




**sief**  11th International Congress  
University of Tartu, Estonia  
June 30th - July 4th 2013

### **SIEF board**

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### **Congress organisers**

University of Tartu, Estonian National Museum, Estonian Literary Museum, The Centre of Excellence in Cultural Theory (Supported by the European Union through the European Regional Development Fund), Tallinn University, Tartu Nefia Group

NomadIT: Eli Bugler, James Howard, Rohan Jackson, Triinu Mets

### **Acknowledgements**

We would like to thank the following for their generous support of this event: University of Tartu Institute for Cultural Research and Fine Arts, University of Tartu Faculty of Philosophy Dean's Office, Meertens Institute, Royal Gustavus Adolphus Academy for Swedish Folk Culture, Cultural Endowment of Estonia, Embassy of the United States of America in Tallinn, and Estonian Research Council (grants IUT2-43; SF0180157s08; ETF7795)

We would also like to thank the following individuals for the time and effort they have put into making SIEF2013 a success: Monika Tasa, Kristina Hermann, Silje Vadi, Liilia Laaneman, Reet Ruusmann, Helleka Koppel and Kaija Rumm

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## **Welcome address from Congress organiser**

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Dear guests, SIEF members and congress participants

On behalf of the hosting institution, University of Tartu and the local organising committee, it is my pleasure to welcome you to Tartu, the historical intellectual hub of Estonia.

The SIEF 2013 Congress examines the stakes and implications of CIRCULATION and its semantic siblings – flow, exchange, travel, and mobility. These concepts that have been constitutive to the fields of ethnology and folkloristics serve to incite informed, inspiring and engaging entry points into theory or into current interdisciplinary conversations to fill more than three days. There's no better place than our age-old Alma Mater and the City of Good Thoughts to hold parallel panels and keynote lectures with stimulating presentations and discussions on this theme!

Besides broadening your mind, we hope you'll enjoy the social programme of the congress with the opening reception at the UT History Museum on Toome Hill and the closing banquet at the Dorpat Conference Centre that will be spiced up with handpicked musical performances ranging from folk to jazz and rock.

To make your stay in Estonia more rewarding, the organisers of the 11th International SIEF Congress from the Institute for Cultural Research and Fine Arts at the University of Tartu, Estonian Literary Museum, Estonian National Museum, the Centre of Excellence in Cultural Theory, and the Department of Social and Cultural Anthropology at Tallinn University have co-operated to arrange complimentary guided tours and provide our guests with insights into ethnology and folkloristics in Estonia, and Estonian culture.

Kristin Kuutma  
University of Tartu

Welcome to Tartu, welcome to Estonia. At SIEF congresses scholars and practitioners working on all aspects of European cultures come together for face-to-face encounter, fruitful exchange and perhaps new scholarly alliances leading to joint projects across institutions and borders. The congresses also provide an opportunity to meet up closely with one particular place and a set of locally active scholars and students; Tartu has much to offer in this regard.

Speaking on behalf of the local committee at the Derry congress in 2008, I saw one important strategy for ethnology and folklore in building links with related disciplines. Since then, we have progressed in making links across disciplinary fences in the intellectual commons. SIEF has made a significant contribution to shaping and reshaping the study of culture in Europe (and beyond) from a perspective of ethnology and folklore. However, we must be alert to exogenous pressures. Back in 2008, the post-War economic bubble finally burst. Bail-outs and austerity regimes are measures informed by thinking within the same old box, and are unlikely to yield sustainable solutions. For now however, their impacts on our fields are substantial. The Market rules KO once more. In this lupine world, international scholarly associations are challenged to consider their sustainability and find new ways forward. This may require intensive discussion and difficult decisions.

For some years, SIEF has been moving deeper into the anthropological commons, as reflected in the recurrent debate over its name. In one sense, the increasing crowdedness of the anthropological commons makes the case for retaining emphasis on Folklore in our association's name even stronger than before. However, emphasis that remains empty rhetoric is worth little. If it is indeed the emphasis on folklore that distinguishes us from other anthropological associations, then we need to fill that emphasis with concrete meaning beyond simply *recycling* things we have always done. Arguably, this can and should be pursued with an eye on parameters that are exogenously forced upon us; to put it simply and succinctly – what practical use does folklore scholarship have in the 21st century? Personally, I think that we can find constructive and forward-looking answers to this question. They will not be along the lines of “how useful is knowledge of our folk traditions for perpetuating or enhancing the market economy”, as neo-liberalist governments would wish us to think. Offering specialist knowledge that adds images, sound, flavour and texture to the products of a heritage “industry” expected to at least part-fill the economic hole left by the terminal decline of conventional manufacturing may keep some of us in bread and butter after a fashion, but is that the best we can do? Far more interesting answers, I suspect, are likely to come from a more radical approach that mines the intangible cultural heritages of the world for alternatives to prevalent misconceptions of how this world works – not out of some romantic, anti-modern hankering for paradise lost (of which scholarship in our fields has all too often and rightly been accused in the past), but rather from an acute sense of ecological responsibility that guides us towards a rigorous critique of the thinking that got us into the current politico-economic mess.

How we may cultivate alternative cosmologies and epistemologies is a debate more urgent than ever in the light of neo-liberal instrumentalism with its evident disdain for human and spiritual values. As specialists in traditional ways (and their contemporary invention), we should have valuable contributions to make to this venture. In the process, we may find new uses for old concepts. ‘What goes round comes around’, as they say.

On behalf of the SIEF executive board, I would like to thank the programme committee and the local organizers who have invested so much time and effort in planning this event. It is up to all of us participants to grasp the opportunity created for us and to turn this event into a productive, memorable meeting.

In that spirit: Let's keep Folklore in Circulation!

Ullrich Kockel  
SIEF president

## Practical information

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### Using this programme

The timetable on the inside front cover gives the times of the opening lecture, keynotes, panel sessions and other main events. For the timings of specific panels, consult the *Programme schedule* which shows what is happening chronologically, or the *Table of keynotes and panels* which lists panels by reference, while also showing locations and convenors.

The maps on the inside rear cover show the University of Tartu campus, the immediate vicinity and the centre of town (where the reception, lunches and banquet take place).

This *Practical information* section aims to help you with the practicalities of being in Tartu this week.

The *Events and meetings* section informs you of the other activities that are going on this week outside of the core academic programme, including the reception, banquet and other meetings.

The *Programme schedule*, the *Table of keynotes and 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

Panels are allocated one to three 90-minute sessions, according to their size. The panels with three sessions will start with the first session of the day (10:30); on July 1st and 2nd, the shorter panels will start in the afternoon (14:45 or 16:45) while on July 3rd, most panels will start at 10:30. We are using up to 19 rooms, so any one panel is up against that number of alternatives. The times of each panel are shown in both the *Table of keynotes and panels* and the *Programme schedule*.

### Timing of individual papers

The *Programme schedule* shows the allocation of individual papers with each panel session, giving an overview of which panels/papers are running simultaneously. In most cases, each 90-minute session accommodates up to three papers, and a discussion. This can be used as a rough guide in establishing when papers start and end in any given session. However, considering the fact that convenors have a degree of flexibility in structuring their panels (i.e. in determining the length of individual presentations or discussions), and that last minute cancellations inevitably occur, we cannot guarantee the success of panel-hopping. A running order will be placed on the door of each room, where convenors will be able to indicate any last minute changes.

If you are very interested to hear a particular paper but do not wish to sit through the whole panel, we recommend you check the running order and/or with the convenors at the start of the panel to find out when a paper will actually be presented.

### Venue

The Congress takes place on the campus of the University of Tartu, located in the city centre. The keynote speeches will be delivered in the Assembly Hall in the Main Building of the University of Tartu (Ülikooli 18). The panel sessions will be held in four UT campus buildings: Ülikooli 18 (Main Building), Ülikooli 16 (Von Bock House - Institute for Cultural Research and Fine Arts), Jakobi 2 (Philosophicum - Faculty of Philosophy) and Lossi 3 (Faculty of Philosophy), which are all situated within 5 minute walks from one another.

## Practical information

The conference organisers' (NomadIT) office is in the Main Building (Room 207, Ülikooli 18) just next to the Assembly Hall. The publishers will be situated in the Senate room beside the Assembly Hall at Ülikooli 18.

Apart from the pre-existing campus signs there will be additional conference signage giving directions to all rooms and facilities. The *Programme schedule* and the *Table of keynotes* and panels in the book indicate the locations being used for all the events and panel sessions. If you have any problems finding your way around, please ask a member of the conference team for assistance.

### Keynote location

The keynotes will be given in the Assembly Hall of the UT Main Building, Ülikooli 18.

### Food

Registration includes refreshments (tea/coffee twice daily) and lunch. Tea/coffee will be served in the back yard behind the UT Main Building (Ülikooli 18); the lunch at the Dorpat Conference Centre (Tasku, Turu 2, 4th floor) in the centre of Tartu, a short walk from the campus. You must show your conference badge in order to avail of the catering.

### Publishers' space

The publishers' stalls are located in the Senate room near the Assembly Hall in the UT Main Building, Ülikooli 18. Delegates are invited to browse titles and talk to the publisher representatives present.

### Conference team

There is a team of helpful staff, familiar with the programme, University and surrounding area, to whom you can turn when in need of assistance. Team members can be identified by their badges, and their t-shirts carrying the *Circulation* logo. If you cannot see a team member, please ask for help at the reception desk at UT.

All financial arrangements must be dealt with in the conference organisers' (NomadIT) office in their room next to the Assembly Hall.

### Reception desk and conference office opening hours

The reception desk may be staffed a little longer than the conference office, however approximate hours of operation will be:

Sun: 15:00-19:30; Mon: 08:30-18:30; Tue: 08:30-18:15; Wed: 08:30-16:45.

### Emergency contact details

During the conference, emergency messages should be sent to [congress@sieffhome.org](mailto:congress@sieffhome.org) or to the SIEF Facebook page <http://www.facebook.com/SIEFinfo>.

There will be a message board for delegates at the reception desk.

Triinu Mets of NomadIT, the conference organiser, can be contacted on her Estonian cell/mobile phone +372 559 58560.

The Estonian emergency services number is 112.

## **Practical information**

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### **Wireless internet for those with their own laptops**

Most University of Tartu buildings and cafés in central Tartu provide wireless internet access (look for the WIFI sign on the door). The University of Tartu offers free access to *uni-public* wifi throughout the campus and in all the buildings. No login information is required.

### **Printing**

Printing can be done from your USB memory stick at the NomadIT office in UT Main Building (Room 207, Ülikooli 18).

### **Conference badges and dinner tickets**

On arrival at the reception desk you will have been given this book and your conference badge. If you booked tickets for the Wednesday night banquet, these will be inserted in your plastic badge holder – please do not lose them. Those wishing to join the final party after the banquet are kindly asked to bring their badge to gain entry.

We re-use the plastic badge holders and lanyards, so please hand these in at the boxes provided on the reception desk or at the 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 costs to a minimum. With similar concern for the environment, we ask delegates to use the recycling bins for paper and plastic.

The conference organisers' office will run an exchange for those who wish to sell their banquet tickets; so if you are now interested to attend the banquet, but have not pre-booked, please leave your name at the NomadIT office.

### **Local travel**

The centre of Tartu is small and compact enough for most visitors not to need public transport. However, if your accommodation is outside the city centre, or you are keen to see other parts of town, you can use the bus.

The best way to plan getting around by bus in Tartu is by visiting the webpage <http://tartu.peatus.ee>, where you can check bus routes and times, and plan your trip. Timetables can be found at all bus stops listing departure times of all bus lines from a given stop. You can purchase bus tickets at news-stands or buy an hourly or a day pass from the bus driver.

Nine taxi companies operate in Tartu. The price per kilometre is between €0.55-0.70, the starting price €2.50. Some taxi companies offer discounts for students.

Tartu Linna Takso: +372 7366 666  
Takso 1: +372 7420 000  
Rivaal: +372 7422 222  
SV Takso: +372 7343 333  
Vatex: +372 7366 566  
Mercedes Takso: +372 7333 666  
Tartu Taksopark: +372 7300 200  
Minu Takso: +372 7333 333



**Business hours**

You will find Tartu – as well as the rest of the country – running a very secular business week, with malls and supermarkets open from 8:00 or 9:00 till 23:00 every day; smaller shops/businesses usually work 10:00 to 18:00 on weekdays (10:00 to 15:00 on Saturdays). Cafés tend to open early (7:00 or 8:00); the closing time varies between 22:00 to 01:00, depending on location. Restaurants and pubs open later (10:00 or even 12:00), but stay open till after midnight. Banks are open Monday to Friday between 9:00 and 17:00; branches at malls stay open longer (till 19:00). Most banks are closed on Saturdays and Sundays. Currency exchange offices are open Monday to Friday from 09:00 to 18:00; on Saturdays from 09:00 to 15:00, some are also open on Sundays.

**About Tartu**

*The city of good thoughts* is the tourism marketing slogan of Tartu and nothing could be more apt for describing this old, but youthful heart of Southern Estonia that has been a university town since 1632. Myriads of poetic and political thoughts, scientific ideas, social reforms, cures, creeds, dreams and formulas that have had impact on life in Estonia and abroad have drawn their first breath in this Athens on River Emajõgi, as Tartu is so often called. With its population of over 100,000, Tartu is the second biggest city in Estonia after the capital Tallinn and enjoys all the perks of a modern European city with a long history: well-preserved historical sites, a vibrant nightlife, state-of-the-art museums, delicious food served in cosy cafés and fancy restaurants, shopping arcades and picturesque parks.

**Tartu districts**

There are 18 neighbourhoods in Tartu with their own specific history and character. Apart from the centre (Kesklinn) with its romantic green Toome Hill, the University campus and vibrant Town Hall Square with the Fountain of Kissing Students (the usual rendezvous place for meeting up in town), the street cafés and the shopping area, the districts that should not go unmentioned here are the historical slum area, Supilinn, and bohemian Karlova. Supilinn (Soup Town) is considered one of the few surviving 'poor' neighbourhoods of 19th century Europe, a shanty town that lived in a symbiotic and challenging relationship with the flooding and freezing rhythms of Emajõgi. Karlova, on the other hand, was a wealthier district that grew mostly into its current form at the beginning of the 20th century with hundreds of wooden houses sporting Art Nouveau facades, a townscape that has been almost entirely preserved and become a much-loved living area for students and artists.

**Sightseeing**

The SIEF2013 congress events take delegates to some of the most notable sights in Tartu - the Main Building of the University of Tartu, other UT campus buildings, the Ruins of Toome Cathedral that house the UT History Museum on Toome Hill etc. Moving between the venues, you will pass other important sites and monuments such as the sculptures of cultural and political figures on Toome Hill, the Town Hall Square, the beautiful bridges over Emajõgi etc. For more information on Tartu sightseeing possibilities please visit:

<http://www.tartu.ee/>

<http://www.likealocalguide.com/tartu>

<http://www.visitestonia.com/en/>

**Museums**

Tartu is the cradle of ethnological thought in Estonia; this is where the passion for preserving and researching Estonian culture became a scholarly endeavour. The two monuments to the history and present day of folklore studies and ethnology are the Estonian Literary Museum and Estonian National Museum, both of which are offering excursions/visits for SIEF2013 delegates.

## Practical information

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### Estonian National Museum

Exhibitions are open 11:00-18:00 (entrance €3).

- Permanent exhibition *Estonia. Land, people, culture* (<http://www.erm.ee/en/visit/exhibition-building/exhibitions/22>)

Special exhibitions:

- *Back Home for a While: Treasures removed from the Estonian National Museum's collections in 1940–1968*

- *Soviet Hippies: The Psychedelic Underground of the 1970s Soviet Estonia*

### University of Tartu History Museum, Lossi 25

We also recommend visiting the University of Tartu History Museum that showcases the history of science and university education in Tartu from the 17th to the 21st century.

Open hours: Wed-Sun 11:00-17:00

<http://www.ajaloomuuseum.ut.ee/>

Also see <http://www.visittartu.com/en/museums-and-galleries/> for more information on museums.

### Cafés, bars, nightlife

As a town of students, scholars, scientists, artists and writers, Tartu rarely sleeps – except maybe on early Saturday mornings... Tartu nightlife has a student vibe to it in all its locations, be that bars, pubs, cafés or nightclubs.

#### We recommend:

Werner Café Lounge (Ülikooli 11): it is impossible to come up with a more famous location for where the 'good thoughts' of Tartu have been generated. Ever since the café's founding in 1895, it has been the main meeting place for professors and students, poets and artists. A great place for brunch, good coffee and excellent cakes.

Café Noir (Ülikooli 7): beautiful venue and good food (reasonably priced).

Café Truffe (Raekoja plats 16): French cuisine, exquisite desserts and very comfortable seating. Can't beat the location - it is in the very centre of Tartu!

Vein ja Vine (Rüütli 8): good wine for a great price, authentic Mediterranean nibbles to go with the wine and a really friendly atmosphere.

Püssirohukelder (Lossi 28): the pub is located in an 18th century gunpowder vault carved into the hillside. Good food, live music and very reasonably priced beer.

Zavood (Lai 30): a pub that plays loud and good rock music, where people go to have beer (not 'a beer' – it never ends there), prices are student-friendly and most of the usual customers almost live there.

Genialistide Klubi (Lai 37): really good music, an artsy crowd and cheap food. Feels as if you are at someone's home having a party, and that someone has exquisite taste in music and interior design, but far too many friends.

### **Eating out**

Most of the cafés, pubs and bars serve lunch and dinner, with cafés tending to offer lighter cuisine and pubs serving heartier meals. Tartu also has an array of great restaurants that offer a variety of different cuisines:

La Dolce Vita (Italian) Kompanii 10  
Dorpat (International) Soola 6  
Moka (International) Kõutri 3  
Tbilisi (Georgian) Kõuni 7  
Zen Zen (Chinese) Näituse 7  
Tokyo Sushi Bar (Japanese) 20  
Antonius (International) Ülikooli 15  
Vilde (International) Vallikraavi 4

## Events and meetings

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Other events will be taking place during the Congress, in addition to the panels and keynotes.

### THROUGHOUT

#### Film programme

Throughout the congress there will be a Film programme designed to reflect on the theme of Circulation. The film programme has been put together by Carlo Cubero and Pille Runnel, who will also be convening the discussions with the film-makers following each film session.

#### Posters

The poster session offers the opportunity of visualising research work on the congress theme through posters on display throughout the conference. Please make time to browse this work. The scholars will present their research during Tuesday's coffee breaks and answer any questions. Elo-Hanna Seljamaa (University of Tartu) will lead the discussion.

### SUNDAY 30TH JUNE

#### Opening session, 18:00-19:00, Assembly Hall, UT Main Building

The conference will open with a welcome from Prof Kristin Kuutma, the head of the Local Committee, followed by the Opening Lecture by Prof Tine Damsholt (University of Copenhagen): *Circulating bodies – or how matter comes to matter*.

#### Welcome reception, 19:15 onwards, UT History Museum

SIEF2013 will host a drinks reception with wine and canapés which will take place in the White Hall of the UT History Museum, situated in the scenic ruins of the once Dome Cathedral of Tartu on Toome Hill, just a ten-minute walk from the main venue.

The reception will open with a welcome from the University of Tartu, delivered by Dr Marco Kirm, Vice-Rector for Research.

At the reception you'll be entertained by the folk group *Ro:toro*. The name *Ro:toro* is a blend of Estonian words for reed and pipe reflecting the way the group mixes two bagpipes, a saxophone, an electric guitar and water-drums. The group works with traditional bagpipe tunes, which inspire its original compositions. *Ro:toro* members have recorded Khanty folk songs from the remote parts of Russia and tend to include some of them in their concerts.

## MONDAY 1ST JULY

### Working Group meetings, 18:30-19:15

Some of SIEF's various working groups are taking the opportunity the congress provides to gather and discuss:

Historical approaches in cultural analyses (Ülikooli 18, 139)

The ritual year (Estonian Literary Museum, Vanemuise 42)

Place wisdom (Ülikooli 18, 226)

Ethnology of religion (Estonian Literary Museum, Vanemuise 42)

Cultural heritage and property (Ülikooli 18, 228)

### Excursion to Estonian Folklore Archives, 19:30-20:30

Colleagues from the Estonian Folklore Archives (the backbone of Estonian Literary Museum) invite SIEF2013 delegates to visit the Archives (Vanemuise 42).

The Estonian Folklore Archives (EFA) were founded on 24th September 1927. The EFA functions as a central folklore archive in Estonia which also carries out research projects on folklore both independently and in co-operation with other scientific institutions. The Archives include collections of manuscripts, photographs, sound and video recordings. In addition to Estonian material, the scope of the Archives includes also folklore of the Finno-Ugrians and other peoples living in Estonia or its vicinity.

## TUESDAY 2ND JULY

### Poster presentations, 10:00-10:30, 16:15-16.45 UT Main Building, Hallway

The poster creators are requested to be beside their posters during Tuesday's two coffee breaks, so as to be able to answer questions from delegates and the discussant of the Poster session. Do please come along and find out more.

### SIEF Young Scholar Prize, 16:45-18:15, Ringauditoorium, Philosophicum Building (Jakobi 2)

The winner of the SIEF Young Scholar Prize 2013, Ruth Goldstein (Universities of California, Berkeley and San Francisco) will present her work, *Talking Drums and Ethical Conundrums*, in a special session.

### SIEF General Assembly, 18:30-20:00, Ringauditoorium, Philosophicum Building (Jakobi 2)

This will be opened by SIEF President Prof Ullrich Kockel. All members are encouraged to attend. Reports from the SIEF board and all SIEF Working Groups will be presented; there will be an election of the SIEF Board.

## Events and meetings

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### **EASA2014 launch reception 20:15-22:15, UT Main Building courtyard**

The next conference of the European Association of Social Anthropology (EASA) will be taking place in Tallinn in the summer of 2014. The host of the event will be the Department of Social and Cultural Anthropology of the Estonian Institute of Humanities, Tallinn University and they would like to invite all SIEF2013 delegates to a drinks reception to promote the upcoming event.

### **Excursion to Estonian National Museum, 20:00-21:00, J. Kuperjanovi 9**

The Estonian National Museum (Eesti Rahva Muuseum), founded in 1909, is a museum devoted to folklorist Jakob Hurt's heritage, originally created to preserve, research and promote Estonian ethnography and folk art. The first items for the museum were originally collected in the latter part of the 19th century; in the present day, ENM has become one of the hubs of cultural research in Estonia, organising a great variety of exhibitions from all walks of life and hosting a famous anthropological film festival, World Film, every spring.

Colleagues from the Estonian National Museum invite SIEF2013 delegates to visit the Exhibition Hall of the Estonian National Museum (Kuperjanovi 9) on a guided tour that will take you to the exhibitions *Estonia. Land, people, culture* and *Soviet hippies*.

Please pre-book your participation by emailing [giidid@erm.ee](mailto:giidid@erm.ee)

## **WEDNESDAY 3RD JULY**

### **Congress banquet, 19:15-21:45, Dorpat Conference Centre, Tasku**

The Congress banquet will take place at the spacious Dorpat Conference Centre that is situated on the 4th floor of the Tasku Centre, just on the bank of Emajõgi. The dinner will be comprised of a three-course meal, accompanied by wine and followed by tea/coffee and cognac.

There will be two musical interludes during the banquet, provided by Tuule Kann (kannel, vocals) and Jaak Sooäär (guitar, live-electronics), and Sofia Joons (fiddle, talharpa) and Mall Ney (harmonium).

Tuule Kann has been one of the most active folk musicians in Estonia during the past twenty years and the same can be said about Jaak Sooäär in jazz. Pairs of opposites – jazz and folk, international and local, fixed compositions and oral traditions – meet on equal terms in Jaak's and Tuule's music which is inspired mainly by the sound and technical possibilities of the kannel and the electric guitar, two string instruments with such a different history but a relatively similar sound.

Sofia Joons and Mall Ney will sing and play music from the historical Estonian-Swedish islands and areas in Western Estonia. Sofia was born in Sweden and has since 1994 been based in Estonia, where she has played an important role in the revival of traditional Estonian-Swedish music. She also plays the bowed-lyre (talharpa), a medieval instrument that was kept in living tradition until the very end of the 19th century in Vormsi island.

Entry to the banquet is by pre-purchased ticket only. If you don't already have a banquet ticket and are now regretting it, please visit the NomadIT office during the congress to see if any tickets have been returned for exchange.

**Congress final party, 22:00 onwards, Dorpat Conference Centre, Tasku**

The Congress party is open to all delegates (please bring your badge!), and will take place after the banquet has ended. Music for dancing and entertainment will be provided by Svjata Vatra. Svjata Vatra ('holy fire' in Ukrainian) is an Estonian-Ukrainian 'fire-folk' band – a simmering pot of roots, folk, world and ethno with flaming and vigorous performances. The temperamental trombone and the Estonian bagpipes together weave eerie sound patterns that burst into vibrant and exotic spheres, backed up by powerful yet dynamic rhythms.

**THURSDAY 4TH JULY**

While the academic content of the congress will conclude on Wednesday evening, many delegates have pre-booked to go on the various excursions offered via the congress website.

Delegates who have not pre-booked excursions but are interested in taking a tour are encouraged to contact the reception desk to find out about availability. Full descriptions of the excursions (including prices, start times and contact details) are also available on the excursions page of the SIEF2013 website.

**Day trips by bus**

1. Põlvamaa and Setomaa – nature and cultural heritage (~9hrs)
2. Onion Road – Russian Old Believers' villages at Lake Peipsi and the Alatskivi Manor (~8hrs)

**Excursions in and around Tartu**

1. Estonian Agricultural Museum (~3hrs)
2. Boat trip on Barge Jõmmu (2hrs)
3. Culinary sightseeing tour 'Tartu of the Locals' (3hrs)

**Excursion in Tallinn (for those leaving via Tallinn)**

A look at the capital: Tallinn Old Town & Kalamaja tour (5hrs)

**Other events in Tartu**

The 26th International Folklore Festival BALTICA takes place in Tartu on 4th July (various events from 11:00-19:00 all over the city centre) – please ask the reception desk for further information.

As indicated above in the Museums section, delegates of the congress are welcome to the Estonian National Museum from 11:00-18:00 on 4th July.

## Keynote Schedule

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**Sunday 30th June, 18:00-19:00**

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**Assembly Hall**

**Tine Damsholt** (University of Copenhagen) Circulating bodies – or how matter comes to matter

**Monday 1st July, 09:00-10:00**

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**Assembly Hall**

**Greg Urban** (University of Pennsylvania) Four forces affecting cultural motion

**Monday 1st July, 13:30-14:30**

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**Assembly Hall**

**Robert G. Howard** (University of Wisconsin, Madison) Back to the newly-digital networked normal: digital circulation and the return of everyday authority

**Tuesday 2nd July, 09:00-10:00**

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**Assembly Hall**

**Kristin Kuutma** (University of Tartu) Cultural heritage: from restrained circulation to incited transformation



**Tuesday 2nd July, 13:30-14:30**

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**Assembly Hall**

**Joep Leerssen** (University of Amsterdam) Sleeping Beauty gets around: popular-elite, cross-national, and inter-medial circulation

**Wednesday 3rd July, 09:00-10:00**

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**Assembly Hall**

**Michael Herzfeld** (Harvard University) Circulation and Circumvention: reciprocity and Intimacy in the neoliberal world

**Wednesday 3rd July, 13:30-14:30**

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**Assembly Hall**

**Alessandro Portelli** (Sapienza University of Rome) 'Roma Forestiera': migrant music and social change in Rome

## **Programme Schedule: Monday 1st July, 10:30 - 12:00**

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### **P01 Behind the border? Memory and narration of diaspora, exile, transnationalism and crossing borders**

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**Lossi 3, 425**

Convenors: Ulla Savolainen (University of Helsinki), Outi Fingerroos (University of Jyväskylä)

**Saija Benjamin** (University of Helsinki) Belonging or longing to belong? Young, mobile transnationals searching for their place in the world

**Eleni Bolieraki** (EHESS) Constructions of “home” between places: young Afghani asylum seekers imagining “home” while transiting Greece

**Claudia Gori** Poetry of exile: Angiolo Orvieto and his Italian Jewish identity

### **P02 Love exchange and sentimental circulations: rethinking romantic love (EN-FR)**

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**Jakobi 2, 336**

Convenors: Jordi Roca (Universitat Rovira i Virgili), Begonya Enguix (Universitat Oberta de Catalunya)

**Miriam Gutekunst** (Ludwig-Maximilians-University Munich) The conception of love in the context of “spousal migration”

**Judit Balatonyi** (University of Pécs) Conceptions of true love and love magic among Hungarians in Gyimes

**Kaisa Nissi** (University of Jyväskylä) Reasoning the difference: Finnish wives' explanations for their multicultural marriages

### **P05 Teaching historical-ethnological approaches to the past**

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**Ülikooli 16, 215**

Convenors: Michaela Fenske (Universität Göttingen), Pauliina Latvala (The Finnish Literature Society)

**Michaela Fenske** (Universität Göttingen) “The best experience in this course was to meet Luise”: teaching historical approaches to students of cultural anthropology/European ethnology

**Burkhard Pöttler** (University of Graz) Current topics in the 18th century

**Tytti Steel** (University of Helsinki) Maritime history and exploratory learning

**Medial seriality and cultural circulation**

**P09**

**Lossi 3, 427**

Convenors: Christine Hämmerling (KAEE, University of Göttingen), Regina Bendix (Universität Göttingen)

**Dorothy Noyes** (Ohio State University) Spiral democracy: Anthony Trollope's prosaics of reform

**Maria Sulimma** (Georg-August-Universität Göttingen) Doing gender in crossmedia serial narratives

**Christine Hämmerling** (KAEE, University of Göttingen) Communal series-watching turned serial event

**Differentiation of the ritual year(s) through time and space: selectivity and its reasons**

**P10**

**Ülikooli 18, 228**

Convenors: Laurent Fournier (University of Nantes), Irina Sedakova (Institute of Slavic Studies)

**Irina Sedakova** (Institute of Slavic Studies) Christian ritual years in Russia and Bulgaria today: differentiation and its reasons

**Aado Lintrop** (Estonian Literary Museum) Okunevo: new mixture, old ideas

**Ingrid Slavec Gradišnik** (SRC SASA) A festive bricolage: holiday landscape in Slovenia

**Food styles: circulating creative stories of local food culture**

**P13**

**Ülikooli 16, 212**

Convenors: Hanne Pico Larsen (Columbia University), Yrsa Lindqvist (The Society of Swedish Literature in Finland)

**Jón Þór Pétursson** (University of Iceland) Home is where the food is: the co-production of food and emotional ties

**Håkan Jönsson** (European Ethnology) Creating stories of origin: a study of culinary tourism in Sweden

**Hanne Pico Larsen** (Columbia University) Snail and nasturtium: embodying the north through food narration

**P15 Labour, market and policy: European shepherds today**

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**Jakobi 2, 114**

Convenors: Vintila Mihailescu (National School of Political and Administrative Studies), Valeria Siniscalchi (Ecole des Hautes Etudes en Sciences Sociales, Marseille), Filippo Zeril

**Vintila Mihailescu** (National School of Political and Administrative Studies) Cain and Abel revisited: a cognitive-anthropological approach

**Theodoros Rakopoulos** (Goldsmiths, University of London) From herding to the mafia and back to being shepherds: social mobility between pastoralism and organised crime in Sicily

**Antonio Maria Pusceddu** (University of Cagliari) Shepherds in the margins of Europe: small family farms in highland Epirus (Greece)

**P24 Exploring highly mobile life-worlds**

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**Jakobi 2, 428**

Convenors: Anna Lipphardt (Universität Freiburg), Matthias Möller (Institut für Volkskunde)

**Sabine Kienitz** (Universität Hamburg) On the road again: small-scale mobility, translocal ways of life and everyday life strategies in early 19th century Württemberg

**Jan Grill** (University of Manchester) Transnational mobility and new forms of disconnect: Czech and Slovak Roma migrations to Great Britain and Canada

**P30 Les sens des circulations : Les sens vécu, objectivé et pratique des mobilités spatiales (FR)**

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**Jakobi 2, 306**

Convenors: Denis Martouzet (Ecole Polytechnique de l'Université de Tours), Benoit Feidel (Ecole Polytechnique de l'Université de Tours)

**Denis Martouzet** (Ecole Polytechnique de l'Université de Tours) "Le voyageur sans bagage" vs le récit des mobilités

**Matthieu Adam** (Université de Tours) Visiter ou faire visiter? Les itinéraires comme révélateurs du rapport des habitants à leurs lieux de vie quotidiens : l'exemple de visites libres dans deux écoquartiers français

**Empirical research of modern rurality: towards multilocality and interdisciplinarity**

**P31**

**Ülikooli 18, 139**

Convenors: Hana Horáková (University of Pardubice and Metropolitan University Prague), Dana Fialová (Charles University in Prague, Faculty of Science)

**Alina Ioana Branda** (Faculty of European Studies, Babes-Bolyai University) Challenging rurality: modern intrusions and responses to them

**Andrea Boscoboinik** (University of Fribourg) And the farmer became a gardener: methodological challenges in the Swiss Alps

**Sanja Loncar** (Faculty of Humanities and Social Sciences, University of Zagreb) Moving (back) to the countryside: the role and interpretation of local traditions in the creation of sustainable architecture and new rural everyday life in central Croatia

**Theorizing heritage fractures, divides and gaps**

**P32**

**Ülikooli 16, 214**

Convenors: Cristina Sanchez-Carretero (CSIC), Ewa Klekot (University of Warsaw)

**Jurij Fikfak** (Slovenian Academy of Sciences and Arts) How to bridge these gaps? Experts and their self-concept

**Lee Haring** (Brooklyn College) Irreconcilables

**Bernhard Tschofen** (Universität Tübingen) Heritage: just the “new culture”? How the everyday usage of culture is challenging ethnography and cultural analysis

**The institutions and practices of nation building of Finno-Ugric minorities in Soviet and post-Soviet settings**

**P34**

**Jakobi 2, 106**

Convenors: Ergo-Hart Västriik (University of Tartu), Indrek Jäätis (Estonian National Museum), Madis Arukask (University of Tartu)

**Konstantin Zamyatin** (Helsinki University) Official designation of the state languages of Russia's national republics: a revivalist, instrumentalist or institutionalist choice?

**Indrek Jäätis** (Estonian National Museum) Implementation of a mother tongue in the early Soviet setting: the Komi-Permyak case

**Valery Sharapov** (Institute of Language, Literature and History, Komi Science Centre of the Ural Branch of the Russian Academy of Sciences) An audience of ethnofuturistic discourse in Russia

**P36 Sensory knowledge and its circulation [EN]**

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**Jakobi 2, 438**

Convenors: Lydia Maria Arantes (University of Graz), Elisa Rieger (Karl-Franzens-University, Graz)

**Brigida Marovelli** (Brunel University) Sensory experience, food and ethnographic apprenticeship in a Sicilian market, Catania

**Julie Perrin** (Université de Neuchâtel) Show me how to “correctly” gather a medicinal herb... Sensory perceptions as an ethnographic tool

**P48 Gifts and their circulation in a market-based economy**

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**Ülikooli 16, 102**

Convenors: Gareth Hamilton (University of Latvia), Māra Pinka (University of Latvia)

**Stefania Toma** (Romanian Institute for Research on National Minorities) “Real godparents” and the other ones: ritual kinship among Roma and non-Roma in Romania

**Māra Pinka** (University of Latvia) Virtual gifts

**P50 The hydrologic cycle: thinking relationships through water**

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**Ülikooli 18, 307**

Convenors: Franz Krause (Tallinn University), Hugo Reinert (Estonian Institute of Humanities (EHI), Tallinn University)

Discussant: Veronica Strang (Durham University)

**Henry Dicks** (University Jean Moulin Lyon 3) Navigating the “round river”: Aldo Leopold and the hydrosocial imaginary

**Urszula Wilk** (Institute of Iberic and Ibero-American Studies, University of Warsaw) The water tribunal of Valencia as a reservoir of long-lasting regional tradition

**P51 The role of archives in the circulation chain of tradition**

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**Ülikooli 18, 227**

Convenors: Mari Sarv (Estonian Literary Museum), Risto Järv (Estonian Literary Museum), Kelly Fitzgerald (University College Dublin), Gary West (University of Edinburgh)

**Kelly Fitzgerald** (University College Dublin) “Did you hear about the lady in the hospital after eating a horseburger?” Keeping up with contemporary vernacular material

**Lauri Harvilahti** (Finnish Literature Society) Folklore archives in the digital era

**Pertti Anttonen** (University of Helsinki) Archival collections as mediated representations: the debate continues

**Programme Schedule: Monday 1st July, 10:30 - 12:00**

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**Film Programme**

**P53**

**Lossi 36, 214**

Convenors: Carlo Cubero (Estonian Institute of Humanities, Tallinn University),  
Pille Runnel (Estonian National Museum)

**10:30** Introduction by conveners – Circulation Narratives

**10:40 Jenny Chio** (Emory University) Peasant Family Happiness

**12:00 Tanja Wol Sorensen** Mujeres Pa'lante (Women Moving Forward)

## **Programme Schedule: Monday 1st July, 14:45 - 16:15**

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### **P01 Behind the border? Memory and narration of diaspora, exile, transnationalism and crossing borders**

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**Lossi 3, 425**

Convenors: Ulla Savolainen (University of Helsinki), Outi Fingerroos (University of Jyväskylä)

**Helena Jerman** (University of Helsinki) Ethnographic lessons of perceptions on self among Russians crossing national borders: a multitemporal perspective on human mobility and memory

**Maija Krumina** (University of Latvia) World War Two refugees from Latvia: different perspectives on the home leaving and escape

**Jolanta Kuznecoviene** (University of Vytautas Magnus) Contours of belonging: Lithuanian immigrants in England, Ireland, Norway and Spain

**Nicolas Le Bigre** (Elphinstone Institute, University of Aberdeen) Dynamic concepts of 'home': immigrant narratives from the north-east of Scotland

### **P02 Love exchange and sentimental circulations: rethinking romantic love (EN-FR)**

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**Jakobi 2, 336**

Convenors: Jordi Roca (Universitat Rovira i Virgili), Begonya Enguix (Universitat Oberta de Catalunya)

**Alba Barbé i Serra** (Universitat de Barcelona) What is represented to be desired: erotic and sexual interactions and ideals of love of subjects who perform cross-dressing in a sexual exchange club in the city of Barcelona

**Lada Buturovic** (Independent researcher) Romantic love in an epic and a romance: traditional and individual

**Marion Naeser-Lather** (University of Paderborn) L'amavo più della sua vita - I loved her more than her life

**Anne Häkkinen** (University of Jyväskylä) Dating in secret: ICT's role in shaping transnational marriage practices among Kurds in Finland

### **P05 Teaching historical-ethnological approaches to the past**

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**Ülikooli 16, 215**

Convenors: Michaela Fenske (Universität Göttingen), Pauliina Latvala (The Finnish Literature Society)

**Julian Bauer** (University of Konstanz) From "the moral economy of the English crowd" to "moral economies of science" and beyond: ethnology and its challenges for the history of science

**Sergey Rychkov** (Kazan National Research Technological University) Symbiosis of past and present in the formation of ethnocultural competencies of managers and economists

**Guzel Stolyarova** (Kazan Federal University) The methods of study of traditional cultures in the learning process at the Kazan Federal University (Russia, Republic of Tatarstan)



**Differentiation of the ritual year(s) through time and space: selectivity and its reasons**

**P10**

**Ülikooli 18, 228**

Convenors: Laurent Fournier (University of Nantes), Irina Sedakova (Institute of Slavic Studies)

**Mare Kõiva** (Estonian Literary Museum) Calendar feasts in Estonia: the politics of adoption and reinstatement

**Kirsti Jõesalu** (University of Tartu) Multilayered holiday: 23rd of April as St. George's Day and new Holiday of Veterans in Estonia

**Zilvytis Saknys** (Institute of Lithuanian History) Shrove: "religious", "socialistic" and "Lithuanian" festival

**Food styles: circulating creative stories of local food culture**

**P13**

**Ülikooli 16, 212**

Convenors: Hanne Pico Larsen (Columbia University), Yrsa Lindqvist (The Society of Swedish Literature in Finland)

**Anna Burstedt** (Department of Arts and Cultural Sciences) Defining good local taste

**Ester Bardone** (University of Tartu), **Anu Kannike** (University of Tallinn) Creating the dining experience: food styles in Estonian home restaurants

**Yrsa Lindqvist** (The Society of Swedish Literature in Finland) Visual presentations of food ideology

**Labour, market and policy: European shepherds today**

**P15**

**Jakobi 2, 114**

Convenors: Vintila Mihailescu (National School of Political and Administrative Studies), Valeria Siniscalchi (Ecole des Hautes Etudes en Sciences Sociales, Marseille), Filippo Zeril

**Valeria Siniscalchi** (Ecole des Hautes Etudes en Sciences Sociales, Marseille) Shepherds inside the slow food movement : market, regulations and activism

**Anamaria Iuga** (Museum of the Romanian Peasant) The "Clocotici" sound in the grass" traditional pastoral practices and biodiversity in Maramures

**Claudio Casula** (University of Cagliari) Shepherds go online: a case study

**Ioan Augustin Goia** (Transylvanian Museum of Ethnography) Reconfiguration récentes du processus pastoral en Roumanie du nord ouest

**P16 Re-migration and circulation: the European experience since 1945**

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**Lossi 3, 427**

Convenors: Sarah Scholl-Schneider (Universität Mainz), Jana Nosková (Academy of Sciences of the Czech Republic)

**Sebastian Sparwasser** (Andrássy University Budapest) Ethnic German expellees from Hungary and their “homecoming”

**Jana Nosková** (Academy of Sciences of the Czech Republic) “We wanted to return home!” Narratives about remigration and settlement among the Czechs from Volhynia after World War II

**Zdenek Uherek** (Institute of Ethnology of the Academy of Sciences of the Czech Republic) Re-migrations and the guided migrations from the Ukraine and Kazakhstan to the Czech Republic

**P23 Rankings, contests, evaluations...: circulating ideologies of merit**

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**Jakobi 2, 110**

Convenors: Markus Tauschek (Universität Kiel), Sabine Eggmann (Schweizerische Gesellschaft für Volkskunde (SGV))

**Markus Tauschek** (Universität Kiel) The emergence of a competitive self: some conceptual reflections

**Stefan Groth** (Georg-August-Universität Göttingen) Dimensions of competitiveness in age-group road cycling

**Kristi Raudmäe** (University of Tartu) Institutional logic of literary prizes: Estonian awards in changing times

**P24 Exploring highly mobile life-worlds**

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**Jakobi 2, 428**

Convenors: Anna Lipphardt (Universität Freiburg), Matthias Möller (Institut für Volkskunde)

**Deatra Walsh** (York University, Canada) High mobility and precariousness in Canada: exploring the relationship among those with no fixed place of work

**Gertrude Eilmsteiner-Saxinger** (Austrian Academy of Sciences) Constructing normality: deconstructing the “problematic” mobile workers in the Arctic petroleum industry

**Laura Hirvi** (University of Helsinki) Transnational Finnish artists and their relationship with Berlin

**Les sens des circulations : Les sens vécu, objectivé et pratique des mobilités spatiales (FR)**

**P30**

**Jakobi 2, 306**

Convenors: Denis Martouzet (Ecole Polytechnique de l'Université de Tours), Benoit Feildel (Ecole Polytechnique de l'Université de Tours)

**Fleur Guy** (Université Lyon 2) « Ils bougent, ils bougent... mais jamais où il faut ! » : La mobilité quotidienne des adolescents placés en foyer, regards croisés des adolescents et des éducateurs

**Lionel Kieffer** (Aix-Marseille University) L'organisation quotidienne des sorties : Le chaînage des déplacements, stratégie pour un mobilité optimisée?

