are made with special attention to healing rituals and their presumed efficacy. **Reli06**

**Stahl**, Irina (Institute of Sociology, Romanian Academy) and Tatiana **Minniyakhmetova** (University of Innsbruck) **Tracking The Ritual Year (2004-2019): fifteen years of working group activity**. See **Minniyakhmetova**, Tatiana.

**Stark**, Eija (University of Helsinki) **From the uses of historic-geographic method to empowering the nation. Folklore studies as 'a national science' in Finland since 1945**. This paper explores the paradigmatic role of the historic-geographic method still in the 1960s folklore studies in Finland. What kind of political and intellectual reasons there were behind the variable use of the text-critical approach and what kind of contemporary consequences this has had. **Disc04**

**Steel**, Tytti (University of Helsinki) **Affective practices of unemployment**. This presentation describes the difficulties older jobseekers face when they do not get enough support. The presentation seeks to answer how looking at unemployment through the lens of affect and emotions can fill the gaps in the existent understanding of life without wage work. **Body01**

**Stengs**, Irene (Meertens Institute) **Royal cartoons and the politics of cuteness in present-day Thailand**. Focussing on the cute cartoons published by King Vajiralongkorn, this paper investigates the political dimensions of

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cuteness in present-day Thailand. Building on Brian McVeigh's notion of 'authority cuteness', it is asked what attempted domination and control are behind this royal use of cuteness. **Sui01**

**Stoicescu, Adrian** (University of Bucharest) **Self-museification practices - photo sharing in youth cultures on social media.** Based on ethnographic interviews, this paper looks at the practices of capturing, customizing, sharing and storing the self in every day contexts and, additionally, to the reaction of target audiences to such (re)presentations of the self on social networks. **Digi02**

**Stolz, Rosalie** (University of Cologne) **Good houses and their discontents. Entanglements and implications of living in 'modern houses' and socio-economic change.** What can we learn from the wide-spread transformations of houses? By taking the house and its transformations in upland Laos as a starting point, it is argued that houses manifest aspirations in particular intimate ways and are vital sites of future- and world-making projects. **Life02**

**Stone, Kristy** (University of the Western Cape), **Mark Aranha** (University of Cape Town), **Bronwen Clacherty** (University of Cape Town), **Halim Gencoglu** (University of Cape Town) and **Cara Stacey** (University of Cape Town) **Ife & Bilal: revisiting a collective heritage of the Indian ocean.** See **Aranha, Mark.**

**Stoor, Krister** (Umeå University) **This is your life! Indigenous Sámi yoiker and storytellers on stage.** Since the 1960s Indigenous Sámi yoikers and storytellers has performed their traditional songs and stories in the annual Jokkmokk market. We have a continuum for more than 50 years. One of the strongest theme are their own life stories, embedded in humor and their meeting with the majority society. **Nar04**

**Straczuk, Justyna** (Polish Academy of Science) and **Anna Wegiel** (Polish Academy of Sciences) **Ideas of healthy food in Poland: cultural change , competing meanings and social differentiation.** In this paper, I would like to present a comparative analysis of public discourses on healthy food in times of socialist regime and contemporary as opposed to grassroots attitudes and opinions expressed in sociological interviews in both times. **Medi01**

**Strauss-Mazzullo, Hannah** (University of Lapland) and **Nuccio Mazzullo** (University of Lapland) **Empowerment and continuity in Sámi reindeer herding in Finnish Upper Lapland.** See **Mazzullo, Nuccio.**

**Stroehle, Claudius** (University of Innsbruck) **Double homes, single lives. Materiality, normality and meaning of cross-border dwelling within Austria and Turkey.** Globalization, tourism and migration lead to an increasing number

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of multiple homes, which link different parts of the world and evoke new practices of belonging. Based on an ethnographic research, this paper aims to analyze the history and present of cross-border dwelling within Austria and Turkey. **Life02**

**Ström, Karl** (Stockholm University) **The temporalities in having someone commanding you what to do.** This paper explores how temporalities are structured and experienced by recruits in military service, based on my doctoral project about the reactivation of military conscription in Sweden. I will especially focus on how time is used and embodied as a disciplining tool. **Life03**

**Sund, Ann-Helen** (Åbo Akademi University) **Follow the work. Tracking changes in the values and attachments of DIY.** What moral, material and affective work is involved in making things and what kind of work are the resulting things intended to do? This paper seeks to explore values and attachments in DIY work and works of DIY, and how changes in these can be tracked by "following the work". **Life05**

**Svetel, Ana** (University of Ljubljana) **The cuteness of hygge: between verbal and visual, between social and material.** Hygge, a Danish concept closely related to the English coziness, gained a wide-spread popularity in the past few years. The paper focuses on how the notion of hygge correlates with the ideas of cuteness and likeability through visual and verbal imagery as well as social and material manifestations. **Sui01**

**Sykäri, Venla** (Finnish Literature Society) **The "open Kalevala" - new insights in the verse materials that construct the national epos.** This paper examines how Elias Lönnrot, the compiler of the Finnish Kalevala, entwined various types of verses - epic motives, lyric themes, and generic verses - in his composition of what we commonly consider to be a collection of epic narratives, or a national epos. **Disc13**

**Szabó, Árpád Tőhötöm** (Babes-Bolyai University) and Zsombor **Csata** (Hungarian Academy of Sciences) **Mobility reframed: conquering the mountain forests on Transylvanian borderland.** See **Csata**, Zsombor.

