



Utopias Realities Heritages



*Ethnographies for the 21st Century*

Zagreb 12th **sief** Congress, 21-25 June 2015

# Timetable

	Sun June 21	Mon June 22	Tue June 23	Wed June 24	Thu June 25
08:45- 09:45		Keynote 2	Keynote 3	Keynote 4	Excursions
09:45-10:00		Getting from Keynote to main venue			
10:00-10:30		Refreshments	Refreshments	Refreshments	
10:30-12:00		Panel session 1	Panel session 4	Panel session 7	
12:00-14:00		Lunch	Lunch	Lunch	
14:00-15:30	Registration	Panel session 2	Panel session 5	Panel session 8	
15:30-16:00		Refreshments	Refreshments	Refreshments	
16:00-17:30		Panel session 3	Panel session 6	Panel session 9	
17:30-17:50		Break	Break	Break	
17:50-18:50	Opening and Keynote 1 (start 18:00)	Working group meetings	Young Scholar Prize & presentation	Closing roundtable (ends 19:20)	
18:50-19:00		Break	Break		
19:00-19:30	Welcome reception	YS Wine Mixer	General Assembly		
19:30-20:00		Journal launch Coord meeting of Uni Deps			
20:00-21:00				Banquet	
21:00-22:30			(starts 20:30)		
22:30-00:00			Final Party		



Utopias Realities Heritages



*Ethnographies for the 21st Century*

**SIEF2015**  
**Utopias, Realities, Heritages:**  
**Ethnographies for the 21<sup>st</sup> Century**

**12th Congress of Société Internationale d'Ethnologie et de Folklore (SIEF)**

**Department of Ethnology and Cultural Anthropology, Faculty of Humanities and  
Social Sciences, University of Zagreb**

**21-25 June 2015**

## Acknowledgements

**SIEF Board:** Pertti Anttonen, Jasna Čapo, Tine Damsholt, Laurent Fournier, Valdimar Hafstein, Peter Jan Margry, Arzu Öztürkmen, Clara Saraiva, Monique Scheer

**SIEF2015 Congress convenors:** Jasna Čapo and Nevena Škrbić Alempijević

**SIEF2015 Scientific Committee:** Jasna Čapo, Laurent Fournier, Valdimar Hafstein, Peter Jan Margry, Sanja Potkonjak, Clara Saraiva, Monique Scheer, Nevena Škrbić Alempijević

**SIEF2015 Local Committee:** Department of Ethnology and Cultural Anthropology, Faculty of Humanities and Social Sciences, University of Zagreb: Marijana Belaj, Petra Kelemen, Sanja Potkonjak, Tihana Rubić, Nevena Škrbić Alempijević

**Institute of Ethnology and Folklore Research in Zagreb:** Jasna Čapo, Naila Ceribašić, Valentina Gulinić, Tvrtko Zebec

**Conference administrators:** NomadIT: Eli Bugler, Darren Edale, James Howard, Rohan Jackson, Triinu Mets

### Acknowledgements for financial and institutional support

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**We would also like to thank the following individuals for the time and effort they have put into making SIEF2015 a success:** University of Zagreb Rector professor Damir Boras, Faculty of Humanities and Social Sciences Dean professor Vlatko Previšić, Faculty of Humanities and Social Sciences Vice-dean professor Željko Holjevac, Sanja Lesić, Hrvoje Jakopčević, Jasmin Klindžić, Đurđica Skender

## Wireless internet

Eduroam wireless internet is available in the UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3. If you do not have eduroam credentials, temporary credentials can be provided at the Reception desk. Users will be personally accountable before the law for the use of their (temporary) credentials.

The wireless network name or SSID: **eduroam**

Security: **802.1x Enterprise**

EAP method: **TTLS**

Phase 2 authentication: **PAP**

Technical support and troubleshooting is available at the Reception desk in the conference venue from dedicated IT support staff. Wired access is not available. The eduroam wireless network does not support Windows Phone 7 and 8 devices (additional SSID will be available to WP7/8 users, but in more limited locations).

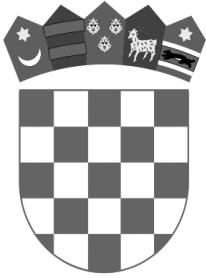
Additional information and instructions are available at: [infosl.ffzg.unizg.hr/upute/wlan/conference/](http://infosl.ffzg.unizg.hr/upute/wlan/conference/)

N.B. Internet access is not available in the Vatroslav Lisinski Concert Hall.