**Laurent Cailly** (Université de Tours), **Marie-Christine Fourny** (Joseph-Fourier University, Grenoble) Expérience de mobilité et lien social en périurbain : sociabilités en mouvement aux marges de trois villes françaises (Aix, Tours et Grenoble)

**Empirical research of modern rurality: towards multilocality and interdisciplinarity**

**P31**

**Ülikooli 18, 139**

Convenors: Hana Horáková (University of Pardubice and Metropolitan University Prague), Dana Fialová (Charles University in Prague, Faculty of Science)

**Hana Horáková** (University of Pardubice and Metropolitan University Prague) Multi-local research of modern rurality in the Czech Republic: epistemological and methodological challenges

**Esther Fernández Moya** (Centro de Estudos Sociais da Universidade de Coimbra/ Grupo Autónomo de Investigação em Estudos Pós-Coloniais -GAIEPC)) Recovering the commons: a multi-sited ethnography in the Iberian peninsula

**Dana Fialová** (Charles University in Prague, Faculty of Science), **Jiri Vagner** (Charles University in Prague, Faculty of Science) The owners of second homes as users of rural space in Czechia: research methods

**Theorizing heritage fractures, divides and gaps**

**P32**

**Ülikooli 16, 214**

Convenors: Cristina Sanchez-Carretero (CSIC), Ewa Klekot (University of Warsaw)

**Anita Vaivade** (Latvian Academy of Culture) Divided territories: heritage economy in court decisions

**Victoria Quintero** (Universidad Pablo Olavide) Andalusian patios: opportunities and constraints of intangible heritage

**Weronika Plinska** (University of Warsaw) Dealing with objections in Polish community art projects

**Anna Kalina-Gagnelid** The tree, the garden, the heritage - how the restoration of a historical garden reveals the divide between policies and grass roots participation

**P34                      The institutions and practices of nation building of Finno-Ugric minorities in Soviet and post-Soviet settings**

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**Jakobi 2, 106**

Convenors: Ergo-Hart Västriik (University of Tartu), Indrek Jääts (Estonian National Museum), Madis Arukask (University of Tartu)

**Helen Kõmmus** (Estonian Literary Museum) Finno-Ugric ethno-pop and ethnic revival: traditional music of Finno-Ugric nations in the context of contemporary popular culture

**Ergo-Hart Västriik** (University of Tartu) Staging ethnicity on regional festivals: Votian and Ingrian cases

**Madis Arukask** (University of Tartu) Traditional culture and the problematics of modern nationality (in Vepsian Case)

**P36                      Sensory knowledge and its circulation**

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**Jakobi 2, 438**

Convenors: Lydia Maria Arantes (University of Graz), Elisa Rieger (Karl-Franzens-University, Graz)

**Karin Johansson** (Karolinska Institutet) Sensory engagement as a method to understand the aesthetic aspects involved in the connection between wider society and human everyday practices and experiences

**Nadine Wagener-Böck** (Georg-August University Göttingen) Dress, senses and generations

**Sarah Willner** (Ludwig-Uhland-Institut für Empirische Kulturwissenschaft) Sensing history? Knowledge circulation on themed walks and their ethnography

**P48                      Gifts and their circulation in a market-based economy**

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**Ülikooli 16, 102**

Convenors: Gareth Hamilton (University of Latvia), Māra Pinka (University of Latvia)

**Gareth Hamilton** (University of Latvia) The rhetoric of mass-gifting: successful and sustainable giving to consumers in eastern Germany

**Aivita Putnina** (University of Latvia) Anonymous gift: framing donations in organ transplantation and human genome research

**Ramona-Elena Cantaragiu** (Bucharest University) Where do gifts come from to the doctor's office and where do they go?

**The hydrologic cycle: thinking relationships through water**

**P50**

**Ülikooli 18, 307**

Convenors: Franz Krause (Tallinn University), Hugo Reinert (Estonian Institute of Humanities (EHI), Tallinn University)

Discussant: Veronica Strang (Durham University)

**Jessica Budds** (University of East Anglia) From the hydrologic to the hydrosocial cycle: a relational-dialectical approach to water

**Hannah Boast** (University of York & University of Sheffield) Liquid states: contested identities at the River Jordan

**Pervin Yanikkaya Aydemir** (Yeditepe University, Istanbul) Lives captured in pipes: entrapping hydrosocial cycle in Aksu Valley, Eastern Anatolia

**The role of archives in the circulation chain of tradition**

**P51**

**Ülikooli 18, 227**

Convenors: Mari Sarv (Estonian Literary Museum), Risto Järv (Estonian Literary Museum), Kelly Fitzgerald (University College Dublin), Gary West (University of Edinburgh)

**Niina Hämäläinen** (University of Turku) Textualisation process: how does archive material compare to textualised and published material?

**Tove Ørsted** (Society of Swedish Literature in Finland) Digitization and trust

**Anu Korb** (Estonian Literary Museum) Archived material given second life: on the songs and tales of Siberia's Estonians and issues related to publishing the material

**Film Programme**

**P53**

**Lossi 36, 214**

Convenors: Carlo Cubero (Estonian Institute of Humanities, Tallinn University), Pille Runnel (Estonian National Museum)

**14: 45 Terje Anepaio** (Estonian National Museum) "We Remember! We Commemorate!"

**Everyday names, tales, songs and play: continuous traditions in a changing world**

**P60**

**Ülikooli 16, 104**

Convenors: Theo Meder (Meertens Institute), José Rodrigues dos Santos (Academia Militar / Cidehus-UE)

**F. Meltem Turkoz** (Işık University) Onomastic circulation and memory: "traffic-habits" and meaning in "representational economies"

**Theo Meder** (Meertens Institute) Damsels in distress in recent fairy tale movies

**José Rodrigues dos Santos** (Academia Militar / Cidehus-UE) The choral group meetings: from institutional onset to the construction of an autonomous exchanges network

## **Programme Schedule: Monday 1st July, 16:45 - 18:15**

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### **P01 Behind the border? Memory and narration of diaspora, exile, transnationalism and crossing borders**

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**Lossi 3, 425**

Convenors: Ulla Savolainen (University of Helsinki), Outi Fingerroos (University of Jyväskylä)

**Salim Aykut Ozturk** (UCL) Locating Armenia in/from Turkey: “homeland” and “homelander” concepts of post-genocide Turkish-Armenians and post-socialist Armenian immigrants in Istanbul

**Anna Pokorna** (Charles University) Home is where the heart is: Jewish tours to Israel

**Magdalena Elchinova** (New Bulgarian University) Border temporalities: the transformations of the Bulgarian-Turkish border in everyday perceptions and practices

### **P02 Love exchange and sentimental circulations: rethinking romantic love (EN-FR)**

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**Jakobi 2, 336**

Convenors: Jordi Roca (Universitat Rovira i Virgili), Begonya Enguix (Universitat Oberta de Catalunya)

**Eda Kalmre** (Estonian Literary Museum) The concept of love in girls’ blogs in self-written lovestories

**Antonella Grossi** (Università degli Studi di Messina) Écrire aux défunts. La « mise en circulation » de l’amour après la mort

**Valdis Kuzmins** (Latvian War Museum) With few changes on the Eastern front: Latvian soldiers and their correspondence during World War II

**Differentiation of the ritual year(s) through time and space: selectivity and its reasons**

**P10**

**Ülikooli 18, 228**

Convenors: Laurent Fournier (University of Nantes), Irina Sedakova (Institute of Slavic Studies)

**Larisa Fialkova** (The University of Haifa), **Maria Yelenevskaya** (Technion-Israel Institute of Technology) Festive rituals in the life of Russian-speaking Israelis: integration strategies and cultural memories

**Laurent Fournier** (University of Nantes) Circulation and differentiation of Scottish games and sports

**Food styles: circulating creative stories of local food culture**

**P13**

**Ülikooli 16, 212**

Convenors: Hanne Pico Larsen (Columbia University), Yrsa Lindqvist (The Society of Swedish Literature in Finland)

**Susanne Österlund-Pötzsch** (Archives of Folk Culture) Islands in the sun: introducing a Nordic island terroir

**Alice Brombin** (University of Padua) Ecovillages' self-sufficient food production and critical consumption

**Connie Reksten** (University of Bergen) The festivalization of local food

**Labour, market and policy: European shepherds today**

**P15**

**Jakobi 2, 114**

Convenors: Vintila Mihailescu (National School of Political and Administrative Studies), Valeria Siniscalchi (Ecole des Hautes Etudes en Sciences Sociales, Marseille), Filippo Zeril

**Monica Stroe** (National School of Political Sciences and Public Administration), **Bogdan Iancu** (National Museum of the Romanian Peasant) The geography of milk in Transylvania: nourishing landscape through food production

**Marco Pitzalis** (Università di Cagliari), **Filippo Zerilli** (University of Cagliari) "A common sense rule: the milk cannot be sold below production cost": market milk price and the value of milk in Sardinia

**Dragos Lumpan** (lumpun.com) The last transhumance

**P16 Re-migration and circulation: the European experience since 1945**

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**Lossi 3, 427**

Convenors: Sarah Scholl-Schneider (Universität Mainz), Jana Nosková (Academy of Sciences of the Czech Republic)

**Sarah Scholl-Schneider** (Universität Mainz) Homecomings of the experienced? The Czech re-migration after 1989

**Marijeta Rajkovic Iveta** (University of Zagreb) Re-migration or immigration of young people to Croatia since 1990s

**Caroline Hornstein Tomic** (Institute for Social Sciences Ivo Pilar) Mobility and innovation: potentials lost and/or gained through skilled migration

**P23 Rankings, contests, evaluations...: circulating ideologies of merit**

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**Jakobi 2, 110**

Convenors: Markus Tauschek (Universität Kiel), Sabine Eggmann (Schweizerische Gesellschaft für Volkskunde (SGV))

**Mauricio Hashizume** (University of Coimbra) Is it possible to "measure" politic cultures?

**Sanna Schondelmayer** (Institut of European Ethnology) Academic culture meets administrative structure or vice versa? A case study of the actual attempt of "quality assurance" for the PhD process and certificate in Germany

**Zsuzsa Plainer** (ISPMN (the Romanian Institute for Research on National Minorities)) Good grades or a fine place to be? Different approaches to the culture of merit in a Romanian school with Roma students

**P24 Exploring highly mobile life-worlds**

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**Jakobi 2, 428**

Convenors: Anna Lipphardt (Universität Freiburg), Matthias Möller (Institut für Volkskunde)

**Bernardo Figueiredo** (University of Southern Denmark) Home, continuity in highly mobile life-worlds

**Justin Rathke** Chasing Houses - A Road Movie: architectural migration in the US

**P30 Les sens des circulations : Les sens vécu, objectivé et pratique des mobilités spatiales (FR)**

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**Jakobi 2, 306**

Convenors: Denis Martouzet (Ecole Polytechnique de l'Université de Tours), Benoit Feidel (Ecole Polytechnique de l'Université de Tours)

**Pierre Couturier** (Université Blaise Pascal CERAMAC) Mobilité spatiale et ruralité : l'injonction à la mobilité face aux modes d'habiter

**Benoit Feidel** (Ecole Polytechnique de l'Université de Tours) Les imaginaires de la mobilité : de possibles ressorts pour la mise en durabilité des espaces périurbains?



**Empirical research of modern rurality: towards multilocality and interdisciplinarity**

**P31**

**Ülikooli 18, 139**

Convenors: Hana Horáková (University of Pardubice and Metropolitan University Prague), Dana Fialová (Charles University in Prague, Faculty of Science)

**Maria Montserrat Soronellas Masdeu** (Rovira i Virgili University) Why Come? Women, new rurality and migratory paths

**Nina Kim Leonhardt** (University of Tuebingen) Significance and change of perceptual dialect areas in south-west Germany

**Theorizing heritage fractures, divides and gaps**

**P32**

**Ülikooli 16, 214**

Convenors: Cristina Sanchez-Carretero (CSIC), Ewa Klekot (University of Warsaw)

**Anna Czyzewska** (Ethnographic Laboratory Association) Warsaw audioguides and heritagization

**Tamar Katriel** (University of Haifa) "Phantom nostalgia" in Israeli heritage museums

**Lorena Querol** (Centro de Estudos Sociais, Universidade de Coimbra) Ensementer présences: l'expérience du laboratoire des mémoires collectives dans les musées portugaises

**The institutions and practices of nation building of Finno-Ugric minorities in Soviet and post-Soviet settings**

**P34**

**Jakobi 2, 106**

Convenors: Ergo-Hart Västriik (University of Tartu), Indrek Jäätis (Estonian National Museum), Madis Arukask (University of Tartu)

**Tatiana Minniyakhmetova** (Institute for History) Modification of Udmurt traditional rituals and its reasons

**Olga Troshkina** Transformation processes in education of Udmurt children in the 20th century

**P36                      Sensory knowledge and its circulation**

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**Jakobi 2, 438**

Convenors: Lydia Maria Arantes (University of Graz), Elisa Rieger (Karl-Franzens-University, Graz)

**Polina Tšerkassova** Sustaining a dynamic pause: serendipitous sensory knowledge of the performer-anthropologist in the Turkish urban soundscape

**Inga Reimers** (HafenCity University) Experimental settings on the non-visual

**Simone Egger** (Ludwig-Maximilians-Universität München) Observing the city: sensing aesthetics and atmospheres

**P48                      Gifts and their circulation in a market-based economy**

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**Ülikooli 16, 102**

Convenors: Gareth Hamilton (University of Latvia), Māra Pinka (University of Latvia)

**Ileana Sadean** (National School of Political Science and Public Administration - Bucharest) Grant: a form of (the) gift in the consumer society

**Jennifer Speirs** (University of Edinburgh) Gift denial: the monetizing of donated semen

**P50                      The hydrologic cycle: thinking relationships through water**

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**Ülikooli 18, 307**

Convenors: Franz Krause (Tallinn University), Hugo Reinert (Estonian Institute of Humanities (EHI), Tallinn University)

Discussant: Veronica Strang (Durham University)

**Heather OLeary** (University of Minnesota) Between stagnancy and affluence: people, water and hydrological discourse in Delhi, India

**P51                      The role of archives in the circulation chain of tradition**

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**Ülikooli 18, 227**

Convenors: Mari Sarv (Estonian Literary Museum), Risto Järv (Estonian Literary Museum), Kelly Fitzgerald (University College Dublin), Gary West (University of Edinburgh)

**Pia Olsson** (University of Helsinki) "I want to take part in this campaign to improve women's status": tradition archives as mouthpieces?

**Taive Särg** (Estonian Literary Museum), **Sille Kapper** (Tallinn University) Folklore archives and Estonian traditional music and dance today

**Film Programme**

**P53**

**Lossi 36, 214**

Convenors: Carlo Cubero (Estonian Institute of Humanities, Tallinn University),  
Pille Runnel (Estonian National Museum)

**16:45 Sjoerd van Grootheest** (formerly UKZN) The Bay of Plenty

**17:35 Martin Zingg** Toku Fenue - My Island

**Everyday names, tales, songs and play: continuous traditions in a changing world**

**P60**

**Ülikooli 16, 104**

Convenors: Theo Meder (Meertens Institute), José Rodrigues dos Santos  
(Academia Militar / Cidehus-UE)

**Sara Diogo** (University of Évora) A marginal community in the spotlight: the  
case of the amateur theatre in Torrão and its relations to power

## **Programme Schedule: Tuesday 2nd July, 10:00 - 10:30**

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### **P54 Poster session**

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**UT main building,  
Hallway**

Discussant: Elo-Hanna Seljamaa (University of Tartu)

**Pihla Siim** (University of Tartu) Transnational family life from the viewpoint of relatives staying behind

**Marina Hakkarainen** (European University at St. Petersburg) Visualizing transcultural worlds: Russian-speaking children are drawing Russian culture in Finland

**Erik Småland** (Directorate for Cultural Heritage), **Ursula S. Goth** (Oslo and Akershus University College) Civic engagement and social capital in ship preservation work in Norway

**Liina Paaes** (University of Tartu) EESTI and TARTU: deaf name lore as indicator of linguistic changes in two Estonian place name signs

## Programme Schedule: Tuesday 2nd July, 10:30 - 12:00

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### **Sincerely yours: ethnography of letters and correspondence**

**P06**

**Jakobi 2, 306**

Convenors: Dani Schrire (The Hebrew University of Jerusalem), Susanne Österlund-Pötzsch (Archives of Folk Culture)

Discussant: Galit Hasan-Rokem (The Hebrew University of Jerusalem)

**Katre Kikas** (Estonian Literary Museum/University of Tartu) The letters of Helene Maasen-Varik: mingling the personal and public in the letters of a folklore collector

**Dani Schrire** (The Hebrew University of Jerusalem) Scholarly correspondence: on those things we rarely write about in letters

### **Museums as circulation: processes of knowledge-making, collections and audiences**

**P12**

**Jakobi 2, 110**

Convenors: Mariana Françaço (Leiden University), Christiano Tambascia (IFCH - Unicamp), Pille Runnel (Estonian National Museum), Pille Pruulmann-Vengerfeldt (University of Tartu)

**Yücel Demirer** (Kocaeli University, Turkey) Culture and political protest: display of Kurdish culture at a portable museum

**Cynthia Miller** (Emerson College), **Tom Shaker** (Dean College) Vernacular museums: ethnographies of the everyman and the everyday

**Paula Vermeersch** (University of São Paulo) The document archive of the Museum of Sacred Art of the Metropolitan Cathedral of Campinas, São Paulo, Brazil

### **Circulation of cultural tropes in indigenous Adivasi India**

**P14**

**Jakobi 2, 336**

Convenors: Lidia Guzy (University College Cork), Uwe Skoda (Aarhus University)

**Gregory Alles** (McDaniel College) Creating tradition in eastern Gujarat: the Pragat Purushottam Sanstha

**Rabindranath Sarma** (Central University of Jharkhand) Origin, migration and present habitat of the Oraons: a major indigenous or Adivasi group of Jharkhand, India

**Mayanglambam Sadananda Singh** (Manipur University) Khongjom Parva: a tradition negotiating changing scenario

**P17** **Body, corporeality and configuration: the affective body in the vortex of culture, identity and communication**

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Ülikooli 16, 212

Convenors: Katrin Alekand (University of Tartu), Judit Kis-Halas (University of Tartu)

**Katrin Alekand** (University of Tartu) Body and place: techniques, arts, crafts and skills

**Vedis Olafsdottir** (University of Iceland) "Those who can't tolerate the cold and wet, are the first to quit"

**Valdimar Tr. Hafstein** (University of Iceland) Upright and independent: sculpting modern men in early 20th century Iceland

**P29** **Aging as a placed experience: the fluidity of different modes of relationships**

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Ülikooli 16, 102

Convenors: Karin Johansson (Karolinska Institutet), Margarita Mondaca (Karolinska Institutet), Eric Asaba (Karolinska Institutet), Tiina Suopajärvi (University of Oulu)

Discussant: Kristiina Korjonen-Kuusipuro (Lappeenranta University of Technology)

**Eric Asaba** (Karolinska Institutet), **Margarita Mondaca** (Karolinska Institutet) Aging between places: creating inclusive communities through photovoice partnerships

**Tiina Suopajärvi** (University of Oulu) Ubiquitous intelligent city as narrated bodily experiences of ageing citizens

**Melanie Lovatt** (University of Sheffield) How material culture affects personal, social and spacial relations in older people's residential homes

**P33** **Locality and cultural processes**

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Jakobi 2, 106

Convenors: Helena Ruotsala (University of Turku), Niina Koskihaara (University of Turku)

**Kirsi Sonck** (University of Turku) Local meets global: adaption to environmental changes and the role of local decision-makers

**Maija Mäki** (University of Turku) Prehistoric archaeological heritage and sense of locality

**Lehel Peti** (The Romanian Institute for Research on National Minorities) Rebuilding localities: economic transformation and socio-cultural practices in Transylvania

**Cultural heritage, status and mobility**

**P38**

**Ülikooli 18, 307**

Convenors: Johanna Björkholm (Åbo Akademi University / The Society of Swedish Literature in Finland), Sanna Lillbroända-Annala (Åbo Akademi University)

**Heidi Haapoja** (University of Helsinki) The new wave Kalevalaic rune singing In Finland: an ancient cultural heritage from the past?

**Valdis Muktupāvels** (University of Latvia) Latvian song heritage and the concept of "singing nation"

**Johanna Björkholm** (Åbo Akademi University / The Society of Swedish Literature in Finland) Intangible cultural heritage, mobility and safeguarding

**Translating cultural imaginaries of home: near-homes and far-homes**

**P49**

**Jakobi 2, 438**

Convenor: Ullrich Kockel (Heriot Watt University)

**Ullrich Kockel** (Heriot Watt University) Singing the spirit home

**Zuzanna Bulat Silva** (University of Wrocław), **Agnieszka August-Zarebska** (University of Wrocław) Recalling the past: the linguistic and cultural images of kurtijo, Sephardic courtyard

**Karolina Koziura** (University of Marii Curie Skłodowska in Lublin) The home I remember or the home I constructed... The Czernowitz Jewish Diaspora and their images of the city

**Iryna Koval-Fuchylo** (Rylsky Institute of Art Studies, Folklore and Ethnology National Academy of Sciences Ukraine) Paternal house and new residence: comprehension of a forced migration 1960-1961 in Ukraine

**Cycling: past, present and future**

**P52**

**Ülikooli 18, 226**

Convenors: Lars-Eric Jönsson (Lund University), Charlotte Hagstrom (Lund University)

**Karin S. Lindelöf** (Uppsala University) Tjejvåttern: an autoethnography of Sweden's largest women-only bicycle race

**Charlotte Hagstrom** (Lund University) Riding through life: understanding life-histories through the bicycle

**Anders Gustafsson** (Cultural History) Cycling as fun in Norway and Sweden

## Programme Schedule: Tuesday 2nd July, 10:30 - 12:00

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### **P53 Film Programme**

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**Lossi 36, 214**

Convenors: Carlo Cubero (Estonian Institute of Humanities, Tallinn University),  
Pille Runnel (Estonian National Museum)

**10:30** Introduction by conveners – Circulation & Innovation

**10:40 Geetika Narang Abbasi, Anandana Kapur** Much Ado About Knotting

### **P55 Mobilities and marginalities**

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**Lossi 3, 425**

Convenors: Katrín Lund (University of Iceland), Patrick Laviolette (EHI, Tallinn University)

**Paula Bialski** (HafenCity University) Mitfahrgelegenheit: a study of socio-material innovations in ride-sharing transport

**Helleka Koppel** (Tartu University) Changing perspectives of home and away: travelling experiences of Estonian backpackers in Australia

**Patrick Laviolette** (EHI, Tallinn University) Auto-stop ethnography

### **P57 Migration, mobility and fluid identities**

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**Ülikooli 18, 139**

Convenors: Kristel Kaljund (Tallinn University of Technology), Anne-Liis Peterson (Tallinn University)

**Remo Reginold** (University of Cambridge / Cardiff University) The translation of the xenon

**Terje Toomistu** (University of Tartu) Desire axes: Dunia waria in migration

**Bálint-Ábel Bereményi** (Universitat Autònoma de Barcelona), **Silvia Carrasco** (Universitat Autònoma de Barcelona), **Jordi Pamies Rovira** (Universitat Autònoma de Barcelona) Students' mobility in Spain: school support mechanisms and discourses

### **P58 Water circulation and the remaking of power, development and agency**

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**Jakobi 2, 428**

Convenors: James Howard, Joonas Plaan (University of Kent)

Discussant: Veronica Strang (Durham University)

**Kristiina Korjonen-Kuusipuro** (Lappeenranta University of Technology) Dynamics of water: understanding human-environment relationships in the Vuoksi River valley, Finland

**Sara Fernandez** (Ecole des Hautes Etudes en Sciences Sociales (EHESS)) Cover that flow that I must not see... water indicators as technologies of government



**Normative aspirations in regulating cultural heritage and property  
(Roundtable)**

**P63**

**Lossi 3, 427**

Convenors: Regina Bendix (Universität Göttingen), Stefan Groth (Georg-August-Universität Göttingen)

Participants: Valdimar Hafstein, Áki G. Karlsson, Kristin Kuutma, Cristina Sánchez-Carretero

## Programme Schedule: Tuesday 2nd July, 14:45 - 16:15

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### **P06 Sincerely yours: ethnography of letters and correspondence**

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**Jakobi 2, 306**

Convenors: Dani Schrire (The Hebrew University of Jerusalem), Susanne Österlund-Pötzsch (Archives of Folk Culture)

Discussant: Galit Hasan-Rokem (The Hebrew University of Jerusalem)

**Anne Ala-Pöllänen** (University of Helsinki) Performing seamanship in different media: case of correspondence

**Daria Radchenko** Electronic chain letter transmission: routes and reasons

### **P08 Money, goods and information: circulation and culture in the late modern developing world**

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**Ülikooli 16, 214**

Convenors: Laura Stark (University of Jyväskylä), Jukka Jouhki (University of Jyväskylä)

**Jukka Jouhki** (University of Jyväskylä) Uses, worries and gaps: value and significance of mobile telephony in South Indian villages

**Sanna Tawah** (University of Jyväskylä) Money, goods and information: circulation and culture in the late modern developing world

**Laura Stark** (University of Jyväskylä) Transactional sex in a Tanzanian slum

### **P12 Museums as circulation: processes of knowledge-making, collections and audiences**

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**Jakobi 2, 110**

Convenors: Mariana Françaço (Leiden University), Christiano Tambascia (IFCH - Unicamp), Pille Runnel (Estonian National Museum), Pille Pruulmann-Vengerfeldt (University of Tartu)

**Anne Folke Henningsen** (University of Copenhagen) Danish ethnographic collections in the early 20th century: circulation of objects, production of knowledge

**Emery Patrick Effiboley** (Université Paris Ouest Nanterre La Défense) Museum collections in Republic of Benin: continuity and discontinuity of a collecting policy

**Lies Busselen** (KULeuven) Contrapuntal interpretation of the RMCA: a contact zone

**Circulation of cultural tropes in indigenous Adivasi India**

**P14**

**Jakobi 2, 336**

Convenors: Lidia Guzy (University College Cork), Uwe Skoda (Aarhus University)

**Ülo Valk** (University of Tartu) Belief ascription and othering discourse among the ethnic communities in Assam

**Claire Scheid** (University College Cork) "Facing" the deities: the birth of divine depiction in tribal Arunachal Pradesh

**Stefano Beggiora** (University Ca' Foscari of Venice) Cosmology and eschatology in the cult of the dead among Apatanis of Arunachal Pradesh (India)

**Body, corporeality and configuration: the affective body in the vortex of culture, identity and communication**

**P17**

**Ülikooli 16, 212**

Convenors: Katrin Alekand (University of Tartu), Judit Kis-Halas (University of Tartu)

**Judit Kis-Halas** (University of Tartu) Astrals, spirits and etheric bodies: concepts of the body in a New Age religious healing system

**Karin Högström** (Stockholm University) Getting it right: learning new movements, manners and attitudes

**Åsa Ljungström** (Independent researcher) Coffee and class for the Swedes, as seen in the Millennium Trilogy by Stieg Larsson: analysing coffee as materiality of actor-network-theory

**Expressive culture and identities in a digital age**

**P18**

**Ülikooli 18, 227**

Convenors: Coppélie Cocq (Umeå University), Anna Johansson (Umeå University)

**Klaus Schönberger** (Zürcher Hochschule der Künste) Persistence and recombination: from loveletter to declaration of love - camera phone video

**Venla Sykäri** (University of Helsinki) Dialogic oral poetry in traditional and modern media

**Anna Johansson** (Umeå University) Hybrid patienthood: psychiatric patients and mental health services in a digital age

**P22 Good life in times of change**

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**Ülikooli 16, 215**

Convenor: Klavs Sedlenieks (Riga Stradins University)

**Zanna Razinkova** Discursive (re)construction of national identity and citizenship: a comparative study of Canadian and Estonian constitutions and civil rights documents and subjective attitudes of students

**Riina Raudne** (Health Estonia Foundation) Drinking to freedom: old and new national stereotypes in contemporary Estonian discourse about alcohol

**João Paulo Martins** (Faculdade de Arquitectura da Universidade Técnica de Lisboa) "Respect and discipline are required by all": the Commission for the Acquisition of Furniture (Portugal, 1940-1980).

**P29 Aging as a placed experience: the fluidity of different modes of relationships**

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**Ülikooli 16, 102**

Convenors: Karin Johansson (Karolinska Institutet), Margarita Mondaca (Karolinska Institutet), Eric Asaba (Karolinska Institutet), Tiina Suopajarvi (University of Oulu)

Discussant: Kristiina Korjonen-Kuusipuro (Lappeenranta University of Technology)

**Mirka Rauniomaa** (University of Oulu, Finland) Be(com)ing an older driver: references to age-related challenges in voluntary post-licence training

**P33 Locality and cultural processes**

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**Jakobi 2, 106**

Convenors: Helena Ruotsala (University of Turku), Niina Koskihaara (University of Turku)

**Marja-Liisa Räisänen** (University of Turku) Economical changes in prison work

**Piret Koosa** (Estonian National Museum), **Art Leete** (University of Tartu) Komi protestants and local community initiatives

**Niina Koskihaara** (University of Turku) Changing municipal boundaries and locality represented by local associations

**Cultural heritage, status and mobility**

**P38**

**Ülikooli 18, 307**

Convenors: Johanna Björkholm (Åbo Akademi University / The Society of Swedish Literature in Finland), Sanna Lillbroända-Annala (Åbo Akademi University)

**Irene Stengs** (Meertens Institute) Branching into heritage: a genesis of the Anne Frank tree and its multiplications

**Nika Potinkara** (University of Jyväskylä) Sámi heritage and the making of ethnic boundaries in museum exhibitions

**Christoph Rausch** (Maastricht University) Modern trophy: contesting technologies of authenticity and value in Niamey, Brazzaville, Paris, New York and Venice

**Intolerable! The circulation of issues and arguments in historical and contemporary debates on contested ethnic caricatures and rituals**

**P40**

**Ülikooli 16, 104**

Convenors: John Helsloot (Meertens Institute), Dagnoslaw Demski (Institute of Ethnology, Nicolaus Copernicus University Torun)

**Dagnoslaw Demski** (Institute of Ethnology, Nicolaus Copernicus University Torun), **John Helsloot** (Meertens Institute) Intolerable! The circulation of issues and arguments in historical and contemporary debates on contested ethnic caricatures

**John Helsloot** (Meertens Institute), **Dagnoslaw Demski** (Institute of Ethnology, Nicolaus Copernicus University Torun) Intolerable! The circulation of issues and arguments in historical and contemporary debates on contested ritual

**William Sax** (South Asia Institute, Heidelberg) "Spirit possession" and modernity

**The digital re-mediation of cultural heritage**

**P42**

**Lossi 3, 427**

Convenors: Gertraud Koch (University of Hamburg), Christoph Bareither (University of Tuebingen)

Discussant: Markus Tauschek (Universität Kiel)

**Áki Guðni Karlsson** (University of Iceland) Copyrighting the copies: are heritage institutions opening up or enclosing the public domain with their digitisation efforts?

**Daniel Habit** (LMU Munich) Museum 2.0 - New ways of sharing musealised knowledge

**Christoph Bareither** (University of Tuebingen) eSports: the re-mediation of sports cultures in competitive online multiplayer games

**P49 Translating cultural imaginaries of home: near-homes and far-homes**

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**Jakobi 2, 438**

Convenor: Ullrich Kockel (Heriot Watt University)

**Stella Butter** (Mannheim University) Literature and the making of home(land): transnational fictions of home in Lloyd Jones's *Mister Pip*

**Nourit Melcer-Padon** (Hebrew University, Jerusalem) "Paper Fish" by Tina De Rosa: cultural imaginary as home

**Máiréad Nic Craith** (Heriot-Watt University) Writing home: poetry in, of and out of place

**Ieva Kripiene** (Vytautas Magnus University) "Homes" of the Lithuanians in New York: from cultural symbols to social imagination

**Skaidre Urboniene** (Lithuanian Association of Art Historians) Signs and symbols of "home" in the Lithuanian Diaspora in the USA

**P52 Cycling: past, present and future**

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**Ülikooli 18, 226**

Convenors: Lars-Eric Jönsson (Lund University), Charlotte Hagstrom (Lund University)

**Katalin Tóth** (Ludwig Maximilian University of Munich) "I love Budapest, I bike Budapest?" An anthropological contribution to the study of urban cycling cultures in post-socialist cities

**Marianne Larsson** (Nordiska museet) Bicycle clothing and women's liberation

**Niklas Hansson** (Centre for Consumer Science), **Helene Brembeck** (Göteborg University) Biking consumers: bags, bikes and sustainability

**P53 Film Programme**

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**Lossi 36, 214**

Convenors: Carlo Cubero (Estonian Institute of Humanities, Tallinn University), Pille Runnel (Estonian National Museum)

**14:45 Pankaj H Gupta** My Bangalore: Portraits from Hakki Pikki Colony

**15:45 Peter Biella** (San Francisco State University) The Chairman and the Lions

**Mobilities and marginalities**

**P55**

**Lossi 3, 425**

Convenors: Katrín Lund (University of Iceland), Patrick Laviolette (EHI, Tallinn University)

**Katrín Lund** (University of Iceland) Mobile connections: routes as boundaries, boundaries as places

**Jordi Roca** (Universitat Rovira i Virgili) I'm not from here, nor from there: permanently re-circulating

**Francisco Martinez** (Tallinn University) Post-socialist runaway: thinking without a banister in turbo normality

**Migration, mobility and fluid identities**

**P57**

**Ülikooli 18, 139**

Convenors: Kristel Kaljund (Tallinn University of Technology), Anne-Liis Peterson (Tallinn University)

**Ineta Didrihsone-Tomaševska** (University of Latvia) The impact of Australian immigration politics on the growth of the postwar immigrant communities: an example of the Latvians

**Ieva Garda-Rozenberga** (University of Latvia) Life between the borders of Sweden and Latvia

**Clara Saraiva** (IICT/CRIA-UNL) African migrants in Portugal do die: symbolism and management of death in transnational settings

**Water circulation and the remaking of power, development and agency**

**P58**

**Jakobi 2, 428**

Convenors: James Howard, Joonas Plaan (University of Kent)

Discussant: Veronica Strang (Durham University)

**James Howard, Sandra Bell** (Durham University), **Terney Pradeep Kumara** (University of Ruhuna) Co-management of the ornamental fishery in southern Sri Lanka: who controls access and manages the coastal sea?

**Joonas Plaan** (University of Kent) Knowing and managing the seascape: the circulation of local knowledge and scientific knowledge in Kihnu Island, Estonia

**P61                      Feast and ritual in the regeneration of society**

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**Ülikooli 18, 228**

Convenor: Ella Johansson (Uppsala University), Rasa Paukstyle-Sakniene (Lithuanian Institute of History)

**Ella Johansson** (Uppsala University) Impersonating the human

**Rasa Paukstyle-Sakniene** (Lithuanian Institute of History) Calendar festival in a family: Christmas Eve and Christmas in Lithuania

**Nina Vlaskina** (Russian Academy of Sciences, Southern Scientific Centre, Institute of Social-Economic Research and Humanities) "The age-old Cossack feast of the intercession": the contemporary interpretation of a traditional calendar date

**P62                      Shifting sacrality and (re)locating the sacred**

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**Jakobi 2, 114**

Convenors: Marion Bowman (The Open University), István Povedák (University of Szeged)

**István Povedák** (University of Szeged) Desacralization, popularization and re-sacralization of religious objects and symbols

**Marion Bowman** (The Open University) The global in local sacred place: making connections, creating continuities

**Kamila Baraniecka-Olszewska** (Polish Academy of Sciences) Recycling and reusing the sacred: Rękawka fair in Cracow, Poland



## Programme Schedule: Tuesday 2nd July, 16:15 - 16:45

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### Poster session

P54

UT main building,  
Hallway

Discussant: Elo-Hanna Seljamaa (University of Tartu)

**Charlotte Kalla** (Georg-August-Universität Göttingen) Playing with small and large-scale trains: popular appropriations, mystifications and performances of the railway

**Tiina Sepp** (University of Tartu) Does the Camino de Santiago belong to the Catholics?

**Guadalupe Jiménez-Esquinas** (Spanish Research Council (CSIC)) Everyday life, textile crafts and empowerment

**Liisa Vesik** (Estonian Literary Museum), **Andres Kuperjanov** (Estonian Literary Museum) Belief narratives about trees

## **Programme Schedule: Tuesday 2nd July, 16:45 - 18:15**

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### **P08 Money, goods and information: circulation and culture in the late modern developing world**

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**Ülikooli 16, 214**

Convenors: Laura Stark (University of Jyväskylä), Jukka Jouhki (University of Jyväskylä)

**Andris Saulitis** (The New School for Social Research) Barter in monetized and informal economy

### **P12 Museums as circulation: processes of knowledge-making, collections and audiences**

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**Jakobi 2, 110**

Convenors: Mariana Françaço (Leiden University), Christiano Tambascia (IFCH - Unicamp), Pille Runnel (Estonian National Museum), Pille Pruulmann-Vengerfeldt (University of Tartu)

**Fatima Brana** (University of Vigo) Other audiences: museums and social exclusion

**Mariana Françaço** (Leiden University), **Jimmy Mans** (Leiden University), **Laura Van Broekhoven** (National Museum of Ethnology) Collaborative knowledge-production: case studies from the National Museum of Ethnology, Leiden

**Circulation of cultural tropes in indigenous Adivasi India**

**P14**

**Jakobi 2, 336**

Convenors: Lidia Guzy (University College Cork), Uwe Skoda (Aarhus University)

**Margaret Lyngdoh** (University of Tartu) Alternative perceptions of belief among the Khasis: the Weresnake and the Weretiger

**Uwe Skoda** (Aarhus University) Thakurani Yatra: power, possession and poetry in north-western Odisha

**Lidia Guzy** (University College Cork) Itinerary non Brahmin priest-musicians of the Bora Sambar region of western Orissa

**Expressive culture and identities in a digital age**

**P18**

**Ülikooli 18, 227**

Convenors: Coppélie Cocq (Umeå University), Anna Johansson (Umeå University)

**Anthony Buccitelli** (The Pennsylvania State University, Harrisburg) Tweeting through the city: digital mobility and the tactics of walking

**Mare Kalda** (Estonian Literary Museum) Exploring world(s) through geocaching

**Coppélie Cocq** (Umeå University) The hybridity of Sámi expressive culture

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**P22 Good life in times of change**

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**Ülikooli 16, 215**

Convenor: Klavs Sedlenieks (Riga Stradins University)

**Gunta Darbina** (Riga Stradins University) Private house implementation practice in relation to threatened consumption in post-socialist suburban milieu

**Eija Stark** (University of Helsinki) From small farms to urban factories: the cultural processes of the structural mobility in Finland 1945-1970

**P33 Locality and cultural processes**

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**Jakobi 2, 106**

Convenors: Helena Ruotsala (University of Turku), Niina Koskihaara (University of Turku)

**Lauri Katiskoski** (University of Turku) Consolidation of municipalities and local identity

**Minna Mäkinen** (University of Jyväskylä) Expanded administrative territories and modification of local identities: reminiscing consolidated home town

**P38 Cultural heritage, status and mobility**

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**Ülikooli 18, 307**

Convenors: Johanna Björkholm (Åbo Akademi University / The Society of Swedish Literature in Finland), Sanna Lillbroända-Annala (Åbo Akademi University)

**Liisa Granbom-Herranen** (University of Jyväskylä) Proverbs and the status of cultural heritage

**Oladele Caleb Orimoogunje** (University of Lagos) The rites of passage in Ifa cult among the Yoruba

**P40 Intolerable! The circulation of issues and arguments in historical and contemporary debates on contested ethnic caricatures and rituals**

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**Ülikooli 16, 104**

Convenors: John Helsloot (Meertens Institute), Dagnoslaw Demski (Institute of Ethnology, Nicolaus Copernicus University Torun)

**Liisi Laineste** Intolerable others: Estonian ethnic caricatures after the Second World War

**Jerneja Vrabič** (ZRC SAZU) Some "Slovenian" way of humor

**The digital re-mediation of cultural heritage**

**P42**

**Lossi 3, 427**

Convenors: Gertraud Koch (University of Hamburg), Christoph Bareither (University of Tuebingen)

Discussant: Markus Tauschek (Universität Kiel)

**Sibylle Künzler** (Institut for Popular Cultural Studies) Re-mediated world: maps, panorama, satellite view and computed images of the world in the digital geodata technology of Google

**Manuel Heib** Information and algorithmic culture

**Conceptual circulation of intangible cultural heritage in national policies and laws**

**P47**

**Ülikooli 16, 102**

Convenors: Anita Vaivade (Latvian Academy of Culture), Christian Georges Dominique Hottin (Ministère de la Culture et de la Communication)

**Vytautas Tumenas** (Lithuanian Institute of History) The problems of national legislation of the intangible heritage concept: the Lithuanian case

**Sven Missling** (University of Goettingen) Implementing the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage: legal requirements for the exercise of cultural sovereignty by the state. The German example

**Agustí Andreu** (Universitat Rovira i Virgili) The institutionalization of ethnological and intangible heritage by the laws of cultural heritage of the state and the autonomous regions of Spain

**Christian Georges Dominique Hottin** (Ministère de la Culture et de la Communication) L'institutionnalisation du PCI en France : aspects juridiques et administratifs e institutionalization

**Translating cultural imaginaries of home: near-homes and far-homes**

**P49**

**Jakobi 2, 438**

Convenor: Ullrich Kockel (Heriot Watt University)

**Judith Laister** (University of Graz), **Kristina Leko** Inbetween home and work: translating migrant narratives in local workers' histories

**Andreea Racles** Home "aesthetization" and meanings of house-painting practices in a Roma community from southern Romania

**Mari Sarv** (Estonian Literary Museum) Home as an emotionally-loaded space

**Victoria Walters** (University of Southampton) Making home productive: energies in circulation in the art of Joseph Beuys

**Programme Schedule: Tuesday 2nd July, 16:45 - 18:15**

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**P53 Film Programme**

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**Lossi 36, 214**

Convenors: Carlo Cubero (Estonian Institute of Humanities, Tallinn University),  
Pille Runnel (Estonian National Museum)