**Szakál, Anna** (Research Centre for the Humanities, Hungarian Academy of Sciences) **The István Tiboldi 'a bad collector' from the 19th century.** In my presentation I try to analyse how and for what reasons and latent folklore concepts were Tiboldi, a 19th century folklore collector marginalized. The name of Tiboldi in the folklore literature of the mid 20th century comes up as the synonym for a bad collector. **Nar02**

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**Szilágyi, Levente** (HAS Research Centre for the Humanities) **The transformation of the ordinary. Divergent forms of everyday life in a village from Satu Mare region, Romania.** In this paper, I will explore the ordinary as an instrument for tracking social changes, through examples of rapidly diverging lifestyles in a village from Romania. **Life06**

**Szymanska, Justyna** (University of Warsaw) **Future in a monotown. Activism and civic engagement in monofunctional Donbas towns.** In my paper I would like to show the phenomena of activism in Ukrainian government-controlled territory of Donbas region and actions of young activists which future-oriented forms of activism aim to create the change in a challenging environment of single-industry towns. **Pol03**

**Tall, Youssoupha** (Université Cheikh Anta Diop) **Lake Guiers, a multi-use waterscape: technical arrangements and socio-political appropriations.** Guiers Lake, Senegal's main freshwater source, is confronted with both quantitative, and qualitative issues of water management. This paper examines water uncertainties related to the degradation of this lake and conflict of use between various users. **Env03**

**Tamás, Ildikó** (Hungarian Academy of Sciences, Research Centre for the Humanities) **Sami yoiks as a transforming heritage.** North Scandinavian Sami yoik-tradition (traditional way of singing) became an emblematic phenomenon in the Sami nation-construction (and the music industry) as their indigenous heritage, during the last decades. Christian, esoteric and Neo-Pagan narratives collide in the contemporary discourses. **Heri04**

**Tan, Meng** (The Ohio State University) **Conflict and negotiation: the discourse interaction in the tourism-oriented transformation of traditional communities - a case study of Qingyangba village in Southwest China.** Tourism is not only the outcome of communities' efforts but also a 'weapon' to keep the harmony of communities and cultural resilience. This paper discusses how tourism came into being and played its role in a traditional community within cultural protection, local religion and political pursuit. **Econ05**

**Tarkka, Lotte** (University of Helsinki) **Tracking borderland heritages. The symbolic appropriation of Karelian tradition 1920-1945.** The paper presents a microhistorical case of heritage politics on the Eastern borders of Europe, 1920-1945. The focus is on the political and symbolic appropriation of vernacular culture, and the making of collaborative representations of oral tradition and politically relevant heritages. **Heri05**

## **Paper, film and poster abstracts**

**Taruškaitė, Karina** (Vytautas Magnus University) **Narratives of Soviet and Post-Soviet spaces: a case study of Kaunas.** The paper focuses on the daily life personal micro-stories of residents living in Kaunas micro-districts that were built in the soviet period. The main issue of the article - to examine relation between visual and textual narratives, also to analyze the processes of storytelling and textualizing. **Nar03**

**Tauber, Elisabeth** (Free University Bolzano) **The wolf comes back. Ethnographic explorations of the wolf crossing the linguistic border of the Trentino-South Tyrol (Italy).** The combination of a human with a non-human perspective allows to explore borders, its human and environmental histories. In dialogue with zoological research on wolves, I move along the linguistic border exploring it through the eyes of the shepherds as well as through the adaptation of the wolf. **Mig06**

**Tauschek, Markus** (Albert-Ludwigs-Universität Freiburg) **Popular culture and aestheticization: comparison and the discursive construction of “scenes”.** Based on fieldwork at three Goth festivals, this paper seeks to demonstrate that comparison is a powerful communicative form that serves to reproduce the unwritten rules of the “scene”. It conceptualizes comparison as a strategy that establishes specific cultural and social order. **Disc09**

**Teidearu, Tenno** (University of Tartu/Estonian National Museum) **The practice of wearing crystals in contemporary new spirituality in Estonia: the materiality and the human.** The aim of my presentation is to understand the practice through human-object relationship, materiality, and everyday life. By follow perspectives of material culture studies and vernacular religion, the significance of gems is more about everyday life and personhood than religion. **Reli01**

