

Panel Proposals - 34th Nordic Ethnology and Folklore Conference

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Anthropology of political protest: methods and approaches

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

Archive Matters. Unfolding the How and the What.

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Abstract: After several decades of substantial scholarly work, we now know a great deal about the history of the folklore archives, their scientific background as well as the research done therein. Though giving this rich body of scholarly works its full credit, we feel that today the perceived image of methodological questions appears slightly unbalanced.

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

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

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

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

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

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

Dark Matters

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

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

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

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

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

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

Is there a common denominator of histories, heritages, cultures, events and knowledges linked to darkness? That is what we will investigate in this panel.

Digital ‘objects’ on the move: imported weblore and its use, transformation and domestication in Scandinavian social spaces

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Abstract: Digital lore genres such as memes, gifs and emojis have become intrinsic parts of daily life for many Scandinavians. Most of these genres have their technological origin stories in the English-speaking world, and most of these genres have had a life online in completely different linguistic, cultural and social contexts before arriving in Scandinavia.

There are at least two ways that these digital ‘objects’ may be of interest to us as studying Scandinavian folklore. On the one hand, internet is part of a globalization process putting Scandinavian lives in more direct contact with foreign popular culture than ever before. How do we as folklorist understand its impact? On the other hand, it is obvious that many of these genres and individual objects have become domesticated. Transformed or simply translated, discrete web phenomena as well as whole web genres have moved from being cultural loans, marked by a certain foreignness, to become familiar to the point of being homey. But how to capture and track such transient phenomena as internet fads? Is it even possible to retrace their steps – and does it matter? Our panel will discuss challenges and rewards with studying such digital ‘objects’, ranging from racist memes to Muslim motivational posters.

We welcome one or two other papers/conveners!

Education as an ethnological field

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Abstract: From a cultural point of view, the public education system is highly interesting. The political project of organizing schooling is tightly connected to national dreams of cultural community as well as economic development. School is the place to foster citizens of today and the future. It is thus not surprising that the public debate on education is intense. During recent years two themes have structured the Nordic debates; the seemingly “free falling” PISA-results and the “challenges” of multi-cultural, multi-lingual classrooms. Often these two problems are understood as one; decreasing knowledge performances on large-scale assessments are blamed on a segregated school system. The Nordic dream of an equal education is in the public debate depicted as having turned into a nightmare of segregation, exclusion and alienation.

Besides an ongoing political debate on how to solve the school-problem, a science war has started in the same field. Neurological studies are coming up as an alternative to understand how we learn, but is blamed for being too narrow, while pedagogical research is blamed for being useless and fuzzy. We argue that a cultural perspective can give a better, more nuanced understanding of the kind of complex issues that schooling and education comprise. In this panel we therefore welcome papers on how we can understand pre-school, school and higher education – but also other learning contexts – from an ethnological/folkloristic point of view. How can ethnological/folkloristic questions, theories and, not least, methods contribute to understanding and handling the changes and challenges within education and schooling?

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

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

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

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

Ethnology matters -

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Abstract: The session sees five invited persons, that defines themselves as ethnologist and are using ethnological theories and methods in their everyday practice outside of academia, in a discussion around how ethnology matter - in a wider sense, i.e. outside the academic framework - at the end of the 2010s. In what way does ethnologists function as "cultural brokers" (Meyer 2010) in society? What particular "communities of practice" (Wenger 1998) exists around ethnology outside academia and how does it interact with other communities? What empirical matters becomes "boundary objects" (Akkerman & Baker 2011) for sustainable development or other politically infused practices? The invited panelists, will be interviewed by the panel conveners and there will be two invited discussants and senior researchers to comment and reflect upon ethnological outreach and effects on society at large: Robert Willim (ass. professor in Ethnology at Lund university) and Kirsti Mathiesen Hjemdahl (senior researcher at Agderforskning and Mittuniversitetet).

The idea of this session is thus not to produce abstracts and presentations in an ordinary conference manner, but to invite conference participants to an open discussion around how (to make) ethnology matter.

Gender matters

Birgitta Meurling¹

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

I denna session välkomnas föredrag på de nordiska språken liksom på engelska.

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Gender matters in time, in space and is socially structured. The question is how and in what ways. In this session we welcome papers on the topic of gender in all its possible intersections. In line with the conference title a special focus is upon how gender matters and how matter is gendered.

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

Gjenstandsskrøner: Å gjøre fakta med ting

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Abstract: Kulturhistorikere, museer og kulturminnevernet har lenge holdt fram tingene for å formidle forhold i fortid. Se her, slik var det! Gjenstandene er gjerne presentert som sannhetsbevis på en historisk fortid. Gjennom innflytelse og videreutvikling av vitenskapsstudier og aktør-nettverksteoriene har også de kulturhistoriske fagene bidratt til å problematisere produksjonen av fakta, i særdeleshet i relasjon til tingenes gjøren. Med inspirasjon fra Bruno Latour, har f. eks den svenske etnologen Wera Grahn interessert seg for de transformasjons- og stabiliseringsprosesser som særlig museene bedriver for at tingene skal kunne framstå som sannheter, gjennom begrepet om *museale fakta* (Grahn 2006).