**16:45 Edwin Trommelen** Voices from the Tundra - The Last of the Yukagirs

**P61 Feast and ritual in the regeneration of society**

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**Ülikooli 18, 228**

Convenor: Ella Johansson (Uppsala University), Rasa Paukštyte-Sakniene  
(Lithuanian Institute of History)

**Juraj Belaj** (Institute of Archaeology), **Filomena Sirovica** Politics and changes  
in selection of tradition: from regional to pro-European orientation of the feast of  
St.Martin

**P62 Shifting sacrality and (re)locating the sacred**

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**Jakobi 2, 114**

Convenors: Marion Bowman (The Open University), István Povedák (University  
of Szeged)

**Reeli Reinaus** (Centre of Sacred Natural Sites) Application of prehistoric  
beliefs to new sites: field observations about historical sacred natural sites in  
southern Estonia

## Programme Schedule: Wednesday 3rd July, 10:30 - 12:00

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### **The parliament of crisis: the saving of the European market and its effects**

**P03**

**Jakobi 2, 336**

Convenors: Asta Vonderau (Johannes Gutenberg-Universität Mainz), Kerstin Poehls (Universität Hamburg)

**Maren Klotz** (Humboldt University Berlin) EU conceptions: Europeanisation and kinship in a German fertility clinic

**Thomas Højrup** (University of Copenhagen) The abolition of a culture: EU-policies and coastal fisheries

**Kerstin Poehls** (Universität Hamburg) Consumer citizenship in Greece: reflections on how everyday objects mirror and shape new social formations

### **Mobile people and cities**

**P04**

**Jakobi 2, 428**

Convenors: Laura Hirvi (University of Helsinki), Hanna Snellman (University of Helsinki)

**Matthias Klückmann** (University of Tuebingen) Of curry shops, mosques and temples: understanding urban transformation through practice theory

**Hossam Adly** (Ecole polytechnique fédérale de Lausanne), **Luca Pattaroni** (EPFL) An expatriate's ethnoscape: the impact of the United Nations Office on urban settings and space in Geneva

**Kristinn Schram** (Centre for Arctic Policy Studies), **Katla Kjartansdóttir** (Icelandic Centre for Ethnology and Folklore) From belly dancing to belly slapping; orientalism to borealism

### **Laography and lexicography, or finding folklore in the dictionaries**

**P07**

**Ülikooli 16, 102**

Convenors: Jonathan Roper (University of Tartu), William Pooley (Oxford)

Chair: Jonathan Roper (University of Tartu)

**Maria Vrachionidou** (Academy of Athens) Folkloric data in the Historic Dictionary of Modern Greek Language and its dialects

**Diarmuid Ó Giolláin** (University of Notre Dame) Dinneen's dictionary as repository of Gaelic traditional culture

**William Pooley** (Oxford) "Let the patois die their beautiful death": the purification of folk culture in Félix Arnaud's writings, 1870-1920

**P11 Agents, politics and intermediality in/of circulating historical knowledge**

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**Jakobi 2, 114**

Convenors: Ene Koresaar (University of Tartu), Pauliina Latvala (The Finnish Literature Society), Tiit Jaago (University of Tartu)

**Rigels Halili** (Nicolaus Copernicus University) Telling history through memoirs: dealing with the communist past in post-communist Albania

**Lijing Peng** (National University of Ireland, Maynooth) Literature and historical archives in the circulation of local images: a study of local and national narratives in Xiangxi, Central China

**P19 Circulating social worlds in polymedia**

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**Ülikooli 18, 227**

Convenors: Katja Valaskivi (University of Tampere), Johanna Sumiala (University of Helsinki), Anne Heimo (University of Turku)

**Johanna Sumiala** (University of Helsinki), **Katja Valaskivi** (University of Tampere) Circulating social imaginaries: a theoretical and methodological perspective for media studies

**Anneli Baran** (Estonian Literary Museum) Political rhetorics and publicity in the digital age

**Nina Szogs** (University of Vienna) Süper Lig supporters in Vienna: local strategies and transnational ties of football fans abroad

**P20 Fluidity, mobility and versatility of the sacred**

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**Ülikooli 18, 139**

Convenors: Peter Jan Margry (Meertens Institute, Royal Netherlands Academy of Arts and Sciences), Clara Saraiva (IICT/CRIA-UNL), Anna Niedzwiedz (Jagiellonian University)

**Amber Gemmeke** (University of Bayreuth) Marketed spirituality: African healers in the Netherlands

**Anna Niedzwiedz** (Jagiellonian University) Localizing the sacred in a contemporary African Catholic community

**Rūta Muktupāvela** (Latvian Academy of Culture) Ancient ideologies and modern practices in the newly established holy places of Latvia

**P21 Collective creativity in everyday life: civil activity between hegemonic structures and flows of ideas**

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**Jakobi 2, 106**

Convenors: Tiina-Riitta Lappi (University of Jyväskylä), Pilvi Hämeenaho (University of Jyväskylä)

**Cilia Marianne Ulfadóttir** The re-invention of tradition in an Icelandic upper secondary school

**Ehti Järv** (Estonian National Museum) In this moment it is the best way to do something together: role of the collective blog ([ruhnlane.blogspot.com](http://ruhnlane.blogspot.com)) in the island of Ruhnu



**Ethnological and folkloristic views on “narrative economy”**

**P25**

**Jakobi 2, 110**

Convenors: Jyrki Pöysä (University of Jyväskylä), Maarit Knuuttila (University of Jyväskylä)

**Jyrki Pöysä** (University of Jyväskylä) Narrative aspects of economy

**Sinikka Vakimo** (University of Eastern Finland) Internet-based auction and its framing practices: a case of selling one's wife as a joke

**Mediation and circulation of cultural memory in identity settings**

**P26**

**Ülikooli 16, 215**

Convenors: Cyril Isnart (CIDEHUS-Universidade de Evora), Sonia Catrina (University of Bucharest)

**Nevena Skrbic Alempijevic** (University of Zagreb) Mediation of memory and cultural practices: two Croatian cases

**Eléonore Merza** (LAIOS (EHESS- CNRS) / CRFJ (CNRS-MAEE)) Bringing back the Nakba and the Palestinian refugees in the streets of Tel Aviv: circumventing borders and challenging the Israeli society through performances

**Jean-Louis Tornatore** (University of Burgundy) Remake the world of the “defeated men” by the image and by the music: the case of the memory of the steel-making Lorraine

**The inequalities of (im)mobility**

**P27**

**Ülikooli 18, 307**

Convenors: Pihla Siim (University of Tartu), Laura Assmuth (University of Eastern Finland)

**Speranta Dumitru** (University Paris Descartes) Preventing mobility: national borders, urban gates and the political will to disable

**Aija Lulle** (University of Latvia) “Migration times” of migrant parents: constraints and opportunities in life course

**Kira Kaurinkoski** (Institut d'ethnologie méditerranéenne européenne et comparative (Aix-en-Provence), Ecole française d'Athènes) Migration to the homeland: reflections on settlement, migration and mobility in the experience of the post-Soviet Greek migrants in Greece and Cyprus

**P28 Structures of daily life in national parks between theory and practice**

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**Jakobi 2, 438**

Convenors: Jurij Fikfak (Slovenian Academy of Sciences and Arts), Tatiana Bajuk Sencar (Scientific Research Centre of the Slovenian Academy of Sciences and Arts)

**Tatiana Bajuk Sencar** (Scientific Research Centre of the Slovenian Academy of Sciences and Arts) Participatory heritage? The impact of new forms of park management on the practice of heritage in Triglav National Park

**Ewa Klekot** (University of Warsaw) Heritagizing nature, heritagizing religion: National Park in Fruška Gora, Serbia

**Katriina Siivonen** (Åbo Akademi University) Mobile identifications to the past and future of archipelago nature in southwest Finland

**P35 Body techniques: the arts of using the human body**

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**Ülikooli 16, 212**

Convenors: Valdimar Tr. Hafstein (University of Iceland), Ellen Hertz (University of Neuchâtel, Switzerland)

**Hannah Wadle** (University of Manchester) Sailing post-Socialism: negotiating transformation on the Great Masurian Lakes in Poland

**Marcus Richter, Peter Hörz** (Georg-August-Universität Göttingen) "Dirty... noisy... and yet wonderful": men on the steam locomotive - insights into a physical and emotional relationship

**Hélène Ducourant** (Université Toulouse 2) Consumer's logistics on screen: an analysis of ordinary carrying behaviors' videos

**P37 Late arrivals, early returns: (post)communist migration and its discontents**

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**Ülikooli 16, 214**

Convenors: Adrian Stoicescu (University of Bucharest), Oana Fotache Dubalaru (University of Bucharest)

**Roxana Eichel** (University of Bucharest) (Over)qualified for exile/migration: (dis)continuity in the status of Romanian migrant writers

**Adrian Stoicescu** (University of Bucharest) Manipulating the memory of trauma between oral history and autofiction: a case study on Herta Muller's depictions of late communism in Romania

**The predicament of technology: fixing and circulating the ephemeral  
- recording devices, data carriers, and the enabling of circulation and  
appropriation of cultural elements**

**P39**

**Lossi 3, 425**

Convenors: Johannes Mueske (University of Zurich), Thomas Hengartner (University of Zurich), Ute Holfelder (Universität Zürich)

**Karin Gustavsson** (Division of Ethnology) Knowledge about the past: a result of the interaction between man and technology

**Sabine Eggmann** (Schweizerische Gesellschaft für Volkskunde (SGV)), **Johannes Mueske** (University of Zurich) Archiving folklore, and making it public: collecting as a technology of communicating cultural practice

**Consuelo Griggio** (Memorial University of Newfoundland, Canada) "Vegascares": landscape photography, community and place-making on the Vega Archipelago, Norway

**Border/control and circulation: new perspectives and approaches in  
cultural anthropological border studies**

**P44**

**Lossi 3, 427**

Convenors: Ullrich Kockel (Heriot Watt University), Sabine Hess (Institute for Cultural Anthropology/European Ethnology)

**Timothy Anderson** (University of Edinburgh) Crime at the margins: the material symbiosis of smuggler and state at the Russian-Estonian border

**Caterina Borelli** (Universitat de Barcelona) Of the invisibility and power of borders: some thoughts from the internal frontier of Bosnia Herzegovina

**Aitzpea Leizaola** (University of the Basque Country) When Schengen is no longer operative: border controls in the Basque Country

**Second-hand and vintage as the circulation of material culture: ownership,  
power, morality**

**P45**

**Ülikooli 18, 228**

Convenors: Mikela Lundahl (Social Sciences), Anna Bohlin (University of Gothenburg), Staffan Appelgren (University of Gothenburg)

**Helene Brembeck** (Göteborg University), **Niklas Hansson** (Centre for Consumer Science) Flea markets as drivers of urban culture, commerce and sustainable cities

**Kristian Handberg** (University of Copenhagen) Montreal modern: the accents of retro

**Anneli Palmsköld** (Department of Conservation) Reusing textiles: on material and cultural wear and tear

**P46 Critical heritage studies and the circuits of power: inclusion and exclusion in the making of heritage**

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**Jakobi 2, 306**

Convenors: Aet Annist (Estonian Institute of Humanities, Tallinn University),  
Riina Raudne (Health Estonia Foundation)

Discussants: Kristin Kuutma (University of Tartu), Franz Krause (Tallinn University)

**Robert Baron** (Goucher College) Mutual engagement and theorization of practice in American public folklore

**Elisabeth Keller** (LMU Munich) Cultural heritage and the EU Culture Programme: an opportunity for marginalised actors to make their voice heard?

**Egge Kulbok-Lattik** (University of Jyväskylä) The rise and fall of Estonian community houses

**P53 Film Programme**

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**Lossi 36, 214**

Convenors: Carlo Cubero (Estonian Institute of Humanities, Tallinn University),  
Pille Runnel (Estonian National Museum)

**10:30** Introduction by conveners – Circulation & Tradition

**10:40 Hannah Hoechner** (University of Oxford) Duniya Juyi Juyi / How Life Goes

## Programme Schedule: Wednesday 3rd July, 14:45 - 16:15

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### **The parliament of crisis: the saving of the European market and its effects** **P03**

**Jakobi 2, 336**

Convenors: Asta Vonderau (Johannes Gutenberg-Universität Mainz), Kerstin Poehls (Universität Hamburg)

**Asta Vonderau** (Johannes Gutenberg-Universität Mainz) The shadows of transparency: crisis policies and disobedient markets on the margins of Europe

**Klaus Schriewer** (Universidad de Murcia), **Jeppé Høst** (University of Copenhagen), **Niels Jul Nielsen** (University of Copenhagen) Lifemodes in times of crisis: Spain and Denmark as examples

### **Mobile people and cities** **P04**

**Jakobi 2, 428**

Convenors: Laura Hirvi (University of Helsinki), Hanna Snellman (University of Helsinki)

**Andreas Hackl** (Tel Aviv University) Palestinian Israelis and the city of Tel Aviv: using and being used by the mobile urban space

**Veronika Lajos** (University of Debrecen) People on the move: cross-border commuters and the city

### **Laography and lexicography, or finding folklore in the dictionaries** **P07**

**Ülikooli 16, 102**

Convenors: Jonathan Roper (University of Tartu), William Pooley (Oxford)

Chair: William Pooley (Oxford)

**Jonathan Roper** (University of Tartu) Folklore in the publications of the English Dialect Society (1873-1896)

**Haralampos Passalis** (Intercultural School of Evosmos) Between and betwixt the folklorist and the lexicographer: the case of some Greek regional/dialect dictionary compilers

**Lise Winer** (McGill University) Folklore in a Caribbean English Creole dictionary: inclusion and extraction

**P11 Agents, politics and intermediality in/of circulating historical knowledge**

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**Jakobi 2, 114**

Convenors: Ene Koresaar (University of Tartu), Pauliina Latvala (The Finnish Literature Society), Tiiu Jaago (University of Tartu)

**Toms Kencis** (University of Latvia Institute of Literature, Folklore and Arts)  
Folklore and fine arts: the circulation of images

**JoAnn Conrad** (UC Berkeley) Travelling shows: peripatetic artists of the 20th century and their legacies

**Anastasiya Astapova** (University of Tartu) The missing manuscript of Vladimir Korotkevich: genres and forms of the narrative and its function in contemporary Belarus

**P19 Circulating social worlds in polymedia**

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**Ülikooli 18, 227**

Convenors: Katja Valaskivi (University of Tampere), Johanna Sumiala (University of Helsinki), Anne Heimo (University of Turku)

**Mikhail Alekseevskiy** (State Republican Centre of Russian Folklore) The construction of local identity through internet folklore: a case study of Galich town

**Cammeron Girvin** (UC Berkeley) Ironic language play on Bulgarian Facebook

**P20 Fluidity, mobility and versatility of the sacred**

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**Ülikooli 18, 139**

Convenors: Peter Jan Margry (Meertens Institute, Royal Netherlands Academy of Arts and Sciences), Clara Saraiva (IICT/CRIA-UNL), Anna Niedzwiedz (Jagiellonian University)

**Ksenia Trofimova** (Institute of Philosophy, Russian Academy of Sciences)  
“This is a multicultural place”: a phenomenon of the worshipping of “saints” in Roma Muslim communities in the Balkans

**Kinga Povedák** (University of Szeged) The circulation of Pentecostal religious practices among Roma communities in Hungary

**Birgit Huber** (University of Innsbruck) Transnational lay movements as agents of a selective hybrid Catholicism and as actors of a parallel Catholic regime

**Paul Cowdell** (Folklore Society) “You all worship the same god”: ghosts and religion

**Collective creativity in everyday life: civil activity between hegemonic structures and flows of ideas**

**P21**

**Jakobi 2, 106**

Convenors: Tiina-Riitta Lappi (University of Jyväskylä), Pilvi Hämeenaho (University of Jyväskylä)

**Federica Calbini** (University of Turin) The art of resistance in contemporary Iran. Creative tactics for a social change: the case of illegal musical subcultures

**Sergei Kruk** (Riga Stradins University) Marketing the identity of “singing nation”: economic strategies of maintaining the Song festival tradition in Soviet Latvia

**Luis Berraquero-Díaz** (Pablo de Olavide University, Seville), **Francisco Maya** (Pablo de Olavide University, Seville), **Joan Vidal-Tormo**, **Javier Escalera Reyes** (Pablo de Olavide University, Seville) The spreading of daily-life actions as political devices in the face of a multidimensional crisis: the case of Seville (Andalusia, Spain)

**Ethnological and folkloristic views on “narrative economy”**

**P25**

**Jakobi 2, 110**

Convenors: Jyrki Pöysä (University of Jyväskylä), Maarit Knuuttila (University of Jyväskylä)

**Sophie Elpers** (Meertens Institute) Branding the nation? Food economy and the creating of ‘Dutchness’ in the Netherlands

**Maarit Knuuttila** (University of Jyväskylä) Urban farmers and idea of re-self-sustainability

**Melanija Belaj** (Institute of Ethnology and Folklore Research), **Jelena Ivanišević** (Institute of Ethnology and Folklore research) Privilege of buying local food: case study of open food market Dolac

**Mediation and circulation of cultural memory in identity settings**

**P26**

**Ülikooli 16, 215**

Convenors: Cyril Isnart (CIDEHUS-Universidade de Evora), Sonia Catrina (University of Bucharest)

**Jakab Albert Zsolt** (The Romanian Institute for Research on National Minorities) Contested memories in a multiethnic context: forms of commemorations in Cluj-Napoca (Romania)

**Cyril Isnart** (CIDEHUS-Universidade de Evora) Recycling Catholic memories in Rhodes: circulation of objects, alternative heritage devices and religious minority memory

**Kristel Rattus** (Estonian National Museum) Staging a dialogue in an Estonian museum: how to show bad people?

**P27 The inequalities of (im)mobility**

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**Ülikooli 18, 307**

Convenors: Pihla Siim (University of Tartu), Laura Assmuth (University of Eastern Finland)

**Elo-Hanna Seljamaa** (University of Tartu) Mobility and inequalities of creativity: defining belonging in post-Soviet Estonia

**Jaanika Kingumets** (University of Tampere) Understandings and practices of (im)mobility among Russian-speaking (foreign-born) Narvans

**Kirsi Lauren** (University of Eastern Finland) Crossing the Finnish-Estonian border

**P28 Structures of daily life in national parks between theory and practice**

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**Jakobi 2, 438**

Convenors: Jurij Fikfak (Slovenian Academy of Sciences and Arts), Tatiana Bajuk Sencar (Scientific Research Centre of the Slovenian Academy of Sciences and Arts)

**Jože Hudales** (Faculty of Art, University Ljubljana) Heritage constructed in museums and museum collections of national and regional parks and protected areas in Slovenia

**Jose Antonio Cortes Vazquez** (University College London) Naturalising and denaturalising places and people: transformations and resistance in conservation-targeted areas in Andalusia

**Saša Poljak Istenič** (Scientific Research Center of SASA), **Miha Kozorog** (Faculty of Arts, University of Ljubljana) Conquering new grounds in Triglav National Park: negotiating recreational use of the land under protection

**Sanna Lillbroända-Annala** (Åbo Akademi University) The photoshopped archipelago?

**P35 Body techniques: the arts of using the human body**

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**Ülikooli 16, 212**

Convenors: Valdimar Tr. Hafstein (University of Iceland), Ellen Hertz (University of Neuchâtel, Switzerland)

**Begonya Enguix** (Universitat Oberta de Catalunya) Bodies of (and) desire

**Helena Saarikoski** (Partuuna cultural cooperative) Disciplining the body into popular couple dances in Finland

**Arja Turunen** (University of Helsinki) Dress as a technique of body in performing the gender



**Late arrivals, early returns: (post)communist migration and its discontents** **P37**  
**Ülikooli 16, 214**

Convenors: Adrian Stoicescu (University of Bucharest), Oana Fotache Dubalaru (University of Bucharest)

**Raluca Moise** (University of Bucharest) Objects-memory in Romanian exile literature: the case of Herta Muller and Richard Wagner

**Irena Bokova** (New Bulgarian University) Mobility, borders and reconstruction of territories (Mobilité, frontières et reconstruction des territoires)

**The predicament of technology: fixing and circulating the ephemeral - recording devices, data carriers, and the enabling of circulation and appropriation of cultural elements** **P39**  
**Lossi 3, 425**

Convenors: Johannes Mueske (University of Zurich), Thomas Hengartner (University of Zurich), Ute Holfelder (Universität Zürich)

**Ute Holfelder** (Universität Zürich) "The unique moment": camera phone videos taken at concerts

**Karoline Oehme-Jüngling** (Center for Cultural Anthropology), **Fanny Gutsche** (University of Basel) Circulating "Swissness"? The construction of national images through popular music on data carriers on Swiss Radio International

**Fritz Schlüter** (Humboldt-Universität zu Berlin) The lives of "others"? On sonic representations of marginal life-worlds in Berlin

**Border/control and circulation: new perspectives and approaches in cultural anthropological border studies** **P44**  
**Lossi 3, 427**

Convenors: Ullrich Kockel (Heriot Watt University), Sabine Hess (Institute for Cultural Anthropology/European Ethnology)

**Yarden Enav** (Ariel University) Border-crossing and (im)mobility in the Israel/Palestine seam-zone

**Second-hand and vintage as the circulation of material culture: ownership, power, morality** **P45**  
**Ülikooli 18, 228**

Convenors: Mikela Lundahl (Social Sciences), Anna Bohlin (University of Gothenburg), Staffan Appelgren (University of Gothenburg)

**Anna Bohlin** (University of Gothenburg), **Staffan Appelgren** (University of Gothenburg) Stuff in motion: acquisition and disposal of furniture as collaborative consumption

**Octave Debary** (Paris Descartes University) Yard sales: from selling off objects to redeeming memory

**P46 Critical heritage studies and the circuits of power: inclusion and exclusion in the making of heritage**

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**Jakobi 2, 306**

Convenors: Aet Annist (Estonian Institute of Humanities, Tallinn University), Riina Raudne (Health Estonia Foundation)

Discussants: Kristin Kuutma (University of Tartu), Franz Krause (Tallinn University)

**Maarja Kaaristo** (Tartu University) Making modern rurality: the “animalscape” of Estonian tourism farms

**António Medeiros** (ISCTE-IUL, Lisbon) Celtic ground fog: ethnography of a not so cosmopolitan market to Celtophilia in the Spanish-Portuguese border

**P53 Film Programme**

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**Lossi 36, 214**

Convenors: Carlo Cubero (Estonian Institute of Humanities, Tallinn University), Pille Runnel (Estonian National Museum)

**14:45 Michele Trentini** (Museo Usi e Costumi della Gente Trentina) Carnival King of Europe

**15:45 Marieke Schellart** Eggs for later

**Leonard Norman Primiano** (Cabrini College) How to read Catholic kitsch

## **Programme Schedule: Wednesday 3rd July, 16:45 - 18:15**

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### **Laography and lexicography, or finding folklore in the dictionaries**

**P07**

**Ülikooli 16, 102**

Convenors: Jonathan Roper (University of Tartu), William Pooley (Oxford)

Chair: Lise Winer (McGill University)

**Marie Alohalani Brown** (University of Hawaii at Manoa) A universe of words, words about the universe: an exploration of native Hawaiian expressive culture in the Hawaiian Language Dictionary by Mary Kawena Pukui and Samuel H. Elbert

**Toma Tasovac** E-Laography: marking up historic dictionaries for knowledge discovery

### **Agents, politics and intermediality in/of circulating historical knowledge**

**P11**

**Jakobi 2, 114**

Convenors: Ene Koresaar (University of Tartu), Pauliina Latvala (The Finnish Literature Society), Tiit Jaago (University of Tartu)

**Andreas McKeough** (University of Helsinki) Interpreting experiences and evaluating history in first-person narratives

**Pirjo Korkiakangas** (University of Jyväskylä) The evacuation of children from Finland to Sweden during the Second World War in the light of memories and public discussion

**Tiit Jaago** (University of Tartu) The activity of the autobiographical narrator in the history-making process

### **Fluidity, mobility and versatility of the sacred**

**P20**

**Ülikooli 18, 139**

Convenors: Peter Jan Margry (Meertens Institute, Royal Netherlands Academy of Arts and Sciences), Clara Saraiva (IICT/CRIA-UNL), Anna Niedzwiedz (Jagiellonian University)

**Katje Koppel** (University of Tartu) The origin, mobility and manifestation of ideas in Source-Breathwork Community

**Marijana Belaj** (Faculty of Humanities and Social Sciences, University of Zagreb), **Petra Kelemen** (Faculty of Humanities and Social Sciences, University of Zagreb) Fluidity and mobility of the pilgrimage place: Medjugorje in pilgrimage objects

**Leonard Norman Primiano** (Cabrini College) How to read Catholic kitsch

**P21 Collective creativity in everyday life: civil activity between hegemonic structures and flows of ideas**

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**Jakobi 2, 106**

Convenors: Tiina-Riitta Lappi (University of Jyväskylä), Pilvi Hämeenaho (University of Jyväskylä)

**Ana Ionescu** (University of Vienna) Viennese collaborative planning and co-housing projects: between grassroots movements and new forms of governmentalism

**Pilvi Hämeenaho** (University of Jyväskylä) The value of local culture and everyday life practices for the development of remote rural areas

**P25 Ethnological and folkloristic views on “narrative economy”**

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**Jakobi 2, 110**

Convenors: Jyrki Pöysä (University of Jyväskylä), Maarit Knuuttila (University of Jyväskylä)

**Ana Piedade** (Instituto Politécnico de Beja) From poverty to fashion: the path of poor traditional food of Alentejo

**Nadezhda Rychkova** (Kazan National Research Technological University) Dairy products in the system of food: interrelation of marketing and consumer trends in the Republic of Tatarstan

**P26 Mediation and circulation of cultural memory in identity settings**

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**Ülikooli 16, 215**

Convenors: Cyril Isnart (CIDEHUS-Universidade de Evora), Sonia Catrina (University of Bucharest)

**Krassimira Krastanova** (Plovdiv University) La construction du patrimoine et la création de l'identité nationale en Bulgarie socialiste

**Sonia Catrina** (University of Bucharest) Mediation and circulation of cultural memory in the Romanian (non-)official “patrimonial experiences”

**P27 The inequalities of (im)mobility**

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**Ülikooli 18, 307**

Convenors: Pihla Siim (University of Tartu), Laura Assmuth (University of Eastern Finland)

**Airi Markkanen** (Independent researcher, affiliated with the University of Helsinki), **Anca Enache** (Helsinki University) Transnational families, migration and gender: Romanian Roma in Romanian villages and in Helsinki

**Erin McElroy** Forced ejection, forced repatriation: a double-displacement of Romania's Roma

**Simona Florea** (National School of Political and Administrative Studies Bucharest) Home and away: particularities of migration and processes of transformation among a special category of gastarbeiters

**Structures of daily life in national parks between theory and practice**

**P28**

**Jakobi 2, 438**

Convenors: Jurij Fikfak (Slovenian Academy of Sciences and Arts), Tatiana Bajuk Sencar (Scientific Research Centre of the Slovenian Academy of Sciences and Arts)

**Paula Ballesteros** (Spanish National Research Council (CSIC)) Living in a protected island: processes of occupation and abandonment in the Island of Ons

**Simona Ciotlaus** (University of Bucharest) Translations in/of the park: geoconservation in the Tara Hategului Dinosaurs Geopark

**Goran Pavel Santek** Diverse actor interpretations and challenges for interaction in Croatian National Park Mljet

**Film Programme**

**P53**

**Lossi 36, 214**

Convenors: Carlo Cubero (Estonian Institute of Humanities, Tallinn University), Pille Runnel (Estonian National Museum)

**16:45 Zachary Stuart** (Sly Productions), **Kelly Thomson** (Sly Productions) Savage Memory

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	Keynote: Robert G. Howard		Mon 13:30-14:30	Assembly Hall
	Keynote: Kristin Kuutma		Tue 09:00-10:00	Assembly Hall
	Keynote: Joep Leerssen		Tue 13:30-14:30	Assembly Hall
	Keynote: Michael Herzfeld		Wed 09:00-10:00	Assembly Hall
	Keynote: Alessandro Portelli		Wed 13:30-14:30	Assembly Hall
P01	Behind the border? Memory and narration of diaspora, exile, transnationalism and crossing borders	Ulla Savolainen (University of Helsinki), Outi Fingerroos (University of Jyväskylä)	Mon 10:30-12:00, 14:45-16:15 16:45-18:15	Lossi 3, 425
P02	Love exchange and sentimental circulations: rethinking romantic love (EN-FR)	Jordi Roca (Universitat Rovira i Virgili), Begonya Enguix (Universitat Oberta de Catalunya)	Mon 10:30-12:00, 14:45-16:15 16:45-18:15	Jakobi 2, 336
P03	The parliament of crisis: the saving of the European market and its effects	Asta Vonderau (Johannes Gutenberg-Universität Mainz), Kerstin Poehls (Universität Hamburg)	Wed 10:30-12:00 14:45-16:15	Jakobi 2, 336
P04	Mobile people and cities	Laura Hirvi (University of Helsinki), Hanna Snellman (University of Helsinki)	Wed 10:30-12:00 14:45-16:15	Jakobi 2, 428
P05	Teaching historical-ethnological approaches to the past	Michaela Fenske (Universität Göttingen), Pauliina Latvala (The Finnish Literature Society)	Mon 10:30-12:00 14:45-16:15	Ülikooli 16, 215
P06	Sincerely yours: ethnography of letters and correspondence	Dani Schrire (The Hebrew University of Jerusalem), Susanne Österlund-Pötzsch (Archives of Folk Culture)	Tue 10:30-12:00 14:45-16:15	Jakobi 2, 306

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P08	Money, goods and information: circulation and culture in the late modern developing world	Laura Stark (University of Jyväskylä), Jukka Jouhki (University of Jyväskylä)	Tue 14:45-16:15 16:45-18:15	Ülikooli 16, 214
P09	Medial seriality and cultural circulation	Christine Hämmerling (KAEE, University of Göttingen), Regina Bendix (Universität Göttingen)	Mon 10:30-12:00	Lossi 3, 427
P10	Differentiation of the ritual year(s) through time and space: selectivity and its reasons	Laurent Fournier (University of Nantes), Irina Sedakova (Institute of Slavic Studies)	Mon 10:30-12:00 14:45-16:15 16:45-18:15	Ülikooli 18, 228
P11	Agents, politics and intermediality in/of circulating historical knowledge	Ene Koresaar (University of Tartu), Pauliina Latvala (The Finnish Literature Society), Tiia Jaago (University of Tartu)	Wed 10:30-12:00 14:45-16:15 16:45-18:15	Jakobi 2, 114
P12	Museums as circulation: processes of knowledge-making, collections and audiences	Mariana Francozo (Leiden University), Christiano Tambascia (IFCH - Unicamp), Pille Runnel (Estonian National Museum), Pille Pruulmann-Vengerfeldt (University of Tartu)	Tue 10:30-12:00 14:45-16:15 16:45-18:15	Jakobi 2, 110
P13	Food styles: circulating creative stories of local food culture	Hanne Pico Larsen (Columbia University), Yrsa Lindqvist (The Society of Swedish Literature in Finland)	Mon 10:30-12:00 14:45-16:15 16:45-18:15	Ülikooli 16, 212
P14	Circulation of cultural tropes in indigenous Adivasi India	Lidia Guzy (University College Cork), Uwe Skoda (Aarhus University)	Tue 10:30-12:00 14:45-16:15 16:45-18:15	Jakobi 2, 336

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P16	Re-migration and circulation: the European experience since 1945	Sarah Scholl-Schneider (Universität Mainz), Jana Nosková (Academy of Sciences of the Czech Republic)	Mon 14:45-16:15 16:45-18:15	Lossi 3, 427
P17	Body, corporeality and configuration: the affective body in the vortex of culture, identity and communication	Katrin Alekand (University of Tartu), Judit Kis-Halas (University of Tartu)	Tue 10:30-12:00 14:45-16:15	Ülikooli 16, 212
P18	Expressive culture and identities in a digital age	Coppélie Cocq (Umeå University), Anna Johansson (Umeå University)	Tue 14:45-16:15 16:45-18:15	Ülikooli 18, 227
P19	Circulating social worlds in polymedia	Katja Valaskivi (University of Tampere), Johanna Sumiala (University of Helsinki), Anne Heimo (University of Turku)	Wed 10:30-12:00 14:45-16:15	Ülikooli 18, 227
P20	Fluidity, mobility and versatility of the sacred	Peter Jan Margry (Meertens Institute, Royal Netherlands Academy of Arts and Sciences), Clara Saraiva (IICT/CRIA-UNL), Anna Niedzwiedz (Jagiellonian University)	Wed 10:30-12:00 14:45-16:15 16:45-18:15	Ülikooli 18, 139



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P22	Good life in times of change	Klavs Sedlenieks (Riga Stradins University)	Tue 14:45-16:15 16:45-18:15	Ülikooli 16, 215
P23	Rankings, contests, evaluations....: circulating ideologies of merit	Markus Tauschek (Universität Kiel), Sabine Eggmann (Schweizerische Gesellschaft für Volkskunde (SGV))	Mon 14:45-16:15 16:45-18:15	Jakobi 2, 110
P24	Exploring highly mobile life-worlds	Anna Lipphardt (Universität Freiburg ), Matthias Möller (Institut für Volkskunde)	Mon 10:30-12:00 14:45-16:15 16:45-18:15	Jakobi 2, 428
P25	Ethnological and folkloristic views on "narrative economy"	Jyrki Pöysä (University of Jyväskylä), Maarit Knuuttila (University of Jyväskylä)	Wed 10:30-12:00 14:45-16:15 16:45-18:15	Jakobi 2, 110
P26	Mediation and circulation of cultural memory in identity settings	Cyril Isnart (CIDEHUS-Universidade de Evora), Sonia Catrina (University of Bucharest)	Wed 10:30-12:00 14:45-16:15 16:45-18:15	Ülikooli 16, 215
P27	The inequalities of (im)mobility	Pihla Siim (University of Tartu), Laura Assmuth (University of Eastern Finland)	Wed 10:30-12:00 14:45-16:15 16:45-18:15	Ülikooli 18, 307
P28	Structures of daily life in national parks between theory and practice	Jurij Fikfak (Slovenian Academy of Sciences and Arts), Tatiana Bajuk Sencar (Scientific Research Centre of the Slovenian Academy of Sciences and Arts)	Wed 10:30-12:00 14:45-16:15 16:45-18:15	Jakobi 2, 438

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P31	Empirical research of modern rurality: towards multilocality and interdisciplinarity	Hana Horáková (University of Pardubice and Metropolitan University Prague), Dana Fialová (Charles University in Prague, Faculty of Science)	Mon 10:30-12:00 14:45-16:15 16:45-18:15	Ülikooli 18, 139
P32	Theorizing heritage fractures, divides and gaps	Cristina Sanchez-Carretero (CSIC), Ewa Klekot (University of Warsaw)	Mon 10:30-12:00 14:45-16:15 16:45-18:15	Ülikooli 16, 214
P33	Locality and cultural processes	Helena Ruotsala (University of Turku), Niina Koskihaara (University of Turku)	Tue 10:30-12:00 14:45-16:15 16:45-18:15	Jakobi 2, 106
P34	The institutions and practices of nation building of Finno-Ugric minorities in Soviet and post-Soviet settings	Ergo-Hart Västriik (University of Tartu), Indrek Jäätis (Estonian National Museum), Madis Arukask (University of Tartu)	Mon 10:30-12:00 14:45-16:15 16:45-18:15	Jakobi 2, 106
P35	Body techniques: the arts of using the human body	Valdimar Tr. Hafstein (University of Iceland), Ellen Hertz (University of Neuchâtel, Switzerland)	Wed 10:30-12:00 14:45-16:15 16:45-18:15	Ülikooli 16, 212
P36	Sensory knowledge and its circulation [EN]	Lydia Maria Arantes (University of Graz), Elisa Rieger (Karl-Franzens-University, Graz)	Mon 10:30-12:00 14:45-16:15 16:45-18:15	Jakobi 2, 438
P37	Late arrivals, early returns: (post) communist migration and its discontents	Adrian Stoicescu (University of Bucharest), Oana Fotache Dubalariu (University of Bucharest)	Wed 10:30-12:00 14:45-16:15	Ülikooli 16, 214

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P39	The predicament of technology: fixing and circulating the ephemeral - recording devices, data carriers, and the enabling of circulation and appropriation of cultural elements	Johannes Mueske (University of Zurich), Thomas Hengartner (University of Zurich), Ute Hofelder (Universität Zürich)	Wed 10:30-12:00 14:45-16:15	Lossi 3, 425
P40	Intolerable! The circulation of issues and arguments in historical and contemporary debates on contested ethnic caricatures and rituals	John Helsloot (Meertens Institute), Dagnoslaw Demski (Institute of Ethnology, Nicolaus Copernicus University Torun)	Tue 14:45-16:15 16:45-18:15	Ülikooli 16, 104
P42	The digital re-mediation of cultural heritage	Gertraud Koch (University of Hamburg), Christoph Bareither (University of Tuebingen)	Tue 14:45-16:15 16:45-18:15	Lossi 3, 427
P44	Border/control and circulation: new perspectives and approaches in cultural anthropological border studies	Ulrich Kockel (Heriot Watt University), Sabine Hess (Institute for Cultural Anthropology/ European Ethnology)	Wed 10:30-12:00 14:45-16:15	Lossi 3, 427
P45	Second-hand and vintage as the circulation of material culture: ownership, power, morality	Mikela Lundahl (Social Sciences), Anna Bohlin (University of Gothenburg), Staffan Appelgren (University of Gothenburg)	Wed 10:30-12:00 14:45-16:15	Ülikooli 18, 228

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P47	Conceptual circulation of intangible cultural heritage in national policies and laws	Anita Vaivade (Latvian Academy of Culture), Christian Georges Dominique Hotin (Ministère de la Culture et de la Communication)	Tue 16:45-18:15	Ülikooli 16, 102
P48	Gifts and their circulation in a market-based economy	Gareth Hamilton (University of Latvia), Māra Pinka (University of Latvia)	Mon 10:30-12:00 14:45-16:15 16:45-18:15	Ülikooli 16, 102
P49	Translating cultural imaginaries of home: near-homes and far-homes	Ulrich Kockel (Heriot Watt University)	Tue 10:30-12:00 14:45-16:15 16:45-18:15	Jakobi 2, 438
P50	The hydrologic cycle: thinking relationships through water	Franz Krause (Tallinn University), Hugo Reinert (Estonian Institute of Humanities (EHI), Tallinn University)	Mon 10:30-12:00 14:45-16:15 16:45-18:15	Ülikooli 18, 307
P51	The role of archives in the circulation chain of tradition	Mari Sarv (Estonian Literary Museum), Risto Järv (Estonian Literary Museum), Kelly Fitzgerald (University College Dublin), Gary West (University of Edinburgh)	Mon 10:30-12:00 14:45-16:15 16:45-18:15	Ülikooli 18, 227
P57	Migration, mobility and fluid identities	Kristel Kaljund (Tallinn University of Technology), Anne-Liis Peterson (Tallinn University)	Tue 10:30-12:00 14:45-16:15	Ülikooli 18, 139
P58	Water circulation and the remaking of power, development and agency	James Howard (Unknown), Joonas Plaan (University of Kent)	Tue 10:30-12:00 14:45-16:15	Jakobi 2, 428

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P55	Mobilities and marginalities	Katrín Lund (University of Iceland), Patrick Laviolette (EHI, Tallinn University)	Tue 10:30-12:00 14:45-16:15	Lossi 3, 425
P60	Everyday names, tales, songs and play: continuous traditions in a changing world	Theo Meder (Meertens Institute), José Rodrigues dos Santos (Academia Militar / Cidehus-UE)	Mon 14:45-16:15 16:45-18:15	Ülikooli 16, 104
P61	Feast and ritual in the regeneration of society	Ella Johansson (Uppsala University), Rasa Paukstyle-Sakniene (Lithuanian Institute of History)	Tue 14:45-16:15 16:45-18:15	Ülikooli 18, 228
P62	Shifting sacrality and (re)locating the sacred	Marion Bowman (The Open University), István Povedák (University of Szeged)	Tue 14:45-16:15 16:45-18:15	Jakobi 2, 114
P63	Normative aspirations in regulating cultural heritage and property (Roundtable)	Regina Bendix (Universit�t G�ttingen), Stefan Groth (Georg-August-Universit�t G�ttingen)	Tue 10:30-12:00	Lossi 3, 427
Film	Film Programme	Carlo Cubero (Estonian Institute of Humanities, Tallinn University), Pille Runnel (Estonian National Museum)	Mon-Wed 10:30-12:00 14:45-16:15 16:45-18:15	Lossi 36, 214
Posters	Poster session	Elo-Hanna Seljam�a (University of Tartu)	Throughout the congress: discussions Tuesday breaks	Hallway, �likooli 18

## Abstracts: Keynotes

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**Damsholt, Tine (University of Copenhagen) Circulating bodies – or how matter comes to matter.** Culture flows, circulates, changes, stabilizes, and destabilizes. Culture is processes, relations, and performances, it is argued. But what about materialities – do they also flow and circulate on their own? In the paradigm of diffusion material forms crossed national borders and ‘traveled alone’ according to cultural geographies. Later things got their own biographies and social lives of changing meanings (Appadurai 1986) or even became actors with agency (Latour 1993). However, the materiality of the biological and gendered body is often seen as a kind of threshold for social and discursive constructions and inscriptions of meaning ‘on a material surface’. The performative strategy, as led by Butler (1993), reintroduced the sexed body in its materiality, but the question remains as to whether this understanding is limited to discourses about the body or whether a much broader range of material–discursive practises must be employed if we are to investigate and understand how the body is enacted in all its concrete complexity. Taking the point of departure in a auto-ethnographic case where ‘academic bodies’ met in a Turkish hamam, it is argued, that bodies as material–discursive phenomena come to matter, and are (de)stabilized and reconfigured in ongoing processes and circulations. **Opening keynote**

**Herzfeld, Michael (Harvard University) Circulation and circumvention: reciprocity and intimacy in the neoliberal world.** The speaker will address Marcel Mauss’s dire predictions about the collapse of reciprocity under conditions of modern capitalism. He argues that a combination of technological innovation (especially the internet) and a new commercial ethic (‘neoliberalism’) have subverted older forms of hospitality, exchange, and other systems of reciprocity. While practices ranging from the Melanesian kula to European quêtes and South Asian matrimonial exchanges have had analogues in political practices of patronage and favor-trading, the neoliberal pervasion of these older structures ‘a process in which claims to have abolished them actually reinvigorates their logic at a more comprehensive but less visible level’ amplifies Mauss’s pessimism. At the same time, new circulation systems, especially of information and the secrecy rules that purport to protect it, provide new loopholes corresponding to some older modalities, and suggest that human beings will always try to circulate goods (material or otherwise) as a way of remaining connected, but will also always seek to subvert this connectedness (or ‘connectivity’) as a way of resisting the structures of power. Illustrative examples will be drawn from the speaker’s own fieldwork, from older folklore compilations, and from everyday experience in global cyberspace and in academic and other forms of worldwide exchange. The speaker will also argue that it is in situ fieldwork, albeit not always in static locations, that allows scholars to gauge these sometimes enormous changes and their effects on daily life.