**Téllez Delgado, Virtudes** (University of Castilla La Mancha) and **Maria Cardeira da Silva** (CRIA / NOVA FCSH) **Fading borders: Islamic festivals in southern Portugal and Spain.** See **Cardeira da Silva, Maria.**

**Testa, Alessandro** (University of Vienna) **Tracking unachieved transformations: pseudo-transition in Solsona (Central Catalonia) through the mirror of its main festival.** This paper intends to explore the dimensions of social transformations, identity representations, and political and religious tensions developing within and around the carnival of Solsona, in central Catalonia (Spain), which can actually help understand the current situation of Catalonia as a whole. **Poi04**

**Thorgrimsdottir, Sigrun** (University of Gothenburg) **Repairing, sharing, and caring for old houses in times of environmental challenges.** Instagram is

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## Paper, film and poster abstracts

a platform for stories. In fact, many of its users identify as 'visual storytellers'. This paper presents explorations of this platform as a site to conduct qualitative research through a study of narratives of care for old buildings in Sweden marked with the hashtag #byggnadsvård. **Digi03**

**Thorne, Cory** (Memorial University of Newfoundland) **Hidden thoughts and exposed bodies: negotiating ethics and representation of Cuban masculinities and sexualities [P+R]**. Luis Copperi's "conflicto almado" (Conflicted Soul/Armed Conflict), shows a man on a stage, naked except for a helmet and military epaulettes. It shows the stigmatized vernacular, protected by poetic interpretation, while referencing the many layers of context that I struggle with in my own writing. **Disc14**

**Titkov, Alexey, Alexandra Arkhipova** (RANEPA), **Anna Kirzyuk** (Moscow High School of Social Science), **Irina Kozlova** and **Daria Radchenko** (KB Strelka) **Rally on Facebook: protest and the internet**. See **Arkhipova, Alexandra**.

**Todorović, Maja** (Centre for Study in Cultural Development) **Industrial heritage as a factor of sustainable tourism development in rural communities in Serbia: case study of the Railway open museum Šargan Eight**. The aim of this paper is to present a model of sustainable use of cultural heritage through the creation of cultural tourism product, based on elements of the industrial heritage: case study of the Railway open museum Šargan Eight from Serbia. **Econ05**

**Tolgensbakk, Ida** (Oslo Metropolitan University) **Tracking (and missing the point of) an American white supremacist through Scandinavia**. Pepe, a frog-headed cartoon figure, has been a symbol of the US extreme right for some years, and was recently adopted by Scandinavian neo-Nazis. His appearances in social media are often parodic and ironic, and interpretation is often difficult. **Digi04**

**Toro, Aleksis** (University of Helsinki) **Enigmatic invisibilities: peripheral ethnography and the politics of visionary experience in indigenous southern Chile**. Through an analysis of accounts of the politicization of visionary knowledge among indigenous Williche people in southern Chile, I will suggest that ethnographic research on relational modes of knowing the invisible realm reconfigures problems of access and participation. **Disc10**

**Tosic, Jelena** (University of St.Gallen) **Bordering totalitarian legacies: (re) negotiating gender, history and the state in the Albanian-Montenegrin borderland**. Based on multisited ethnographic fieldwork among families in Albania and Montenegro - representing two distinctive cases of totalitarian

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legacies - the paper comparatively explores how totalitarianism is remembered, affectively charged, gendered and placed within family and personal histories.

**Mig06**

**Toth Godri**, Iringo (Babes-Bolyai University / Filmtett) **Behind the five years plans - the everyday life of the factory workers from Cluj-Napoca (1945-1989) in press photos.** My research concerns about the everyday life of the factory workers from Cluj-Napoca between 1946 and 1989 by studying photos from the local press. By these photos I try to explore and to show a world behind the economical facts, the everyday life behind the Five Year Plans. **Econ01**

**Totten**, Kelley (Memorial University of Newfoundland) **Transforming materials - fiber arts and potentiality in men's prisons.** In this paper, I draw from experiences with two fiber arts programs in men's prisons in Oregon and Indiana to consider ethnography alongside and in dialogue with the artists, examining art as the potentiality of materials to transform experiences, perceptions, and knowledge. **Disc14**

**Treija**, Rita (Institute of Literature, Folklore and Art, University of Latvia) **Scholarly infrastructure for Latvian folkloristics in exile.** After World War II, Latvian scholars in exile in Europe and around the world continued Latvian folklore studies. This paper analyses the establishment of a new scholarly infrastructure: cooperating interstate mechanisms, functioning of exile academic organizations, and publishing Latvian folklore. **Disc04**

**Trombino**, Carlo (University of Palermo) **The Ransom project. A visual, multidisciplinary research on kidnapping and mediation.** The Ransom project is a transmedia, multidisciplinary research about kidnapping and mediation. Every kidnapping is a story, with ever recurring characters. My aim is to track the changes in this process through centuries, using the tools of oral history, semiotics, folklore studies and film making. **Heri06**