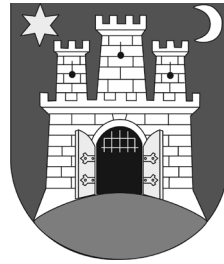
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# Patrons and Sponsors



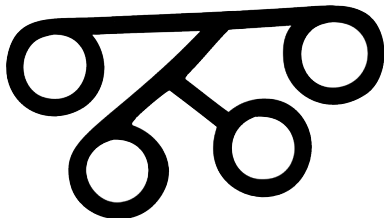
Ministry of Science,  
Education and  
Sports of the  
Republic of Croatia



City of  
Zagreb



Institut za  
etnologiju i  
folkloristiku  
Folklore Research  
Institute of  
Ethnology and  
Folkloristics



# Welcome addresses

## Welcome from Valdimar Hafstein, President of SIEF

You may have heard, last year SIEF turned fifty. With this Congress, the society enters the second half of its first century. Go ahead and flip through the pages of this book of abstracts; I think you'll agree that much of what we're discussing this week -- the vantage points, the dialogues, not to mention the vocabulary -- would have been hard to imagine for our predecessors who took part in the society's founding in the mid-1960s. Our successors, I'm sure, will say the same about us fifty years from now.

That last sentence is optimistic, not to mention self-flattering. It assumes that there will be a future, in spite of contrary indications, and moreover it assumes that in this future someone will pause to think of us. Speaking of utopias and heritages! Still, for the sake of argument, let's assume they make a passing reference to us when SIEF meets for its 37<sup>th</sup> Congress in 2065 (a couple of us here this year may even show up). If SIEF Congresses in the last 50 years are anything to go by, if the future differs from the present in ways that can compare to how the present differs from the past, then, to be sure, much will be said that we may find it difficult to wrap our minds around today. And yet over the past half century some key concerns have stayed with us, and it is hard to believe that they will fade away any time soon: the popular, the vernacular, the everyday; the local and the translocal; the national and the transnational; diffusion and migration; difference and sameness; religious and secular imaginaries; the narrative and the material; tradition and creativity; class and gender; food and the home; the archive and the museum.

These topics cut across panels at this Congress and across SIEF Congresses from the outset to the present. They define the society and its field(s) of research and practice; these are the concerns that mark the common ground of ethnologists and folklorists in all their various denominations and renominations, concerns shared with colleagues from neighboring disciplines who take part in the work and Congresses of SIEF. We bring to these common concerns those questions and concepts that motivate us any given year: from the historic-geographic, the functional, or the (post-)structural at previous Congresses, to the affective, the digital, the corporeal, or the posthuman at current Congresses. These traveling concepts bring us into larger conversations that cut across disciplines; they are crucial, if ephemeral. The common concerns, in contrast, have proved resilient; they remain at the heart of our field(s) through all of the various "turns" it takes. They unite us, in spite of our differences. This week they have brought us together in Zagreb, in greater numbers than ever before.

The SIEF Congress is an intellectual festival where we showcase the state of the art in our field(s), engage with one another's work and enjoy each other's company. A great deal of work has gone into planning and preparing for this Congress. To all those who have made it possible for us to meet in Zagreb this year, I extend the gratitude of SIEF and its board: to our hosts and local organizers for their hospitality and dedication, to the scientific committee, to panel conveners, to student volunteers, to the University of Zagreb, the City of Zagreb, to the Wenner-Gren Foundation, and to our long-term partners in NomadIT -- and more specifically to the Congress administrator, Triinu Mets for making it all look easy when we know it is not. Thank you!

And to all of you: Welcome to SIEF2015! It's going to be a roller coaster ride. I hope you'll find it fun, stimulating, and inspiring. If you don't already belong to one of SIEF's specialized working groups, consider joining one on Monday evening; they carry the SIEF torch and carry on the conversations between the Congresses. And remember, we meet again in Göttingen in two years' time.



Valdimar Tr. Hafstein  
SIEF president

## **Welcome address from Prof Damir Boras, the Rector of the University of Zagreb**

Dear colleagues, guests, dear friends

It is a great pleasure and a true honour to welcome you in Zagreb to participate and share in the 12<sup>th</sup> SIEF Congress hosted by the University of Zagreb Faculty of Humanities and Social Sciences. We take great pride in being the oldest university in Croatia and one of the oldest universities in Europe existing for over 345 years. Since the implementation of Bologna Process on all study levels, our University has become the integral part of European high education area and the main goals of our developmental strategy are directed towards internationalization of our study programs and opening our doors to foreign students and staff.

Your host, the University of Zagreb Faculty of Humanities and Social Sciences, is the oldest but also the largest Croatian research and higher education institution in humanities and social sciences and a significant cultural institution with a great impact on Croatian culture and society in the past, in present times and, with our best efforts, will remain so in the future. Only last year I was myself the Dean of that Faculty and hence it is my own personal pleasure to see the Congress of one of the major European associations of ethnologists, folklorists and cultural anthropologists take place under its roof. Heritage, tradition and culture are three corner stones of each and every nation, but these concepts also acquire new meanings and realities in today's world in which boundaries and borders between all of us are becoming increasingly blurred. This dispersion of boundaries is crucially important for Croatian culture and tradition, but also for Croatian economy and politics, since it enables us to sustain our rightful place in European context. The task of ethnology and cultural anthropology, as I see it, is to bridge the gaps between multivocal and plural existences in today's fast changing world and to provide opportunity for differences in human experience and expression to find a common language. Hence, the work you do is extremely important for understanding this plural network of peoples and cultures and for constructing the worlds of the future, together with their realized utopias and imagined realities.