### **Wednesday morning keynote**

**Howard, Robert G. (University of Wisconsin, Madison) Back to the newly-digital networked normal: digital circulation and the return of everyday authority.** We humans have been busy devising ever more complex ways to interact with each other. From physical mimicry, to oral narration and singing, to books, movies, TV, and now—as so many have been quick to point out—to so-called “new” media. Termed “new folk culture” by Harvard law professor Yochai Benkler and “participatory culture” by media scholar Henry Jenkins, digital circulation of everyday expression is being celebrated by analysts as the new normal of a networked society. But is it really new? Or has the age of durable media and commercial broadcasts only been an awkward silence in the long chatter of human history? If so, that silence is now being broken by a digital roar. We can hear it in everything from homemade YouTube videos of ourselves playing guitar licks to advice in online forums about how to treat sick kids. But this raucous condition is really only a return to our normal state of being: humans connecting by informally circulating their communication to create webs of signification. And with this happy return, old questions re-emerge. How do we judge “expert” and “amateur” expression in this network free-for-all? Who is disempowered and empowered by such judgments? Today, we can again place the highest value on our own individual expression—but with that power, comes significant responsibility. Through individual choices to trust one another, we can knit a global community from the threads of a network already far too vast for any one of us to comprehend by ourselves. **Monday afternoon keynote**

**Kuutma, Kristin (University of Tartu) Cultural heritage: from restrained circulation to incited transformation.** While heritage studies presents a prolific field of transdisciplinary scope, it is often characterized by contradictory significance or interpretation. Cultural heritage is a value-laden concept that eludes a neutral ground of connotation, whereas its evaluation may fluctuate between positive and negative over time and space. If circulation assumes flow, exchange and mobility, then what kind of movement is implicated by the claim of cultural forms, objects or expressions as heritage? To what extent is the heritagization framework and pertaining curative processes invigorating or petrifying? Does it elicit or suppress agency? These questions require a more detailed reflection on the stasis and motion of cultural forms thus doctored with an inquisitive look into pertinent policies. A designation of cultural heritage, at once uplifting and contested, is a social construct caught in time but indicating ambiguous temporal and political entanglements. It simultaneously envisions demise and revitalisation, disappearance and transmission. Being a project of ideology, heritage urges the preservation and celebration of elements of a reified past that are intended to manifest rootedness and rights for possession. Yet the intervening cultural political inclusions and exclusions address the concerns of the present. This talk will explore heritage discourses and heritage regimes which attempt to stabilise the incessantly altering - the dynamics of modes of expression and lifestyles. Heritage indicates a mode of cultural production with reformatory significance, while giving rise to technologies of power that employ political and international tools for cultural valorisation. As a guiding principle in cultural management it instigates safeguarding programs with transformative power. **Tuesday morning keynote**

**Leerssen, Joep (University of Amsterdam) Sleeping Beauty gets around: popular-elite, cross-national, and inter-medial circulation.** Culture, as a set of self-perpetuating instances of communicative praxis, has an inherent power of dissemination [a] over time, [b] across social strata and societies and [c] between media of expression. A folktale like Hansel and Gretel can become an internationally renowned opera, a Celtic cross can become the logo of neo-fascism. This "procreativity" (Rigney 2012) makes the dissemination of culture, describable though it is in a limited number of structural parameters, a "complex system" ' like a Rubik's cube. By the same token, the procreative mobility of culture means that it ties together widely different periods in history, different social strata or societies, and different media of expression. It is only recently that we are beginning to realize the full importance of culture's power to establish "wormholes" and tunnelling links between different social and historical dimensions. I want to explore the complex systemics and procreative power of culture by addressing a case linking folklorism, elite literature, historicist architecture and painting: the combined impact of the Sleeping Beauty tale and the Barbarossa myth in German nationalism, as manifested in the late-19th-century restoration of the Imperial Manor of Goslar. I shall follow the historical evidence from Goerres's "Die deutschen Volksbücher" of 1808 to the allegorical murals painted by Hermann Wislicenus in Goslar in the 1880s. **Tuesday afternoon keynote**

## **Abstracts: Keynotes**

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### **Portelli, Alessandro (Sapienza University of Rome) 'Roma Forestiera': migrant music and social change in Rome.**

A hit song of the 1940s, "Roma Forestiera" (Rome the foreigner, Rome, the stranger, Rome the estranged) complained that music had disappeared from the streets and neighborhoods of Rome, replaced by the newfangled American music promoted by the radio.

Over the last twenty years or so, music has come back to the urban space of Rome, brought back precisely by the "foreigners" and the "foreigners" that are turning Italy, historically a country of emigrants, into a country of immigrants as well. A project by the Circolo Gianni Bosio has been collecting, archiving and promoting this "new urban folk music", focusing on specific spaces: the street (and the subway and the buses); the home (family traditions, lullabies, etc.); the school (where migrant music has often been adopted as part of the educational project); the community (including celebrations and churches). The paper will discuss several examples of changes in the traditional music that migrants brought with them; composition of new music by migrants; adoption of Italian traditions; lived experiences of non-professional musicians and traditional singers. In conclusion, I will suggest that music is a useful point of view for an understanding of the new multicultural reality of the contemporary metropolis as well as of the meanings and forms of the migration experience.

### **Wednesday afternoon keynote**

**Urban, Greg (University of Pennsylvania) Four forces affecting cultural motion.** Properly speaking, "inertia" is resistance to change. At the same time, if we think of culture as moving through time and space between individuals, inertia is the tendency of that culture to continue moving at the same rate unless other forces act upon it. Counting inertia in this way as a kind of inherent tendency or "force," I offer illustrative evidence in this paper for three additional classes of force: entropy, interest, and metaculture. I show that these forces operate at the level of micro-processes of discourse replication, as well as in larger-scale phenomena. The force of interest is the foundation for economic theory and its law of supply and demand, but it can be glimpsed as well at the micro-level in narrative replication. However, taken alone it provides an incomplete and distorted account of cultural motion, which takes place not only at the behest of inertia, but also in response to reflexive cultural processes grouped here under the heading of "metaculture." The latter can be glimpsed at the micro-plane in self-correction within narration or in instructional correctives, but it operates as well on a large scale in ideological formations such as modernity and the emphasis on newness.

### **Monday morning keynote**



**P01 Behind the border? Memory and narration of diaspora, exile, transnationalism and crossing borders** The assumption that people will live their lives in one place, no longer holds. Rather, people increasingly belong to two or more places at the same time; for some, home is a foreign country, and many have moved away from their home because of war, crime, or catastrophe. This is what many researchers refer to as diaspora, exile, or transnationalism.

The theme of this panel focuses on these concepts that we use to refer to a home abroad, as well as life behind the border. The aim of the panel is to challenge the polarized debate about diaspora, exile, transnationalism and other such common concepts around the phenomenons of mobilization and people crossing borders, and to find more versatile alternatives to generalized understandings relating to one's sense of belonging to place(s).

The suggested topics for discussion are, for example: What are the inner meanings of border crossings and how people narrate their real-life experiences of moving from one place to another? What do the concepts of diaspora and exile mean in practice and how are they experienced (if they are) and narrated both personally by the people crossing borders and theoretically by researchers? What happens when people move across borders and stay permanently abroad, and what does it mean when home is not in one place but rather in several places or between places? How do people act in diaspora / exile / a foreign country and how do they narrate their experiences of being in a foreign place?

**P02 Love exchange and sentimental circulations: rethinking romantic love (EN-FR)** Romantic love in the Western World represented a revolutionary break with a hegemonic definition of love based on homogamy and parental decisions in choosing spouses, among other things. Romantic love relied on the ideas of free choice of the spouse and the belief in the indissoluble association of love and passion and their ideal durability. Postmodernism has provoked a new mutation in love (known with such terms as confluent love) which is characterized by the reflexivity of the love relationship and the fulfillment of expectations.

We welcome contributions to debate on the current understandings of love. Here are some examples:

- Is romantic love in crisis, or is it still being disseminated and proposed as an ideal both in the societies where it emerged and in those under their influence? How do ideas on romantic love circulate?
- How are the love and sentimental expressions culturally defined? How are they produced, circulated, assumed and/or contested?
- How are love ideals and sentimental practices articulated?
- Which meaningful exchanges influence the 'open biographical planning' which emphasizes the near-dogma of the elective character of all the areas of human experience? How determining is the impact of circulation, exchange and mutation in postmodern love narratives?
- How do people experience and how do they deal with the current uncertainty in love and with the high sentimental expectations of the individuals?
- What influence do the ICTs have on shaping the geographies of love, of love exchange and the current marriage markets?

## Abstracts: Panels

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**P03 The parliament of crisis: the saving of the European market and its effects** The current 'crisis' in Europe is mostly described in economical terms as ruining the European fiscal union and harming the common market. Accordingly, the main aim of European politics today is saving the 'market' both as an arena of power struggles and an ideal that guides political decisions. This attempt can be understood as a genuine neoliberal project in the sense of the "remaking and redeployment of the state as the core agency that actively fabricates the subjectivities, social relations and collective representations suited to making the fiction of markets real and consequential" (Loic Wacquant 2012: 68).

What are the every-day effects of fighting the crisis and saving the European market? What kinds of subjectivities, social relations and collective representations are being produced? And how can they be grasped ethnographically? Understanding Europeanization as a multi-layered and essentially circular process (Borneman/Fowler) and following Latour's notion of the parliament of things, the workshop will focus on temporal and situational social-material constellations in different everyday contexts which make it possible to grasp how the 'crisis' and 'the European market' are experienced, contested and (re-)produced.

We especially invite contributions that

- (a) explore how materialities reflect and shape new social relations and changing power hierarchies;
- (b) demonstrate how policies aiming to fight the crisis and to save the European market take effect through different scales/spheres of society and organize them in a new way;
- (c) demonstrate how 'crisis', although being portrayed as a temporal phenomenon to be overcome, turns into a permanent state that brings about its specific material arrangements in every-day life.

**P04 Mobile people and cities** In the contemporary world an ever-increasing number of people seem to be on the move. Artists are attracted by Berlin, tourists visit Shanghai or New York, while migrant workers with different educational backgrounds move to cities such as Dubai and Singapore. For different reasons cities around the world seem to attract mobile people.

But what impact do these people whose lives are marked by a certain degree of mobility have on the urban settings in which they stay either temporarily or for a longer period of time? Do their lifestyles produce a condition of flow that transcends their individual lives and furthers the formation of global and mobile cities in which the local gains a translocal character? Do people who move foster the circulation of cultural practices, goods, and images within and across national borders? And how does mobility as encountered in everyday life of cities affect the process through which inhabitants of urban space negotiate their identities?

Papers in this panel are eager to explore the relationship between people and cities. How, for example, do tourists, immigrants, refugees, expatriates, visiting artist or exchange students contribute to the shaping of the urban space they visit or in which they live, work, or study? In what ways do cities affect their lives? In terms of method, what are the means researchers apply in order to gain a deeper understanding of the impact that mobile people have on the making of cities?

**P05 Teaching historical-ethnological approaches to the past** The Working Group on Historical Approaches in Cultural Analysis invites its members and interested colleagues from a variety of disciplines and working contexts - including Cultural Anthropology, Ethnology, Folklore Studies, Cultural Heritage Studies, History, and Cultural Geography - to reflect our teaching contents and methods in historical-ethnological approaches. How do we teach our students the study of everyday life in the past? Which methods and approaches in historical analysis are important for a solid historical orientation, and how do we communicate them to students? Which knowledge is circulating in this context, which information, values and images are or should be important for us? Which topics do we prefer?

We call for presentations that propose useful ways of teaching and solutions for methodological problems, raise theoretical and practical questions in generating curricula or/and discuss values and other ethical questions linked with the topic. The panel aims to bring together different teaching cultures and traditions and to discuss the application of methods and attitudes in a variety of fields like palaeography, heuristics, hermeneutics, so called "fieldwork in archives", and oral history. The panel aims for an international and interdisciplinary exchange of knowledge, experiences, ideas and concepts.

**P06 Sincerely yours: ethnography of letters and correspondence** Letters are all around: envelopes, stamps, bills, love-letters, recommendation letters, postcards or greetings. In handwriting or print, with a letter-head or just notes, we encounter them in our everyday experiences. Occasionally our research takes us to special archives where they are stored, all dusty and yellow. Letter writing is one of the most pervasive literate practices in human societies (Barton & Hall 2000). They are vehicles through which ideas, stories, emotions, news, values, theories and data circulate. Hence correspondences are instrumental for folklorists, ethnologists and historians who are following the flow of cultural knowledge. Simultaneously, many practices of production, transfer and reception that are interwoven with textual, material and visual qualities deserve attention in their own right. We invite papers that deal with contemporary ethnography as well as historical-ethnography that may relate to the following issues:

- The life of the letter.
- The dialogic nature of correspondence (discursive and/or performative aspects)
- Materiality: processes of archiving and collection, hand writing, letter-heads, decay of paper etc.
- Ethnography of post-offices and postal workers.
- Censorship, whether institutional or personal: between the oral and the written.
- The poetics of correspondence (letter genres): love letters, letters of complaints, letters from the war-front, official writing, academic written interaction, writing conventions etc.
- Sensual aspects of correspondence (sight, touch and smell): postcards, greetings, stamps, paper quality, calligraphy, decorations, drawing, scented papers etc.
- From snail-mail to e-mail: exploring cultural implications of transformations in media.

**P07 Laography and lexicography, or finding folklore in the dictionaries** One of the many consequences of the interaction of philology and the study of folklore especially in the long nineteenth century is that dictionaries are often are repositories of folkloric data. Examples range from Feilberg in Jutland and Dahl in Russia, to Wright in England and Halbertsma in Friesland, not forgetting the Brothers Grimm themselves. And the data they contain ranges from minor verbal genres, such as phrases, riddles and charms, to descriptions of ritual, folk life and ethnographic objects. But the overlap between laography and lexicography, between folklore and dictionaries, is not exclusively located in such 'classical' dictionaries, many humble regional glossaries also are freighted with local knowledge, at the same time as they walk the interesting ideological line between region and nation in this age of nationalism. Similarly, judicious use of historical dictionaries, such as the Middle English Dictionary or the Grimms' own *Deutsches Wörterbuch*, can also add to our understanding, or provide antedatings. This panel is meant for the discussion of the phenomenon of dictionaries as a source of folkloric data as a whole in a comparative light and to assess the usefulness of the data to be found in dictionaries. It will include discussion of how the composite, cannibalized nature of many such dictionaries affects the data they contain, and how we might identify the individuals (or types of individuals) the data was known to, and to suggest routes for future research.

**P08 Money, goods and information: circulation and culture in the late modern developing world** Global economic, technological and cultural forces are giving rise to rapid social and cultural change in so-called developing countries, much of which has not yet been studied in sufficient depth using ethnographic methods. The influx of Western goods and media, in-country and cross-border migration, new religious forms, new political alliances and the rapid adoption of mobile phones by even the poorest of the poor, are all transforming socio-cultural landscapes in low-income countries with far-reaching consequences. The new global circulation of goods and information threatens some cultural forms and expressions of identity, but at the same time creates new and hybrid ones. Global consumer culture and access to new types of media give rise to new forms of social networking and new survival and life strategies. At the same time, however, researchers' uncritical application of North American and European cultural concepts to global processes in Africa, Asia and Latin America may be obscuring our understanding of these changes. For instance, research thus far has suggested that in many African societies, money is understood in a very different way than it is in the West: as a strongly emotional means of creating social ties and identity rather than merely an impersonal medium of rational exchange. The aim of this panel is to explore the new cultural meanings and forms of social organization emerging in the context of globalizing late modernity in developing countries, with a particular focus on reciprocity and flows of money, information, people, and goods.

**P09 Medial seriality and cultural circulation** The term “popular seriality” refers to the growing production and sale of serialized forms of popular entertainment to equally growing audiences. Serialization, akin to circulation, stresses the regular, the known and habitual. But while the image of the circle may emphasize stability, repetition and timelessness, the spiral, as an image of the serial, highlights movement, innovation and change. Popular seriality offers an important interface for (re-) conceptualizing ethnological and folkloristic keyterms and problems such as tradition and habitus, cultural (re-)production and consumption, authorship and communal creation, immaterial and material dimensions of culture, and the impact of industrial production on cultural creativity and circulation. Drawing from the interdisciplinary research field concerned with popular seriality, the panel seeks to explore issues such as the linearity of tradition vis-à-vis the cyclicity of serial contents, the materialization of serial imaginaries through fan practices, the cultural transformation of serial commodities, and the ebb and flow of serial afflictions in cycles of innovation and habituation. Such conceptual questions will be focused through the lens of serial narration, reception, and the media and technologies facilitating them (comics, novels, tv-series, digital games, etc.). We welcome theoretical contributions and case studies on reader/viewer/player practices as well as new perspectives on the serialization of everyday life that is organized along serial reception, comparative examinations across time or place, or intertextual and intermedial referencing which add to the sense of circulating topics and stories.

**P10 Differentiation of the ritual year(s) through time and space: selectivity and its reasons** This panel will focus on the individual and governmental differentiation of the ritual year(s). The notion of differentiation will be grasped through the circulation as well as the mobility, adaptation and (re)construction of the traditional rituals and festivals through time and space. The panel will have a special interest in the ways and the reasons why some elements of the traditional ritual year(s) are picked up by individuals or political bodies and selected in order to address new audiences and new tastes. In a globalised world, with a higher rate of migrations and crucial political changes in East-European countries, some of the traditional rituals have survived and even developed into huge national festivities, while some other customs wane and disappear. In this context, globalisation paradoxically leads to the differentiation and the fragmentation of the traditional rituals. Through case studies and more theoretical reflections, the contributors to this panel will compare the ritual systems in various countries, so to elicit the reasons for selectivity (migrations, ideology, religiosity, national values, local cultural touristic attractions, etc.). Special attention will be paid to the ritual year in the former socialist countries, and other European countries’ cases will provide valuable material for comparative analysis. The contributors to this panel will also try to highlight how the traditional knowledge and the performance habits are being collected, studied and circulated nowadays, leading to reinterpretations of the rituals.

**P11 Agents, politics and intermediality in/of circulating historical knowledge** The panel problematizes how the dynamics of meaning-making of the 20th century past is formed in relation both to experience and to pre-existing narratives. One of the main questions this panel poses is about the circulation of historical interpretations through personal, local and national narratives. Another question related to the first one is about the ‘travelling’ of historical images within the European cultural space, the role played by mediation in the transfer and translation of images and stories about the past across national and cultural-linguistic borders.

## Abstracts: Panels

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### **P12 Museums as circulation: processes of knowledge-making, collections and audiences**

Conventionally understood as traditional and static national institutions, ethnographic museums have undergone drastic changes in the last quarter of a century and have tried to redefine themselves as knowledge-producing, public-oriented cultural arenas. However, this re-invention has not changed the very essence of what a museum is and does - a place where different peoples, times and places are connected in a single experience. In fact, movements and exchange are and always have been the basic operational method of the museum. In this panel, we would like to look at museums as places of circulation in the broadest sense of the term. Our aim is to address ethnographic museums in historical and contemporary perspective and investigate in which ways they are formed by as well as promote the circulation of objects, peoples, ideas, knowledge, and power. This is particularly the case in contemporary museum, where the use of digital technologies explicitly demonstrate the interconnectedness and multi-sited nature of meaning-construction and of the museum experience in general. Therefore, we would also like to encourage the discussion of new modes of promoting exchanges between museums and their audiences, focusing on the creative bilateral interactions that occur within such participation. Additional information concerning collections, and digital access to heritage are examples of new digital media adopted by museums. By doing so, we hope to advance the debate on the political constitution of diacritic values.

Topics include, but are not limited to:

- Circulation of objects and the formation of museum collections;
- Circulation of meaning and knowledge-production in museums, with particular regard to participatory audiences;
- Museum publics: local communities, tourism, and the circulation of people;
- Cultural heritage and the role of digital technologies in repatriation;
- New (social) media and new display technologies

**P13 Food styles: circulating creative stories of local food culture** This panel aims to explore the growing interest in locality and food and its connection to practices and ideas concerning roots and heritage. Food is an established way of drawing boundaries as well as crossing them. However, food culture has also become a key asset in tourism and the experience economy, especially as a potential resource for peripheral areas and communities. Characteristic of the interest in local food is its wide circulation extending from grassroots level through to official policies.

We would particularly like to bring light to how commoditization, marketing and consumer trends interact with everyday life and traditional practices - a relationship we believe must be understood as a dynamic two-way process in which the theme of embodiment plays an important part. The interest in body culture, health and sensory experiences is part and parcel of contemporary food culture. Among some of the questions this panel is keen to investigate are the importance of narratives and storytelling in connection with present day food culture, the role of social media in performing and mediating food-related lifestyles, and the process of how traditional food practices are reinvented and given new meanings. Also of interest is the interplay between political rhetoric, economical concerns, identity projects and resistance to mainstream food production and consumption. These issues merge with individual and collective creativity in forming networks of food production locally as well as globally.

**P14 Circulation of cultural tropes in indigenous Adivasi India** The indigenous peoples (Adivasi) of India constitute around 10 % or even more of the Indian population (1,21 billion). Given the fact that India has the largest indigenous population in the world, more than six hundred socio-culturally autochthonous Austro-Asiatic and Dravidian language and kinship groups have on the one hand successfully retained their particular indigenous worldviews on the other hand have successfully coexisted within larger hegemonic trans-regional South Asian traditions. The panel seeks to explore various aesthetic and cultural expressions - such as local narratives, performing arts, musical traditions or religious beliefs - in terms of cultural continuum and circulation of cultural tropes between indigenous, tribal Adivasi communities and pan-Indian traditions.

Papers addressing various aspects of aesthetic and creative expressions of cultural circulation between Indian Adivasi communities and trans-regional south Asian cultures are invited to participate.

**P15 Labour, market and policy: European shepherds today** According to many students of pastoralism, 'traditional' sheep herding in Europe is 'doomed to disappear'. On the other hand, the current transformation of sheep herding is paralleled by recognition of pastoralism as an 'intangible heritage' protected and safeguarded by international 'soft law' tools (e.g. the Unesco World Heritage Convention). Entangled between the vanishing of their 'traditional' world and lifestyle and its parallel commoditization (notably through museographic, touristic and commercial practices), sheep herders' current market strategies and moral economies, their changing labour relations and dynamics of production, property and economic arrangements, power and struggles require further ethnographic investigation.

In order to explore continuities and changes in the fields of labour, market and policy under neoliberal globalization, this panel encourages focusing on the complex relationships between local practices of European shepherds and their global and local political, economic and legal contexts.

Among the questions we invite to address are: How is sheep herding affected by migrant workers' flows across the EU? Are there any emerging patterns of labour and labor division, including gender differentiation, inequality and exploitation? How do sheep herders' labour and capital articulate with global agro-food regimes and agricultural market liberalization? Which pastoral products (milk, meat, wool, leather) reach the local market and/or global commodity chains, why and how? How does sheep herding accommodate between state and non-state policies and the EU system of agricultural subsidies known as CAP (Common Agriculture Policy)? Are any forms of cooperation and activism (e.g. trade unions, social movements, civic associations) emerging in defense of sheep herding and shepherds' rights?



## Abstracts: Panels

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**P16 Re-migration and circulation: the European experience since 1945** Re-migration and circulation: the European experience since 1945 (EN) International migrations are important research topics. However, the special topic of re-migration has not yet drawn any systematic cultural anthropological attention. Re-migrants are defined as persons returning as co-ethnic migrants “home” to the land of their origin after a long-term stay abroad (including the so called “ancestral return” - return of the second and third generation). Though the topic of re-migration is very complex and heterogeneous, the various re-migrations seem to be united by a wish to contribute to changes by circulating knowledge and experience.

Re-migration is a complex set of processes of cultural transfer and transformation influenced by specific political, historical, economic and socio-cultural conditions. We are interested not only in the meanings and interpretations attached to the process of re-migration, and in the strategies, behaviour and practices of re-migrants, but also in their ways of acceptance and perception in their “home” countries. What is the story of those coming home “from outside”? How do the “insiders” welcome and integrate them? We want to explore re-migration in discourses created by its actors, by experts and the media, as a result of both individual and structural factors.

Preferred areas of study are:

Cultural transmission - what knowledge is transferred? How is it applied, adapted, changed? Re-migrants as intercultural mediators; innovation and modernisation via return

Participation - integration strategies after the return “home”, problems with integration, networks and their role, competition

Ideologies, identities and exchanges - hybrid identities, contacts with the former “host country”, forms of commuting and transnationalism, nostalgia.

**P17 Body, corporeality and configuration: the affective body in the vortex of culture, identity and communication** During the 1990s social theory signalled a radical change in understandings on the body. The affective turn in social sciences brought about a shift in perspectives, thus the body has been regarded as site of potentiality instead of former mere entity and substance (Clough - Halley 2007, Blackman 2008) Bearing in mind that it must have been just as too simplistic, even the other side of the coin, to reduce body phenomenon to immediate social processes or classifications, body is discussed as interplay of often interdependent biological, physiological AND social processes. However, within the new understanding body as felt or the so-called “feeling-body” was gaining more and more importance compared to former neglecting or extremely reducing tendencies regarding it as an “inert mass”.

Focusing on the above relatively recent turn this panel intends to discuss body as socio-cultural phenomenon uniting affective, reflexive and communicative aspects. We invite papers investigating the further questions from ethnological, anthropological, and even interdisciplinary perspectives:

- the communicative aspects of the body (body language, the impact of physical distortions / disorders on communication, body as message and field of negotiation);
- the role of body techniques in transmitting attitudes / emotions / ideas;
- body as site of somatisation / health / healing / sensation
- body experienced as corporeality;
- body as medium between self and the “Other” expressing social / cultural / gender roles

References:

Blackman, Lisa: *The Body: The Key Concepts*. 2008. Oxford: Berg Publ.

Clough, Patricia Ticineto - Halley, Jean (eds.) *The Affective Turn: theorizing the social*. 2007. Durham and London: Duke University Press.



**P18 Expressive culture and identities in a digital age** In this panel, we propose to explore how folkloristics and ethnology can fruitfully engage with digital humanities in order to approach “new” circuits of communication and circulation in a hybrid world. While early theorists of digital culture were concerned with differences between life online and offline, scholars of today tend to emphasize the ever-present entanglement of digital and physical worlds. Cultural expressions are increasingly created, adapted, distributed and consumed in and in relation to online media. The ubiquitousness of digital media and the Internet in everyday life means that contemporary cultural forms and identities need to be understood as hybrid, produced through complex interplays between online and offline contexts.

The objective of the panel is to investigate this hybridity, or the situatedness of digital media, through empirical case studies. We welcome papers on expressive culture and identity construction in the interstice between the virtual and the physical. We are particularly interested in studies that examine this aspect in the context of various communities and their identity work at individual and collective levels. Questions that can be addressed are for instance: How does cultural production take place through hybrid practices? How do bodies online and offline interact, and how is their relationship structured? What is the role of hybridity in collective identity production? How are cultural norms maintained and/or questioned through hybridity?

Our hope with this panel is to contribute to conceptual and theoretical discussions regarding the relation between digital humanities and folkloristics/ethnology.

**P19 Circulating social worlds in polymedia** The recent developments in the contemporary mediascape, to use the seminal work of Appadurai (1990) have profoundly shaped our perception and experience of the social. The Internet and mobile-phone based platforms and devices - polymedia as Mirca Madianou and Daniel Miller call it (2012) - have affected the present day communicative practices of establishing and maintaining shared social worlds. In this panel we apply the concepts of circulation and polymedia to examine the flows of mediated items, ideas, and actors travelling materially and/or immaterially from one actor, location and site to another. The panel invites theoretical, methodological and empirical papers that look into the dynamics of circulation of social worlds in the framework of polymedia. Following themes could be addressed: the construction and maintenance of (trans)national identities in and via circulation, circulation as a theoretical and methodological tool for the social and cultural analysis of polymedia, media technology and the social, migration, identities and polymedia.

**P20 Fluidity, mobility and versatility of the sacred** This panel addresses the questions of why and in which ways through time and space - via trade, travel, migration, tourism, globalization, mediatization, internet and social networks - the many ideas and perceptions of the sacred (and a fortiori of religion and spirituality) have been increasingly changing and moving all over the world. The once seemingly stable geography and classification of the sacred have been inverted over the last decades into a worldwide eclectic religious and spiritual marketplace from which the individual chooses what suits best. This does not only apply to esoteric, neopagan, eastern and ‘new age’ religions and spiritualities, but also to the traditional religions of the west that have seen all kind of charismatic and pentecostal movements and other agents of change. We welcome paper proposals which, from a theoretical perspective, present case studies drawing on ethnography to show how in contemporary society (as well as in the past) the cultural transmission and transformation of ideas of the sacred (in its broad sense) occur in practice and how these appropriated and adapted ideas and practices are created and expressed. This panel is organized by the SIEF Working Group Ethnology of Religion.

## Abstracts: Panels

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### **P21 Collective creativity in everyday life: civil activity between hegemonic structures and flows of ideas**

Everyday lives are shaped by various hegemonic social, economic, political and administrative structures. In between these institutional agents civil society functions according to its own values. Individuals have various kinds of needs and desires not fulfilled or met by the official support systems or civil society organizations. This is where collective creativity takes place. Together individuals create practices based on personal everyday life experiences shared with others having similar values and ideas about finding solutions for certain critical issues. Unlike the relatively stable official system of a society, informal practices are flexible and loosely organized. Collective creativity may focus on issues such as child care, sharing a common car, organizing activities in the neighborhood or buying food supplies from local farmers, to mention a few. Joining together of individuals' common interests and acting upon them creates new collective formations and social landscapes. By focusing on grass roots level of collective creativity and its implications on people's everyday lives we aim at more culturally and socially oriented perspective towards civil activity and its' current practices.

What happens in the 'shadows' / 'gaps' of the hegemonic systems? Who are the 'agents' involved in varying activities? What motivates people to create novel social and cultural practices? What kinds of cultural issues are at stake when putting new practices into use? What is the relation of such activities with the wider society? We welcome papers dealing with these or any other related aspects of collective creativity in everyday life.

**P22 Good life in times of change** While change and crisis (whether due to external political or economic processes or due to some actions of the actor him/herself) has the potential of destroying the meaning of human life, people often find ways how to bring that meaning back by inventing new approaches or re-evaluating the ones that already existed before. This panel will explore how the circulation of old and new images and identities interacts with the experience of change in various contexts, paying particular attention to the circulation of the images of good life and proper ways of behaviour. We invite the participants to explore the processes of identity-building by means of images that are taken from stories of various kinds (starting from legislation and ending with oral histories and folklore) and how these stories, images and ideas help overcome the problems of current changes and transitions. At the same time it is obvious that this process produces not only positive experiences. Identity-building can also trigger behaviours that are far from rational or adaptive in particular circumstances. Therefore the panel will also explore how the images of good or proper life and ideal human relationships may hinder the ability to survive in changing circumstances. The obvious candidates for such "laboratory of change" are the countries that in the previous century experienced socialism and in this century went through post-socialist transitions. However, similar - and no less thorough - changes have been experienced also elsewhere.

**P23 Rankings, contests, evaluations...: circulating ideologies of merit** Over the past years competitions and similar cultural practices such as rankings, listings or evaluations affected many spheres of our everyday life: Media are in search of national superstars, extraordinary talents, the best dinner, the most beautiful girl and any form of superlative, companies award their best employees, and even scientific knowledge is evaluated and ranked. The ideological background of this circulating cultural phenomenon assumes that competitive formats enhance quality, merit and personal skills. Whereas competition as a powerful economic principle is broadly discussed, more anthropological research on competitive practices and discourses - here understood as a cultural logic with its own dynamics - is needed.

This panel invites contributions examining the complex ways competitive logics that one could also interpret as a specific form of "audit culture" (Strathern 2000) circulate through our lifeworlds. Additionally it seeks to document and critically discuss the social and cultural effects of circulating ideologies of merit articulated in concrete cultural practices: How do social actors who compete for different resources in performative formats such as contests or evaluations perceive their own roles, their skills and the competitive situation itself? How do competitive formats as a form of cultural performance work? How do social actors compete with each other in these formats and what are the sustainable effects, e.g. on identity building processes?

The panel invites presentations of ethnographically based case studies, as well as papers reflecting theoretical approaches on the circulating nature of a powerful cultural phenomenon.

**P24 Exploring highly mobile life-worlds** Perceived as new phenomena of the late modern period, 'hyper-mobility' and 'highly-mobile people' have attracted much media attention and become popular topics for globalization and mobility studies. However, throughout history, social groups and professional milieus, such as artists, circus families, or traveller minorities, have practiced highly mobile ways of life. Analyzing privileged and non-privileged mobilities allows for a critical discussion of social differentiation and power relations while drawing attention to (im)mobility patterns, mobility regimes and mechanisms of control.

The panel seeks to contribute to an empirically founded multi-dimensional understanding of translocal ways of life. It will focus on network and community formation, work and labor issues, life course and everyday life-world, family and conceptions of "home" under mobile circumstances. It emphasizes interdisciplinary and comparative approaches and aims at an analytical differentiation, addressing the following questions:

How can we empirically explore mobile life-worlds in Europe?

In which ways can we unravel dynamics in the entangled history of highly-mobile groups and shed light on the central areas of close encounter with majority populations and nation states?

Can highly mobile groups serve as an epistemic tool to counter/read the theoretical figure of the post-modern nomad and go beyond mobile/sedentary binarisms?

Panel sessions:

**CONCEPTUAL APPROACHES** discusses central theoretical aspects, conceptual frameworks and terminological issues relating to movement, mobility, and circulation.

**HISTORICAL INSIGHTS** addresses long-term perspectives on and contemporary experiences of highly mobile groups.

**METHODOLOGICAL CHALLENGES** gathers new insights and queries arising from empirical research on transient phenomena.

## Abstracts: Panels

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**P25 Ethnological and folkloristic views on “narrative economy”** Traditional agrarian production and consumption is a classical theme of ethnology (but not so much of folklore). What is the place of economy in contemporary ethnological research? How are the narrative aspects of economy (everyday life experiences, stories and counter-stories about economical cycles, firms, business people and business heroes, the success and decline of international companies, reputation of the firms, business gossips and rumours etc.) taken account of in the ethnological and folkloristic research? How does economy look from the everyday level of the people? What kind of agencies and non-agencies are promoted by the multi-national food industry and market chains? What kind of agencies are produced by the alternative economies, new urban farming cooperatives, urban cultivation, local networks for distribution for local products? What is the role of new medias (internet, Facebook etc.) within this kind of new economical activities? Are broader definitions of economy also widening our views on traditional economies?

**P26 Mediation and circulation of cultural memory in identity settings** Starting from the idea that cultural memory is produced, negotiated, contested, present-oriented, and that heritagisation is widely spread among all types of human groups, this panel seeks to analyze the ways in which the heritage logics and tools contribute to structure, represent, mediate and manipulate collective memory in contemporary identity settings.

Taking into account the link between national, local and individual memories, identity constructions and a globalised context of heritage-making, means both focusing on the political exchanges and social use-value circulation of collective memories within the heritage sphere. We are interested in examining the criteria, devices and values shared, appropriated or contested by “cultural actors”, according to which a good might or might not enter “cultural schemes”. The memory-identity-heritage-territory interplay needs also to be linked to the social diversity of the “heritage communities”, from academic and nation-state institutions to private, ordinary and non-academic structures taking care of the representations of the past.

Very useful insights can be gleaned from the inventory of symbols and devices retained, selected and manipulated by the nation-state to set its compelling identity, the individuals’ heritagisation as self-knowledge process granting meaning of their identity as well. We expect papers, in French or English, on circulation between the institutionalised uses of cultural memory and the individuals or minorities’ constructions, mediations, and transmissions of memories. In addition, we are interested in papers investigating how not only goods, but also “know-how” of the heritage techniques circulate and are negotiated within the heritage sphere.

**P27 The inequalities of (im)mobility** When speaking about transnationalism and mobility, the freedom of movement is often stressed. But how free are people to move in today’s putatively globalised world and integrated Europe?

This session focuses on inequalities relating to mobility and transnational ways of life. Presuming that not all people move on similar terms, we ask to whom is living a transnational way of life possible or desirable in the first place and under what conditions. To what degree is migration, commuting or staying put in the home country a matter of voluntary choice and how are these choices restricted? The panel is concerned with subjective and affective dimensions of mobility: ways in which mobility is experienced and constructed and how reasons for moving or staying put are narrated by grown-up migrants as well as by children of different age, by family members staying behind and return migrants who for one reason or another have moved back to their home country. We encourage papers that discuss generational, ethnic, gender and class differences related to experiences of mobility, look at transnational networks of people staying in their country of origin or at (symbolic) elements whereby transnational ways of life are connected to certain places.

The session is furthermore interested in moral dimensions of migration, exploring which kinds of mobility are valued highly or, on the contrary, stigmatised and associated with the ills of society and how notions of mobility, immobility and rootedness are used to imagine national, ethnic or other kind of communities.

**P28 Structures of daily life in national parks between theory and practice** This panel is focused on exploring how new forms of expression and interaction shape daily life in national parks, using as a point of departure developments in Triglav National Park in Slovenia. A rebellion of sorts is unfolding in Triglav National Park in reaction to the implementation of new legislation and new forms of park management. One of the communities within the park has decided by popular vote at the local level to exclude itself from the park, whose regulatory regime otherwise structures everyday life for its residents.

This particular story inspires reflections at the broader, European level concerning the structure and operation of relationships between local communities, park administrators and legislative actors at the local and national levels. What forms of expression and interaction structure the relationships among the social actors in groups involved in defining life within the park's borders; which forms facilitate these relationships and which hinder it? What does the democratization of the drafting of park management procedures bring to life in the park, and to what extent does it either expand or restrict the agency of existing park actors? How does the introduction of new forms of participatory decision making inform the identity of these actors? The papers of this panel will shed light on the way that these questions unfold in varied national parks across Europe.

**P29 Aging as a placed experience: the fluidity of different modes of relationships** People age in places, and increasingly people today age in a country other than their country of origin. This geographical flexibility, characterizing migration between different world regions, fundamentally challenges conventional concepts and research methods applied in existing aging research. Simultaneously, recent research point at the flexibility and fluidity characterising, in the words of Tim Ingold, how humans' live their lives through, around and to and from different placed situations, also when situated in a familiar home and/or world region. Present aging research tends to build on the ideology of continuity and stability, expressed through concepts such as aging in place and place attachment, which are explicitly challenged in the context of mobility characterized by migration. The situation for older migrants is gaining increasing attention in research worldwide. However, this research tends to build upon views that focus on how ethnicity and culture are expressed in relation to preferences and habits, reinforcing stereotypes and generalizations about elderly migrants. This panel invites papers that focus on, for example, on how aging in general affects people's spatial practices, experiences, and relations; or, in particular, the understanding of the situation for older persons with migration experiences, through concepts, methods, and empirical studies that encompass the fluidity that characterises aging as placed experience, and recognizes the different modes of relationships to multiple places. In particular this panel will highlight how such fluidity takes form and is expressed in everyday practices involving older persons, family, the local community, and national as well as transnational institutions.

**P30 Les sens des circulations : Les sens vécu, objectivé et pratique des mobilités spatiales**

**(FR)** Quel sens confère-t-on à la mobilité spatiale ? L'analyse des déplacements par les chercheurs correspond-elle à la signification qu'en donnent ceux qui se déplacent ? Comment prendre en compte les sens des circulations dans l'organisation des territoires ? Il s'agit de croiser ces trois approches d'un même objet, de mesurer les écarts entre celles-ci et d'en comprendre les raisons. La mobilité des individus entre dans un système de contraintes et de possibilités relatives à la fois aux situations individuelles et sociales et à ce que proposent les territoires en termes de déplacement. Devant la nécessité de concilier ces possibles et ces contraintes avec des envies, des priorités, des refus, l'individu construit le sens de sa mobilité et, par là même, celle de son rapport à l'espace. La recherche sur les déplacements et mobilités s'est peu intéressée jusqu'à présent aux sens de ces circulations, les acteurs politiques et techniques de l'organisation spatiale n'ont pas vraiment pris la mesure de cette dimension, ni intégrée celle-ci dans leurs schémas, leurs documents planificateurs et leurs projets. La question, au-delà de l'examen des significations conférées par les individus à leur mobilité, est celle de l'intégration de ces niveaux : sens vécu, sens objectivé et sens pratique des circulations. Seront examinées les propositions relevant de l'une de ces trois approches des sens de la mobilité spatiale, avec un intérêt particulier pour celles qui sont transversales à deux d'entre elles, voire aux trois.

**P31 Empirical research of modern rurality: towards multilocality and interdisciplinarity** The panel aims at investigating some of the methodological and epistemological challenges concerning the empirical research of modern rurality, in Europe and elsewhere. As a complex organizational concept that permeates the economic and social structure of the countryside in the post-industrialized world (Cecchi 2001), modern rurality is a source of narratives produced by different players, both local and global. Modern rural areas are therefore heterogeneous, multifunctional spaces characterized by ever increasing intercultural encounters, cultural transmission, as well as changes in travel and mobility patterns.

The concept of rurality as multifaceted, complex and dynamic requires epistemological and methodological revisiting. We invite papers that deal with issues of interdisciplinary (as disciplinary boundaries tend to blur) and/or comparative research (multi-sited ethnography of both the cross-country and cross-regional nature). We seek to indicate challenges and outline possibilities that are there for us: how we do rural research in the twenty-first century (reinventing fieldwork), with whom we do it, and when and where we do it. Our panel should provide a fresh look at the old ways, and present novel ways of doing things.

Research problems may revolve around various topics: the relationship between rural society and space; between community, culture and identity; rural development from the perspective of social capital and networks; contemporary forms of temporary mobility; knowledge production in the field, etc.

**P32 Theorizing heritage fractures, divides and gaps** This panel seeks contributions to analyze and theorize the fractures, divides and gaps that are linked to both research on heritagization and to the practice and/or management of heritage-related processes. Some of these fractures are related to the parallel realities in which researchers on heritage and managers of heritage -and policy makers- are immersed. A second type of divide is linked to the distance between those who understand heritage as socially constructed and those who continue having the perspective that heritage are things, a position named “substantialism” by Davallon (2010). Although a critical turn in heritage studies has been proposed for more than two decades (Kirshenblatt-Gimblett 1995, Hufford 1994, Prats 2005, Smith 2006), substantialists continue to have a dominant role in the authorized heritage discourse (Smith 2006). Another divide is related to the distance between heritage policies and local participation in heritagization processes. There is also an ethical divide resulting from the emancipatory potential of heritage, which is manifested in memory activism, and its commodification. In this panel, we seek contributions that move beyond the criticism of these gaps and conduct research on the divides themselves. The session invites provocative and challenging contributions from critical heritage studies to pursue theoretical directions on the fractures of heritagization processes. We are particularly interested in bringing together crossdisciplinary points of view from historians, anthropologists, folklorists, ethnologist, architects, archaeologists, museologists or ethnomusicologists; as well as “practitioners” of heritage-related fields, such as NGOs, community centers, policy-making institutions or museums.