**Tsavadaroglou**, Charalampos (University of Amsterdam) **Reimagining the refugees' right to city. State-run camps versus housing common spaces in Athens.** The paper examines the refugees' right to the city in Athens where more than ten State-run camps in the outskirts of the city and several refugee squatted buildings in the center of the city establish a dialectic contrast. **Mig05**

**Turaeva**, Rano (Max Planck Institute for Social Anthropology) **Religion and informality: Central Asian migrants in Moscow.** The paper contributes to one of the topics of the panel namely religious practices in order to tease out the link between the religion and informality in the context of high mobility between Russia and Central Asia. **Mig03**

## **Paper, film and poster abstracts**

**Turkoz, Meltem** (Bosphorus University) **Puppets, objects and the avoidance of stories.** Whether performed as object theater, as adult puppetry, or in various traditional styles, puppetry has always been a tool to express subversion, or 'demons rather than institutions' of society. What are puppets called upon to do or perform by puppeteers, artists, and community builders? **Disc14**

**Udre, Digne** (Institute of Literature, Folklore and Art, University of Latvia) **Mythological ornament in transformation: from national symbols to healing.** The paper explores the transformation of Latvian mythological ornament in the course of the 20th-century - from national symbols, it has moved into various realms or human activities, including healing and alternative medicine. **Medi04**

**Uhlig, Mirko** (Johannes Gutenberg-Universität Mainz) **Us and them? The mobilization of solidarity in conspiracy narrations.** In my paper I'd like to discuss the cultural function of the ostensible dichotomy "common people-elite" used in contemporary conspiracy narrations on an empirical basis. **Pol01**

**Ulla-Miguel, Ana** (Universidade de Vigo) **Moons, suns and stars inside Galician cantigas: or how the Universe has been popularly sung over generations.** Galicia is a land of music, with a musical tradition extremely rich and alive. In particular, the type of popular (folk) songs called cantigas outstands significantly. Despite several published compilations exist, little academic attention was paid to the astronomical ornaments their lyrics contain. **Nar05**

**Urbano, Lorenzo** (Sapienza Università di Roma) **Kairos and Kronos. Time and responsibility in the rehabilitation from addiction.** What does it mean to "use your time to work on yourself"? In this paper, I wish to explore the connection between different qualities of time, kairos and kronos, in the everyday of a therapeutic community for the rehabilitation from addiction. **Life03**

**Urboniene, Skaidre** (Lithuanian Culture Research Institute) **Audiovisual production in the studies of intangible heritage: Lithuanian cross-crafting tradition.** This paper discusses the audiovisual methods and production used in the studies of Lithuanian cross-crafting heritage. It focuses on how studies of cross-crafting heritage constituted mostly on the audiovisual data affect the maintenance of this intangible heritage today. **Heri06**

**Urrestarazu Garcia, Edurne** **On her body.** Anthropological film Title: On her body Author: Edurne Urrestarazu Garcia Year of production: 2017 Language: Spanish (English subtitles) Length: 70 minutes. **AV01**

## **Paper, film and poster abstracts**

**Vacková, Barbora** (Masaryk University) **The house as an object of musealization: presentation of the modernist house in the contemporary city.** The paper will analyse three methods of presentation of the modernist housing architecture in the City of Zlín, CZ. It will bring the comparison of a “redbrick” museum, a small exposition in one of the blue-collar houses and an exceptionally “in-vivo” presentation of still inhabited houses. **Life08**

**Vaczi, Mariann** (University of Nevada, Reno) **Catalonia’s human towers: secessionism, associational culture, and the politics of performance.** Spain is facing the greatest challenge in the post-Franco era to the nation’s constitutional unity. The Catalanian independence movement helped build support by using a 200-year-old cultural performance, the building of human towers (castells), to rally disparate social groups behind independence. **Pol04**

**Vaicekauskas, Arūnas** (Vytautas Magnus University) **Participatory tendencies in the contemporary museum: theoretical paradigms and practical solutions.** Public involvement in the museum’s processes is one of the most visible trends in the memory institutions activities in today’s world. In my paper I will present how the participatory approach are disseminated in the practice of museums in Lithuania. **Arch04**

**Vajda, András** (Sapientia Hungarian University of Transylvania) **Changing rurality. Rurality determined by the vicinity of the metropolitan area in Mureş county, Romania.** The aim of the paper is to explore the present and the recent past of Romanian rural society, and analysing the coexistence, interlocking, and conflicts of the traditional and the newly manifesting cultural behaviours in the past decade. **Rur01**

**van der Geest, Sjaak** (University of Amsterdam) **Keeping an eye on the beans: inactivity among older people in Ghana.** Daily physical activity, a sacred rule for healthy ageing in the West, is not the life style of older people in the Ghanaian rural community where I carried out my fieldwork. Rules rather stipulate that older people should stop travelling and being busy with work. They should stay home and rest. **Age02**