Når gjenstandene må gjennom en særskilte prosesser for å bli til fakta, hva var de før dette? Var gjenstandene falske, var de løgnaktige og kunne de fortelle skrøner om den fortida de hadde opplevd? Og hva med dagens gjenstander, har de julekraft eller er de sannferdige?

Denne sesjonen fokuserer på de kulturhistoriske fagenes omgang med tingene/gjenstandene/føremålen – og diskuterer hvordan disse inngår i et større arbeid med å etablere kunnskap. Hvordan kan fokus på praksiser, prosesser og relasjoner bidra til forståelse for hvordan ting blir forstått som henholdsvis fakta og/eller fiksjon?

Vi inviterer innlegg som fokuserer på hvordan gjenstander inngår i kunnskapsproduksjon – hvordan de gjøres til fakta og hvordan de gjøres som fakta. Det er også velkomment med innlegg som problematiserer teknologier i bruk for å gjøre gjenstandene stabile og egnede som fakta.

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

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

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

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

Sessionen välkomnar bidrag som vänder sig till det ena eller båda av de teman som presenterats ovan. Presentationer kan hållas på antingen skandinaviska eller engelska.

Health Matters - Culture, Health and Body in Medical Humanities

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Abstract: Ethnological and folkloric research has a long tradition of exploring issues within medical landscapes. These include, but are not limited to: cultural beliefs around long-term illness, explanations of health and healing, the ways in which society's controlling mechanisms work across bodies, and how modern biomedicine provides new cultural perspectives on our internal bodies. In this session we are interested in papers that present ongoing ethnological and folkloristic research based on the medical field in the broadest sense. These may be empirically grounded papers, or more theoretical and methodological reflections. The session will take stock of the current state of ethnological and folkloristic research regarding health, illness, healing and the body. Participants will discuss questions such as: In what empirical fields are we working? Into what additional fields should expand our research? What methodological or theoretical trends are we seeing? What role does ethnological and folkloristic research play in the emerging field of medical humanities? How do we work with / within healthcare? How do we participate in interdisciplinary research on healthcare, and with disciplines that have different empirical orientations? What are good examples of a more integrative humanities? Through the session, we wish to make visible and strengthen the ethnological and folkloristic research in the Nordic region dealing with health and medicine, and to create a stronger network of researchers in the field of medical humanities.

How matter(s) come to matter in cultural history

Anne Folke Henningsen¹

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² University of Oslo, Norway

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

We invite papers dealing with these issues in theoretically and/or empirically informed analyses within the range of subjects and arenas (universities, museums, archives) constituting academic production of cultural history.

Hållbar utveckling – något för oss?

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Abstract: Etnologer har länge haft en samhällskritisk ingång, men får ofta höra att vi är bra på att framföra kritiska synpunkter utan att komma med konstruktiva lösningar. Hållbarhet har vuxit fram som ett viktigt forskningsfält inom många discipliner. Hur kan etnologer bidra till detta och använda våra metoder och teoretiska ingångar för att praktiskt skapa hållbarhet och resiliens? Denna session välkomnar deltagare som vill diskutera hur vi kan arbeta med mer tillämpade studier i gränslandet mellan etnologisk forskning och administrativ praktik. Det kan gälla hållbarhetsfokus inom områden som destinationsutveckling, flyktingmottagande samt glesbygd.

I denna session välkomnas föredrag på de nordiska språken liksom på engelska.

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

Institutions and Ethnography: Methodological, Theoretical and Empirical Matters

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

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

We welcome contributions in english or swedish.

Integrativ etnologi, forskning och samvrkan

Inger Lövkrona¹

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

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

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

Vi vill diskutera frågor såsom prevention och beredskap, praktikorientering kontra teori eller vetenskapliga och samhälleliga hierarkier i relation till de olika forskningsfrågorna.

Knowing Nature

Lars Kaijser¹

Elin Lundquist¹

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

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

Kerstin Gunnemark¹

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

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

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

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

Title in english: **Grub, consumption, conflict and cultural heritage – what takes place in kitchens?**

Keywords: Kitchen, food, materiality, cultural heritage, trends, meal customs and traditions

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

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

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

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

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

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

Mikkel V. Pedersen: "Gentlemen around 1900". A research project on the background of museum collections and archival materials speaking to modern discussions of manly ideals and expressions.