**P33 Locality and cultural processes** Heated political debate about the number of municipalities has been going on e.g. in Finland. The political and economic acts and decisions affect not only on people’s everyday life but also on the locality. Sometimes these acts cause rapid changes following each other constantly. They can also turn local functions totally into new directions by revolutionizing people’s everyday life, local cultures and sense of locality. Changes can have effects on borders (concrete or imaginary), economic operations (working places), administrative structures (public services and their availability), uses of environment or identities. Many cultural challenges are waiting to be solved locally by citizens who are active on the grass root level. Although, it can be asked, how do local people as individuals or as members of communities react to the changes affecting on their own life and environment? What is the role of culture in these changed situations? How, e.g. locality is produced in these new situations?

In our panel we are focusing on democracy and social justice from the context of local communities and their inhabitants. New situations demand citizens to create new ways of cooperation and networks extending from local to global level. What kind of possibilities and strategies do local inhabitants and actors on the middle level (e.g. local organizations) have to cope in these new situations? What kind of responsibilities does the civic society take in these sudden political situations?



**P34 The institutions and practices of nation building of Finno-Ugric minorities in Soviet and post-Soviet settings** Today's Russia is on the one hand heir to Soviet ethnopolitics, while on the other hand Russian nationalities policies are in continuous change. One of the recent developments include the invention of the category 'small-numbered indigenous people'. Finno-Ugric minorities should be looked at in the context of current transformations and general trends of building Russian national identity.

This panel focuses on interaction, cooperation and tensions between Finno-Ugric minorities and the state in the process of nation building in Soviet and post-Soviet settings. Panel participants are invited to discuss various institutional and non-institutional forms of nation building that support or question the ethnic identity of minority groups in particular socio-political environments. The research materials analysed may include, for example, census data, laws and documents of nationalities policies, museum exhibitions, fieldwork recordings from national or regional festivals that can be regarded as manifestations of ethnic revival.

We propose also to explore the ways in which ideas about ethnicity, formulated and institutionalised during the Soviet period, are (re)circulated, transmitted and adapted to new settings. Which ideologies back the process of conscious nation building? What notions of ethnicity and the elements of traditional culture are selected to represent a particular group? How are these elements staged within the framework of regional festivals and how are they presented in museum exhibitions dedicated to minority groups? What are the strategies and ideologies of ethnic activists and of the state in controlling and manipulating the processes of nation building?

**P35 Body techniques: the arts of using the human body** Taking inspiration from Mauss' notion of the techniques of the body, this panel proposes to explore the current state of the ethnology of the body through various case studies. Paper proposals are invited on any of the various "ways in which people know how to use their bodies", from walking to dancing, from sports to hygiene, from sex to heritage, and beyond.

Questions to address might include: How are human bodies constituted, theorized, disciplined, carried, experienced, and placed in relation to other bodies, objects, places, ideas and social codes? How are bodies apprehended in relation to society and to time, how are their presence and movement written or transcribed, and how are social and temporal relationships inscribed on bodies? Emphasizing the body as an instrument of articulation, as a medium of performance, as a site of experience, as well as a tool of investigation, the panel will explore the contributions of body-centered perspectives to current scholarship in ethnology and folklore, and, conversely, how folklore and ethnology may contribute to interdisciplinary scholarship on the body.

**P36 Sensory knowledge and its circulation** This panel proposal takes the conference call as an opportunity to reflect on the role of sensory perception in accumulating knowledge within ethnographic fieldwork. Assuming that circulations of sensory knowledge - in the process of research as well as in everyday life - require a preceding process of gathering experiences before they can be articulated, this panel asks especially about the ways sensory knowledge is described, shared and passed on. The role of the body in this regard is not merely one of being a tool of the mind but of much rather being a source of knowledge itself (Pink 2009). As the ethnographer completely immerses into the field studied, an integral approach to ethnographic practice therefore not only needs to give voice to sensory perception but also to the knowledge obtained from that.

We particularly invite authors to contribute to our panel who reflect on the role of sensory perception in their research on sociocultural practices as varied as dancing, crafting or meditating, etc. How does the body come to know and how can this knowledge be shared and passed on? Moreover, we welcome papers which discuss how disruptions of already known ways of perception are dealt with. Which role does trial-and-error learning play and what are its consequences for passing on embodied knowledge? Can patterns of knowledge circulation be identified? Finally, which methodological implications arise from addressing sensory knowledge in ethnographic practice? And where are the limitations of this kind of methodological approach?



**P37 Late arrivals, early returns: (post)communist migration and its discontents** In the aftermath of the anti-communist movements of 1989 not only did Europe become suddenly larger, but many other forms of inhabiting it altered radically.. What had previously been termed as exile, along with its dramatic attachment to or rejection of nationality and national values had to be reinvented. Former exiles had to renegotiate their inner sense of identity; some of them returned to the countries of origin only to feel outsiders again. Other groups of individuals started to leave, thus extending a form of migration that lacked political motivation but strikingly diversified its aspects. This panel proposes to look into post-communist forms of migration from a variety of methodological perspectives (migration studies, oral history, travel literature, exile studies, etc.). We welcome papers that analyze diverse forms of textuality such as oral narrative accounts, travelogues, fiction, in light of the relationship between the historical reconstruction of truth vs its subjective perception. We are also interested in how the migrants foster emotional bonds to everyday life objects; how lived experience is worth narrating as either the cause of departure or as an encounter with the other; how language broadens or narrows their perspective on the country of adoption; and last but not least, how people have become mesmerized by what they find after crossing the border. We are looking for papers dealing with, but not limited to, reading people's experience, of either fictional or oral-historical kind, resorting to the tools of cultural and literary studies, cultural anthropology / ethnography.

**P38 Cultural heritage, status and mobility** This panel focuses on the relationships between cultural heritage, status and mobility. Cultural heritage can be understood as a certain status that is ascribed to selected cultural elements or natural sites. Status should here be understood as a value-added position within a certain group of people. Still, cultural heritage status does not always imply official appointment. Rather, certain groups or individuals can construct or uphold heritage status for a chosen cultural element.

The creation of cultural heritage status has close ties to aspects of mobility and circulation, as ancientness is often a desired quality in cultural heritage. Even though cultural heritage as a phenomenon is a new mode of cultural production in the present, it still has recourse to the past (Kirshenblatt-Gimblett 1998, 149). Circulation, in this manner, can mean re-appropriation of ancient buildings or objects, various types of re-enactments of folklore or local traditions, as well as cultural re-framing of natural sites or landscapes. But how does cultural heritage status affect the possibility of further mobility for the selected cultural elements?

Discussions concerning concepts such as mobility, gentrification, orchestration and re-vitalization of cultural elements are encouraged as part of the panel. Also, if cultural heritage implies circulation and the mobility of cultural elements, is it possible to identify certain positions within the cultural heritage process, and what do the relations between these positions imply?

Participants working with varying aspects of material, immaterial and natural heritage are all welcome to send in abstracts for and participate in this panel!

## Abstracts: Panels

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### **P39 The predicament of technology: fixing and circulating the ephemeral - recording devices, data carriers, and the enabling of circulation and appropriation of cultural elements**

To photograph is to appropriate the thing photographed" - the quote of Susan Sontag stresses the role of storing devices that enable practices to fix sound, light and sound, and written words. Whereas cultural analysis has often critically stressed the conjuncture that reproductive technologies "freeze" and de-contextualize cultural elements, our panel wants to give weight to the potential of technology to enable new practices of (re-)appropriation of "culture" by putting the materials at disposal of various actors in various contexts. Thus, recording technology does not only hinder flows but also enables the free circulation of (ethnographic) knowledge or other ephemeral phenomena. The panel seeks papers that apply an empirical-ethnographic approach; proposals can focus on one of the following subjects, or related topics:

- (Storing) Technologies and media convergence: How have cultural practices concerning the handling of sounds, images, or the like changed with technology and how does media convergence influence these processes?
- Issues of (Re-) Appropriation: How do technologies enable actors to use, re-use, or re-contextualise, in general: appropriate and re-appropriate "contents"? What significance do reproducible data unfold in everyday practices of actors, concerning, e.g., communication, identity politics (cultural heritage/property), the appropriation of places?
- Theoretical and methodological Implications: The history of the ethnographic disciplines is related to collection efforts which tried to freeze (rural) culture. Did/Do these projects lead to the circulation of ethnographic knowledge among society (and if so: how)? Does digitization influence issues of access, or even agendas of ethnographic research itself?

### **P40 Intolerable! The circulation of issues and arguments in historical and contemporary debates on contested ethnic caricatures and rituals**

Both in recent and in historical times, many controversies have arisen on the admissibility of stereotyped caricatures and of certain ritual practices. Caricatures in various forms like making fun and mocking the other referred to as undesirable, in the past were necessary part of keeping the other in the proper place, it was a tool of maintaining social order justified by hierarchy and society. On the other hand they could play with the forbidden and unmentionable. Some former easy targets (ethnic and occupational groups, betrayal, women, etc.), have become restricted in character now. Similarly, in the field of immaterial cultural heritage, the moral and legal justification of clothing styles, ritually prescribed ways of butchering, circumcision, the presence of stereotyped others in rituals or commemorations, the use of animals in rituals, are at issue. These debates play a role in identity politics, creating and reinforcing the boundaries between ethnic insiders and outsiders. From a historical perspective, what seems intolerable now, was used freely in other times. What provokes this change of perspective? What yardsticks, human rights, 'tradition', are invoked by contestants to try to decide these issues? This panel welcomes papers, both theoretical reflections and empirical case studies, addressing these kind of controversies in the field of caricatures or ritual. Presenters are invited to contribute to a more general, theoretical understanding of these conflicts.

**P42 The digital re-mediation of cultural heritage** Media have become important generators of meaning and have deeply intruded into nearly all aspects of human life. They have built the backbone of cultural transmissions and circulation, and can thus be seen as important drivers of social change. At the same time, media technology itself changes rapidly, creating new opportunities for cultural production in computer games, online platforms, or through the augmentation of reality in mobile phone applications. Developments in media themselves intervene in cultural production. The re-mediation of cultural expression, that is their adaption and transformation through digital media, has thus become a more or less common practice. "No medium today, and certainly no single media event, seems to do its cultural work in isolation from other social and economic forces. What is new about new media comes from the particular ways in which they refashion older media and the ways in which older media refashion themselves to answer the challenges of new media" (Bolter / Grusin, 2000, p.15). In this sense, it is media change itself which imposes the rethinking of heritage and the innovation of cultural practices and stores of knowledge. In a further sense, a re-mediation of heritage itself may be vital in order to adapt cultural knowledge and keep in step with the times. This panel will focus on situations of re-mediation of heritage in the (digital) media. It will ask how cultural practices and repertoires are negotiated, changed and adapted when brought to the new digital media: the internet, mobile phones and geopositioning systems.

**P44 Border/control and circulation: new perspectives and approaches in cultural anthropological border studies** The discourse of circulation and mobility mostly proceeds as if we were living in an increasingly borderless world. But at least over recent years, processes of de-bordering in trade and information have been accompanied by new re-bordering efforts by diverse actors. At the same time, bordered territories are re-defined through material and non-material processes of circulation. Thus it is not surprising that the international appeal of "border studies" has increased tremendously in recent years, to the point where Henk van Houtum speaks of a "border studies industry" (2009).

Therefore, the panel wants to evaluate the classical perspectives of cultural anthropological border and borderland studies with regard to recent developments in the world, and to shed light on new agendas and research practices. It will analyze the specific theoretical as well as methodological insights and approaches of cultural anthropology and its specific contribution to the interdisciplinary field of border studies. Especially recent theoretical as well as methodological debates on actor-network-theory, science and technology studies or Foucauldian approaches in political anthropology seem to offer some creative stimuli for this research field.

The ethnographic approach of cultural anthropology can significantly contribute to producing locally specific, situated knowledge which is capable of addressing these ambivalent processes of de- and re-bordering and their relation to processes of circulation and mobility. Therefore we especially welcome ethnographically grounded papers that try to reflect theoretical as well as methodological aspects of cultural anthropological approaches in the field of border and borderland studies.

## Abstracts: Panels

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**P45 Second-hand and vintage as the circulation of material culture: ownership, power, morality** The current recycling trend - reusing of clothes, furniture, household goods or building material - captures several contemporary social dynamics. It can be read as linked to the interest in cultural heritage in late modernity: home- and lifestyle magazines feature advice about how to create authenticity and a connection with the past through decorating with memorabilia, unique finds from flea markets, or furniture with a history. It can also be understood as a critique against the current rate of consumption, seen as unsustainable, both in terms of how goods are produced, and their impact on the environment. However, the rebranding of old stuff into vintage enables a continuous consumption, but now under a banner of sustainability, uniqueness and quality. The circulation of goods can thus be read both as an effort to resist consumption, and simultaneously as an expansion of capitalism.

Parallel to these changing contexts for used materiality, the idea of owning is undergoing a transformation. Rather than accumulating and collecting, many actors seek to minimize their ownership, not through downsizing but through securing access to goods in new ways: donating before buying, borrowing, renting, or co-owning. From having been a cornerstone of modern liberal democratic society, ownership has become problematic: costly and limiting; related to sedentarianism and unwieldy for late modern subjects engaging in rapidly shifting identity projects.

This panel welcomes papers that explore theoretical or empirical dimensions of the circulation of material culture in relation to issues of ownership, morality, power and the formation of subjectivities.

**P46 Critical heritage studies and the circuits of power: inclusion and exclusion in the making of heritage** Our panel follows the quest for critical heritage studies to open up the traditional approach to heritage by including the marginalised strains and participants or bystanders in cultural heritage processes to offer a fuller understanding of the phenomenon. Therefore this panel seeks to contribute to the discussions about processes of power in the making of heritage. In line with the general conference theme, we would like to particularly scrutinise the role of circulation of power in heritage.

From daily realities to the marketable brand that then transforms the daily lives through consumption, heritage is the powerful undercurrent of the changing forms of many mundane phenomena in modern lives. It can move people, regions and landscapes from positions of marginality to centrality. Yet, it continues generating new forms of marginality, reinforcing and contributing to class relations. Heritage lends power to the objects of heritage, which may reconfigure existing heritage institutions.

We welcome empirically grounded contributions addressing the circulation of power, focusing on all participants in heritage processes. From bystanders to experts, artefacts and landscapes to performers and re-enactors, this panel seeks to scrutinise how various actors gain and lose access to defining, benefiting from and/or channeling heritage. What strategic interests do actors pursue in heritage management? How are some groups and interests consolidated, and others marginalised in the process? What role do the physical properties of heritage objects (landscapes, buildings, artifacts) play in defining heritage? How is heritage used in marketing, consumption, political processes to shape and reshape groups' self-visions?

**P47 Conceptual circulation of intangible cultural heritage in national policies and laws**

The concept of intangible cultural heritage has been actively circulating worldwide for almost a decade since the adoption of the Convention for the Safeguarding of the Intangible Cultural Heritage. It is introduced in national and local policies and has become a key for new legislative initiatives, and these processes are still actively undergoing. The panel envisages to question the close and lively interconnection between the political and legal choices made and their cultural contexts, including the existing heritage concepts, policies and laws. In other words, what cultural explanations we might give for policy-making and legislative differences we observe within the domain of intangible cultural heritage, and how to valorize the existence of these differences as being culturally significant? Even though global cultural policies conceptually overtake national and local efforts, cultural particularities and local traditions of conceptualizing cultural heritage remain significant and decisive in the way how national heritage policies and laws are being developed. In this perspective, the conceptually highlighted dichotomy of tangible and intangible cultural heritage is arousing novel policy and legal solutions. How states where cultural heritage policies are dominantly oriented towards the protection and conservation of tangible cultural heritage, are assimilating the new concept? The worldwide conceptual unification in the domain of cultural heritage causes reconsideration of existing perceptions and challenging former traditions of thinking and policy-making. Does this lead towards universal language or towards losing culturally shaped differences of conceptualizing?

**P48 Gifts and their circulation in a market-based economy** Gifts, their circulation, and the performative element of giving and receiving, has received central attention from the beginnings of ethnographic enquiry and this panel will investigate to what extent this still applies today. Gifting as a form of economic exchange has long been presented as belonging to pre-capitalist societies, whereas market economies see trading in commodities. While some argue that gifts and commodities are separate categories, others have described how these categories can be ambiguous. The rhetorical and performative side of gifting has recently received attention in the form of 'mass-gifts' (Bird-David & Darr), where the commodity-gift distinction has been blurred by corporate giving of 'free gifts' to encourage commercial spending by consumers. In the spirit of the Latourian argument that we have never been modern, this panel seeks contributions to current debates on the performance and rhetorics of gift exchange in a market economy. This panel attempts to find examples of the social side of gifting, and others from different situations.

Questions to be debated might include:

In which domains does gifting occur (public and/or private), and does the public aspect conceal/reveal private economic relations?

Is giving today becoming more monetised, or are gifts as objects of material culture still significant?

What objects are today seen as worth giving and receiving?

Are any rituals of gifting from the past being recreated, performed or reconfigured in light of the current financial crisis?

Are ethical concerns which now shape consumption appearing within the gifting realm?

## Abstracts: Panels

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**P49 Translating cultural imaginaries of home: near-homes and far-homes** Anthropology has been described as intercultural translation - leveraging meanings from one context to another, not just in a linguistic sense. As things, ideas and people circulate, they end up in different contexts. What does this mean for cultural expressions of "home", or "home" as a cultural concept, in situations of cultural encounter? Is "home" then a social (with you) or individual psychological (within you) phenomenon? Can it be grasped ontologically, even if it is different for different cultural actors? If so, can, and should we rise to the challenge of essentialism? Translation as cultural activity is about mediating between diverse "fundamentals". Cultural diffusion happens by translation, whereby a trait originating elsewhere is (gradually) understood in terms of, and adapted to, the local, or whereby a person originating elsewhere gradually comes to terms with and adapts to his/her new locale (and the locale with/to him/her).

For this workshop, the Place Wisdom Working Group invites creative engagement with interpretations and translations of "home" in different contexts, drawing attention to the cultural embeddedness of "home". Topics include strange encounters, homecomings, memory landscapes, or the semantics of home. By referring to 'cultural imaginaries', we explicitly seek engagement with literary and artistic perspectives.

On what we envisage as a multi-medial, multi-sensory, shared journey towards a place where nobody has yet been (Ernst Bloch), we want to explore together what different cultural imaginaries of "home" might reveal about future "home"-worlds we are co-creating, both in our daily lives and as researchers.

**P50 The hydrologic cycle: thinking relationships through water** Conceptualizing one of the discipline's core ideas, 'exchange', anthropologists have developed the metaphor of 'circulation' to account both for the necessity of giving and receiving in the forging of social relationships, and for the making of communities, hierarchies, enemies and taboos in the process. This is evident not only in Mauss's observations regarding the gift, but also in Malinowski's Kula Ring and the Bohannans' spheres of Tiv exchange.

Recent developments in anthropological theory have re-emphasized the material aspects of social and cultural life. Strang and others have demonstrated that in particular water is widely regarded as a cultural and material instantiation of relationships. Likewise in human geography, a number of studies have investigated the role of water in shaping communities and political struggles. Framing water and water networks as a socio-natural 'cyborg', Linton proposes to replace the concept of the hydrologic cycle with that of the 'hydrosocial cycle' as the latter more clearly emphasizes human engagement in the dynamics of water in the landscape.

This panel explores how social relationships are intertwined with the circulation of water. It aims at highlighting the water-related aspects of circulation, as well as the circulatory and connecting aspects of dealing with water. How are water provision and sewage systems constitutive and indicative of social relations? What role does water itself play in conflicts over water management, e.g. along rivers, on lakes and in wetlands? And how is the hydrologic - or 'hydrosocial' - cycle invoked and utilized by conflicting actors?

**P51 The role of archives in the circulation chain of tradition** The panel invites to think on the role of tradition archives, be it national, private or community archives. Of their nature, tradition archives act as a register to document and engage with concepts of local expression. Ethnological and folklore archives hold millions of records of specific, regional material. Recent technological developments have allowed greater movement of and access to these repositories.

For whom are the tradition archives actually meant? Which are the present collecting policies and ideologies; which are the aims and intentions of archive users?

A central issue relates to the importance of the continuing record and how best to document the vernacular imagination. How does the digital access to materials affect the concepts of local and regional? In 2013, is it possible or is it even relevant, to draw on tradition archives in order to shed light on a locality or a region? In the vernacular imagination how pertinent are actual places and spaces?

An nowadays' archive is not meant to be only a treasury of materials, a dead end. Which kind of materials have the potential to return to the circulation, what are the motives and preferences of interest groups participating in this process? To what extent should the collection and publication principles be tailored according to the users' needs and to what extent follow the established traditions?

**P52 Cycling: past, present and future** The Bicycle is an obvious artifact stemming from the modern or industrialized society. It is and has been used for many different purposes, for transport and communication as well as racing and fun. It can also be seen as a tool for freedom, new opportunities, citizenship, class struggle, equality and, which is often stressed today, as one of many tools to reach a sustainable society and way of living. But there are also many differences, in time and space, in how the bicycle as a material object and cycling as an activity are perceived. In one setting and location cycling may be perceived as a "natural" and everyday mode of transportation. Somewhere else cycling may be seen strictly as a sports activity or associated mainly with children. Cycling is thus an activity full of paradoxes: riding a bike can at the same time be associated with poverty and wealth, with modernity and backwardness, with independence and restrictions.

This panel invites papers dealing with cycling and bicycles from various perspectives. This includes, for example, topics related to cycling and gender, age and/or class, cycling and health, cycling and safety, cycling and work/leisure, and cycling as sport. The aim of the panel is to, together with its contributors, investigate and propose new angles on cycling and bicycling, in the past, the present and the future.

**P55 Mobilities and marginalities** This panel explores how being marginal and senses of belonging are simultaneously integrated in mobilities. Being on the move is itself circulatory. Occasionally chaotic, it entails complex social relations with other moving bodies (and materials) travelling in the same, divergent or even opposite directions, at various speeds and rhythms, for different, related and unrelated, purposes. In a heterogeneous mobile world, motions and socialities are constantly being negotiated through mobile encounters which can provide a sense of alienation. Mobility, however, is also about being and becoming. At the same time that one may sense disorientation whilst on the move, this state (or modality) is also about placing oneself in the world. The routes people travel are thus narrated and established as places in themselves. Hence, at the same time that travelling is used as a strategy to connect people with places and measure them up against their surroundings, it can simultaneously act as a disconnect - shaping borders which sometimes need to be crossed but that (as boundaries) cannot always be breached, increasing a sense of marginality. In framing these negotiatory processes, this panel's papers shall examine various types of movements in different contexts. Whilst some address the motif of the lone, wandering traveller, others touch upon issues such as group migrancy, nomadism and transient researchers. By considering the routes themselves and the narratives they contain, the materialities of travel will equally feature as an analytical category.



## Abstracts: Panels

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**P57 Migration, mobility and fluid identities** Presently, as movement has become 'easier' than ever and thus central to modern identity, we move towards a rather fluid understanding of migration/mobility and, with it, its key concept, identity. Due to the explosion in the types of social and cultural mobility, the distinctions between them are blurring, making it externally and internally difficult to categorize the mobile individuals. An individual and his/her identity do not necessarily have to be seen as rooted in geographical space - such a narrow approach overlooks the implicit flow and fragmentariness of social life and, therefore, of identity work. Attachment to a cultural community and the construction of cultural identity can also be seen as a matter of individual choice (although developed and maintained in dialogue with significant others and dependent on the position one occupies in various power structures). It presupposes a variety of social identity options, some more, some less linked to a community; some more traditional, labelled with substantial symbolic markers of social identity, some more matters of picking the elements that unite a community based on individual liking and the desire for personal continuity. Yet everyone caught in the cross-border movement faces the inevitable and often challenging notional and organizational effort needed to create the boundaries of new forms of identity - work that can also fail. The panel invites papers and dialogue about the way the (repeated) cross-border movement is experienced, defined and categorized from the perspective of different areas of research and theory.

**P58 Water circulation and the remaking of power, development and agency** Water as an essence of life and more importantly, as a source of social formation, has been and increasingly is a social and political issue. The way water circulation is managed through dams, water wells, irrigation systems, reservoirs and other human creations, remakes social relations, myths and rituals but also power relationships and conflicts. Geertz' study of the Balinese Subak and Moroccan irrigation is just one example how the process of managing water circulation forges power relationships. Recent studies show that the competition for the right to manage water between different interest groups is increasing (Bakker 2003, Mosse 2003, Strang 2009), creating and re-creating, transforming and transmitting new material and symbolic aspects of water. Water circulation links various agents and their interests; whether development program, conservation project or tourism enterprise, water circulates the indeterminacies of agency and knowledge. Moreover, frictions between 'local' knowledge and national or global water management aims often become evident around water conflicts.

This panel explores how the symbolic and material aspects of water are intertwined and linked. Its aim is to highlight that water circulation creates various agents and their agencies, power relationships and new symbolic perceptions. The panel set out to address several questions, including: how water circulation creates different perceptions; how social relations are created through water circulations and management; how different agents negotiate water management; and how different conceptualisations of water, its utility and importance mix when flows of local values and ancient traditions meet global and national interests and knowledge about water.

**P60 Everyday names, tales, songs and play: continuous traditions in a changing world** In daily culture traditions tend to change along with cultural and moral changes in the surrounding world. However, some traditions are less variable than others. For instance the giving of family names in certain cultures tends to remain a stable tradition, whereas there is much more variability in the modern retelling of traditional folktales, at least in the western world. Other traditions, like the singing of folk songs or amateur theater may become part of the local canon - some elements may remain stable, while other elements change or disappear over time.



**P61 Feast and ritual in the regeneration of society** In classical social theory reoccurring feasts and cyclic rituals form the basis of how social cohesion and common values are created, distributed and upheld. Rituals and repeated orders of the feast and the festive can promote elements of stability and change i.e. in terms of expressing old and emerging cosmologies or political orders as constant and stable. This session explores relations between specific reoccurring feasts of various scales, in private and public life, with major political and societal issues. How do the recreational potential of the cyclic feast process these issues and contribute to the regeneration of society? How is this regeneration related to continuity and change in specific cases? How does the feast circulate and redistribute values attributed to various visions of pasts and futures? What is generated, innovated or renewed in the seemingly repetitive form of the feast?

**P62 Shifting sacrality and (re)locating the sacred** This panel examines ways in which 'the sacred' is located and relocated, conceptualised and re-conceptualised in a variety of contemporary contexts, objects and behaviours. The panel aims to bring together papers that are based on fieldwork conducted in various parts of Europe and deal with complex issues around assigning/reassigning sacrality to places, objects and performance; ideas and activities involved in making landscapes and objects sacred; the use of natural phenomena and manufactured artefacts in the expression and assertion of sacrality, and the linking of the local and the global in specific localities. Focussing on the fluidity of ideas, perceptions and behaviours, we aim to explore desacralisation and re-sacralisation; the repositioning of the sacred in the secular, and the impact of the secular upon notions and expressions of the sacred; and complex negotiations between the local and global, past and present.

**P63 Normative aspirations in regulating cultural heritage and property (Roundtable)** Heritage conventions, be they on the level of UNESCO or the Council of Europe, suggest cultural policy which member states may choose to implement along the normative guidelines established in the convention. Negotiations over aspects of cultural property in international forums such as WIPO, the Convention of Biological Diversity or the United Nations Permanent Forum on Indigenous Issues similarly seek to establish norms for the treatment of particular communities and for the trade or protection of cultural resources. Participants bring to this round table experiences as active participants in negotiation and selection processes, as observers of international negotiations, as well as cultural researchers engaged in implementing international and national cultural policies. The focus of their discussion are the normative key concepts in these regulatory processes – e.g. safeguarding and protection (heritage), proliferation and sustainability (in relation to biodiversity), fostering innovation (in intellectual/cultural property), justice and equity, misappropriation, sanctions. How are these key concepts grounded, that is, how and by whom are they developed and legitimated, negotiated and mediated? What happens when such normative concepts get reformulated into policy? What kind of flexibility is there between long-range policy objectives and the actual on the ground conditions and requirements? And how do different sets of normative guidelines interact?

**Film Programme** The Congress theme is "Circulation" and we encourage submissions that address topics such as migrations, flows, and mobilities as they pertain to collective and individual creativities, cultural property, heritage, democracy and social justice, innovation and change; to be interpreted in the broadest sense. Documentary films made in the context of social research are particularly welcome. Filmmakers and other staff connected to the production are encouraged to attend for the discussion that will follow each screening.

**Poster session** Circulation is one of the major buzzwords in discourses in and around our disciplines. Its theoretical implications and practical consequences belong into most aspects of the academic work of ethnologists, folklorists and cultural anthropologists. Affecting all subfields and approaches of ethnographic research, we find the thematical specifications a convenient opportunity to visualize research work in the form of posters that will be shown throughout the conference.

## **Abstracts: Panels**

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## Abstracts: Papers, posters and film

**Abbasi, Geetika Narang and Anandana Kapur Much Ado About Knotting.** Matchmaking is both India's favourite pastime as well as a national obsession. 'Much Ado About Knotting' is a lighthearted chronicle of the predicament of getting married that almost every Indian faces. **Film**

**Adam, Matthieu (Université de Tours) Visiter ou faire visiter? Les itinéraires comme révélateurs du rapport des habitants à leurs lieux de vie quotidiens : l'exemple de visites libres dans deux écoquartiers français.** Que révèlent des visites libres avec des habitants sur les représentations de leurs lieux de vie quotidiens ? Nous analyserons les itinéraires choisis par ceux-ci au sein de leurs quartiers, les sens qui leur sont attribuables et ce qu'ils nous disent des réalités vécues de ces territoires. **P30**

**Adly, Hossam (Ecole polytechnique fédérale de Lausanne) and Luca Pattaroni (EPFL) An expatriate's ethnoscape: the impact of the United Nations Office on urban settings and space in Geneva.** This paper analyses the impact of the UN employees on Geneva's urban settings and spaces through the production of an expatriates' ethnoscape. Global circulation of social and spatial forms and norms results in contested territories and oppositional identities. **P04**

**Ala-Pöllänen, Anne (University of Helsinki) Performing seamanship in different media: case of correspondence.** In my presentation I will study how a single sailor is performing seamanship in a correspondence compared to a more established genre of life histories – the sea literature and the internet pages of seafarers. **P06**

**Albert Zsolt, Jakab (The Romanian Institute for Research on National Minorities) Contested memories in a multiethnic context: forms of commemorations in Cluj-Napoca (Romania).** This paper focuses on the social usage of memory and seeks to explore the multiple roles and functions that the figures and representations of (cultural) memory have played and continue to play in representing, mediating and manipulating collective memory and politics within the multiethnic context. **P26**

**Alekand, Katrin (University of Tartu) Body and place: techniques, arts, crafts and skills.** M.Mauss stated that there is no natural behaviour and all techniques of the body are learned and taught. We can also say: there is no such thing as natural body, all our bodies are customized and altered using different arts and crafts. Techniques and arts of the body are strongly related. **P17**

**Alekseevskiy, Mikhail (State Republican Centre of Russian Folklore) The construction of local identity through internet folklore: a case study of Galich town.** The paper is devoted to visual forms of internet folklore related to Galich, a small town in the central Russia. The analysis of the material enables to recognize key features of the town's local culture and to investigate the process of construction of group identity in Internet. **P19**

**Alles, Gregory (McDaniel College) Creating tradition in eastern Gujarat: the Pragat Purushottam Sanstha.** This paper examines the manners in which a little known Swaminarayan lineage, the Pragat Purushottam Sanstha, provides a means for adivasis in eastern Gujarat to create traditions that adapt the adivasi cultural heritage to conditions of the present. **P14**

**Anderson, Timothy (University of Edinburgh) Crime at the margins: the material symbiosis of smuggler and state at the Russian-Estonian border.** In the context of a rapidly evolving Estonian border security regime, this paper will analyse the material relationship between migrants, smugglers, and the Estonian state at the Narva-Ivangorod border crossing. **P44**

## **Abstracts: Papers, posters and film**

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**Andreu, Agustí (Universitat Rovira i Virgili) The institutionalization of ethnological and intangible heritage by the laws of cultural heritage of the state and the autonomous regions of Spain.** This paper analyzes how the laws of the Spanish state (1) and of the autonomous regions of the Spanish state (17) regarding cultural heritage institutionalize the ethnological and intangible heritage and also analyses the different forms of protection provided by the law. **P47**

**Anepaio, Terje (Estonian National Museum) “We Remember! We Commemorate!”.** The documentary is devoted to historical memory and focuses on the question who and how preserve the experience of Stalinist repressions in the memory of Estonian society today, and who will do it in the future. Director: Terje Anepaio; Mado Selgmäe Estonian National Museum 2011. **Film**

**Anttonen, Pertti (University of Helsinki) Archival collections as mediated representations: the debate continues.** Archives are modern institutions for the preservation of history and culture, but they are not innocent depositories of collectibles. The paper discusses an apparent reluctance in some areas of folkloristics to deal with the theoretical issue of collections as mediated representations. **P51**

**Appelgren, Staffan (University of Gothenburg) and Anna Bohlin (University of Gothenburg) Stuff in motion: acquisition and disposal of furniture as collaborative consumption.** In the second hand furniture trade, objects are transformed as they shift owners and contexts and move along biographical trajectories. Increasingly aware of objects having a ‘before’ and an ‘after’, consumers acquire and dispose of furniture as a form of collaborative consumption. **P45**

**Arukask, Madis (University of Tartu) Traditional culture and the problematics of modern nationality (in Vepsian Case).** Aim of the paper is to analyse how the use of elements from traditional culture in public life “legitimise” the existence of a small nation in contemporary Russia. Examples here are taken from the recent fieldworks to Vepsian habitat. **P34**

**Asaba, Eric (Karolinska Institutet) and Margarita Mondaca (Karolinska Institutet) Aging between places: creating inclusive communities through photovoice partnerships.** Two photovoice illustrations will be used to explore possibilities and challenges of creating a sense of place in later life as a migrant. **P29**

**Astapova, Anastasiya (University of Tartu) The missing manuscript of Vladimir Korotkevich: genres and forms of the narrative and its function in contemporary Belarus.** The paper focuses on the belief that has appeared and developed recently in Belarus about the missing manuscript of the novel by Vladimir Korotkevich. The belief obtained multiple forms and may be defined from the point of view of different genres as well as their functions in contemporary society. **P11**

**August-Zarebska, Agnieszka (University of Wrocław) and Zuzanna Bulat Silva (University of Wrocław) Recalling the past: the linguistic and cultural images of kurtijo, Sephardic courtyard.** The aim of the present paper is to investigate the concept of kurtijo, roughly ‘courtyard’, ‘home’, in Judeo-Spanish. The dictionaries and the texts of contemporary Ladino poets will be used as the main source of data. The meaning of kurtijo will be expressed in the form of a NSM metasemantic explication. **P49**

**Bajuk Sencar, Tatiana (Scientific Research Centre of the Slovenian Academy of Sciences and Arts) Participatory heritage? The impact of new forms of park management on the practice of heritage in Triglav National Park.** This presentation concerns the impacts that the introduction of a more participatory method of park management has had so far on the way that nature and natural heritage is understood, constructed and negotiated in Triglav National Park. **P28**

**Balatonyi, Judit (University of Pécs) Conceptions of true love and love magic among Hungarians in Gyimes.** This presentation deals with conceptions of true love and love magic among Hungarians living in the Gyimes area in Romania. To the illustration of the Gyimesian interpretations of the romantic love I invoke a medical anthropological theory of the "love as sickness". **P02**

**Ballesteros, Paula (Spanish National Research Council (CSIC)) Living in a protected island: processes of occupation and abandonment in the Island of Ons.** This paper analyzes, from a diachronic perspective, the logics behind the processes of occupation and abandonment of the Island of Ons, which is part of the Atlantic Islands of Galicia National Park. It combines historical analysis with an ethnography of the daily life of the island. **P28**

**Baran, Anneli (Estonian Literary Museum) Political rhetorics and publicity in the digital age.** My presentation is based on an event which received wide coverage in the Estonian social media. The phenomenon is interesting primarily as an example of new type of social behaviour, taking place in the internet communication. **P19**

**Baraniecka-Olszewska, Kamila (Polish Academy of Sciences) Recycling and reusing the sacred: Rękawka fair in Cracow, Poland.** The paper examines how religious content ascribed originally to pre-Christian paganism, but incorporated into a Catholic fair, was separated from it and used to create a reenactment of a pagan rite that took over also the place and the name of the Catholic feast. **P62**

**Barbé i Serra, Alba (Universitat de Barcelona) What is represented to be desired: erotic and sexual interactions and ideals of love of subjects who perform cross-dressing in a sexual exchange club in the city of Barcelona.** This abstract aims to give an overview about the ideals of love and erotic&sexual practices of people who perform cross-dressing, through an ethnography that is located in a sexual exchange club in the city of Barcelona. **P02**

**Bardone, Ester (University of Tartu) and Anu Kannike (University of Tallinn) Creating the dining experience: food styles in Estonian home restaurants.** The paper discusses the means and ways of creating the home restaurant experience building on Erving Goffman's dramaturgical approach. On the example of home-based enterprises in Estonia we study performance techniques and food styles that are used by the hosts for providing the dining experience. **P13**

**Bareither, Christoph (University of Tuebingen) "happy birthday :)" The digital re-mediation of an emotional practice on Facebook.** This presentation will offer ethnographic insight into the various effects emerging from the re-mediation of a well known emotional practice (wishing someone a happy birthday) on Facebook. **P42**

**Baron, Robert (Goucher College) Mutual engagement and theorization of practice in American public folklore.** As scholars and practitioners, public folklorists engage with issues and methods of intervention, mediation, safeguarding strategies and cultural brokerage. Their approaches are suggestive for articulating and integrating critical heritage theory with heritage policies and practices. **P46**

**Bauer, Julian (University of Konstanz) From "the moral economy of the English crowd" to "moral economies of science" and beyond: ethnology and its challenges for the history of science.** The talk focuses on a. recent origins of approaching the past with an ethnological sensibility in British Marxist historiography, b. Lorraine Daston's reconceptualisation of Thompsonian ideas within the history of science and c. reconstructing quotidian scientific practices from archival sources. **P05**

## **Abstracts: Papers, posters and film**

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**Beggiora, Stefano (University Ca' Foscari of Venice) Cosmology and eschatology in the cult of the dead among Apatanis of Arunachal Pradesh (India).** This article proposes a full immersion in the shamanism and the special features of the worship of the dead and the funeral ceremonies (burial rite, mithun/mountain-buffalo sacrifice) of the Apatani tribe of Arunachal Pradesh of Northeast India. **P14**

**Belaj, Juraj (Institute of Archaeology) and Filomena Sirovica Politics and changes in selection of tradition: from regional to pro-European orientation of the feast of St.Martin.** Using the example of the feast of St. Martin in a small town in Northwestern Croatia, the authors track the changes which the feast has undergone in the recent period – a period which was politically turbulent and marked by frequent shifts in political orientation. **P61**

**Belaj, Marijana (Faculty of Humanities and Social Sciences, University of Zagreb) and Petra Kelemen (Faculty of Humanities and Social Sciences, University of Zagreb) Fluidity and mobility of the pilgrimage place: Medjugorje in pilgrimage objects.** Taking ethnography of pilgrimage practices in Medjugorje as a starting point, the authors indicate the processes of sacralization of everyday life and desacralization of the pilgrimage place. They discuss the fluidity of boundaries and mobility of the pilgrimage place. **P20**

**Belaj, Melanija (Institute of Ethnology and Folklore Research) and Jelena Ivanišević (Institute of Ethnology and Folklore research) Privilege of buying local food: case study of open food market Dolac.** We will try to show how traditional food practices are reinvented and given new meanings in open food market Dolac situated in the center of Zagreb. It is a place where small producers, following season calendar, from whole Croatia bring their food products showing heterogeneity of Croatian food culture. **P25**

**Bell, Sandra (Durham University), James Howard and Terney Pradeep Kumara (University of Ruhuna) Co-management of the ornamental fishery in southern Sri Lanka: who controls access and manages the coastal sea?** This paper explores how the circulation of the goods, services and value of marine waters in southern Sri Lanka has resulted in recent attempts to change the governance of the ornamental fishery in response to both local and global pressures. **P58**

**Benjamin, Saija (University of Helsinki) Belonging or longing to belong? Young, mobile transnationals searching for their place in the world.** How to construct meaning around belonging when life context is extensively mobile and intercultural? This paper displays initial results of a study on internationally mobile adolescents with transnational roots. **P01**

**Bereményi, Bálint-Ábel (Universitat Autònoma de Barcelona), Silvia Carrasco (Universitat Autònoma de Barcelona) and Jordi Pamies Rovira (Universitat Autònoma de Barcelona) Students' mobility in Spain: school support mechanisms and discourses.** This paper will focus on the complex phenomenon of students' mobility in Spain, exploring corresponding school support mechanisms and school staff's discourses. **P57**

**Berraquero-Díaz, Luis (Pablo de Olavide University, Seville), Javier Escalera Reyes (Pablo de Olavide University), Francisco Maya-Rodríguez (Pablo de Olavide University) and Joan Vidal-Tormo The spreading of daily-life actions as political devices in the face of a multidimensional crisis: the case of Seville (Andalusia, Spain).** Current multidimensional crisis in Spain has fostered the spread of collective civil actions and movements regarding everyday-life as a political arena. Ethnographic research and two workshops were carried out in the city of Seville (Andalusia, Spain) to identify and describe them. **P21**

**Bialski, Paula (HafenCity University) Mitfahrgelegenheit: a study of socio-material innovations in ride-sharing transport.** Based on an ethnographic study of ridesharers in northern Germany using Mitfahrgelegenheit.de, this paper explores the alternative transport practices of these highly mobile travelers, shedding light on the key areas of this growing online/offline travel system. **P55**

**Biella, Peter (San Francisco State University) The Chairman and the Lions.** The Maasai leader of a Tanzanian village battles many lions that threaten his community — corrupt lawyers, land grabbers, migration and lack of education. Chairman Frank Ikoyo's new ideas reveal the current world of Maasai—burdened with problems that traditional practices are unable to overcome. **Film**

**Björkholm, Johanna (Åbo Akademi University / The Society of Swedish Literature in Finland) Intangible cultural heritage, mobility and safeguarding.** My case study concerns traditional music in the Swedish-speaking areas of Finland. I investigate how this genre has been discussed, transformed, standardized and objectified. What does this imply in terms of safeguarding and further possibilities of circulation? **P38**

**Boast, Hannah (University of York & University of Sheffield) Liquid states: contested identities at the River Jordan.** This paper argues that Israeli and Palestinian identities are constituted in important ways through the material and metaphorical meanings of water, particularly the water of the River Jordan. **P50**

**Bohlin, Anna (University of Gothenburg) and Staffan Appelgren (University of Gothenburg) Stuff in motion: acquisition and disposal of furniture as collaborative consumption.** See Appelgren, Staffan.