**Van Lengen, Karen** (University of Virginia) **Listening to Venice.** This paper proposes design strategies for Venice in order to stimulate listening to the city while also creating potential communication opportunities among inhabitants and with tourists. Projects seek to exploit the sonics of the city without destroying its existing fragile neighborhoods. **Econ04**

**Venkatesan, Nimeshika** (Stella Maris College (Autonomous) Affiliated to the University of Madras, India, Chennai.) **Transforming nature of pilgrimage - an example from Southern India.** This paper explores the transforming nature of

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southern Indian pilgrimage, intersections between pilgrimage and tourism with special emphasis on RATHAM a heritage venture curating lectures on legend and place-lore accompanied by music evoking a historic-cultural experience for the pilgrims. **Reli02**

**Vidacs, Bea Why Jesus? Negotiating christic apparitions in the age of Mary.** The paper explores the process whereby a Hungarian seer, who has had visions of Jesus since 1993, manages to meet the expectations of her followers for a greater inclusion of the Virgin Mary in the cultic life of the group while also maintaining her unique emphasis on Jesus Christ. **Reli03**

**Vidarsdóttir, Audur (University of Iceland) 1. Artist 2. Activist, 3. Academic. Or all at once? Music, gender and technology from a three-dimensional perspective.** An inquiry into how artistic practice can enhance academic research practices and vice versa; and how each can serve as means to transform a stagnant world. **Disc06**

**Vieru, Roxana (Alexandru Ioan Cuza University) The truth between the lines.** Romanian old texts with their prefaces and marginal commentaries are examined carefully to see what is there hidden from the intolerant society. What is authors' reason(s) for such a choice is something we need to find out. **Nar02**

**Visentin, Francesco (Ca' Foscari University of Venice) and Maarja Kaaristo (Manchester Metropolitan University) Waterscape as a hybrid space of engagement: reconceptualising waterways through affordance theory.** See Kaaristo, Maarja.

**Vodopivec, Nina (Institute for Contemporary History, Ljubljana) Social entrepreneurship and social experimentations in Slovenia.** The paper deals with the contemporary formal (cooperatives and social enterprises) and informal (communitarian practices) socio- economic initiatives and practices in Slovenia It is interested in their motivations, cooperation, organisation, structure, experience and dynamics. **Econ03**

**Volanska, Lubica (Slovak Academy of Sciences) "Living in this house is a part of my identity." On generationally transmitted ideas about dwelling in Bratislava.** The paper focuses on the current images of socialistic dwelling related to the specific situation based on a case study of inhabitants of the House Avion in Bratislava, as communicated by the generation of personal witnesses (1948 - 1989) and the transmission of the ideas to their children. **Sui02**

**Völk, Malte (University of Zurich) Writing down what happens: personal diaries as objects of research.** The paper wishes to reflect on the scientific

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value of ordinary everyday life, working with material that is as individual as fruitful: personal diaries from archives that allow scholarly research. As a medium of importance for cultural history, diaries offer a wide range of tracks to follow. **Life06**

**Volzhanina**, Elena (Tyumen Scientific Centre SB RAS) and David **Anderson** (University of Aberdeen) **Using a car in the daily life by Forest Nenetses in the 21st century**. See **Anderson**, David.

**Vrzgulovala**, Monika (Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences) **Teachers in socialism: authorities or regime servants?** Paper is focused on one professional group. It will discuss the recollections of former and current teachers aimed on the professional life, work condition and self-reflection during communist regime in Slovakia. **Sui02**

**Vukanovic**, Masha (Center for Study in Cultural Development) **Ch, ch, ch, changes - museums and children in Serbia**. As children are one of the most important group of museums' audience, paper focuses upon practices in organizing programs for children aged from 5 to 15 years in Serbian museums. **Arch04**

**Vukušić**, Ana-Marija (Institute of Ethnology and Folklore Research) and Melanija **Belaj** (Institute of Ethnology and Folklore Research) **Mountain area of Žumberak (Croatia): individuals' lifestyle choice or "destiny"**. See **Belaj**, Melanija.

**Wagenaar**, Welmoed (Meertens Institute, Royal Netherlands Academy of Arts and Sciences) **The Utrecht Saint Martin celebration: religious heritage and the cultural politics of inclusion**. This paper studies the Utrecht Saint Martin celebration, asking how religious heritage is mobilized in the creation of cultural ownership and local identity. It unravels the sentiments and emotions that inform a cultural politics of inclusion based on Saint Martin's values of solidarity and charity. **Heri04**

**Wajszczak**, Jacek (University of Warsaw) **Ethnographic sketches. Sensual excursion**. What the ethnographers do? They draw! Between fieldwork and home we find the sketchbook. Kind of documentation, memorization and sensual excursions. It's easy, with the pencil, stylo plume or with the collage of local newspapers scraps. Let's sketch! **Disc06**