Lägerliv och flyktingskap i Norden

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Abstract: Sommaren och hösten 2015 växte antalet flyktingar i Europa. I de nordiska länderna fick det ökade antalet flyktingar olika genomslag och konsekvens. En opinion som ville begränsa flyktingars möjligheter att passera gränser och söka asyl växte fram samtidigt som många frivilliga deltog i flyktingmottagandet tillsammans med statliga aktörer.

Denna session har som syfte att undersöka flyktingskap och flyktingmottagande i nutid och i historisk tid, med särskilt fokus på hur flyktinglägret, flyktingförläggningen eller flyktingboendet påverkar formeringen av flyktingskap. Flyktingskap ses i detta avseende som en vardaglig kulturell praktik där olika aktörer, intressen och former av maktutövande – men också motstånd – ställs mot varandra. Sessionen vill rikta särskilt fokus mot de olika erfarenheter, villkor och stämningar som har präglat och präglar lägerliv, förläggningsvardag och flyktingboende i Norden.

Genom att fokusera på lägerliv, förläggningsvardag och boende välkomnar sessionen bidrag som problematiserar hur nationsgränser utövas, utmanas, kontrolleras och överskrids i vardagliga situationer och på olika typer av platser där ett flyktingliv äger rum. Sessionen fäster således vikt vid olika staters roll för hur flyktingmottagande utförs och iscensätts, men tar sin utgångspunkt i hur lokala praktiker och sammanhang formar och förändrar flyktingskapet. Här menar vi att etnologi kan spela en viktig roll för att utveckla nya teoretiska, metodologiska och empiriska perspektiv på flyktingskapets och flyktingmottagandets kulturella variation.

Sessionen önskar därmed bidrag som på en mångfald sätt och utifrån varierande teoretiska, metodologiska och empiriska infallsvinklar diskuterar och problematiserar flyktingskap och flyktingmottagande i nutid och i historisk tid.

Men in the post-factual world – masculinity revisited

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

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

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

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

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

Narrating a climate changed future

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² Institutt for arkeologi, historie, kultur- og religionsvidenskap, Universitetet i Bergen, Norge

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

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

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

In this panel we invite contributions that focus on climate change narratives.

New Wine in Old Bottles? Imaginative Worlds in History Revisited

Camilla Asplund Ingemark¹

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

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

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

Participatory research in a post-factual world

Tytti Steel¹

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

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

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

Queer history matters - documenting lesbian lives

Tone Hellesund¹

¹ University of Bergen

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

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

Reflecting and overcoming shifting and intersecting methodological dilemmas in ethnographical research

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³ Nordic Museum, Stockholm, Sweden

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

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

We welcome papers that address the themes outlined above with distinctive theoretical and methodological insights.

Reflexivity and beyond: Community based research and the insider position as means to enhance the relevance of ethnographic research

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Abstract: A crucial part of ethnological methodology is the emphasis on the researcher as an interactive part of the field as well as a producer of knowledge. In this session we aim to examine the ways in which ethnologists integrate and account for positions as researchers and/or community members, and what impact this has on the understandings of knowledge production validity and credibility. How does this impact the understanding of ethnographic researchers as active catalysts in the research process within the field itself? What questions does it raise around the perceived dichotomy of distance and closeness and its impact on achieving validity and credibility in ethnographic research?

We propose a further discussion on the potentials, pitfalls and possibilities that the insider position gives to the ethnographic fieldwork and ethnological knowledge-production.

Drawing from our experiences as doctoral researchers having shaped our research design and methodology in dialog with the respective communities we belong to and intend to study, the lgbtq and disability community, we argue that our insider position demands that we work ethnographically with a heightened awareness of ourselves and our interest beyond the notion of mere reflexivity. We believe that this outlook in our research is a vital tool to develop and strengthen the significance and relevance of ethnological research in a world of marginalisation as well as increased suspicion around science, academic work, and knowledge production.

We welcome submission from doctoral, postdoctoral and senior researchers with experience from and interest in the matters.

Rethinking Heritage and Why it Still Matters so Much

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

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

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

Secular religion and the sacred city

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Abstract: The relationship between religion and the city has largely been explored along the deep fault lines of modernity and tradition. Religion is seen as a realm of age old beliefs, inter-generational faith, communally performed rituals and a strict set of sociocultural norms and rules. Religion defines the otherworldly, divine and the traditional in daily life. In short, religion is sacred. The city in contrast is conceptualised as a landscape of worldliness architected by high modernity, scientific spirit, rationality and predictability. In short, the city is constructed as a realm of the secular. This panel seeks to bring together researchers, academicians and practitioners from think tanks and civil society organisations who are working at the different intersections of urbanity where the relationship between religion and the city doesn't follow the predictable faultlines. The panel aims to explore three questions in detail. First, has the notion and conceptualisation of the ideal global city acquired undertones of divinity and sacredness complicating conventional definitions of secular and sacred? Second, do the daily manifestations of religion create an overarching secular framework of urban 'sense and meaning' of work and leisure? Third, is there an emerging contestation between the daily practices of 'new urban' *secular* religion and the ritualistic doctrines of 'old urban' *orthodox* religion? The panel has generated initial interest from academicians who are exploring these questions in Mumbai, Stockholm and Singapore. Their sites of research range from Sufi dargahs in Mumbai and Singapore to secularisation of circumcision in Sweden.