In recent years, the city of Zagreb has become a very attractive tourist destination and I hope that you will experience a lot of pleasant sensations here and leave us with memories of pleasurable moments and warm friendships which will make you visit us again sometime in the future.



---

## **Welcome address from Professor Vlatko Previšić, the Dean of the University of Zagreb Faculty of Humanities and Social Sciences**

Dear participants of the 12<sup>th</sup> Congress of the International Society for Ethnology and Folklore

I am delighted to greet you in Zagreb, the university city with long tradition, which now joins to other European cities which have had an opportunity to host the SIEF Congresses.

I welcome you as the Dean of the University of Zagreb Faculty of Humanities and Social Sciences. The Faculty is founded in 1874 and today is the most influential and the largest university institution in the field of humanities and social sciences in Croatia, and offers more than 100 study programmes, which are organized at 23 departments. One of them, the Department of Ethnology and Cultural Anthropology, is the co-organizer of the Congress and an eminent part of our Faculty.

The SIEF Congress in Zagreb is an opportunity for the Faculty to present its scientific and educational activities, dedicated professors and researchers as well as remarkable students to more than 800 colleagues from Europe and all over the world. The topic of this year's Congress – utopias, heritages and realities – opens up vital issues of migrations, sustainability, governing and communities, cultural diversity, historical heritages and memories, lived experiences and projections of futures in the contexts of actual political, economic and social processes. It is about phenomena and challenges confronting the humanity of the 21<sup>st</sup> century in their everyday life and I expect that the Congress will significantly contribute to critical understanding of social and cultural dynamics and changes that we all witness.

Moreover, it is my great pleasure to see that among participants there are not only ethnologists, cultural anthropologists and folklorists but also large number of scientists from various fields of humanities and social sciences – cultural studies, performance studies, literary studies, history of art, architecture, history, sociology, geography etc. With such a composition the Congress becomes an important interdisciplinary forum for serious scholarly interpretation of current themes of contemporary society and culture. Numerous participants of the Congress are also doctoral and post-doctoral students which is important for their integration into and development of academic careers. The Congress thus will act as scientific, critical and communicational hub which will enable connecting of scholars and developing of international research and high education networks, projects and other kinds of collaboration.

The next four Congress days will host plenary lectures of prominent scholars, more than 100 parallel thematic panels, festival of ethnographic films and presentations of books. I invite all the participants to engage in stimulating panel and round-table discussions during the official Congress programme as well as in informal chats and gatherings and to enjoy in cultural, historic, academic and other traditions and realities of our Faculty and the city of Zagreb.

## Welcome address from the Local Committee of SIEF2015

Dear SIEF members and Congress participants,

The local organising team, made up of colleagues from two ethnological institutions in Croatia, University of Zagreb, Faculty of Humanities and Social Sciences, Department of Ethnology and Cultural Anthropology, and Institute of Ethnology and Folklore Research, wishes you a warm welcome to Zagreb and Croatia.

The 12<sup>th</sup> SIEF Congress theme brings into focus discourses and practices of utopia and heritage, from times past and present, at the moment when various visions of future have been buried while multiple visions of the past are being excavated with the aim of safeguarding them for future generations. In between utopia and heritage are day-to-day realities, the ordinary and the routine, the practices and expressions that ethnologists have long taken as their principal subjects of research. The Congress takes that triad as a challenge and seeks to relate it to the ethnographies of and for the 21<sup>st</sup> century.

Besides offering a fascinating number of over a 100 panels, with paper presentations, posters and film presentations, keynote lectures and the final roundtable discussion, the Congress wishes to create an amicable social space for all participants. With that in mind, we will have the opening ceremony, concert and reception at the main concert hall Vatroslav Lisinski. This was made possible by our patron, the city of Zagreb. We shall also have a closing banquet with a musical intermezzo by an ethno music performer and songwriter followed by a party with musical performances of Istrian traditional songs in new original interpretations and arrangements. In between, the participants will be straddling the two main venues of the Congress: UNIZG Faculty of Humanities and Social Sciences where most of the programme will take place and the nearby UNIZG Student Centre for morning keynote speeches.

With the support of the City of Zagreb we have also arranged free visits to several town museums and guided city tours. After the Congress, we invite you to explore Croatia, the youngest member state of the European Union and its iconic Mediterranean places such as Dubrovnik and Split on the Adriatic coast, Istrian coastal towns and interior villages, islands and natural parks. Zagreb is an excellent point of departure for all these places.