**Walker-Crawford**, Noah (University of Manchester) **Glaciers and global justice: localising climate change in the Peruvian Andes**. As a Peruvian farmer pursues a precedent-setting climate justice lawsuit on the global stage, he faces critique and malicious rumours in his own community. While Andean

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farmers struggle to address the impacts of climate change, some find it hard to identify with global discourses of climate justice. **Env02**

**Wang, Xuan** (Memorial University of Newfoundland) **Body speaking? “Sexual harassment” and women’s interpretations in Chinese wedding games with sexual connotation.** Chinese wedding games Naodongfang includes a series of pranks with sexual instructions that are held by tricksters in a new chamber. This paper investigates its contradiction and ambiguity when Naodongfang always touches the line of sexual harassment and women’s victimized and enjoyed interpretation. **Gend01**

**Wang, Yan** (University of Lausanne) **Heritage tourism and the changing rural landscape: case study of the world heritage site of Honghe Hani Rice Terrace.** The world heritage site of Honghe Hani rice terrace in China is undergoing rapid change because of urbanization and heritage tourism. The research studies the transformation of the rural landscape and analyze how it was co-shaped by different institutions and actors. **Rur01**

**Wangi, Putri Sekar** (Universität Münster) **Landslide disaster: emotional practices of a farmer community in a changing world.** This paper explores how climate change and Javanese cosmology collide in a landslide-prone area and challenge the emotional practices of the farming community in Karanganyar, Central Java. This situation then determines the response strategies in order to mitigate the landslide risk. **Env02**

**Wedel, Julia** (Oxford Brookes University) **Lives suspended in rapid change: on the role of emptiness in urban informality.** By exploring the notion of emptiness in discourses on urban informality, the paper analyses the possibilities and limitations of individual and collective agency in the pro-active construction of urban space and illustrates these proposals with data from an ethnographic study in Lima, Peru. **Poi02**

**Wegiel, Anna** (Polish Academy of Sciences) and Justyna **Straczuk** (Polish Academy of Science) **Ideas of healthy food in Poland: cultural change , competing meanings and social differentiation.** See **Straczuk, Justyna.**

**Weiland, Ruth** (University of Freiburg) **The green self - imageries, conceptions and the performance of sustainable tourism in a digital world.** In this paper I would like to present the first results of my phd research project, that focuses on the circulation between digital imageries of sustainable travelling created by providers and the tourist’s agency challenging hierarchies of interpretations and concrete travel practices. **Digi02**

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**Wernet, Nelly and Fazila Bhimji** (University of Central Lancashire) **Refugees and migrants transform experiences of emplacements in Berlin.** See **Bhimji, Fazila.**

**Westerlund, Tina** (University of Gothenburg), **Katarina Saltzman** (University of Gothenburg) and **Carina Sjöholm** (Lund University) **The use of stories in marketing of heritage plants and gardens.** See **Saltzman, Katarina.**

**Wettich, Thorsten** (University of Göttingen) **Game of Thrones reaction videos - studied from a BASE-perspective.** Game of Thrones reaction videos display emotions of media consumers that effectively make them producers of their own. Reaction videos tend to display extreme physical feedback and emotions. The cultivation of these in fan culture poses questions to the study of body, affects, senses and emotions. **Body06**

**Wheeler, William** (University of Manchester) **The Kökärä Dam: dealing with uncertainty in restoring the Aral Sea.** The Kökärä Dam, built in 2005 to restore part of the dying Aral Sea, today stands as an environmental success story. However, as this paper explores, uncertainties about water supply and about the wider political and economic contexts delayed its construction, and prompt debate about its future. **Env05**

**Whigham, Kerry** (Binghamton University) **Resonant violence and the Felt Unfelt of genocide and its aftermath.** Resonant violence is a term that describes the affective force of genocidal violence, which has the capacity to endure--to resonate--long after the actual physical violence of genocide has ended. This presentation details the effects of this affective violence when left untended. **Body02**

**Whittaker, Emma** (Falmouth University) and **James Brocklehurst** (University of Plymouth) **Discriminate AR, immersive explorations in pilgrimage experiences.** See **Brocklehurst, James.**

**Wicks, Sanna** (Coventry University) **Land of forges and fire: Merthyr Tydfil in the 1800s.** A short film focusing on French and German travellers to the Welsh industrial town of Merthyr Tydfil in the mid-nineteenth century and their descriptions of the town. The film was produced in 2018 and is 6'41" long. There are English, Welsh, German and French versions. **AV01**

**Wietschorke, Jens** (University of Vienna) **Mind the Gap! Measuring distance between educational elites and the "common people".** The gap between academic elites and the "common people" is one of the central motives in populism throughout history. The presentation provides some examples and



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develops a set of interpretations, discussing populism as a possible analytical focus for the cultural studies of class relations. **Poi01**