Senmoderna mobiliteter, platsidentifikation och kulturarvsproduktion

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

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

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

I denna session välkomnas föredrag på de nordiska språken liksom på engelska.
We welcome contributions in any of the Nordic languages and in English.

Skilda världar? Högerpopulismens orsaker, platser och samhällsklasser

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

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

Sessionen är initierad av en forskargrupp med basen på Södertörns högskola (Mats Lindqvist, Elisabeth Wollin Elhouar, Daniel Bodén) och Hälsinglands utbildningsförbund (Mikael Vallström, Sara Helmersson, Lotta Svensson)

Stad och land

Lars-Eric Jönsson¹

Håkan Jönsson¹

¹ Lunds universitet

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

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

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

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

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Abstract: What is the value and identity of the Humanities? And how can we understand the Humanities as a cultural field, theoretically and empirically, in a post-factual world?

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

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

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

- Humanities as cultural ideal among professionals/policy-makers;
- Making of humanist identity and knowledge in transdisciplinary work and research contexts;
- Humanist research traditions and national and global encounters;
- Humanities and the demands of internationalization;
- Humanities in the era of economic and political challenges;
- The value of qualitative methods and bildung perspectives on knowledge

The Social, Political and Cultural Meaning of Sound and Music

Oscar Pripp¹

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

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

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

Till saken i etnologiska studier av sport och fysisk aktivitet

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

Syftet med denna session är att samla forskare i Norden som arbetar etnografiskt med studier av sport och fysisk aktivitet, för gemensamma diskussioner kring betydelsen av etnografiska metoder i förståelsen av olika fenomen på detta fält, inklusive den fysiska kroppen, alltså själva "saken" i sport och idrottsutövning. Målet är att våra bidrag ska resultera i en samlad publikation om etnografisk idrottsforskning i Norden. Välkommen att skicka in abstracts på svenska, norska, danska eller engelska.

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

VISUAL NARRATIVES OF SUSTAINABILITY IN TODAY'S GLOBAL WORLD

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Abstract: In today's ever-changing world where images are omnipresent, visual ethnography not only faces new challenges but also embraces new opportunities and perspectives. Visual data, being pictures, videos, drawings etc, have been interpretive elements for a long time, but also become new ones that not only enrich but also shape the analysis and understanding of ethnological research by elucidating, documenting, and adding value and meaning to the empirical material.

In this session, we invite fellow scholars to discuss the following issues in regard to the place visual data have in ethnology/anthropology and folkloristic research and in the world today with a particular focus, that of sustainability. How can visual data develop new engagements both within and outside academia? How can visual data be presented effectively so that it enables sustainable theories and practices both within and outside academia? How can the collection of visual data and the collections themselves become more sustainable?

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

What is the matter with labour studies?

Daniel Boden¹

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Abstract: Tools, technology and the organisation of labour have long been an important field in ethnology. Over the years many themes and approaches have been applied to ethnographically study and analyse the conditions and ways through which people produce their subsistence. For example: attempts to study labour have involved interests in the construction of tools and their practical application, as well as relations and social integration in the workplace, or the ideological and discursive governance of the working subject. But what is the status of ethnological studies on labour today? This session is a call to researchers studying different (contemporary or historical) forms of work. It especially invites papers discussing the material conditions surrounding the organisation of labour, but any paper dealing with the ethnographic study of working life is welcome.

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

What matters in the research process? On collecting of empirical material.

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Abstract: Research is always based upon some kind of material; in ethnology it can be of widely different characters. This is something that connects the ethnology of the past as we know the discipline from early and mid 20:th century with ethnology of today. Collecting of material is made in a context that is characterized by spirit of the time, scientific environment and the individual researcher's prerequisites and networks. But what matters in the research material? And how is the research process influenced by the characteristics of the material? Can a material collected with a special aim for a specific project be re-used in other projects?

Our aim is to explore how the research process is affected by the material, and how the material is affected by the research process and the researcher. Is it possible to separate collecting of material from production of scientific knowledge? Which are the stages in the collecting of material, and when does it become scientific production? Are the scholars' own driving forces discernible in the result?

This session invites papers (in English as well as the Scandinavian languages) that address aspects of research material – collecting, sources of knowledge, inventories, documentation, as well as the relation between the material and the production of scientific knowledge and research outcomes and results. We are welcoming papers concerning questions related to the history of our discipline as well as papers that reflect both ethnology of today, and the future.