**Bokova, Irena (New Bulgarian University) Mobility, borders and reconstruction of territories (Mobilité, frontières et reconstruction des territoires).** The focus is on the creation of ties between the territory of social action and the territory of the experienced - in anthropological terms This texte develops the idea of the dynamic relations between borders and territories. **P37**

**Bolieraki, Eleni (EHESS) Constructions of “home” between places: young Afghani asylum seekers imagining “home” while transiting Greece.** This paper is an attempt of explaining young Afghani asylum seekers' strategies of survival and of constructing a sense of belonging while transiting Greece and while negotiating new identities. **P01**

**Borelli, Caterina (Universitat de Barcelona) Of the invisibility and power of borders: some thoughts from the internal frontier of Bosnia Herzegovina.** The fieldwork conducted on Mount Trebevic (Sarajevo) demonstrated that the internal separation of the Republic of Bosnia Herzegovina, even if it can't be formally considered a border, exercises a strong influence on everyday mobility and spatial practices of the populations living in its proximity. **P44**

**Boscoboinik, Andrea (University of Fribourg) And the farmer became a gardener: methodological challenges in the Swiss Alps.** This paper will focus on methodological challenges concerning the research on the transformations for the development of tourism in a region of the Swiss Alps. The political, economic, and ecological interests are so significant, that they challenge the way of doing fieldwork. **P31**

**Bowman, Marion (The Open University) The global in local sacred place: making connections, creating continuities.** This paper explores two different expressions of the global in the context of local sacred places: the ideas, aesthetics and praxis underlying the creation of sacred space and the articulation of local-global connections at Glastonbury Festival and the Pilgrimage Path at Luss, Scotland. **P62**



## **Abstracts: Papers, posters and film**

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**Brana, Fatima (University of Vigo) Other audiences: museums and social exclusion.** Open Museum Project is an initiative by the Ribadavia's Ethnological Museum (Ourense- Spain). This project brings 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. It is a determined step towards the inclusion. **P12**

**Branda, Alina Ioana (Faculty of European Studies, Babes-Bolyai University) Challenging rurality: modern intrusions and responses to them.** This paper is the result of an intensive fieldwork conducted in Săvădisla, a village placed near Cluj, in Transylvania, the western part of Romania. **P31**

**Brembeck, Helene (Göteborg University) and Niklas Hansson (Centre for Consumer Science) Flea markets as drivers of urban culture, commerce and sustainable cities.** Recently there has been a growing interest in flea markets as sites of consumption, innovation, sociality and culture. This paper highlights these sentiments as dimensions of sustainable cultural densification in possible future work with sustainable cities. **P45**

**Brembeck, Helene (Göteborg University) and Niklas Hansson (Centre for Consumer Science) Biking consumers: bags, bikes and sustainability.** The aim of the paper is to discuss discrepancies between cycling as a represented sustainable form of urban transportation as promoted in policy programs in Sweden and cyclists' experiences of bringing goods back from the store. **P52**

**Brombin, Alice (University of Padua) Ecovillages' self-sufficient food production and critical consumption.** The self-sufficient food production practices of some Italian ecovillages play a key role in the articulation of a new politico-aesthetics in which pleasure becomes essential in the pursuit of personal satisfaction, following a process of re-naturalization of the individual and the environment. **P13**

**Brown, Marie Alohalani (University of Hawaii at Manoa) A universe of words, words about the universe: an exploration of native Hawaiian expressive culture in the Hawaiian Language Dictionary by Mary Kawena Pukui and Samuel H. Elbert.** A discussion on folkloric data in the Hawaiian Language Dictionary, contextualizing them in legends, beliefs, and places; innovative research by Native Hawaiian scholars using this dictionary to revisit ancestral verbal art and cultural practices, and consideration on future research avenues. **P07**

**Buccitelli, Anthony (The Pennsylvania State University, Harrisburg) Tweeting through the city: digital mobility and the tactics of walking.** This study argues that the integration of "locative" media into the everyday tactics of movement through urban space has reshaped individual spatial practices and renewed the possibility of creating of what De Certeau calls "local legends.". **P18**

**Budds, Jessica (University of East Anglia) From the hydrologic to the hydrosocial cycle: a relational-dialectical approach to water.** The hydrosocial cycle is a means of theorizing and analyzing water-society relations. Unlike the hydrologic cycle, it attends to water's social and political nature. We employ a relational-dialectical approach to show how water and society make and remake each other over space and time. **P50**

**Bulat Silva, Zuzanna (University of Wrocław) and Agnieszka August-Zarebska (University of Wrocław) Recalling the past: the linguistic and cultural images of kurtijo, Sephardic courtyard.** See August-Zarebska, Agnieszka.



**Burstedt, Anna (Department of Arts and Cultural Sciences) Defining good local taste.** In the Swedish restaurant guide the White Guide 2012 locally grown and produced food are described as an imperative trend of the contemporary Swedish restaurant scene. This paper will discuss how this localness is defined in relation to taste as a concept about distinction. **P13**

**Busselen, Lies (KULeuven) Contrapuntal interpretation of the RMCA: a contact zone.** The Royal Museum of Central Africa (RMCA) in Belgium is starting up collaboration with the former colonised communities living in Belgium today. How is this collaboration worked out? What are the ambitions of the institution and of the Congolese actors involved? **P12**

**Butter, Stella (Mannheim University) Literature and the making of home(land): transnational fictions of home in Lloyd Jones's Mister Pip.** In my paper, I will use Lloyd Jones's novel Mister Pip (2006) as a case study to explore the connections between literary narratives and transcultural practices of home making. Jones's postcolonial novel presents itself as a model for the creation of an ideal transcultural home. **P49**

**Buturovic, Lada (Independent researcher) Romantic love in an epic and a romance: traditional and individual.** The paper will deal with the way that romantic love works in a Bosnian epic of The Wedding of Meho Smailagic by A. Medjedovic and Erec et Enide, a XII century romance by Chretien de Troyes. It will explore the function of romantic encounter, consistent with respective genres. **P02**

**Cailly, Laurent (Université de Tours) and Marie-Christine Fourny (Joseph-Fourier University, Grenoble) Expérience de mobilité et lien social en périurbain : sociabilités en mouvement aux marges de trois villes françaises (Aix, Tours et Grenoble).** La communication présente les résultats d'une enquête qualitative menée sur la diversité des relations sociales qui sont mobilisées ou se tissent dans l'expérience de la mobilité périurbaine et lui donne des significations jusque-là inexplorées. **P30**

**Calbini, Federica (University of Turin) The art of resistance in contemporary Iran. Creative tactics for a social change: the case of illegal musical subcultures.** Due to the strict social control, the life of an Iranian is divided between the public sphere, and the private one. Collective creativity takes place in those interstices not controlled by the regime. Art e music become the major means thru which one can express his own individuality. **P21**

**Cantaragiu, Ramona-Elena (Bucharest University) Where do gifts come from to the doctor's office and where do they go?** The circulation of gifts in the physician's office creates identities and a culture in which past and present values combine and collide. The fact that different strategies coexist makes the act of gifting harder to interpret and this questions the value of macro-studies for future policy changes. **P48**

**Carrasco, Silvia (Universitat Autònoma de Barcelona), Bálint-Ábel Bereményi (Universitat Autònoma de Barcelona) and Jordi Pamies Rovira (Universitat Autònoma de Barcelona) Students' mobility in Spain: school support mechanisms and discourses.** See Bereményi, Bálint-Ábel.

**Casula, Claudio (University of Cagliari) Shepherds go online: a case study.** This paper focuses on Sardinian shepherds' online communities and their attempt to redefine their social identity while struggling for their rights in local, national and transnational spaces. **P15**

**Catrina, Sonia (University of Bucharest) Mediation and circulation of cultural memory in the Romanian (non-)official “patrimonial experiences”.** This study focuses on the imaginaries which accompany the Romanian (non-)official “patrimonial experiences”. It analyzes the way in which “the historical memory” produced by the cultural professional actors circulates in non-official logics of heritagization. **P26**

**Ciotlaus, Simona (University of Bucharest) Translations in/of the park: geoconservation in the Tara Hategului Dinosaurs Geopark.** The presentation describes the process of assembling the Tara Hategului Dinosaurs Geopark (Romania) and problematizes conventional understandings of actors, levels of inquiry, knowledge and nature in the anthropological literature on protected areas. **P28**

**Cocq, Coppélie (Umeå University) The hybridity of Sámi expressive culture.** This paper investigates the internet as the locus for expressive culture with focus on the specific case of the Sámi. It examines the intersection, overlap and tensions between online and offline practices and their implications for revitalization movements. **P18**

**Cortes Vazquez, Jose Antonio (University College London) Naturalising and denaturalising places and people: transformations and resistance in conservation-targeted areas in Andalusia.** This paper presents a comparative examination of the impacts caused by conservation policies on the local population inhabiting two Protected Areas in Andalusia, southern Spain. **P28**

**Cowdell, Paul (Folklore Society) “You all worship the same god”: ghosts and religion.** Based on recent fieldwork I discuss the relationship between informal belief in ghosts and institutional religious practice and reflect on the genres employed. The syncretism of ghost belief shapes transmission and feeds into congregational religious observance, which operate at a different pace.

**P20**

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**Darbina, Gunta (Riga Stradins University) Private house implementation practice in relation to threatened consumption in post-socialist suburban milieu.** Research looks at challenges of post-socialism posed prestige by dwellings in a suburb obtained mortgages (credit) that have resulted in heavy financial obligations making a person heavily indebted. **P22**

**Debary, Octave (Paris Descartes University) Yard sales: from selling off objects to redeeming memory.** This conference will focus on the social operations surrounding the moments when second-hand objects in yard sales and flea markets are requalified as objects of memory. **P45**

**Demirer, Yücel (Kocaeli University, Turkey) Culture and political protest: display of Kurdish culture at a portable museum.** This paper will investigate the creation of a portable museum on a festival site in Turkey. On the basis of the transformation of the traditional new year celebration in Turkey, I would like to interpret how the display shows ethnic and artistic aspects of the Kurdish culture. **P12**

**Demski, Dagnoslaw (Institute of Ethnology, Nicolaus Copernicus University Torun) and John Helsloot (Meertens Institute) Intolerable! The circulation of issues and arguments in historical and contemporary debates on contested ritual.** This paper gives a theoretical and empirical introduction to the theme of the panel: the circulation of issues and arguments in historical and contemporary debates on contested ethnic caricatures and rituals. **P40**

**Demski, Dagnoslaw (Institute of Ethnology, Nicolaus Copernicus University Torun) and John Helsloot (Meertens Institute) Intolerable! The circulation of issues and arguments in historical and contemporary debates on contested ethnic caricatures.** A theoretical and empirical introduction to the circulation of issues and arguments on contested ethnic representations. What makes some themes acceptable in one historical context, and contested in another? **P40**

**Dicks, Henry (University Jean Moulin Lyon 3) Navigating the “round river”: Aldo Leopold and the hydrosocial imaginary.** If Aldo Leopold’s “The Land Ethic” laid the foundation for environmental ethics, his “Round River: A Parable” can be shown to provide the basis for a fertile hydrosocial imaginary, according to which to be human is to navigate the circular flow of nature’s “Round River”. **P50**

**Didrihsone-Tomaševska, Ineta (University of Latvia) The impact of Australian immigration politics on the growth of the postwar immigrant communities: an example of the Latvians.** The aim of the report is to state how the immigration politics of Australia influenced the growth of new postwar immigrant communities in the country and with a help of Latvian example to clarify how this politics strengthened or weakened Latvians’ efforts to maintain their national identity. **P57**

**Diogo, Sara (University of Évora) A marginal community in the spotlight: the case of the amateur theatre in Torrão and its relations to power.** The relations of power based on the cultural capitals were questioned by Vicente Rodrigues, who presented the “literary canon” to his rural village through several shows, mainly during the dictatorial time. This showed that this people could read the texts through their own horizon of expectations. **P60**

**Ducourant, Hélène (Université Toulouse 2) and Franck Cochoy (University of Toulouse / CERTOP) Consumer’s logistics on screen: an analysis of ordinary carrying behaviors’ videos.** See Cochoy, Franck.

## **Abstracts: Papers, posters and film**

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**Dumitru, Speranta (University Paris Descartes) Preventing mobility: national borders, urban gates and the political will to disable.** According to the social model of disability, it is society that disables physically impaired people. By analogy, borders control can be viewed as a political decision to prevent mobility. The paper analyses how migration policies and urban plans reduce accessibility to opportunities to the very poor. **P27**

**Effiboley, Emery Patrick (Université Paris Ouest Nanterre La Défense) Museum collections in Republic of Benin: continuity and discontinuity of a collecting policy.** This paper analyzes the history of museum collections in Republic of Benin from the inception of the first museum in Abomey city by the French Administration to date. It tries to show the continuity in the collections but also the discontinuity in the implementation by policy makers a long the years. **P12**

**Egger, Simone (Ludwig-Maximilians-Universität München) Observing the city: sensing aesthetics and atmospheres.** Dealing with aesthetics and atmospheres enriches an anthropological approach to the city. In sense of Chicago School's "nosing around" fieldwork means not only collecting information but also sensing and observing aesthetic qualities and situations. **P36**

**Eggmann, Sabine (Schweizerische Gesellschaft für Volkskunde (SGV)) and Johannes Mueske (University of Zurich) Archiving folklore, and making it public: collecting as a technology of communicating cultural practice.** Our paper discusses the history of Folklore in Switzerland and the role of archival materials for the institutionalizing of a disciplinary discourse during the first half of the 20th century. It is argued that collections formed the condition for the dissemination of fixed cultural elements within society. **P39**

**Eichel, Roxana (University of Bucharest) (Over)qualified for exile/migration: (dis)continuity in the status of Romanian migrant writers.** This paper aims to draw a comparison between pre-89 Romanian exiled writers and post-89 Romanian migrant writers, envisaging the context which enabled them to leave their homeland and the (down)shifts in their identity trajectory, all with reference to a set of fictional and non-fictional texts. **P37**

**Eilmsteiner-Saxinger, Gertrude (Austrian Academy of Sciences) Constructing normality: deconstructing the "problematic" mobile workers in the Arctic petroleum industry.** Long-distance commute work and fly-in/fly-out operations are essential methods for provision of labour force for the extractive industries in the remote Sub-arctic. This ethnographic paper elaborates notions of "normality" of mobile and multilocal life-styles. **P24**

**Elchinova, Magdalena (New Bulgarian University) Border temporalities: the transformations of the Bulgarian-Turkish border in everyday perceptions and practices.** The paper focuses at the transformations of the Bulgaria-Turkey border in the experiences and narratives of the representatives of two groups, whose lives have been deeply affected by it - Bulgarian refugees from Turkey in 1913 and Bulgarian-born Turks, who fled to Turkey in 1989. **P01**

**Elpers, Sophie (Meertens Institute) Branding the nation? Food economy and the creating of 'Dutchness' in the Netherlands.** This paper examines the ways in which constructions of Dutchness are entwined with commercial cultures. It discusses to what extent the use of symbols and icons of Dutchness in the product marketing of the food economy - through which they are experienced in everyday life - works as a kind of nation branding. **P25**

**Emanuel, Martin (Royal Institute of Technology, Stockholm) Gendered narratives of modernity: domestic and European bicycle tourism among Swedes, 1890-1940.** The bicycle provided people with possibilities to experience "modernity" well into the 20th century. In their reporting back from bicycle journeys all over Europe in the interwar period, young Swedes articulated gendered narratives of modernity; narratives of male irresponsibility and female independence. **P52**

**Enache, Anca (Helsinki University) and Airi Markkanen (Independent researcher, affiliated with the University of Helsinki) Transnational families, migration and gender: Romanian Roma in Romanian villages and in Helsinki.** This paper investigates the experiences of migration and transnational life among the Romanian Roma families circulating between Romania and Finland. It looks specifically at the role of migration in shaping the households and lives of these families from the perspective of women and children. **P27**

**Enav, Yarden (Ariel University) Border-crossing and (im)mobility in the Israel/Palestine seam-zone.** The paper examines issues of border-crossing and (im)mobility in Israel/Palestine through ethnographic evidences. **P44**

**Enguix, Begonya (Universitat Oberta de Catalunya) Bodies of (and) desire.** Drawing from ethnographic fieldwork on Spanish Pride celebrations and in-depth interviews on the enactment of masculinities, the present proposal aims to analyse the use/s of bodies as significant tools where desire, gender and sexuality are intertwined with identity, consumption and protest. **P35**

**Escalera Reyes, Javier (Pablo de Olavide University), Luis Berraquero-Díaz (Pablo de Olavide University, Seville), Francisco Maya-Rodriguez (Pablo de Olavide University) and Joan Vidal-Tormo** The spreading of daily-life actions as political devices in the face of a multidimensional crisis: the case of Seville (Andalusia, Spain). See **Berraquero-Díaz, Luis**.

**Feildel, Benoit (Ecole Polytechnique de l'Université de Tours) Les imaginaires de la mobilité : de possibles ressorts pour la mise en durabilité des espaces périurbains?** Partant d'une enquête réalisée auprès d'une quarantaine d'habitants de l'espace périurbain tourangeau, nous proposons de restituer, et en même temps de resituer, la place de l'imaginaire lié à la mobilité dans les discours des habitants du périurbain. **P30**

**Fenske, Michaela (Universität Göttingen) "The best experience in this course was to meet Luise": teaching historical approaches to students of cultural anthropology/European ethnology.** My paper will discuss my experience in teaching a basic course on historical analyses. Particular emphasis will be placed on the "methodological imagination and pedagogical skills" that are particularly relevant for the present panel. **P05**

**Fernandez, Sara (Ecole des Hautes Etudes en Sciences Sociales (EHESS)) Cover that flow that I must not see... water indicators as technologies of government.** The paper explores how indicators deployed to manage water resources are indicative of social relations. It studies the manner indicators shape specific hydrosocial cycles while hiding the political work they actually perform. This is investigated through a case study located in southwestern France. **P58**

**Fernández Moya, Esther (Centro de Estudos Sociais da Universidade de Coimbra/ Grupo Autónomo de Investigação em Estudos Pós-Coloniais -GAIEPC)) Recovering the commons: a multi-sited ethnography in the Iberian peninsula.** Ethnographic research on contemporary processes of recover the management of land collectively owned by rural communities in Lousã (Portugal) and Córdoba (Andalusia-Spain). I present the main epistemological and methodological issues of multi-sited ethnography ongoing. **P31**

**Fialkova, Larisa (The University of Haifa) and Maria Yelenevskaya (Technion-Israel Institute of Technology) Festive rituals in the life of Russian-speaking Israelis: integration strategies and cultural memories.** This paper explores how acceptance or rejection of the festive traditions of the host society reflects immigrants' integration strategies. Internalization of the new festive rituals contributes to evolving hybrid identities. Immigrants enjoy trickster behavior mixing rituals of the two cultures. **P10**

## **Abstracts: Papers, posters and film**

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**Fialová, Dana (Charles University in Prague, Faculty of Science) and Jiri Vagner (Charles University in Prague, Faculty of Science) The owners of second homes as users of rural space in Czechia: research methods.** Second homes in Czechia share significantly on houses forming rural settlements and contribute to shaping rural landscape. The second home owners are users of the rural space and should not be neglected in rural changes research. **P31**

**Figueiredo, Bernardo (University of Southern Denmark) Home, continuity in highly mobile life-worlds.** I engage with assemblages as a way of promoting a different ontology for the concept of home; one that deconstructs unity, while highlighting continuity. I use the mobility of skilled workers as my grounding context for an empirically founded understanding of home in high mobility. **P24**

**Fikfak, Jurij (Slovenian Academy of Sciences and Arts) How to bridge these gaps? Experts and their self-concept.** Ethnologists as protectors of heritage are dealing with gaps or structured conflicts, like playing different roles as representatives of national authority and as independent heritage experts; conceiving of cultural heritage as an identification, emancipatory process versus its commodification. **P32**

**Fitzgerald, Kelly (University College Dublin) “Did you hear about the lady in the hospital after eating a horseburger?” Keeping up with contemporary vernacular material.** Technological advancements have also created various avenues for the dissemination of new vernacular material to circulate throughout ever-increasing groups and communities. A central issue relates to the importance of the continuing record and how best to document the vernacular imagination. **P51**

**Fotache Dubalaru, Oana (University of Bucharest) Unliving the exile: returns to Romania after 1989.** What this paper intends to accomplish is to draw a map of the journeys through Europe and beyond that were initiated by some Romanian exile writers between 1989 and 2010. I am interested in the written accounts of these travels and in the traces they carry of the identity changes that had occurred. **P37**

**Fournier, Laurent (University of Nantes) Circulation and differentiation of Scottish games and sports.** This paper will focus on the circulation of the Scottish games and sports through time and space. The comparison between traditional games such as folk-football or “handba” and the athletic sports known as the “Highland games” will enlighten the changes which occur in the context of globalization. **P10**

**Fourny, Marie-Christine (Joseph-Fourier University, Grenoble) and Laurent Cailly (Université de Tours) Expérience de mobilité et lien social en périurbain : sociabilités en mouvement aux marges de trois villes françaises (Aix, Tours et Grenoble).** See Cailly, Laurent.

**Françoza, Mariana (Leiden University), Jimmy Mans (Leiden University) and Laura Van Broekhoven (National Museum of Ethnology) Collaborative knowledge-production: case studies from the National Museum of Ethnology, Leiden.** This paper focuses on two projects recently carried out by the National Museum of Ethnology, Leiden, together with partners from Suriname and Brazil. These projects are examples of post-colonial museological praxis in which curatorial authority is shared with stakeholder communities. **P12**

**Garda-Rozenberga, Ieva (University of Latvia) Life between the borders of Sweden and Latvia.** Paper focuses on the life story of Peteris Jansons which reveals memories, characteristic not only to the first generation refugees. Jansons was also recruited by the Latvian Central Council as a ferryman for their organized refugee boats between Sweden and Latvia. **P57**



**Gemmeke, Amber (University of Bayreuth) Marketed spirituality: African healers in the Netherlands.** This paper focuses on clientele-building of African healers in the Netherlands. It explores specifically how notions of the sacred are transferred, modified, or rejected within the discursive translation of 'spiritual' practices between African healers and non-African clients in the Dutch setting. **P20**

**Girvin, Cammeron (UC Berkeley) Ironic language play on Bulgarian Facebook.** My paper shows how Bulgarian Facebook users ironically employ conservative or "traditional" linguistic forms in order to highlight their own "progressive" offline identity. **P19**

**Goia, Ioan Augustin (Transylvanian Museum of Ethnography) Reconfiguration récentes du processus pastoral en Roumanie du nord ouest.** L' auteur analyse d'une manière synthétique les transformations surgies au cours des dernières décennies dans le processus pastoral de la Transylvanie au niveau des trois systèmes traditionnels d'élevage ovin pratiqués ici: le système local-agricole, le système alpin pendulaire et la transhumance. **P15**

**Gomez-Temesio, Veronica (Ecole des Hautes Etudes en Sciences Sociales) Water is a debt: "sons of the soil" and water circulation among Kaolack communities, Senegal.** As Senegal is achieving the MDGs by privatizing water supply, I explore how water circulation sheds light on social norms of power as well as on the process of state formation. The paper will focus on "sons of the soil", connected civil servants who sponsor water supply in their communities of birth. **P58**

**Gori, Claudia Poetry of exile: Angiolo Orvieto and his Italian Jewish identity.** My paper analyses how the poet and intellectual Angiolo Orvieto (1869-1967) narrated his Italian Jewish identity. Orvieto's Italian sense of belonging is thus confronted with the poetry of exile, which he developed as a Jew. Orvieto's narrative is explored in its linguistic and cultural aspects. **P01**

**Goth, Ursula S. (Oslo and Akershus University College) and Erik Småland (Directorate for Cultural Heritage) Civic engagement and social capital in ship preservation work in Norway.** The scope, impact, and demographics of formal volunteering and publicly funded engagements. **Poster**

**Granbom-Herranen, Liisa (University of Jyväskylä) Proverbs and the status of cultural heritage.** This paper deals with Finnish proverbs both as a phenomenon and immaterial elements of cultural heritage. The focus is on the questions why proverbs have got the status of cultural heritage and what does it mean in practice. **P38**

**Griggio, Consuelo (Memorial University of Newfoundland, Canada) "Vegascapes": landscape photography, community and place-making on the Vega Archipelago, Norway.** In 2012 Vega's (Norway) photo club launched its first photo exhibition, Vegascapes. This paper discusses how the exhibition was appropriated by local islanders as a dialectic tool in the creation and establishment of their sense of place. **P39**

**Grill, Jan (University of Manchester) Transnational mobility and new forms of disconnect: Czech and Slovak Roma migrations to Great Britain and Canada.** The paper explores emerging forms of transnational mobility and new forms of disconnect among Czech and Slovak Roma migrants to Great Britain and Canada. **P24**

**Grossi, Antonella (Università degli Studi di Messina) Écrire aux défunts. La « mise en circulation » de l'amour après la mort.** À partir d'une enquête ethnographique menée dans les cimetières, notamment ceux parisiens, on analysera le phénomène de la circulation des sentiments à travers la pratique de l'écriture de la lettre tombale, c'est-à-dire la lettre écrite pour le défunt et laissée sur sa tombe. **P02**

## **Abstracts: Papers, posters and film**

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**Groth, Stefan (Georg-August-Universität Göttingen) Dimensions of competitiveness in age-group road cycling.** The paper asks for the motivations of hobby riders in road bike races. How are training and race efforts embedded in personal & professional settings of actors? How do guiding principles such as excellence, enjoyment, or team spirit relate to each other and other aspect of participants' lifeworlds? **P23**

**Gupta, Pankaj H My Bangalore: Portraits from Hakki Pikki Colony.** This is an ethnography of hunting & gathering tribe that migrated out of their home in the forests due to the dominant conservation ethic, and offers a voice to a displaced tribe as it learns to live in a global city. **Film**

**Gustafsson, Anders (Cultural History) Cycling as fun in Norway and Sweden.** My paper regard the question how cycling has been experienced by cyclists as fun in Norway and Sweden from the past till today. How have the motives changed over time, according to age, gender, season, social status, economy, and way of life? **P52**

**Gustavsson, Karin (Division of Ethnology) Knowledge about the past: a result of the interaction between man and technology.** Investigations of a vanishing rural lifestyle and vernacular architecture were conducted in Scandinavia about 100 years ago. Several technologies were used – cameras with different accessories, tools for measuring, drawing and writing, and also technologies for transportation (bicycles, railways). **P39**

**Gutekunst, Miriam (Ludwig-Maximilians-University Munich) The conception of love in the context of “spousal migration”.** In the case of binational couples where one has the German citizenship and the other one is categorized as “negative third country national”, different conceptions of love and marriage come together. How do these different discourses affect the individual conceptions of love of these couples? **P02**

**Gutsche, Fanny (University of Basel) and Karoline Oehme-Jüngling (Center for Cultural Anthropology) Circulating “Swissness”? The construction of national images through popular music on data carriers on Swiss Radio International.** Our paper focuses on the sensory-acoustic construction of “Swissness” based upon popular sounds and tones. We aim to analyse the intertwined processes of artistic-technical producing, institutionally controlled collecting, and user-centered receiving of popular music through the medium of radio. **P39**

**Guy, Fleur (Université Lyon 2) « Ils bougent, ils bougent mais jamais où il faut ! » : La mobilité quotidienne des adolescents placés en foyer, regards croisés des adolescents et des éducateurs.** Quel sens a la mobilité quotidienne dans le contexte du placement des adolescents? La confrontation du sens vécu, issu de la parole des jeunes, et de l'interprétation qu'en font les éducateurs, révèle les multiples rôles de la mobilité dans le cadre d'une prise en charge sociale. **P30**

**Guzy, Lidia (University College Cork) Itinerary non Brahmin priest-musicians of the Bora Sambar region of western Orissa.** This paper presents the circulation of cultural ideas expressed in ritual music of itinerary non-Brahmin priest-musicians of the Bora Sambar region of western Orissa. Indigenous vernacular ideas merge with hegemonic pan-Indian concepts into a regionally unique configuration which will be explored. **P14**

**Haapoja, Heidi (University of Helsinki) The new wave Kalevalaic rune singing in Finland: an ancient cultural heritage from the past?** In my paper I examine the language and the expressions that are used in the media to describe the status and character of the new rune singing. Is the genre seen as a stagnant message from the ancient past? Or is it described as a part of a living circulation of the rune singing tradition? **P38**



**Habit, Daniel (LMU Munich) Museum 2.0 - New Ways of Sharing Musealised Knowledge.**

Museums as well as society face an elementary change in the production, distribution, storing and presentation of knowledge. This paper focuses on new ways of handling this problem in museums, especially focussing on the use of mobile devices. **P42**

**Hackl, Andreas (Tel Aviv University) Palestinian Israelis and the city of Tel Aviv: using and being used by the mobile urban space.** Palestinian Israelis are a “trapped minority”, living in a Jewish state while being part of the Palestinian people that state is in conflict with. They mostly do not settle down in the “Hebrew” city of Tel Aviv, but they use the city, and the city uses them. **P04**

**Hafstein, Valdimar Tr. (University of Iceland) Upright and independent: sculpting modern men in early 20th century Iceland.** Traditional glíma wrestling offers a vantage point on the physical formation of modern subjects through the sculpting of upright, male bodies. Appropriating techniques that previously distinguished noble bodies, glíma helped to retool techniques of social distinction to mark strong, modern men. **P17**

**Hagstrom, Charlotte (Lund University) Riding through life: understanding life-histories through the bicycle.** This paper presents an analysis of a number of responses to an open-ended questionnaire about cycling. Interpreting narratives about their bicycle as material object and their riding abilities, it discusses the independence, freedom and wellbeing that surface in these individuals’ life-histories. **P52**

**Hakkarainen, Marina (European University at St. Petersburg) Visualizing transcultural worlds: Russian-speaking children are drawing Russian culture in Finland.** The presentation will demonstrate how children of Russian-speaking migrants visualize Russianness in their works initiated by Russian cultural education in Finland. It will discuss transcultural creativity and transformations of ethnic representations in regard to cultural and national identities. **Poster**

**Häkkinen, Anne (University of Jyväskylä) Dating in secret: ICT’s role in shaping transnational marriage practices among Kurds in Finland.** In my presentation I will discuss the Internet’s role on shaping dating and marriage practices among Kurds who live in Finland especially in situations when the dating takes place in secret and across nation-state borders. **P02**

**Halili, Rigels (Nicolaus Copernicus University) Telling history through memoirs: dealing with the communist past in post-communist Albania.** This paper focuses on one important aspect of post-communist reality in Albania, namely the ways Albanians experience, remember and/or forget the period of communist regime. My analysis focuses on a recent phenomenon, i.e. the growing number of published memoirs about life under communist rule. **P11**

**Hämäläinen, Niina (University of Turku) Textualisation process: how does archive material compare to textualised and published material?** I will present some examples of oral tradition from the perspectives of textualisation policies in Finland. How do early collecting and publishing ideals relate to the present image of oral tradition? How does the textualised material compare to the archive material? **P51**

**Hämeenaho, Pilvi (University of Jyväskylä) The value of local culture and everyday life practices for the development of remote rural areas.** Practices of mutual help are natural part of everyday life and local culture in remote rural Finland. In this presentation these mundane practices of neighborly help are studied as civic activity that is vital for local well-being and for the development of rural areas. **P21**

## **Abstracts: Papers, posters and film**

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**Hamilton, Gareth (University of Latvia) The rhetoric of mass-gifting: successful and sustainable giving to consumers in eastern Germany.** Based on rhetoric culture theory and experience with product promoters in postsocialist eastern Germany, this paper considers the ways in which consumers in retail and wholesale stores are persuaded to accept mass-gifts (as conceptualised by Bird-David and Darr). **P48**

**Hämmerling, Christine (KAEE, University of Göttingen) Communal series-watching turned serial event.** In this paper, I compare viewer's usage of two serialized television programs – a reality show and a crime series – by describing the different strategies that its viewers employ to get the most out of the experience of watching; strategies that have become a routine themselves. **P09**

**Handberg, Kristian (University of Copenhagen) Montreal modern: the accents of retro.** Through the case of Montreal, Canada the role of retro as a cultural memory is analyzed. I will suggest that retro can be a productive counter memory aware of the exchange between the local and global and of the specificity of modern culture. **P45**

**Hansson, Niklas (Centre for Consumer Science) and Helene Brembeck (Göteborg University) Flea markets as drivers of urban culture, commerce and sustainable cities.** See Brembeck, Helene.

**Hansson, Niklas (Centre for Consumer Science) and Helene Brembeck (Göteborg University) Biking consumers: bags, bikes and sustainability.** See Brembeck, Helene.

**Haring, Lee (Brooklyn College) Irreconcilables.** Conflicting conceptions of value perpetuate a fracture between rival claimants. A case study demonstrates the divide between management of heritage-related processes by UNESCO and the lively activities of local tradition-bearers. **P32**

**Harvilahti, Lauri (Finnish Literature Society) Folklore archives in the digital era.** Internet is at present among the most essential links in the circulation chain of the tradition, and the role of the folklore archives is to find solutions in order to store the essential documents representing the social memory of our own time. **P51**

**Hashizume, Mauricio (University of Coimbra) Is it possible to “measure” politic cultures?** Democracy rankings designed by hegemonic way of life can be seen as a self-examination. When democratization is taken in the sense of contextualized process (more than transcendental procedures), it's evident that barriers to interculturality are a main problem to a wide concept of politic cultures. **P23**

**Heib, Manuel Information and algorithmic culture.** Systems of interaction are of structuring structures, which are crucial to describe. Techno-social societies can be described as forms of Algorithmic Culture (Galloway 2006). **P42**

**Helsloot, John (Meertens Institute) and Dagnoslaw Demski (Institute of Ethnology, Nicolaus Copernicus University Torun) Intolerable! The circulation of issues and arguments in historical and contemporary debates on contested ritual.** See Demski, Dagnoslaw.

**Henningsen, Anne Folke (University of Copenhagen) Danish ethnographic collections in the early 20th century: circulation of objects, production of knowledge.** Based on case studies of the ethnographic collections at the Danish National Museum in the first half of the twentieth century, I wish to reflect upon curatorial strategies in the production and dissemination of ethnographic knowledge through objects. **P12**

**Hirvi, Laura (University of Helsinki) Transnational Finnish artists and their relationship with Berlin.** In this paper that is based on data collected on multi-sited ethnographic fieldwork I explore the relationship between transnational Finnish artists and Berlin. **P24**

**Hoechner, Hannah (University of Oxford) Duniya Juyi Juyi / How Life Goes.** The almajirai live as traditional Qur'anic students in northern Nigeria. Nine almajirai from Kano State have been trained to write the script for this film, to do most of the acting, to handle the camera, and to give the stage directions. This film shows their views and experiences. **Film**

**Högström, Karin (Stockholm University) Getting it right: learning new movements, manners and attitudes.** Middle Eastern dance classes, courses for jobseekers and an integration project for Somali refugees are examples of how techniques of the body are taught in processes including transmission of attitudes and ideals. There are, however, differences in the participants' relative power and status. **P17**

**Holfelder, Ute (Universität Zürich) "The unique moment": camera phone videos taken at concerts.** Why are people taking videos at concerts with their mobile phones? The lecture deals with this cultural practice. First, current practices, functions and impacts of fixing this ephemeral event are analysed. Second, the circulation of the audiovisual artifacts into other social contexts is considered. **P39**

**Horáková, Hana (University of Pardubice and Metropolitan University Prague) Multi-local research of modern rurality in the Czech Republic: epistemological and methodological challenges.** The paper investigates epistemological and methodological challenges concerning multi-local research of the Czech rural areas that have recently embarked upon the project of international tourism which uses public space and rural landscape as one of its principal attractions. **P31**

**Hornstein Tomic, Caroline (Institute for Social Sciences Ivo Pilar) Mobility and innovation: potentials lost and/or gained through skilled migration.** Focussing on skilled migration dynamics the link between mobility and innovation shall be highlighted. Remigration experiences to Croatia since post-socialist transition and patterns of circular migration shall give specific insights into such dynamics. **P16**

**Hörz, Peter (Georg-August-Universität Göttingen) and Marcus Richter "Dirty... noisy... and yet wonderful": men on the steam locomotive - insights into a physical and emotional relationship.** Doing research along the track of one of the last daily operating steam railways in Europe, we intend to give insights into the physical and emotional relationship between male engine drivers and their 'archaic' implement. **P35**

**Hottin, Christian Georges Dominique (Ministère de la Culture et de la Communication) L'institutionnalisation du PCI en France: aspects juridiques et administratifs** L'intervention porte sur la mise en 'uvre de la convention de l'UNESCO pour la sauvegarde du patrimoine culturel en France, et plus particulièrement les difficultés culturelles de l'administration du patrimoine de ce pays à prendre en compte ce nouveau paradigme patrimonial. **P47**

## **Abstracts: Papers, posters and film**

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**Howard, James, Sandra Bell (Durham University) and Terney Pradeep Kumara (University of Ruhuna) Co-management of the ornamental fishery in southern Sri Lanka: who controls access and manages the coastal sea? See Bell, Sandra.**

**Huber, Birgit (University of Innsbruck) Transnational lay movements as agents of a selective hybrid Catholicism and as actors of a parallel Catholic regime.** Based on case studies from Austria drawing on ethnography it is analysed, in what ways and based on which media actors of three transnational lay movements – a Catholic charismatic, an integrative and an emancipatory movement – combine and spread elements of several spiritual Catholic traditions. **P20**

**Hudales, Jože (Faculty of Art, University Ljubljana) Heritage constructed in museums and museum collections of national and regional parks and protected areas in Slovenia.** Short Abstract This presentation concerns how cultural heritage is understood, constructed and negotiated in Triglav National Park, three Regional Parks and almost fifty protected areas in Slovenia. **P28**

**Højrup, Thomas (University of Copenhagen) The abolition of a culture: EU-policies and coastal fisheries.** The paper describes the crisis in European fishery and discusses the current EU-policies with their impact on coastal fishery. EU-policies for 2014 introduce privatization of maritime resources that will lead to a concentration of rights and the disappearance of coastal fishery with its cultural heritage. **P03**

**Høst, Jeppe (University of Copenhagen), Niels Jul Nielsen (University of Copenhagen) and Klaus Schriewer (Universidad de Murcia) Lifemodes in times of crisis: Spain and Denmark as examples.** The paper presents a research-project to carry out in European countries. It deals with the changes, life-modes (highly skilled specialists, civil servants, wage-earners) are undergoing these years. The related changes in everyday-life are part of European states strategies into a new world order. **P03**

**Iancu, Bogdan (National Museum of the Romanian Peasant) and Monica Stroe (National School of Political Sciences and Public Administration) The geography of milk in Transylvania: nourishing landscape through food production.** The goal of the presentation is to capture the struggles of various institutional and individual actors in rural southern Transylvania to add value to local milk products and to reposition the local farmed landscape under the regulations of the Common Agricultural Policy. **P15**

**Ionescu, Ana (University of Vienna) Viennese collaborative planning and co-housing projects: between grassroots movements and new forms of governmentalism.** This paper discusses co-housing projects in Vienna, focussing on the tension between ideas of alternative dwelling and non-governmental forms of social organization on the one hand and the state's intention to promote such projects fostering "social sustainability" on the other hand. **P21**

**Isnart, Cyril (CIDEHUS-Universidade de Evora) Recycling Catholic memories in Rhodes: circulation of objects, alternative heritage devices and religious minority memory.** This text describes the Catholic cultural heritage claim in Rhodes to show how different layers of memory and heritage devices are recycled and appropriated by a minority in a postcolonial, multiconfessional, World Heritage and tourist context. **P26**

**Iuga, Anamaria (Museum of the Romanian Peasant) The "Clocotici" sound in the grass" traditional pastoral practices and biodiversity in Maramures.** The paper presents the connections between the traditional agricultural and pastoral practices and the biodiversity, and how these two aspects are affected by the social changes of today (migration, subsidies). **P15**

**Ivanišević, Jelena (Institute of Ethnology and Folklore research) and Melanija Belaj (Institute of Ethnology and Folklore Research) Privilege of buying local food: case study of open food market Dolac.** See Belaj, Melanija.

**Jaago, Tiit (University of Tartu) The activity of the autobiographical narrator in the history-making process.** In the presentation I focus on the problem how drastic changes in the political situation affect the interpretation of the pre-change situations and the self-description of the narrator. I observe this through the example of autobiographical narratives. **P11**

**Jääts, Indrek (Estonian National Museum) Implementation of a mother tongue in the early Soviet setting: the Komi-Permyak case.** Creating and introducing of the Komi-Permyak literary language in 1920s-1930s deserves academic attention as an interesting example of complex mutual relationship between competitive nation-building projects (Komi-Zyrian; Komi-Permyak) and the Soviet nationalities policy. **P34**

**Järv, Ehti (Estonian National Museum) In this moment it is the best way to do something together: role of the collective blog ([ruhnlane.blogspot.com](http://ruhnlane.blogspot.com)) in the island of Ruhnu.** In the presentation I will analyze the community blog, which I consider a part of grass roots level of collective creativity more closely. It provides a platform for the inhabitants of Ruhnu for further collective cohesion, participation in local life, and communication on behalf of the island. **P21**

**Jerman, Helena (University of Helsinki) Ethnographic lessons of perceptions on self among Russians crossing national borders: a multitemporal perspective on human mobility and memory.** Looking at the Finnish-Russian borderland as a transnational space, my presentation is based upon my research on perceptions on the self and lived experience among Russians crossing national borders. **P01**

**Jiménez-Esquinas, Guadalupe (Spanish Research Council (CSIC)) Everyday life, textile crafts and empowerment.** In Costa da Morte (Galicia, Spain) women are taking advantage of their traditional knowledge to get a leading role in the local sphere. I focus on textile craftswomen who are partnering to demand recognition and are improving economic and social dynamics through their everyday life practices. **Poster**

**Jõesalu, Kirsti (University of Tartu) Multilayered holiday: 23rd of April as St. George's Day and new Holiday of Veterans in Estonia.** The paper intends to analyze in which way a new national holiday is created, by using elements of traditional folk calendar. 23. April is St. George Day, spring turnout day, having still meaningful place in ritual year. Since 2013 this day will be celebrated also as national veterans' day in Estonia. **P10**

**Johansson, Anna (Umeå University) Hybrid patienthood: psychiatric patients and mental health services in a digital age.** People with negative experiences from mental health services sometimes gather online to form critical communities. The paper explores how this interaction, in interplay with offline practices, may transform the relation between patient and psychiatry, thus producing new forms of psychiatric patienthood. **P18**

**Johansson, Ella (Uppsala University) Impersonating the human.** The paper concerns a ritual on the day of a child's baptism. The godmother's behaviour followed a corpus of prescriptions of magic measures that had to be observed in order to shape the child as social being and was at the same time a physical impersonification of what a good human being should be. **P61**

## **Abstracts: Papers, posters and film**

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**Johansson, Karin (Karolinska Institutet) Sensory engagement as a method to understand the aesthetic aspects involved in the connection between wider society and human everyday practices and experiences.** This paper explores challenges and possibilities of being sensory engaged with the research participants' everyday situation as a method to understand the aesthetic aspects involved when values and institutional practices of the wider society is expressed in human everyday practices and experiences. **P36**

**Jönsson, Håkan (European Ethnology) Creating stories of origin: a study of culinary tourism in Sweden.** In order to attract tourists, small scale farms and food manufacturers have to create stories around their production. This paper follows the work of small entrepreneurs in two regions in Sweden and their creations of food stories in relation to and interaction with development organizations and final users. **P13**

**Jouhki, Jukka (University of Jyväskylä) Uses, worries and gaps: value and significance of mobile telephony in South Indian villages.** The results of my ethnographic research in India suggest that even though the cell phone saves time and money, and helps to maintain social networks, it also appears to reinforce the gap between sexes, age groups and castes. **P08**

**Kaaristo, Maarja (Tartu University) Making modern rurality: the “animalscape” of Estonian tourism farms.** Drawing on my fieldwork conducted in tourism farms in South-East Estonia, I will look into the question of power and exclusion of the animals in tourism business, and how the phenomenon of rural tourism can be used to analyze the construction and representations of modern heritage of rurality. **P46**

**Kalda, Mare (Estonian Literary Museum) Exploring world(s) through geocaching.** The paper will focus on geocaching – a new kind of treasure hunt going on since 2000 all over the world. Locating physical objects offline and sharing information online, hobbyists gain new experience and add colour to their life. **P18**

**Kalina-Gagnelid, Anna The tree, the garden, the heritage - how the restoration of a historical garden reveals the divide between policies and grass roots participation.** Matters of heritage are constantly changed in the field of social discussion. The situation becomes especially expressive when the domains of “historical-”, “natural-” and “individually perceived-”heritage clash. What more, the character of discussion becomes very dynamic because of social media. **P32**

**Kalla, Charlotte (Georg-August-Universität Göttingen) Playing with small and large-scale trains: popular appropriations, mystifications and performances of the railway.** “Playing” with model trains, trainspotting, and collecting railway memorabilia are popular hobbies of countless children and adults all over the world. Focusing on Germany, our project explores manifestations of railway enthusiasm from classic model trains to nostalgic narrow-gauge railways. **Poster**

**Kalmre, Eda (Estonian Literary Museum) The concept of love in girls' blogs in self-written lovestories.** In my paper I will analyze how girls structure their stories, whether and how they follow earlier traditional examples in writing their own stories, who are the heroes and what could be concluded about the concepts of love and happiness the girls have. **P02**

**Kannike, Anu (University of Tallinn) and Ester Bardone (University of Tartu) Creating the dining experience: food styles in Estonian home restaurants.** See Bardone, Ester.