**Wig, Ståle** (University of Oslo) **"I produce!" Cuban entrepreneurs, and the battle for the meaning of labor.** What is valuable work? This question has come up for debate in Cuba as the government has opened up for a new private sector, transforming the way citizens can legally make a living. The paper explores how this transformation shifts how citizens naturally experience and consider the value of labor. **Econ03**

**Wilke, Inga** (University of Freiburg) **Reposing in time - learning how to manage time between self-care and self-optimisation.** Popular mindfulness courses offer to help people to improve their 'work-life-balance'. The 'good life' is conceptualised as a well-timed life with clear temporal boundaries. Practices surrounding this phenomenon can be interpreted as oscillating between self-care and self-optimisation. **Life03**

**Willim, Robert** (Lund University) **Art probing as a creative method.** Art probing is a way to use art as a creative speculative method and as an instrument of evocation. I have used it combined with ethnographic research and together with various stakeholders. I will present my art probing with Volvo Cars and in a recent research project. **Disc07**

**Winkler, Ingo** (University of Southern Denmark) and Dorte Jagetic **Andersen** (University of Southern Denmark) **Confessions of a cross-border commuter.** See **Andersen, Dorte Jagetic.**

**Winroth, AnnCristin** (Umeå University) **Stories at museums, collected, stored and performed - what is really the new thing about them?** The different meaning and use of narrative and storytelling within museums is seldom addressed and articulated as it maybe should be. In my presentation I want to discuss that issue. What do we win or lose when trying to create awareness of diverse and different kinds of storytelling practices? **Nar04**

**Wiszmeg, Andréa** (Lund University) and Kristofer **Hansson** (Lund University) **Transforming trash to treasure. Managing embryonic ambiguity by pollution behaviour in everyday practice of foetal cell research.** See **Hansson, Kristofer.**

**Witanowski, Paweł** (Jagiellonian University) **Negotiations of stability - young academics and precarity of academic life.** PhD studies graduates usually face necessity to become mobile and apply on many post-doc positions. I would like to present how this forced mobility is valorized, how young academics

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approach and negotiate its spatial and temporal aspects and how it influences their perceived sense of stability. **Age01**

**Wohlgemuth**, Sina (University of Bonn) and **Oliver Müller** (University of Bonn) **Participative development of rural regions. Everyday cultural negotiations of the European Union's LEADER program.** See **Müller**, Oliver.

**Woitsch**, Jiří (Czech Academy of Sciences) and **Karolina Pauknerova** (Charles University) **Building cultural heritage from the bottom up: the case of the town of Bustehrad.** See **Pauknerova**, Karolina.

**Woitsch**, Jiří (Czech Academy of Sciences) **Top secret: Czech anthropology of the 1960s as a spy project.** The paper aims to raise methodological and ethical question connected to the history of Czech ethnology in 1960s: How to approach projects and personalities, which introduced anthropology-oriented research into local environment but were stimulated and controlled by communist secret services. **Disc04**

**Wolanik Boström**, Katarzyna (Umeå University), **Magnus Öhlander** (Stockholm University) and **Helena Pettersson** (Umeå University) **Practice and knowledge there and here. A cultural analysis of comparison as a narrative strategy among medical professionals returning from work abroad.** See **Öhlander**, Magnus.

**Wolanik Boström**, Katarzyna (Umeå University) **(Re)creating identity and authority? Work with autobiographical narratives on courses and workshops for migrants in Sweden.** This paper investigates the use of autobiographical narrating in migrant adult education, on courses and museum workshops. Working with stories is an important pedagogical tool helping to (re)create identity, coherence and authority and to invoke empathy and identification. **Nar04**

**Wolf**, Deborah (Freiburg University) **"Strike back!": the connection between conspiracy theories and populism.** The connection between conspiracy theory and populism is evident in recent political developments. The narrative of "the common people" is used in an attempt to legitimise conspiracy theories and emphasizes the need to take action. This becomes clear in the analysis of Alex Jones' documentaries. **Poi01**

**Wolff**, Eberhard (University of Zurich) **Between do-it-yourself, DIY, and doing it yourself: how the phenomenon is differently defined and what this means for its interpretation.** Employing a comprehensive understanding of doing things yourself these practices represent a key characteristic of late

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modernity - much more and even the opposite of just being a counterculture.