**Kapper, Sille (Tallinn University) and Taive Särg (Estonian Literary Museum) Folklore archives and Estonian traditional music and dance today.** The paper will be about causal relations and meanings of traditional folk dance and folk song in Estonia: how and what kind of folklore material has been circulated to archives and back again, and which collective ideals are revealed in that contemporary reality of traditional dancing and singing. **P51**

**Kapur, Anandana and Geetika Narang Abbasi Much Ado About Knotting.** See Abbasi, Geetika Narang.

**Karlsson, Áki Guðni (University of Iceland) Copyrighting the copies: are heritage institutions opening up or enclosing the public domain with their digitisation efforts?** In this paper I will discuss the digitisation efforts of heritage institutions in the wider context of the globalisation of intellectual property, and ask whether our heritage is really in the public domain as it is often purported to be. **P42**

**Katiskoski, Lauri (University of Turku) Consolidation of municipalities and local identity.** The municipality reform is changing not only the map of communes but also the local identity of the inhabitants. The living area and the local culture affect the idea of locality of the inhabitants. **P33**

**Katriel, Tamar (University of Haifa) "Phantom nostalgia" in Israeli heritage museums.** The museums discussed combine affirmation and rejection of the Jewish past, belonging and alienation, ethnic distinctiveness and national inclusion. They cultivate "phantom nostalgia" through the "presence of absence" even while disregarding tangible traces of a local past. **P32**

**Kaurinkoski, Kira (Institut d'ethnologie méditerranéenne européenne et comparative (Aix-en-Provence), Ecole française d'Athènes) Migration to the homeland: reflections on settlement, migration and mobility in the experience of the post-Soviet Greek migrants in Greece and Cyprus.** The aim of this paper is to reflect on different patterns of settlement, migration and mobility in the experience of the post-Soviet Greek migrants in Greece and Cyprus. **P27**

**Kelemen, Petra (Faculty of Humanities and Social Sciences, University of Zagreb) and Marijana Belaj (Faculty of Humanities and Social Sciences, University of Zagreb) Fluidity and mobility of the pilgrimage place: Medjugorje in pilgrimage objects.** See Belaj, Marijana.

**Keller, Elisabeth (LMU Munich) Cultural heritage and the EU Culture Programme: an opportunity for marginalised actors to make their voice heard?** The European Union brings divers European actors together by co-financing cultural cooperation projects. Which actors have access to and stay on this platform provided by the EU Culture Programme? What do they add to the understanding of cultural heritage at a European and international level? **P46**

**Ķencis, Toms (University of Latvia Institute of Literature, Folklore and Arts) Folklore and fine arts: the circulation of images.** Latvian national fine arts developed by borrowing heritage concepts created by other cultural activities, connected to the nation-building processes. The differences of discursive economies make it a study of status representation within knowledge production. **P11**

**Kieffer, Lionel (Aix-Marseille University) L'organisation quotidienne des sorties : Le chaînage des déplacements, stratégie pour une mobilité optimisée?** Le chaînage des déplacements apparaît comme une solution d'optimisation de la mobilité. Comment les individus organisent-ils leurs déplacements quotidiens? Quelles sont les logiques qui interviennent dans le processus de choix des lieux et d'ordre de réalisation des activités au cours de la journée? **P30**

## **Abstracts: Papers, posters and film**

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**Kienitz, Sabine (Universität Hamburg) On the road again: small-scale mobility, translocal ways of life and everyday life strategies in early 19th century Württemberg.** The paper will discuss methodological challenges arising from empirical research based on archival sources of the early 19th century on small retailers, beggars and travelling people. **P24**

**Kikas, Katre (Estonian Literary Museum/University of Tartu) The letters of Helene Maasen-Varik: mingling the personal and public in the letters of a folklore collector.** The presentation analyses the letters of Helena Maasen-Varik (1869 – 1933) sent to J. Hurt and M. J. Eisen in the context of folklore collecting campaigns. In these letters we can see quite ambiguous relations between private and public modes of communication. **P06**

**Kingumets, Jaanika (University of Tampere) Understandings and practices of (im)mobility among Russian-speaking (foreign-born) Narvans.** This paper addresses mobility and immobility both as valued resources, depending on individual and familial circumstances in time and space. Empirically, the practices and understandings of their (im)mobility in post-Soviet space among Russian-speaking Narvans in Estonia are examined. **P27**

**Kis-Halas, Judit (University of Tartu) Astrals, spirits and etheric bodies: concepts of the body in a New Age religious healing system.** The paper introduces a relatively new method of alternative healing, called psychotronics, as a typical manifestation of contemporary New Age medicine. I focus on the interconnected system of body, soul and spirit concepts and their symbolism within a holistic interpretation of health and therapeutic issues. **P17**

**Kjartansdóttir, Katla (Icelandic Centre for Ethnology and Folklore) and Kristinn Schram (Centre for Arctic Policy Studies) From belly dancing to belly slapping; orientalism to borealism.** Juxtaposing the postcolonial and crypto-colonial aspects of belly dancing and the curious, and brief, emergence of Icelandic belly slapping this paper discusses the uses of obscurity and transnational exoticism in the making and practice of heritage in transnational spaces. **P04**

**Klekot, Ewa (University of Warsaw) Heritagizing nature, heritagizing religion: National Park in Fruška Gora, Serbia.** In the territory of Fruška Gora National Park in Serbia 16 Orthodox monasteries exist. "Combined heritagization" of nature and culture is discussed, while the value system behind heritagization gets confronted with the one behind the Orthodox religious practice. **P28**

**Klotz, Maren (Humboldt University Berlin) EU conceptions: Europeanisation and kinship in a German fertility clinic.** This paper focuses on the implementation of the EU Tissue Directive in Berlin fertility clinics and its effects on emerging forms of kinship, on new medical actors, and on institutional hierarchies. Within this process Europe is also constituted as a specific space for the different actors involved. **P03**

**Klückmann, Matthias (University of Tuebingen) Of curry shops, mosques and temples: understanding urban transformation through practice theory.** This paper explores the relationship between immigrants and cities by means of a praxeological approach. It focuses on religious groups and ethnic entrepreneurship to show how immigrants shape the (established) urban space through practices as well as the dynamics initiated by these processes. **P04**

**Knuuttila, Maarit (University of Jyväskylä) Urban farmers and idea of re-self-sustainability.** In my paper I am dealing with the meanings and ideals of re-self-sustainable life style in nowadays Finland. I study the impressions among so called city farmers, who cultivate their plot of land or greenhouses or -boxes in urban environments. **P25**



**Kockel, Ullrich (Heriot Watt University) Singing the spirit home.** This meditation will take song as a way of spiritual connection with a (lost) homeland and ponder ways in which people connect with home places both close-at-hand and far away in time and space. **P49**

**Kõiva, Mare (Estonian Literary Museum) Calendar feasts in Estonia: the politics of adoption and reinstatement.** My aim is to outline some processes characteristic to the Estonian ritual year during the 20th and early 21st century, and to examine what happens to calendar practices in interaction with new cultural practices. **P10**

**Kõmmus, Helen (Estonian Literary Museum) Finno-Ugric ethno-pop and ethnic revival: traditional music of Finno-Ugric nations in the context of contemporary popular culture.** The paper is concentrated to comparative research of Finno-Ugric nations (Udmurts, Permi-Komis, Estonians, Finns) traditional music in context of contemporary popular culture and ethnic revival movement, f.ex. in international folk festivals and fusional music performances. **P34**

**Koosa, Piret (Estonian National Museum) and Art Leete (University of Tartu) Komi protestants and local community initiatives.** Evangelical Protestant missions are rather exceptional in providing grass-root level social programmes in the Russian North. We aim to discuss contradictory reception of protestant social programs in predominantly Orthodox social environment. **P33**

**Koppel, Helleka (Tartu University) Changing perspectives of home and away: travelling experiences of Estonian backpackers in Australia.** I focus on the changing perspectives of Estonian backpackers in Australia. I ask why is the feeling of being away appreciated and how people narrate about their journey and its influence to their lives during and after the travel. **P55**

**Koppel, Katre (University of Tartu) The origin, mobility and manifestation of ideas in Source-Breathwork Community.** Source-Breathwork community is a New Age community which is unified by the healing practice called Source Process and Breathwork. The aim of my paper is to introduce the ideas that are used to create Source-Breathwork community and analyse the origin and mobility of these ideas. **P20**

**Korb, Anu (Estonian Literary Museum) Archived material given second life: on the songs and tales of Siberia's Estonians and issues related to publishing the material.** The researcher acts as conduit between the community and its information and traditions. For the informants, a publication of their material represent their own stories and folklore, while for the readers they offer a peek into an unfamiliar world and an opportunity to revise established opinions. **P51**

**Korjonen-Kuusipuro, Kristiina (Lappeenranta University of Technology) Dynamics of water: understanding human-environment relationships in the Vuoksi River valley, Finland.** This paper explores the role of the Vuoksi River in human-environment relationships. The Vuoksi is a field of political struggles, social construction and as a part of everyday practices. The picture is drawn from local and spatial contexts, from wider historical causes and effects and social processes. **P58**

**Korkiakangas, Pirjo (University of Jyväskylä) The evacuation of children from Finland to Sweden during the Second World War in the light of memories and public discussion.** The topic is children evacuated during the WWII from Finland to Sweden, their memories recalled three to six decades after the war. The reminiscences are connected with the approaches Finnish society adopted to these children, and how the transferring operation has been presented in public discourse. **P11**

## **Abstracts: Papers, posters and film**

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**Koskihaara, Niina (University of Turku) Changing municipal boundaries and locality represented by local associations.** During the last decade, altogether 68 consolidations of municipalities have been implemented in Finland. According to the administrative aim more consolidations will be carried out in the future. The municipality reform has brought out the question of the significances of the locality. **P33**

**Koval-Fuchylo, Iryna (Rylsky Institute of Art Studies, Folklore and Ethnology National Academy of Sciences Ukraine) Paternal house and new residence: comprehension of a forced migration 1960-1961 in Ukraine.** The constructing features of character of abandoned destroyed paternal house and its comparing with new residence, where people were force transmigrated as a result of building hydroelectric station (1960) are investigational in verbal stories. The article is written on materials collected in 2012. **P49**

**Koziura, Karolina (University of Marii Curie Skłodowska in Lublin) The home I remember or the home I constructed... The Czernowitz Jewish Diaspora and their images of the city.** Home does not need to be a particular place, it can be also a set of images, feelings, memories or even a myth constructed through narratives, communication and distance. **P49**

**Kozorog, Miha (Faculty of Arts, University of Ljubljana) and Saša Poljak Istenič (Scientific Research Center of SASA) Conquering new grounds in Triglav National Park: negotiating recreational use of the land under protection.** The presentation analyses the process of negotiation among national park's officials and interest groups regarding regulations of the use of the park's lands for recreational purposes. **P28**

**Krastanova, Krassimira (Plovdiv University) La construction du patrimoine et la création de l'identité nationale en Bulgarie socialiste.** Cette communication présente le processus historique de construction du "grand patrimoine" en Bulgarie soviétique et sa transformation en symboles qui ont servi de pilier de l'identité nationale. **P26**

**Kripiene, Ieva (Vytautas Magnus University) "Homes" of the Lithuanians in New York: from cultural symbols to social imagination.** In this presentation we will try to focus on the concept of "home" and its meaning to the contemporary immigrants from Lithuania, reflecting the data from the fieldwork in New York. How the concept of "home" shapes the ideas about re-migration to a "home country"? **P49**

**Kruk, Sergei (Riga Stradins University) Marketing the identity of "singing nation": economic strategies of maintaining the Song festival tradition in Soviet Latvia.** The paper investigates the economic and administrative tactics used by music professionals to motivate and constrain the common people to sing in choirs. What was considered a genuine folk tradition was turned into a professional cultural venue event creating jobs for academically educated musicians. **P21**

**Krumina, Maija (University of Latvia) World War Two refugees from Latvia: different perspectives on the home leaving and escape.** The purpose of the paper is to examine different perceptions of the escape of Latvian World War Two refugees and to analyze the reasons both of the canonical perspective and different versions of the escape stories. Analysis is based on the sources from the National Oral history archive. **P01**

**Kulbok-Lattik, Egge (University of Jyväskylä) The rise and fall of Estonian community houses.** My presentation will analyse the processes of inclusion and exclusion in Estonian cultural politics by considering the fate of the network of Estonian Community Houses. **P46**

**Kumara, Terney Pradeep (University of Ruhuna), Sandra Bell (Durham University) and James Howard Co-management of the ornamental fishery in southern Sri Lanka: who controls access and manages the coastal sea? See Bell, Sandra.**

**Künzler, Sibylle (Institut for Popular Cultural Studies) Re-mediated world: maps, panorama, satellite view and computed images of the world in the digital geodata technology of Google.** This contribution discusses the transition from older geodata media to navigation platforms such as Google Earth, Google Maps and Street View. **P42**

**Kuperjanov, Andres (Estonian Literary Museum) and Liisa Vesik (Estonian Literary Museum) Belief narratives about trees.** Trees are an important part of the cultural, sacred, imagined and also private landscapes. This report is based on the digitized text corpus of tree lore of the database Arboretum. The poster presentation concerns tree lore from the mid-19th century to this day. **Poster**

**Kuzmins, Valdis (Latvian War Museum) With few changes on the Eastern front: Latvian soldiers and their correspondence during World War II.** This paper examines the letter writing practices of Latvian soldiers fighting on both sides during World War II, focusing primarily on the epistolary dialogues and codes (both written and unwritten) to which such correspondence was subject to. What was the purpose of correspondence in the soldiers' everyday life? **P02**

**Kuznecoviene, Jolanta (University of Vytautas Magnus) Contours of belonging: Lithuanian immigrants in England, Ireland, Norway and Spain.** The presentation is focused on the analyses of social, economic and emotional linkages which Lithuanian immigrants accumulate in the new societies and on explanations they used to give for feeling or not feeling themselves as part of the new community. being at home or far away from home. **P01**

**Laineste, Liisi Intolerable others: Estonian ethnic caricatures after the Second World War.** The presentation will address the portrayal of the political and ethnic Other. The satirical weekly *Pikker* presents the material for the analysis. Censorship and other aspects of the historical and cultural context will be taken into account in the study which aims at pinpointing the politics of othering. **P40**

**Laister, Judith (University of Graz) and Kristina Leko Inbetween home and work: translating migrant narratives in local workers' histories.** Based on an artistic-ethnographic research project in Graz, this paper opens a multi-layered translation process: between migrant narratives of home and work and the local workers' history; between ideological and scientific discourses of the relation home/work; and between the fields of art and ethnology. **P49**

**Lajos, Veronika (University of Debrecen) People on the move: cross-border commuters and the city.** The paper explores the ways cross-border mobility challenge the shaping and reshaping of the city when former residents of the city now commute day after day to work from the Hungarian countryside to a Romanian city. **P04**

**Larsen, Hanne Pico (Columbia University) Snail and nasturtium: embodying the north through food narration.** I look at food as storytelling and follow a Swedish snail to the kitchen of the Danish gourmet restaurant noma. The chef explains the creative process behind the dish: It all started with the nasturtium, a tasty edible flower. Noma wanted to serve it as a dish, but something was missing – a snail. **P13**

**Larsson, Marianne (Nordiska museet) Bicycle clothing and women's liberation.** Though divided skirts were almost unthinkable in the female costume in the late 1800's, fashion magazines published patterns and descriptions of bicycle garments. The paper discusses the bicycle and its demands for functional clothing as part of the women emancipation process in the late 1800's. **P52**

## **Abstracts: Papers, posters and film**

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**Lauren, Kirsi (University of Eastern Finland) Crossing the Finnish-Estonian border.** Finland and Estonia have a sea frontier (Gulf of Finland) between them. This study focuses on Finns' experiences of crossing the Finnish-Estonian border and travelling in Estonia during the period extending from the 1970's Soviet Estonia till 2000's independent Estonia. **P27**

**Laviolette, Patrick (EHI, Tallinn University) Auto-stop ethnography.** Inspired by several auto-ethnographic vignettes, this presentation explores hitch-hiking narratives, performances and experiences along stochastic roadscapes. **P55**

**Le Bigre, Nicolas (Elphinstone Institute, University of Aberdeen) Dynamic concepts of 'home': immigrant narratives from the north-east of Scotland.** Immigrant narratives derived from field interviews reveal the breadth of interpretations of 'home'. This paper demonstrates the multiple characteristics of 'home', and thus diverges from the idea of static 'homes' anchored only in physical geography. **P01**

**Leete, Art (University of Tartu) and Piret Koosa (Estonian National Museum) Komi protestants and local community initiatives.** See **Koosa, Piret**.

**Leizaola, Aitzpea (University of the Basque Country) When Schengen is no longer operative: border controls in the Basque Country.** Border controls are still rather frequent in the Basque Country. The presence of border patrols guards is called upon by both French and Spanish states on the wake of fight against terrorism. Schengen is then no longer operative and the border goes back to its historical role. **P44**

**Leko, Kristina and Judith Laister (University of Graz) Inbetween home and work: translating migrant narratives in local workers' histories.** See **Laister, Judith**.

**Leonhardt, Nina Kim (University of Tuebingen) Significance and change of perceptual dialect areas in south-west Germany.** This PhD thesis forms part of an interdisciplinary research project ([www.sprachalltag.de](http://www.sprachalltag.de)). It seeks to describe and compare regional speech concepts and perceptions of dialect areas via linguistic and ethnographical analysis of empirical data gathered in small Swabian and Franconian towns. **P31**

**Lillbroända-Annala, Sanna (Åbo Akademi University) The photoshopped archipelago?** How is the archipelago area and the national park in Southwestern Finland portrayed in media of different kind? Who decides and why what kind of images and pictures are displayed of the archipelago and how does this coincide with the "real" archipelago. **P28**

**Lindelöf, Karin S. (Uppsala University) Tjejevättern: an autoethnography of Sweden's largest women-only bicycle race.** This paper presents material from an ongoing research project that aims to analyze sports races for women as a cultural phenomenon. One of these is Tjejevättern, Sweden's largest women-only bicycle race. In this paper, the author attempts to present an autoethnography of the Tjejevättern race. **P52**

**Lindqvist, Yrsa (The Society of Swedish Literature in Finland) Visual presentations of food ideology.** Nordic Food is not only about gourmet restaurants. The trend in society shows an awoken interest towards preindustrial housekeeping. We are encouraged to grow vegetables and to pick wild berries. Shaping purity, authenticity and locality is central when visually presenting this food ideology. **P13**

**Lintrop, Aado (Estonian Literary Museum) Okunevo: new mixture, old ideas.** The paper analyzes the phenomenon of village Okunevo in Siberia, which is during last twenty years been in centre of different religious activities. The example of Okunevo shows how some old religious ideas have obtained new life. **P10**

**Ljungström, Åsa (Independent researcher) Coffee and class for the Swedes, as seen in the Millennium Trilogy by Stieg Larsson: analysing coffee as materiality of actor-network-theory.** Coffee and class express the paradox of a dream of a classless society, denying the divisiveness of class affiliation. Drawing on theory of materiality the paper aims to analyse coffee running through the bodies, creating chains of communication. **P17**

**Loncar, Sanja (Faculty of Humanities and Social Sciences, University of Zagreb) Moving (back) to the countryside: the role and interpretation of local traditions in the creation of sustainable architecture and new rural everyday life in central Croatia.** The work deals with contemporary phenomena connected with the rural space of Central Croatia and discusses the connection between local traditions and global trends, using as an example people who have decided to live in the countryside, living in accordance with the principles of sustainability. **P31**

**Lovatt, Melanie (University of Sheffield) How material culture affects personal, social and spacial relations in older people's residential homes.** This paper examines the intersections between material culture, space and social relationships in older people's residential homes. I consider how material culture helps to create and maintain personal and social relationships, and how it affects the sense of being 'at home' in the residential space. **P29**

**Lulle, Aija (University of Latvia) "Migration times" of migrant parents: constraints and opportunities in life course.** Through detailed attention to mobility trajectories and roles and norms as performed and perceived by migrant mothers and fathers, who work in Great Britain to support their families in Latvia, I demonstrate how life stages, cycle and life course shape and are shaped by migrant parents. **P27**

**Lumpan, Dragos (lumpan.com) The last transhumance.** The EU policies do not prohibit transhumance, but attempting to obey all of them makes it almost impossible to practice. Despite transhumance is practiced for thousands of years, now it has become almost extinct. **P15**

**Lund, Katrín (University of Iceland) Mobile connections: routes as boundaries, boundaries as places.** This paper follows different routes, roads and paths, to and from and in the region of Strandir, in the north-west of Iceland, in order to examine how they do only connect but also disrupt connectivity by establishing boundaries and mobilising a sense for marginality. **P55**

**Lyngdoh, Margaret (University of Tartu) Alternative perceptions of belief among the Khasis: the Weresnake and the Weretiger.** This paper will make an attempt to examine the significance of human-animal transformations within the greater Khasi world view. The folk epistemology of shape-shifting will also be analyzed in the context of the matrilineal social system. **P14**

**Mäki, Maija (University of Turku) Prehistoric archaeological heritage and sense of locality.** My postgraduate research concerns the future of prehistorical tourist attractions in Finland. Although in this conference I will provide wider aspects to the prehistoric archaeological heritage and it's present meanings and values at the local level in our postmodern society. **P33**

**Mäkinen, Minna (University of Jyväskylä) Expanded administrative territories and modification of local identities: reminiscing consolidated home town.** My paper concentrates on the region of municipality and its meanings as a place where people feel they belong to and as means to construct local identity. I ask how these meanings changes in the context of merged municipalities. **P33**

## **Abstracts: Papers, posters and film**

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**Mans, Jimmy (Leiden University), Mariana França (Leiden University) and Laura Van Broekhoven (National Museum of Ethnology) Collaborative knowledge-production: case studies from the National Museum of Ethnology, Leiden.** See França, Mariana.

**Markkanen, Airi (Independent researcher, affiliated with the University of Helsinki) and Anca Enache (Helsinki University) Transnational families, migration and gender: Romanian Roma in Romanian villages and in Helsinki.** See Enache, Anca.

**Marovelli, Brigida (Brunel University) Sensory experience, food and ethnographic apprenticeship in a Sicilian market, Catania.** In this paper, the daily experience of buying food is seen as sensory experience. Thus the ethnography work within a market could only be carried out as an apprenticeship. **P36**

**Martínez, Francisco (Tallinn University) Post-socialist Runaway. Thinking without a Banister in Turbo Normality.** I explore the consequences of internalising shocks and crisis as the norm, which determines our ways of making sense and produces a society in a permanent state of transition. Post-socialism is compared to a waiting room, referring to a state of in-betweenness, indeterminacy, and entropy. **P55**

**Martins, João Paulo (Faculdade de Arquitectura da Universidade Técnica de Lisboa) “Respect and discipline are required by all”: the Commission for the Acquisition of Furniture (Portugal, 1940-1980).** This paper focuses on the role played by the Commission for the Acquisition of Furniture (Portugal, 1940-1980) in the processes of construction and official dissemination of a collective identity for Portugal, through the country’s public buildings and their interiors in particular. **P22**

**Martouzet, Denis (Ecole Polytechnique de l’Université de Tours) “Le voyageur sans bagage” vs le récit des mobilités.** Saisir la mobilité de l’individu suppose la mobilisation de ce qui a construit la personne. Cette mobilisation n’est pas sans contraindre l’enquêté. Nous proposons une évaluation de différents modes de captation du sens conféré aux mobilités, à l’aune de la sauvegarde de l’image de l’individu. **P30**

**Maya-Rodríguez, Francisco (Pablo de Olavide University), Luis Berraquero-Díaz (Pablo de Olavide University, Seville), Javier Escalera Reyes (Pablo de Olavide University) and Joan Vidal-Tormo The spreading of daily-life actions as political devices in the face of a multidimensional crisis: the case of Seville (Andalusia, Spain).** See Berraquero-Díaz, Luis.

**McElroy, Erin Forced ejection, forced repatriation: a double-displacement of Romania’s Roma.** This paper will explore post-Communist Roma (in)voluntary migration from, and repatriation to, Romania. It will study how internal displacement from within the state triggers emigration, and then how returned Roma from Western states are forced to contend with conditions of a double-displacement. **P27**

**McKeough, Andreas (University of Helsinki) Interpreting experiences and evaluating history in first-person narratives.** In my paper, I will showcase what I refer to with the term of experience-centered validation/invalidation of historical conceptions in first-person narratives. I will do so by analyzing examples from a data that consists of texts that describe the Finnish Civil War of 1918. **P11**

**Medeiros, António (ISCTE-IUL, Lisbon) Celtic ground fog: ethnography of a not so cosmopolitan market to Celtophilia in the Spanish-Portuguese border.** In this paper I want to illustrate resiliences of the national borders in NW Iberia, referring the market expressions of celtophilia in Portugal and Galicia (NW Spain). **P46**



**Meder, Theo (Meertens Institute) Damsels in distress in recent fairy tale movies.** In recent fairy tale movies traditionally passive damsels in distress turn into active heroines because western society values independent women in charge of their own lives. The fairy tale/film audience shifts from children to (young) adults. **P60**

**Melcer-Padon, Nourit (Hebrew University, Jerusalem) "Paper Fish" by Tina De Rosa: cultural imaginary as home.** The traditional Italian home threatened by the dynamics of America, the protagonist of De Rosa's novel Paper Fish must negotiate the implications of the dissolution of her physical abode. Home may be a mediating construct between conflicting cultures embodied in the imaginary and sensory experience. **P49**

**Merza, Eléonore (LAIOS (EHESS- CNRS) / CRFJ (CNRS-MAEE)) Bringing back the Nakba and the Palestinian refugees in the streets of Tel Aviv: circumventing borders and challenging the Israeli society through performances.** This paper examines four performances let by Zochrot NGO that bring into the public sphere the erased memory of the Nakba and alter the traditional divisions of a citizenship based on a powerful dichotomy between "them" (the Absent/ Palestinians/ Minority) and "us" (those Present/ Jews/ Majority). **P26**

**Mihailescu, Vintila (National School of Political and Administrative Studies) Cain and Abel revisited: a cognitive-anthropological approach.** Consistent biological, psychological and cultural differences between a pastoral and an agrarian population in a Romanian county are revisited from the point of view of more recent research in cognitive and ecological anthropology. **P15**

**Miller, Cynthia (Emerson College) and Tom Shaker (Dean College) Vernacular museums: ethnographies of the everyman and the everyday.** This paper will discuss the emergence and persistence of vernacular museums, which showcase "ethnographies of the everyday" – ranging from the cultural impact of local figures to everyday lifeways – often in less formal locations, and their roles in constructing local knowledge and community. **P12**

**Minniyakhmetova, Tatiana (Institute for History) Modification of Udmurt traditional rituals and its reasons.** The paper discusses the rites of commemoration as an important part of the ritual life and the calendar of the Udmurts. The customs are performed at the beginning of the "winter year". This practice is being modified and "globalised" nowadays, the reasons for that are scrutinised in the paper. **P34**

**Missling, Sven (University of Goettingen) Implementing the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage: legal requirements for the exercise of cultural sovereignty by the state. The German example.** The paper deals with the States' obligations in implementing the ICH-Convention into domestic heritage laws, carving out that it enlarges the State's sovereign rights on cultural practices. It also discusses the legal requirements for implementation of an ICH-regime in a federal State system. **P47**

**Moise, Raluca (University of Bucharest) Objects-memory in Romanian exile literature: the case of Herta Muller and Richard Wagner.** We shall investigate the ways that the two authors signify the objects with specific values of meanings and how the objects appear in authors'discursive strategies. **P37**

**Mondaca, Margarita (Karolinska Institut) and Eric Asaba (Karolinska Institutet) Aging between places: creating inclusive communities though photovoice partnerships.** See Asaba, Eric.

**Mueske, Johannes (University of Zurich) and Sabine Eggmann (Schweizerische Gesellschaft für Volkskunde (SGV)) Archiving folklore, and making it public: collecting as a technology of communicating cultural practice.** See Eggmann, Sabine.

## **Abstracts: Papers, posters and film**

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**Muktupāvela, Rūta (Latvian Academy of Culture) Ancient ideologies and modern practices in the newly established holy places of Latvia.** Factors promoting the establishment of the so-called “modern holy places” in the last decades of the 20th century in Latvia, with the ideology mostly based on the elements of Baltic pre-Christian world view, are analyzed, yet a process of universalization of these places can be observed. **P20**

**Muktupāvels, Valdis (University of Latvia) Latvian song heritage and the concept of “singing nation”.** The study focuses on Latvian song celebration and materials for informal, social singing. Studying different aspects of two significant song collections, a special attention is paid to the layers of meaning, having formed the identity construction of Latvians as “a singing nation”. **P38**

**Naeser-Lather, Marion (University of Paderborn) L’amavo più della sua vita - I loved her more than her life.** Based on discourse analysis and interviews, the paper explores the connections of different concepts of love and relationships with changing gender constructions and their circulation in (media) discourses and practices in Italy against the background of current societal developments. **P02**

**Nic Craith, Máiréad (Heriot-Watt University) Writing home: poetry in, of and out of place.** This contribution will be centred around selected poems on place-related themes by writers who have lived and written between cultures and languages. **P49**

**Niedzwiedz, Anna (Jagiellonian University) Localizing the sacred in a contemporary African Catholic community.** The paper discusses an example of Catholic community from central Ghana and reveals how European-based concept of the sacred is adopted and adapted to local circumstances. Specific practices will be analyzed problematizing the concept of inculturation as perceived by clergy and experienced by people. **P20**

**Nielsen, Niels Jul (University of Copenhagen), Jeppe Høst (University of Copenhagen) and Klaus Schriewer (Universidad de Murcia) Lifemodes in times of crisis: Spain and Denmark as examples.** See Høst, Jeppe.

**Nissi, Kaisa (University of Jyväskylä) Reasoning the difference: Finnish wives’ explanations for their multicultural marriages.** Other people’s expectations and cultural stereotypes are a part of multicultural couples’ lives. In this paper I examine, how Finnish wives, married to immigrant Muslim men, explain their marriages through concept of exceptional love and practical reasons. **P02**

**Nosková, Jana (Academy of Sciences of the Czech Republic) “We wanted to return home!” Narratives about remigration and settlement among the Czechs from Volhynia after World War II.** My paper deals with narratives and written texts of Czechs from Volhynia who re-migrated to Czechoslovakia after World War II. It discusses the ways how they coped in them with their re-migration and their integration into the Czech society in post-war Czechoslovakia. **P16**

**Noyes, Dorothy (Ohio State University) Spiral democracy: Anthony Trollope’s prosaics of reform.** Political reform in Victorian England was conceived as a spiral progression, both thematized and enacted in the procedures of serial fiction. Trollope’s novels iterate a process in which an outsider’s exemplary gesture, amplified by the press, pushes against an inherited plot to widen its arc. **P09**

**Ó Giolláin, Diarmuid (University of Notre Dame) Dinneen’s dictionary as repository of Gaelic traditional culture.** The Irish-English dictionary of Fr Patrick Dinneen (1860-1934) first appeared in 1904. The 1927 edition covers the classic literary language but, more than that, it is a repository of Gaelic traditional culture, the reason for its continued popularity. **P07**



**Oehme-Jüngling, Karoline (Center for Cultural Anthropology) and Fanny Gutsche (University of Basel) Circulating “Swissness”? The construction of national images through popular music on data carriers on Swiss Radio International.** See Gutsche, Fanny.

**Olafsdottir, Vedis (University of Iceland) “Those who can’t tolerate the cold and wet, are the first to quit”.** Wake up in a dark morning in January. Sit up in the tent, crawl out of the sleeping bag. Wind, frost, snow. The shoes are frozen. How did hard conditions affect the body and mind of a researcher in a two year long research of Reykjavik’s volunteer air ground rescue team? **P17**

**OLeary, Heather (University of Minnesota) Between stagnancy and affluence: people, water and hydrological discourse in Delhi, India.** This paper examines the circulation of people, water, and hydrological discourse in Delhi, India. It articulates how water, class, and social relationships are intertwined in tenements and informal “slum” housing, and how domestic workers make the transition to water-rich areas everyday. **P50**

**Olsson, Pia (University of Helsinki) “I want to take part in this campaign to improve women’s status”: tradition archives as mouthpieces?** Organising, responding to, and finally analysing a collection in a tradition archive means different things to the different parties concerned. With examples from one Finnish tradition archive I discuss the ways these expectations affect the process of circulating vernacular imagination. **P51**

**Orimoogunje, Oladele Caleb (University of Lagos) The rites of passage in Ifa cult among the Yoruba.** This paper reveals the Yorùbá world-view on the death as an in-escapable phenomenon. The main objective of this paper is to discuss the procedural steps in the rites of passage of the Priests in Ifá Cult among the Yorùbá while the different types and causes of death will be mentioned in passing. **P38**

**Österlund-Pötzsch, Susanne (Archives of Folk Culture) Islands in the sun: introducing a Nordic island terroir.** Food heritage and high quality food products have become an important way for branding and emphasizing local identity in marginal areas. In the case of creating food narratives for Nordic islands, themes such as smallness and uniqueness are used with great efficacy in order to create a “super-terroir”. **P13**

**Ozturk, Salim Aykut (UCL) Locating Armenia in/from Turkey: “homeland” and “homelander” concepts of post-genocide Turkish-Armenians and post-socialist Armenian immigrants in Istanbul.** This paper proposes to examine how “Armenia” is imagined and brought into existence in by diverse Armenian populations in contemporary Istanbul, Turkey. **P01**

**Paales, Liina (University of Tartu) EESTI and TARTU: deaf name lore as indicator of linguistic changes in two Estonian place name signs.** The poster presents some possible etymologies of two place names in Estonian Sign Language. The first name sign (NS) I’m going to observe denotes to the Estonian country (ESTONIA) and the second one to the South Estonian city (TARTU). **Poster**

**Palmsköld, Anneli (Department of Conservation) Reusing textiles: on material and cultural wear and tear.** Why do many people find it hard to throw away their used textiles and what do they actually do with their worn clothes or home textiles? The paper deals with morally and ethically aspects connected to recycling processes when it comes to textiles. **P45**

**Pamies Rovira, Jordi (Universitat Autònoma de Barcelona), Bálint-Ábel Bereményi (Universitat Autònoma de Barcelona) and Silvia Carrasco (Universitat Autònoma de Barcelona) Students’ mobility in Spain: school support mechanisms and discourses.** See Bereményi, Bálint-Ábel.

## **Abstracts: Papers, posters and film**

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**Passalis, Haralampos (Intercultural School of Evosmos) Between and betwixt the folklorist and the lexicographer: the case of some Greek regional/dialect dictionary compilers.** The paper examines Greek regional or dialect dictionaries whose entries include various types of folkloric data that might be used by researchers of traditional cultures. **P07**

**Pattaroni, Luca (EPFL) and Hossam Adly (Ecole polytechnique fédérale de Lausanne) An expatriate's ethnoscape: the impact of the United Nations Office on urban settings and space in Geneva.** See Adly, Hossam.

**Paukstyte-Sakniene, Rasa (Lithuanian Institute of History) Calendar festival in a family: Christmas Eve and Christmas in Lithuania.** The aim of this report is to reveal the changes in the customs of Christmas Eve and Christmas in contemporary Lithuania as well as the role of these changes in the structure of the ritual year. **P61**

**Peng, Lijing (National University of Ireland, Maynooth) Literature and historical archives in the circulation of local images: a study of local and national narratives in Xiangxi, Central China.** This article aims at investigating two distinct literacy practices, basing on a study of area history in China: one endeavors to represent local people, the other to produce nationalistic ideologies. It especially looks into the role of circulation leading to diversified historical narratives. **P11**

**Perrin, Julie (Université de Neuchâtel) Show me how to "correctly" gather a medicinal herb... Sensory perceptions as an ethnographic tool.** This paper explores the inputs and limitations of sensory perceptions in the observation, description and analysis of the transmission of bodily techniques in the domain of domestic and artisanal herbal medicine in Switzerland. **P36**

**Peti, Lehel (The Romanian Institute for Research on National Minorities) Rebuilding localities: economic transformation and socio-cultural practices in Transylvania.** The aim of the paper is to analyze the production of locality in the context of economic transformation, and to analyze the sociocultural practices which contribute to it. **P33**

**Pétursson, Jón Þór (University of Iceland) Home is where the food is: the co-production of food and emotional ties.** To attract people to places and products, farmers and companies must produce narratives and images that arouse our appetite. In the presentation I draw upon the concept of affective labor to explain how emotional and moral ties are forged through the co-production of local and regional food. **P13**

**Piedade, Ana (Instituto Politécnico de Beja) From poverty to fashion: the path of poor traditional food of Alentejo.** The study aims to understand how social memory is build and imagined and the identity is forged in what food is concerned as well as to understand the social and cultural processes that turn some "poverty food" into "fashion food" and "food of elites" in local contexts of Alentejo (Portugal). **P25**

**Pinka, Māra (University of Latvia) Virtual gifts.** The paper explores how social relationships are built by means of virtual gifts. Closer attention is paid to economic aspects of the choice to pay for "non-material" gift (electronic pictures that represent real things) exchange. **P48**

**Pitzalis, Marco (Università di Cagliari) and Filippo Zerilli (University of Cagliari) "A common sense rule: the milk cannot be sold below production cost": market milk price and the value of milk in Sardinia.** Drawing on fieldwork conducted within 'Movimento Pastori Sardi', a social movement of sheep herders mobilizing to protect their dairy farms and affirm their political agency, this paper explores the complex intertwining between market milk price, and the value of milk according to the shepherds themselves. **P15**

**Plaan, Joonas (University of Kent) Knowing and managing the seascape: circulation of local knowledge and scientific knowledge in Kihnu Island, Estonia.** The paper explores local knowledge about marine resources and its relations with scientific knowledge in Kihnu Island, Estonia. I will demonstrate how knowledge circulation has affected local practices and power relations in the seascape and how managing the sea is negotiated today. **P58**

**Plainer, Zsuzsa (ISPMN (the Romanian Institute for Research on National Minorities)) Good grades or a fine place to be? Different approaches to the culture of merit in a Romanian school with Roma students.** This paper examines the differences between non-Roma teachers and Roma students/parents as concerns evaluation and ranking. Through a case study from a Romanian school with predominantly Roma children, I try to highlight, how successes of EU-based educational programmes depend on culturally mediated expectations on what a “good school” and a “good student” is. **P23**

**Plinska, Weronika (University of Warsaw) Dealing with objections in Polish community art projects.** This paper is focused on ‘dealing with objections’ (Mosse 2006) as a way of managing community art projects conducted with ‘local communities’ in Poland. **P32**

**Poehls, Kerstin (Universität Hamburg) Consumer citizenship in Greece: reflections on how everyday objects mirror and shape new social formations.** By focusing on consumption in the Greek periphery, this paper discusses everyday effects the “European crisis”. Based on ethnographic fieldwork in the Greek Aegean, it addresses the links between ideal type “Consumer citizens”, consumption, practices of exchange/subsistence and Europeanisation. **P03**

**Pokorna, Anna (Charles University) Home is where the heart is: Jewish tours to Israel.** Jewish youth tours to Israel became part of Jewish revival in Eastern Europe. How do the visits to the state of Israel, for centuries homeland existing only in religious imagination, however, to assimilated Czech Jewish youth largely unknown, change their sense of belonging to Jewish community? **P01**

**Poljak Istenič, Saša (Scientific Research Center of SASA) and Miha Kozorog (Faculty of Arts, University of Ljubljana) Conquering new grounds in Triglav National Park: negotiating recreational use of the land under protection.** See **Kozorog, Miha**.

**Pooley, William (Oxford) “Let the patois die their beautiful death”: the purification of folk culture in Félix Arnaudin’s writings, 1870-1920.** Félix Arnaudin’s (1844-1921) belief that the old patois folk culture was at war with the new culture of the modern state obscures the complexity of mixing cultures his informants engaged in. His dictionary notes provide ethnographic context for the most stylized folk genres: songs and tales. **P07**

**Potinkara, Nika (University of Jyväskylä) Sámi heritage and the making of ethnic boundaries in museum exhibitions.** The ethnic boundaries between the Sámi and the majority populations are maintained by a limited set of cultural features. In this paper, I examine how the cultural elements regarded as Sámi heritage are used in museum exhibitions, and what it implies for the further mobility of those elements. **P38**

**Pöttler, Burkhard (University of Graz) Current topics in the 18th century.** To raise students’ interest in historical approaches to everyday culture the selection of topics which correspond to current problems is very helpful. Laying stress on differences and similarities in time rather than space helps to expand the ethnological understanding to historical approaches. **P05**

## **Abstracts: Papers, posters and film**

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**Povedák, István (University of Szeged) Desacralization, popularization and re-sacralization of religious objects and symbols.** On the basis of two case studies (the image of Virgin Mary; the double-cross) I try to introduce how a Christian symbol becomes a radical-right, neonationalist symbol in contemporary Hungary. **P62**

**Povedák, Kinga (University of Szeged) The circulation of Pentecostal religious practices among Roma communities in Hungary.** I analyse how Pentecostal religious practices circulate and reach Hungarian Roma communities. **P20**

**Pöysä, Jyrki (University of Jyväskylä) Narrative aspects of economy.** In my paper I'm trying to systematize the basic narrative aspects behind cultural discourses about economy: grand narratives or metanarratives of economy and small, everyday narratives of life as a consumer. **P25**

**Primiano, Leonard Norman (Cabrini College) How to read Catholic kitsch.** This paper will specifically examine Catholic kitsch, defining the term, discussing its sources in Catholic devotionalism, and highlighting its energetic use and importance within the vernacular religious lives of contemporary Catholics. **P20**

**Pusceddu, Antonio Maria (University of Cagliari) Shepherds in the margins of Europe: small family farms in highland Epirus (Greece).** The paper intends to explore the neo-ruralist representations of the countryside promoted by the EU, from the point of view of small-scale farming in Northern Greece. **P15**

**Putnina, Aivita (University of Latvia) Anonymous gift: framing donations in organ transplantation and human genome research.** The paper looks at the transformations of the concept of gift when it is applied to the parts of human body - genes and organs. Despite legal regulations gifts are never anonymous and fully detached from their donors. **P48**

**Querol, Lorena (Centro de Estudos Sociais, Universidade de Coimbra) Ensemencer présences: l'expérience du laboratoire des mémoires collectives dans les musées portugaises.** Sous l'inspiration de la Muséologie Sociale et avaient considéré le musée comme un organe de construction des sens sociaux et de reconnaissance des valeurs et savoirs collectives, on présent les principes, méthodes et résultats d'un laboratoire itinérant des mémoires locaux au Portugal. **P32**

**Quintero, Victoria (Universidad Pablo Olavide) Andalusian patios: opportunities and constraints of intangible heritage.** Through the analysis of two cases of patrimonial activation of the "Andalusian patios", we want to show how the new heritage typologies, as intangible heritage, are particularly suited to illustrate the fractures and contradictions related to heritagization. **P32**

**Racles, Andreea Home "aesthetization" and meanings of house-painting practices in a Roma community from southern Romania.** The process of home 'aethetization' is a socially aspirant one in terms of projections of ideal social and family relations. The painting walls activity as performed by Roma women from a southern Romania community is a illustrative evidence for this process. **P49**

**Radchenko, Daria Electronic chain letter transmission: routes and reasons.** The paper analyses the history and routes of Internet chain letter migration and the participants' motivation to continue the chain in a case-study of two relevant Russian texts. **P06**

**Räisänen, Marja-Liisa (University of Turku) Economical changes in prison work.** The paper is based on the concepts of cultural process, community research and working life research. I look for a reply to a question of how the prison workers have experienced the crises in their work and how the crises are felt in their everyday life. **P33**

**Rajkovic Iveta, Marijeta (University of Zagreb) Re-migration or immigration of young people to Croatia since 1990s.** The paper aims to discuss the young people who have come to live in Croatia after the 1990s. Whether we can call the above mentioned migrations re-migrations or immigrations is the main issue discussed in this paper. **P16**

**Rakopoulos, Theodoros (Goldsmiths, University of London) From herding to the mafia and back to being shepherds: social mobility between pastoralism and organised crime in Sicily.** I explore the shepherds/mafiosi in Sicily, examining their marginal but mobile position and key roles in circulating (often illicit) resources. I focus on social mobility of the herders/ex-mafiosi, their position in the current social stratification, and their relations with antimafia activists. **P15**

**Rathke, Justin Chasing Houses - A Road Movie: architectural migration in the US.** I will show and discuss excerpts from film material, shot in spring 2013 for an experimental documentary that analyzes the phenomenon of mobile home culture in the US and its connection to road movies, the American Dream, the housing bust and critical values of flexibility and mobility. **P24**

**Rattus, Kristel (Estonian National Museum) Staging a dialogue in an Estonian museum: how to show bad people?** The paper explores a museum's attempt to create a dialogical exhibition. In the paper, the question whether the breaking of customized relationships between the themes of cultural history worked as an adequate tool to introduce fresh insights into Estonian cultural discourse will be asked. **P26**

**Raudmäe, Kristi (University of Tartu) Institutional logic of literary prizes: Estonian awards in changing times.** The system of literary awards is an evaluative value-generating institutional practice that acts as one of the phases in systemising and classifying literary works and authors. My presentation will examine how the logic of distributing literary prizes in Estonia has changed during their existence. **P23**

**Raudne, Riina (Health Estonia Foundation) Drinking to freedom: old and new national stereotypes in contemporary Estonian discourse about alcohol.** This paper explores alcohol drinking and its related discourses as arenas on which interpretations of history, memory and national identity are negotiated, regenerated and reinforced. Using the Estonian example, we show how these narratives can ground a particular drinking culture. **P22**

**Rauniomaa, Mirka (University of Oulu, Finland) Be(com)ing an older driver: references to age-related challenges in voluntary post-licence training.** The presentation examines audio-video recordings of older drivers participating in voluntary post-licence training in real traffic and in real time, focusing on how the drivers view and present themselves as 'older drivers' through descriptions of possibly age-related challenges in the activity. **P29**

**Rausch, Christoph (Maastricht University) Modern trophy: contesting technologies of authenticity and value in Niamey, Brazzaville, Paris, New York and Venice.** I analyze the recent "re-discovery", translocation, commoditization and display of the so-called maisons tropicales. In the mid 20th century Jean Prouvé designed the maisons tropicales for colonial use in Niger and the Congo. In 2001 the structures were removed for sale on the global art market. **P38**

**Razinkova, Zanna Discursive (re)construction of national identity and citizenship: a comparative study of Canadian and Estonian constitutions and civil rights documents and subjective attitudes of students.** The given paper studies how the concept of national identity is formulated in the fundamental laws of the countries studied (Canada and Estonia): Constitution and civil rights documents and in the subjective attitudes of the students at the state universities. **P22**

## **Abstracts: Papers, posters and film**

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**Reginold, Remo (University of Cambridge / Cardiff University) The translation of the xenon.**

How can we think and recognise the xenon? Is there a strategy to discuss the event of being strange within a fast moving world. A theory of a phenomenological translation enables us to create a cultural diffracted being without identity. We have to learn to live within a non-located homeland. **P57**

**Reimers, Inga (HafenCity University) Experimental settings on the non-visual.** The presentation will be about the dominance of the visual in art, ethnography and every day culture and the search for forms of ethnographic/artistic research that are able to study and analyse non-visual knowledge. **P36**

**Reinaus, Reeli (Centre of Sacred Natural Sites) Application of prehistoric beliefs to new sites: field observations about historical sacred natural sites in southern Estonia.** My paper analyses the transformation of the concept 'sacred' in a community and the transference of ritual traditions formerly connected with prehistoric sacred places to new sites. The analysis is based on evidence obtained during fieldwork on sacred natural places, conducted in 2012 in Estonia. **P62**

**Reksten, Connie (University of Bergen) The festivalization of local food.** Different regions have developed their own flavours, accessible and possible to taste throughout the great many food festivals popping up in today's Europe. The paper will discuss how the sense of taste and taste preferences play a strikingly important role in the regionalization process of today. **P13**

**Richter, Marcus and Peter Hörz (Georg-August-Universität Göttingen) "Dirty... noisy... and yet wonderful": men on the steam locomotive - insights into a physical and emotional relationship.** See Hörz, Peter.

**Roca, Jordi (Universitat Rovira i Virgili) I'm not from here, nor from there: permanently re-circulating.** The proposal is focused on Spanish men married to Brazilian women who live alternatively in Spain and Brazil. Adaptation strategies to each location and the influence on identity will be discussed. **P55**

**Rodrigues dos Santos, José (Academia Militar / Cidehus-UE) The choral group meetings: from institutional onset to the construction of an autonomous exchanges network.** The Choral Groups of Cante Alentejano developed a dense network of exchanges, where each Group invites other Groups for annual "Groups' Meetings". We examine such a network from diachronic and structural perspectives: the process of construction of a Cultural Form and its present internal structure. **P60**

**Roper, Jonathan (University of Tartu) Folklore in the publications of the English Dialect Society (1873-1896).** More than fifty glossarists were published by the English Dialect Society during its brief existence (1873-1896), all of which feature folkloric data to a greater or lesser extent. This paper examines the folklore in these works, in terms of sources, genres and reliability. **P07**

**Rychkov, Sergey (Kazan National Research Technological University) Symbiosis of past and present in the formation of ethnocultural competencies of managers and economists.** The report identifies the modules of marketing disciplines in which ethnocultural component of the study of consumer behavior. Three approaches are indicated in the application of the historic-cultural discourse in the teaching process, allowing to connect the past with the present and even the future. **P05**



**Rychkova, Nadezhda (Kazan National Research Technological University) Dairy products in the system of food: interrelation of marketing and consumer trends in the Republic of Tatarstan.** The report examines the interrelation of marketing and consumer trends in market of dairy products. Attitude to dairy products and consumer narratives of the Russians and the Tatars regarded as one of the sources of marketing innovations (With financial support of RFH, project № 12-01-00018). **P25**

**Saarikoski, Helena (Partuuna cultural cooperative) Disciplining the body into popular couple dances in Finland.** I shall investigate narratives about learning how to dance as referring to and citing of discursive constructions that define and articulate the human body and its movements in dance. At the same time, the body told about negotiates the discursive constructions and can affect them. **P35**

**Sadananda Singh, Mayanglambam (Manipur University) Khongjom Parva: a tradition negotiating changing scenario.** The paper attempts to highlight the ramifications of the growth and developments of Khongjom Parva tradition of manipur in the first place. And in the second place underscore is drawn to show the impact of the dynamics of social and technological changes on Khongjom Parva. **P14**

**Sadean, Ileana (National School of Political Science and Public Administration - Bucharest) Grant: a form of (the) gift in the consumer society.** grant, gift, consumerism, solidarity, rural development. **P48**

**Saknys, Zilvytis (Institute of Lithuanian History) Shrove: “religious”, “socialistic” and “Lithuanian” festival.** The presentation takes the feast of Shrove as an case to show how Christian festival may be used for ideological purposes and become socialistic or even the one uniting Lithuanians all around the world. **P10**

**Santek, Goran Pavel Diverse actor interpretations and challenges for interaction in Croatian National Park Mljet.** Grounded on the thesis that national parks are complex phenomena of heritage production and protection, and at the same time a place of often conflicting interpretations, this presentation explores forms of interaction between two most important types of players in the Croatian National Park Mljet. **P28**

**Saraiva, Clara (IICT/CRIA-UNL) African migrants in Portugal do die: symbolism and management of death in transnational settings.** This paper will deal with the multiple levels (practical as well as symbolic) that immigrant's death in contemporary Portugal touches upon, from the symbolic to the more practical ones. It will analyze the case studies of migrants from Guinea-Bissau. **P57**

**Särg, Taive (Estonian Literary Museum) and Sille Kapper (Tallinn University) Folklore archives and Estonian traditional music and dance today.** See Kapper, Sille.

**Sarma, Rabindranath (Central University of Jharkhand) Origin, migration and present habitat of the Oraons: a major indigenous or Adivasi group of Jharkhand, India.** The Oraons, a major indigenous or Adivasi group of Eastern India has a number of folk elements are associated with their origin, migration and present habitat. There is a long history which is orally transmitted through generation to generation. **P14**

**Sarv, Mari (Estonian Literary Museum) Home as an emotionally-loaded space.** A place can obtain emotional value through one's personal memories related to it or through the shared memories. Home is a place with remarkable emotional load. My question is, how this emotional value emerges, and what is the role of the (recurrent) stories in creating this value. **P49**

## **Abstracts: Papers, posters and film**

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**Saulitis, Andris (The New School for Social Research) Barter in monetized and informal economy.** The paper examines the barter transactions in Latvia. The focus is on barter shop "Tautas Veikals Tautai" in Latvia's town Rauna. The shop is important social institution for people, but state has unclear legal regulation of barter deals. **P08**

**Sax, William (South Asia Institute, Heidelberg) "Spirit possession" and modernity.** Why do modernizing people look down on "spirit possession"? Why do they stigmatize it as pre-modern and "backward"? In this paper I address this question from a broad sociological perspective, as well as from an ethnographic perspective based on my research in the Western Himalayas. **P40**

**Scheid, Claire (University College Cork) "Facing" the deities: the birth of divine depiction in tribal Arunachal Pradesh.** This paper explores the recent introduction of pictorial iconographies in the Donyi-Polo and Rangfraa movements (two "institutionalized" indigenous religions of Arunachal Pradesh) and investigates their connections to more dominant Indian religions in conception, aesthetic, and production. **P14**

**Schellart, Marieke Eggs for Later.** Eggs for Later tells the personal story of a single woman who openly shares her struggle with the ticking biological clock and her plans to extend fertility by freezing her eggs. **Film**

**Schlüter, Fritz (Humboldt-Universität zu Berlin) The lives of "others"? On sonic representations of marginal life-worlds in Berlin.** In a research approach comprising both ethnographic fieldwork and soundscape studies one of Berlin's so-called problem quarters comes under close scrutiny. The paper reflects on the potentials and weaknesses of field recordings as an ethnographic medium. **P39**

**Scholl-Schneider, Sarah (Universität Mainz) Homecomings of the experienced? The Czech re-migration after 1989.** My contribution to this topic will be focussed on Czech remigrants, who returned after 1989 from the western countries they had lived in during their exile. Based on interviews, I will concentrate on their role as 'transferral agents' of ideas, knowledge, political and social 'technology'. **P16**

**Schönberger, Klaus (Zürcher Hochschule der Künste) Persistence and recombination: from loveletter to declaration of love - camera phone video.** Analysing the new cultural form of Camera Phone Videos, this paper contributes 1. to the theoretisation of socio-cultural change. 2., it raises the question of empirical conceptualization of analyses of socio-cultural practices in relation to digital and mobile communication both online and offline. **P18**

**Schondelmayer, Sanna (Institut of European Ethnology) Academic culture meets administrational structure or vice versa? A case study of the actual attempt of "quality assurance" for the PhD process and certificate in Germany.** I will highlight the practices and narratives that derive from the expectation at German Universities to count and to register PhD-students, what hasn't been done before. The actual call for 'quality assurance' reinforces competitive formats that influence the practice of everyday working life. **P23**

**Schram, Kristinn (Centre for Arctic Policy Studies) and Katla Kjartansdóttir (Icelandic Centre for Ethnology and Folklore) From belly dancing to belly slapping; orientalism to borealism.** See Kjartansdóttir, Katla.

**Schriewer, Klaus (Universidad de Murcia), Jeppe Høst (University of Copenhagen) and Niels Jul Nielsen (University of Copenhagen) Lifemodes in times of crisis: Spain and Denmark as examples.** See Høst, Jeppe.



**Schrire, Dani (The Hebrew University of Jerusalem) Scholarly correspondence: on those things we rarely write about in letters.** My paper engages “the politics of communicability” (Briggs 2012) in the study of scholarly correspondence, relating to knowledge that scholars tend to leave for oral forms of communication, rather than their letters. **P06**

**Sedakova, Irina (Institute of Slavic Studies) Christian ritual years in Russia and Bulgaria today: differentiation and its reasons.** The paper aims to present a comparative analysis of the modern Christian ritual years in Bulgaria and Russia, to trace and explain the differences in otherwise similar systems. The distinctions in form and content appear to be caused by church and state policy, history, geography, local cults, etc. **P10**

**Seljamaa, Elo-Hanna (University of Tartu) Mobility and inequalities of creativity: defining belonging in post-Soviet Estonia.** Drawing on interviews and other fieldwork data, this paper looks at how various actors in post-Soviet Estonia regard rootedness as a precondition for creativity and respectability and how they use this idea to stigmatize Soviet-era newcomers as well as to deny them agency and social mobility. **P27**

**Sepp, Tiina (University of Tartu) Does the Camino de Santiago belong to the Catholics?** Santiago de Compostela is much more than a Catholic shrine and on the Camino de Santiago one is occasionally made aware of the conflict between Catholicism and New Spirituality. In my poster presentation I will examine some features that make the Camino de Santiago a Catholic pilgrimage. **Poster**

**Shaker, Tom (Dean College) and Cynthia Miller (Emerson College) Vernacular museums: ethnographies of the everyman and the everyday.** See Miller, Cynthia.

**Sharapov, Valery (Institute of Language, Literature and History, Komi Science Centre of the Ural Branch of the Russian Academy of Sciences) An audience of ethnofuturistic discourse in Russia.** Along with the discussion of symbolic representations of regional cultures and identities, considerable interest has been expressed in certain trends in ‘ethno-futurist’ movement across the the Finno-Ugrian regions of Russia as forms of expressing regional self-consciousness. **P34**

**Siim, Pihla (University of Tartu) Transnational family life from the viewpoint of relatives staying behind.** Drawing on a fieldwork material, this poster seeks to explore transnational family relations from the viewpoint of persons – mostly older family members – who have stayed in their home countries while some of their relatives have moved to Finland. **Poster**

**Siivonen, Katriina (Åbo Akademi University) Mobile identifications to the past and future of archipelago nature in southwest Finland.** I focus to the mobilities and stabilities of the human relationships with the archipelago nature in the Archipelago National Park in Southwest Finland. I will present the characteristics Finnish National Parks and Archipelago Sea Biosphere Reserve gives to these relationships. **P28**

**Siniscalchi, Valeria (Ecole des Hautes Etudes en Sciences Sociales, Marseille) Shepherds inside the slow food movement : market, regulations and activism.** The paper will analyze quality labels involving shepherds, to understand the points of view of different actors - shepherd, activists, institutions- involved in the processes of labellization and to understand the connections between shepherd, associations and market. **P15**

**Sirovica, Filomena and Juraj Belaj (Institute of Archaeology) Politics and changes in selection of tradition: from regional to pro-European orientation of the feast of St.Martin.** See Belaj, Juraj.

## **Abstracts: Papers, posters and film**

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**Skoda, Uwe (Aarhus University) Thakurani Yatra: power, possession and poetry in north-western Odisha.** Exploring the popular, yet academically rather overlooked Thakurani Yatra - performed in Adivasi-villages in Odisha – the paper seeks to highlight three aspects: 1) the power of the goddess; 2) her presence in this annual ritual cycle and 3) the poetic, epical story narrated / sung in this context. **P14**

**Skrbic Alempijevic, Nevena (University of Zagreb) Mediation of memory and cultural practices: two Croatian cases.** The paper analyzes the role of cultural practices in the construction and circulation of memory. Public celebrations and festivals are seen as arenas in which meanings are attached to images of the past. Birthplaces of notable historical figures, Kumrovec and Ogulin, are used as case studies. **P26**

**Slavec Gradišnik, Ingrid (SRC SASA) A festive bricolage: holiday landscape in Slovenia.** After WW2, the festive landscape in Slovenia changed radically due to restructuring of society, politics, economy and the ever closer global integration. The paper will attempt to show how the changes in the official festive calendar in socialism and after have inscribed itself in festive practices. **P10**

**Småland, Erik (Directorate for Cultural Heritage) and Ursula S. Goth (Oslo and Akershus University College) Civic engagement and social capital in ship preservation work in Norway.** See Goth, Ursula S..

**Sonck, Kirsi (University of Turku) Local meets global: adaption to environmental changes and the role of local decision-makers.** Societies that rely on nature-based livelihoods are especially vulnerable when facing changes in their natural and cultural environment. How do these societies change and what kind of decision-making processes they have to go through while adapting to new circumstances? **P33**

**Sorensen, Tanja Wol Mujeres Pa'lante (Women Moving Forward).** There are more than 500,000 domestic workers living in Spain today. The large majority are migrant women from Latin American countries. Through the stories of three Latin American women living in Barcelona we get an insight into the reality of being a migrant woman and a domestic worker in Spain today. **Film**

**Soronellas Masdeu, Maria Montserrat (Rovira i Virgili University) Why Come? Women, new rurality and migratory paths.** This article analyzes the impact of the arrival of immigrant population in the Spanish rural areas from a gender perspective. **P31**

**Sparwasser, Sebastian (Andrássy University Budapest) Ethnic German expellees from Hungary and their “homecoming”.** Up to 200000 ethnic Germans from Hungary had been expelled to occupied Germany after WW II, of whom about 10000 actually remigrated. Based on narrative interviews with the “hazatértek” it is argued that returning is a processual development, that has not finished with the moment of physical arrival. **P16**

**Speirs, Jennifer (University of Edinburgh) Gift denial: the monetizing of donated semen.** Historical and contemporary donor insemination services are characterised by the prohibition of gift relationships. Donated semen is often treated as a commodity which circulates covertly and anonymously. Research reveals the long term effects of this on donors, donor offspring and their families. **P48**

**Stark, Eija (University of Helsinki) From small farms to urban factories: the cultural processes of the structural mobility in Finland 1945-1970.** The paper will explore the Finnish post-war mobilization from the rural primary production to the urban service industry discussing the changes of lifestyle and cultural meaning-making in it. The perspective is on the views of the migrated people whose personal narratives I have analysed. **P22**

**Stark, Laura (University of Jyväskylä) Transactional sex in a Tanzanian slum.** Using interviews conducted in low-income areas of Dar es Salaam, I examine how a focus on transactional sex provides insights into gendered economic inequalities, the cultural construction of love and social trust, and the role of transactional sex in the continuation of poverty across generations. **P08**

**Steel, Tytti (University of Helsinki) Maritime history and exploratory learning.** In my paper I will share my experiences of applying exploratory learning as a method of teaching maritime history. The paper is based on my work at the Maritime History Studies at the University of Helsinki. I will reflect on how exploratory learning can rise to the challenge of multidisciplinary teaching. **P05**

**Stengs, Irene (Meertens Institute) Branching into heritage: a genesis of the Anne Frank tree and its multiplications.** By tracing the genesis and movements of Anne Frank Tree material heritage, I aim to bring out the politics of authentication involved in the struggle over its preservation. I approach the parties involved in these practices as participating in a 'tournament of value' (Appadurai) in a moral status competition. **P38**

**Stoicescu, Adrian (University of Bucharest) Manipulating the memory of trauma between oral history and autofiction: a case study on Herta Muller's depictions of late communism in Romania.** Is it possible to read autofiction as oral history? Is it possible to use autofictions as a strong foothold in what's called collective memory? **P37**

**Stolyarova, Guzel (Kazan Federal University) The methods of study of traditional cultures in the learning process at the Kazan Federal University (Russia, Republic of Tatarstan).** The report on the example of the study of «paganism» of Volga-Urals peoples - one of the most multinational regions of Russia - is discussed the methods for studying everyday life in the past, which were formed at the Kazan University (Republic of Tatarstan), and types of teaching their students. **P05**

**Stroe, Monica (National School of Political Sciences and Public Administration) and Bogdan Iancu (National Museum of the Romanian Peasant) The geography of milk in Transylvania: nourishing landscape through food production.** See Iancu, Bogdan.

**Stuart, Zachary (Sly Productions) and Kelly Thomson (Sly Productions) Savage Memory.** Savage Memory looks at the legacy of renowned anthropologist, Bronislaw Malinowski. One hundred years later, Malinowski's great grandson goes to Papua New Guinea to unravel his controversial legacy - within anthropology, within his own family and among the descendants of the people he studied in New Guinea. **Film**

**Sulimma, Maria (Georg-August-Universität Göttingen) Doing gender in crossmedia serial narratives.** This presentation is interested in constructions of gender in the interaction of two texts of different media (one of which is a tv serial) that "contain" the same narrative/hyperdiegesis. Seriality functions as underlying principle for the "Doing Gender" as well the ongoing process between the texts. **P09**

**Sumiala, Johanna (University of Helsinki) and Katja Valaskivi (University of Tampere) Circulating social imaginaries: a theoretical and methodological perspective for media studies.** This paper discusses circulation as a theoretical and methodological concept for media studies. We examine the role of the media in the processes of circulation of mediated actors, ideas and items. Different empirical media examples are used to illustrate the theoretical discussion. **P19**

## Abstracts: Papers, posters and film

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**Suopajärvi, Tiina (University of Oulu) Ubiquitous intelligent city as narrated bodily experiences of ageing citizens.** The bodily experiences on the urban space of ageing citizens are discussed as part of the continuous power negotiations of public space; especially how the socio-material encounters in the ubiquitous city are entwined with individually lived ageing. **P29**

**Sykäri, Venla (University of Helsinki) Dialogic oral poetry in traditional and modern media.** This paper argues that dialogic forms of traditional oral poetry constantly navigate within the web of texts and face-to-face performance. The identity of the poetic text as a potential source of meaning is therefore similar in traditional oral as well as in modern mediated environments. **P18**

**Szogs, Nina (University of Vienna) Süper Lig supporters in Vienna: local strategies and transnational ties of football fans abroad.** The paper analyses the local strategies that fans of the Turkish football league in Vienna/Austria employ to be able to carry on supporting their club from abroad. Thereby, it pays special attention to the role of technical devices and internet related services in this transnational process. **P19**

**Tasovac, Toma E-Laography: marking up historic dictionaries for knowledge discovery.** This paper analyzes the process of producing digital editions of historic dictionaries as tools for knowledge discovery based on an interplay of production technologies (XML, Text Encoding Initiative), editorial practices (representation, annotation, metadata) and semantic taxonomies. **P07**

**Tauschek, Markus (Universität Kiel) The emergence of a competitive self: some conceptual reflections.** The paper discusses the cultural logics of various forms of “audit culture” and the circulating ideologies (excellence, quality, self-enhancement etc.) that foster the emergence of a new cultural figuration - a competitive self. **P23**

**Tawah, Sanna (University of Jyväskylä) Money, goods and information: circulation and culture in the late modern developing world.** The paper presents a case of female market traders in the Bamenda grasslands region in Cameroon, who are professionally engaged in the “buyam-sellam” market trade. The paper discusses ways in which female traders generate capital to their micro businesses through informal, rotating credit groups. **P08**

**Thomson, Kelly (Sly Productions) and Zachary Stuart (Sly Productions) Savage Memory.** See Stuart, Zachary.

**Toma, Stefania (Romanian Institute for Research on National Minorities) “Real godparents” and the other ones: ritual kinship among Roma and non-Roma in Romania.** The article explores the institution of “not real godparents” developed between Roma and non-Roma families. The relationship is the transformation of a patron-client connection by conferring it more unwritten rules and symbolic importance. **P48**

**Toomistu, Terje (University of Tartu) Desire axes: Dunia waria in migration.** Indonesian male-to-female transgenders (warias) operate within a socially constructed and highly limited “zone”, where shared patterns of lifestyle have emerged. Drawing on my 2011-201 fieldwork, the emergence of the cultural sphere of the waria in Papua, or dunia waria is explored. **P57**

**Tornatore, Jean-Louis (University of Burgundy (France)) Remake the world of the “defeated men” by the image and by the music: the case of the memory of the steel-making Lorraine.** S'appuyant sur les travaux de Ian Assmann et l'approche écologique de J. Gibson, cette communication propose de comparer les médiations par l'image et par la musique dans la construction d'une mémoire culturelle de la Lorraine sidérurgique. **P26**

**Tóth, Katalin (Ludwig Maximilian University of Munich) "I love Budapest, I bike Budapest?" An anthropological contribution to the study of urban cycling cultures in post-socialist cities.** Cycling as a mode of everyday transport has quickly grown in Budapest, Hungary in the 2000s. This phenomenon has until now been unique to this city, and hasn't reached the other capitals of region. This paper investigates meanings of cycling in the urban life and imagination of Budapest. **P52**

**Trentini, Michele (Museo Usi e Costumi della Gente Trentina) Carnival King of Europe.** In the heart of winter, a very ancient ritual is held throughout Europe, at the original core of what is commonly known as Carnival. This film is made under the assumption that Carnival reveals similar actions and similar characters, cast in very similar original patterns all over Europe. **Film**

**Trofimova, Ksenia (Institute of Philosophy, Russian Academy of Sciences) "This is a multicultural place": a phenomenon of the worshipping of "saints" in Roma Muslim communities in the Balkans.** The paper intends to examine the specificity of the contemporary existence of tradition of worshipping of "saints" among Muslim communities in the Balkans. The key concepts, their interpretations and transformations of meanings as a result of cultural processes in the local traditions are analyzed. **P20**

**Trommelen, Edwin Voices from the Tundra - The Last of the Yukagirs.** In the north east of Siberia live the Tundra Yukagirs, a nomadic people of reindeer herders. Only 63 of them still speak the Yukagir language. The Amsterdam linguist Cecilia Odé travels to the Yukagirs in order to capture their language and preserve it for posterity. **Film**

**Troshkina, Olga Transformation processes in education of Udmurt children in the 20th century.** In the 20 century, there had been some tendencies in education system of children. Periodically it is possible to examine it as the traditional, soviet, and post-soviet periods. The paper proposes to discuss the changing and developing processes, their reflection on the education and the role in forming of children in the Udmurt society. **P34**

**Tschofen, Bernhard (Universität Tübingen) Heritage: just the "new culture"? How the everyday usage of culture is challenging ethnography and cultural analysis.** Based on the premise that, today, doing culture has to be understood as both acting in culture and acting with culture, this paper discusses new perspectives on the complex field of cultural heritage. It points out a conscious usage of culture in dealing with change and conflicts in everyday life. **P32**

**Tşerkassova, Polina Sustaining a dynamic pause: serendipitous sensory knowledge of the performer-anthropologist in the Turkish urban soundscape.** This paper addresses the serendipitous journey of the anthropologist and performer towards gaining sensory knowledge and its subsequent interpretation and transmutation into a self-sustaining textual "reality". **P36**

**Tumenas, Vytautas (Lithuanian Institute of History) The problems of national legislation of the intangible heritage concept: the Lithuanian case.** The paper analyses the adaptation of contemporary concept of intangible heritage in Lithuanian cultural policy and legislation, the specific problems of its registration and protection. Also the problems of international standardization and heritage science cooperation with ethnology are discussed. **P47**

**Turkoz, F. Meltem (Işık University) Onomastic circulation and memory: : "traffic-habits" and meaning in "representational economies".** This paper explores the political economy of naming and surname legislation in Turkey to explore the way in which names as memory objects adhere or detach from their bearers through a process of circulation between individuals and state institutions. **P60**

## **Abstracts: Papers, posters and film**

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**Turunen, Arja (University of Helsinki) Dress as a technique of body in performing the gender.** In my paper I discuss changes of dress as a change of body techniques. The paper is based on my research project on the adoption of trousers in women's dress in post-war Finland. **P35**

**Uherek, Zdenek (Institute of Ethnology of the Academy of Sciences of the Czech Republic) Re-migrations and the guided migrations from the Ukraine and Kazakhstan to the Czech Republic.** The topic of my contribution will be focused on migration from Ukraine and Kazakhstan to the Czech Republic after 1989. I shall concentrate on economic and political behaviour of migrants. **P16**

**Ulfisdóttir, Cilia Marianne The re-invention of tradition in an Icelandic upper secondary school.** In 1996 a new school, Borgarholtsskóli, was founded in Reykjavík and not long thereafter students began requesting their own school "traditions" the same as every other upper secondary school in Iceland. This re-invention of tradition is the subject of this paper. **P21**

**Urboniene, Skaidre (Lithuanian Association of Art Historians) Signs and symbols of "home" in the Lithuanian Diaspora in the USA.** In the paper I will examine artistic signs and symbols that mean "home" to Lithuanian immigrants. The paper is based on the field research in Chicago in 2012. I'll discuss how and why a Lithuanian ornate cross in a foreign country became a symbol of "home" and native homeland. **P49**

**Vagner, Jiri (Charles University in Prague, Faculty of Science) and Dana Fialová (Charles University in Prague, Faculty of Science) The owners of second homes as users of rural space in Czechia: research methods.** See Fialová, Dana.

**Vaivade, Anita (Latvian Academy of Culture) Divided territories: heritage economy in court decisions.** The paper envisages examining decisions over the meaning and use of territory; questioning the existing gaps within axiological references of court decisions. Contradicting heritage and economy arguments invites to consider other possible paths legal argumentation might take. **P32**

**Vakimo, Sinikka (University of Eastern Finland) Internet-based auction and its framing practices: a case of selling one's wife as a joke.** My presentation will explore how the auction based frame of interaction shape the course of discussions in a second hand auction pages in internet. I will analyse the ways of positioning oneself and the others in one specific case started by a man selling his wife as a joke. **P25**

**Valaskivi, Katja (University of Tampere) and Johanna Sumiala (University of Helsinki) Circulating social imaginaries: a theoretical and methodological perspective for media studies.** See Sumiala, Johanna.

**Valk, Ülo (University of Tartu) Belief ascription and othering discourse among the ethnic communities in Assam.** The paper discusses relationships between different ethnic and social groups and images of the 'others' as expressed in belief narratives of Assam. It is based on fieldwork in Mayong (Marigaon district), where the Assamese people live in close contact with several indigenous ethnic communities. **P14**

**Van Broekhoven, Laura (National Museum of Ethnology), Mariana Françaço (Leiden University) and Jimmy Mans (Leiden University) Collaborative knowledge-production: case studies from the National Museum of Ethnology, Leiden.** See Françaço, Mariana.

**van Grootheest, Sjoerd (UKZN (formerly)) The Bay of Plenty.** The Bay of Plenty. Film



**Västriik, Ergo-Hart (University of Tartu) Staging ethnicity on regional festivals: Votian and Ingrian cases.** In this presentation two regional ethnic festivals of Finnic minority groups of northwest Russia will be compared. The aim of the paper is to outline differences and similarities of the festivals focussing on the strategies of representing Ingrian and Votian ethnic identity within these events. **P34**

**Vermeersch, Paula (Stadual University of São Paulo) The document archive of the Museum of Sacred Art of the Metropolitan Cathedral of Campinas, São Paulo, Brazil.** The Campinas Metropolitan Cathedral was constructed between 1803 and 1887 from the rammed earth technique, developed by the Portuguese since the first century of occupation in the Americas. This communication deals with the documents relating to the construction of the building. **P12**

**Vesik, Liisa (Estonian Literary Museum) and Andres Kuperjanov (Estonian Literary Museum) Belief narratives about trees.** See Kuperjanov, Andres.

**Vidal-Tormo, Joan, Luis Berraquero-Díaz (Pablo de Olavide University, Seville), Javier Escalera Reyes (Pablo de Olavide University) and Francisco Maya-Rodriguez (Pablo de Olavide University) The spreading of daily-life actions as political devices in the face of a multidimensional crisis: the case of Seville (Andalusia, Spain).** See Berraquero-Díaz, Luis.

**Vlaskina, Nina (Russian Academy of Sciences, Southern Scientific Centre, Institute of Social-Economic Research and Humanities) "The age-old Cossack feast of the intercession": the contemporary interpretation of a traditional calendar date.** The paper analyses the form and content of the feast of the Protecting Veil of the Mother of God in modern Russian Cossack communities. The tools used by modern Cossacks to declare their status and goals are discussed. **P61**

**Vonderau, Asta (Johannes Gutenberg-Universität Mainz) The shadows of transparency: crisis policies and disobedient markets on the margins of Europe.** This paper analyses the material forms and effects of local crisis policies in Lithuania, which aim to fight the shadow economy of open air markets and to Europeanise these supposedly unregulated spaces. **P03**

**Vrabič, Jerneja (ZRC SAZU) Some "Slovenian" way of humor.** The humorous and mocking songs/caricatures/films/ect. mainly arise as replay on everyday situations. Are observed stereotypes really typical Slovenian or are they known worldwide? **P40**

**Vrachionidou, Maria (Academy of Athens) Folkloric data in the Historic Dictionary of Modern Greek Language and its dialects.** The "Historic Dictionary of Modern Greek Language and its dialects", which is a dictionary in progress, consists, apart from a language repository, a treasury of Greek folk life data. This paper provides some examples of this phenomenon and examines the ways this data could be used. **P07**

**Wadle, Hannah (University of Manchester) Sailing post-Socialism: negotiating transformation on the Great Masurian Lakes in Poland.** This paper discusses sailing tourism in the traditional Polish sailing area, the Masurian Lake District, as a realm, in which late post-socialist transformation processes take place and are negotiated bodily. **P35**

**Wagener-Böck, Nadine (Georg-August University Göttingen) Dress, senses and generations.** The paper deals with the sensory perception of textiles, particular within families and mother-daughter relationships. Based on ethnographic fieldwork it focuses on exchange modes in terms of transmission and circulation, furthermore investigates the role of sensory knowledge within these processes. **P36**

## **Abstracts: Papers, posters and film**

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**Walsh, Deatra (York University, Canada) High mobility and precariousness in Canada: exploring the relationship among those with no fixed place of work.** This paper examines the relationship between high mobility and precarious employment, using data from the 2006 Canadian, and focuses specifically on individuals without a fixed place of work. **P24**

**Walters, Victoria (University of Southampton) Making home productive: energies in circulation in the art of Joseph Beuys.** This paper seeks to investigate what artist Joseph Beuys' emphasis on material and energetic processes and circulations might offer understandings of home. **P49**

**Wilk, Urszula (Institute of Iberic and Ibero-American Studies, University of Warsaw) The water tribunal of Valencia as a reservoir of long-lasting regional tradition.** This study shows, on the example of the Water Tribunal of Valencia (Spain), the importance of a traditional institution that contributes to the strengthening of the local community by passing on oral tradition regarding rules of using water, an element of crucial importance to the inhabitants of the region. **P50**

**Willner, Sarah (Ludwig-Uhland-Institut für Empirische Kulturwissenschaft) Sensing history? Knowledge circulation on themed walks and their ethnography.** The presentation is concerned with the tourist and ethnographers perception of archaeological hiking trails in the Austrian and Italian Alps and the limits of mobile (auto)ethnography. In collecting hikers narratives about prehistory it questions the concept of an ahistoric body as an access to the past. **P36**

**Winer, Lise (McGill University) Folklore in a Caribbean English Creole dictionary: inclusion and extraction.** The Dictionary of the English/Creole of Trinidad & Tobago includes "folk culture" by lemmatization (especially phrases) and rich citation. The paper addresses types, sources and limitations of data. Extraction strategies are also addressed. **P07**

**Yanikkaya Aydemir, Pervin (Yeditepe University, Istanbul) Lives captured in pipes: entrapping hydrosocial cycle in Aksu Valley, Eastern Anatolia.** The poetic collective work which plays a significant role in the subsistence of local people using the circulation of water throughout a 35-km long valley in the Eastern Anatolia is at the threat of aggressive development projects. **P50**

**Yelenevskaya, Maria (Technion-Israel Institute of Technology) and Larisa Fialkova (The University of Haifa) Festive rituals in the life of Russian-speaking Israelis: integration strategies and cultural memories.** See Fialkova, Larisa.

**Zamyatin, Konstantin (Helsinki University) Official designation of the state languages of Russia's national republics: a revivalist, instrumentalist or institutionalist choice?** The aim is to apply different theories for understanding the official designation of the state languages in the Finno-Ugric Republics of Russia. The argument proposed in the light of existing theories is that one should distinguish at least three types of recognition: symbolic, formal and legal recognition. **P34**

**Zerilli, Filippo (University of Cagliari) and Marco Pitzalis (Università di Cagliari) "A common sense rule: the milk cannot be sold below production cost": market milk price and the value of milk in Sardinia.** See Pitzalis, Marco.

**Zingg, Martin Toku Fenua - My Island.** TOKU FENUA takes us on a journey into the South Pacific and offers a glimpse of life on the remote island of Niulakita (Tuvalu). It lets us participate in the daily routines of three islanders; their dreams and concerns and shows the problems that people in such a harsh environment are exposed to. **Film**



**Ørsted, Tove (Society of Swedish Literature in Finland) Digitization and trust.** While digitization make archival material more accessible through online platforms we take the risk of making it misleadeing or limiting at the same time. How can we meet the new possibilities of digitization and still be trustworthy? **P51**

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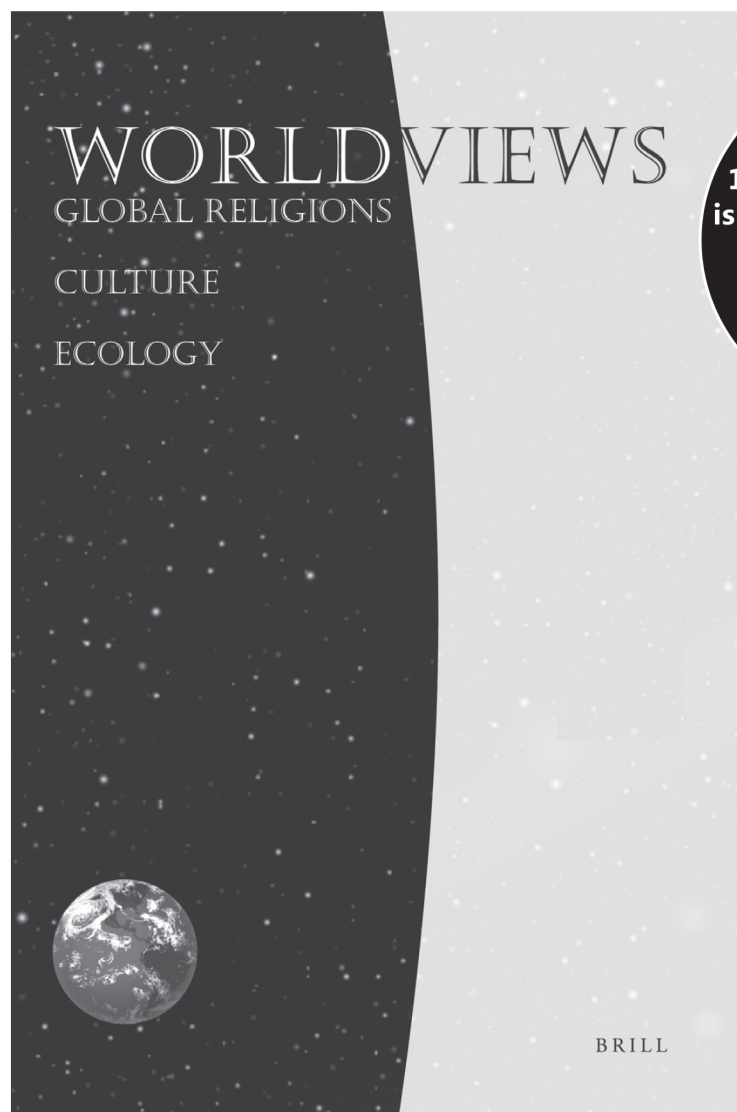
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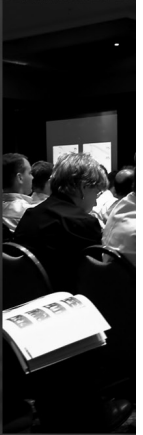
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