**Life05**

**Wolff, Martine** (INALCO Sorbone) **Kelmend within the expense of its traditions, contemporary challenges and sustainable development.**

Transhumance, as an actor of this relationship and unity Human-being-animal and territory is a major component of the Collective Inconscient, all the representations and beliefs underholding all the culture of the region built up all the amazing beauty of this nature/culture unity. At the heart of the cultural identity, pastoralism and transhumance may be part of future prospect sustainable development in a respectful reciprocity with development of ecotourism. Strategies must be set up, to give to it a sustainable living. **Rur03**

**Wollin Elhouar, Elisabeth** (School of History and Contemporary Studies)

**Politics of space and belonging in rural Sweden.** The refugee reception in Sweden 2015 has reshaped refugee policies and practices. It has had consequences of workloads for especially the small municipalities dealing with the reception. This paper deals with an ethnographic understanding of rural places and their capacities to handle this change. **Rur01**

**Yáñez Serrano, Paloma** (University of Manchester) **Institutions vs. traditional growers, fighting climate change and desertification in the Spanish Plastic Sea.** his paper aims to highlight the differences between institutional and autochthonous initiatives to combat climate change using the case study of Almeria. **Env02**

**Yelenevskaya, Maria** (Technion, Israel Institute of Technology) **Transnational life of Russian foods: nostalgic memories, popular culture and language innovations.** Based on interviews, study of advertising and participant observation, this paper explores how talk about food reflects changes in immigrants' identities and cultural hybridity. It discusses the use of cultural allusions in food names and their role in making food products attractive for customers. **Body05**

**Yildirim Tschoepe, Aylin** (University of Basel/HGK FHNW) **Socio-sonic poetics of food.** Through sonic ethnography among diverse individuals and food practices in urban spaces, I address sensorial aspects of community-making and ritualized behavior. Thicker description and sense of "being there" are possible through sensory ethnography and interdisciplinary methodological explorations. **Body05**

**Zäch, Katerina** (University of Fribourg) **A water lived as reality: talking about importance of wells in everyday life of people in Kyrgyz villages.** The vast

## Paper, film and poster abstracts

significance of water has been the subject of discussion for many cultures and has been examined in the multitude of different ways. The paper is a social and cultural examination of the water culture and its material objects, wells. I will focus on water, its everyday experiences and people's memories in terms of water culture and its present value. From this point of view, I will compare the cultural and social significance of wells and argue that the exterior surface of these material objects bear personal marks that are an important part of local culture in Kyrgyzstan. Furthermore, there is an anthropological investigation into how the villagers organise themselves in regard to the water, water supply and water traditions. **Life08**

**Zadrozna, Anna** (University of Graz/University of Oslo) **Food, borders, (non) belonging: transnational practices between Turkey and Macedonia.** This paper explores the ways in which (non)belonging is practiced through food and in the context of changing border regimes and transnational practices. Moving beyond the framework of methodological nationalism, I examine (non)belonging within and beyond ethnic, national, and religious categories. **Mig01**

**Zandlova, Marketa** (Charles University) **Invisible drought in a region that is drying up. An ethnography of climate change perception in the region of Southern Moravia, the Czech Republic.** There is clear scientific and everyday evidence of increasing drought in South Moravia. Local people frame the situation as an issue of water storage effectiveness, not of climate change. The paper examines the role of water infrastructures and knowledge systems in the perception of climate change. **Env03**

**Zeitler, Simon** **Patterns of political rumors. Racist narrations in Germany.** Recently Germany has witnessed the emergence of new configurations of political actors brought together based on hearsay, half-knowledge or even lies. My aim is to understand how and why these phenomena can be successful in mobilizing people and why counterstrategies of falsifying seem to fail. **Mig02**

**Zhekova, Mariyanka** (Institute of Ethnology and Folklore Studies with Ethnographic Museum, BAS) **The archaeological complex near to Mikulchitse (Czech republic): construction and transformation of cultural heritage abroad.** The research is focused on case of construction of the Bulgarian cultural heritage abroad through a site of memory (by Nora), an example of which is the Czech archaeological complex near Mikulchitse. The text traces the transformations of pilgrimage practices, of inheritance and sacredness. **Heri04**

**Zilberman, Yael** (Kaye Academic College of Education) **Advantage of marginality: professional identity in oral histories of 1950s immigrant**

## **Paper, film and poster abstracts**

**women social workers in Israel.** This paper demonstrates how the formal marginality of pioneer female welfare workers of the early statehood of Israel later turned into subversive oral personal narratives about past institutional policies. **Nar02**

**Zimmermann, Gisela** (Universität Freiburg) **Pilgrimage and Social Networks.** Pilgrimage has always left traces throughout society and history. The paper discusses how pilgrimages today are affected by digital societies. The use of digital devices is highly discussed on the Camino de Santiago. Why is the use of the Internet among the pilgrims so controversial? **Reli02**

**Žvarte, Elvīra** (University of Latvia) **To become a folklorist by accident.** The paper gives an insight of the autobiographical collection that aims to capture, reflect and promote tradition of self-documentation in Latvia also allowing me to reflect about young folklorist role studying seemingly unconventional material and my unplanned journey as folklorist so far. **Age01**

**Þórðardóttir, Silja Ósk** (University of Iceland) **Everyday life with less: living a minimalist lifestyle.** This project studies minimalist lifestyle through sensory and visual ethnography. It explores people's experiences of finding time when changing their approach to life, and ways in which they translate fewer things and more time into a sense of happiness and simplicity in the everyday life. **Life06**

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