Nevena Škrbić Alempijević, Jasna Čapo, Marijana Belaj,  
Sanja Potkonjak, Tihana Rubić, Petra Kelemen,  
Valentina Gulin Zrnić, Naila Ceribašić, Tvrtko Zebec

## **SIEF2015 theme: Utopias, Realities, Heritages: Ethnographies for the 21st century**

*'A map of the world that does not include Utopia is not worth even glancing at, for it leaves out the one country at which Humanity is always landing. And when Humanity lands there, it looks out, and, seeing a better country, sets sail. Progress is the realization of Utopias',* wrote Oscar Wilde at the beginning of the 20<sup>th</sup> century. If his time heralded progress as the realization of utopias, the past century has buried many visions of future: big modern projects and the idea of linear progress itself are dead.

The public fascination with heritage in recent years might be understood in the context of this history of temporal imaginations: burying various visions of the future, we excavate multiple visions of the past. Indeed, heritage also presupposes a projected future for which we must safeguard it, populated by future generations who we imagine will care. In between utopia and heritage are day-to-day realities, the ordinary and the routine: the practices and expressions that ethnologists have long taken as their principal objects. It is in this most mundane of realities that people realize their utopian visions and heritage imaginaries, motivating their action and interpreting their existence in the context of imaginary pasts and futures.

The Congress theme takes the triad of utopias, realities, and heritages as a challenge and seeks to relate it to the ethnographic study of expressive culture and everyday practices: from religion to politics, from heritage to spatial imagination, from the physical to the virtual, from narrative forms to the food chain, from music to the museum, and from nationalism to tourism.

The theme brings into focus discourses and practices of utopia and heritage, from times past and present, and the Congress asks prospective participants: How do utopian visions, realities, and heritages materialize? Where do they circulate? How are they narrated, envisioned and practiced? What are some utopian signifiers and signifieds: human solidarity, national sovereignty, quality of life, preservation of culture and ecosystems, sustainable development, peace, love and understanding? What place do these have in the heritage imagination? And how do heritage and utopia inform our understanding of daily realities here and now?

After the end of progress, various scientific, political, and religious efforts still strive to define a vision of the future and an image of the past with the strength of utopian imagination. In that endeavour, ethnology, cultural anthropology and folklore studies take an active role, while also recording the production of imaginaries, projections, wishes, frustrations and anxieties that people have with regard to the future. In one sense, that has always been their role, since these fields took shape in the 19<sup>th</sup> century and helped to produce a vision of harmonious rural communities, their tales, customs, and worldviews for an urban, middle-class reading public. The 21<sup>st</sup> century likewise confronts humanity with a series of challenging questions. Vernacular culture and everyday life are central arenas for confronting these questions and for answering them with reference to social and cultural dynamics and in the context of new economic, political, religious and cultural visions.

The Congress offers a critical platform for debating contemporary and historical imaginaries of utopias, realities, and heritages. Participants are encouraged to frame the debate with keywords from ethnological and folkloristic inquiry, such as circulation, performance, community, genre, visual culture, material culture, digital culture, migration, home, memory, morality, gender, religiosity, discipline, hegemony, governmentality, ethnicity, corporeality, and so on and so forth.



# Practical information

## Using this programme

This *Practical information* gives guidance on how to navigate this book and the main venues - and of course Zagreb in general - including suggestions for sightseeing, dining and nightlife.

The general *Timetable* on the inside front cover gives a quick overview of when receptions, plenaries, panel sessions and other events are taking place during the 12<sup>th</sup> SIEF Congress in Zagreb. The *Events and meetings* section is ordered chronologically and gives details of the activities taking place this week besides the panel sessions, including the opening reception and the keynotes, working group meetings, entertainment, the banquet etc.

The full academic programme is detailed in the *Daily timetable* section which shows what is happening and where at any given moment in chronological sequence. The *Keynote, panel and paper abstracts* section provides the actual panel and paper abstracts, with streams in alphabetical order. There are similar abstract sections for the workshops, the poster session and the film programme.

At the rear of the book there is a *List of participants* to help you identify the panels and workshops in which particular colleagues will convene/discuss/present their work. Following this 'index' are the *Publisher advertisements*, and then a *Conference planner*. The latter is a blank grid that aims to help you plan your Congress attendance by providing space for you to note down which panels/ you wish to go to when. Finally, you will find the main venue and city maps on the rear cover.

If you need any help interpreting the information in the Congress book, please ask a member of the team at the Reception desk.

## Timing of panels

Nine ninety-minute panel sessions have been scheduled from 22<sup>nd</sup> to 24<sup>th</sup> June: three sessions per day. Most panels last from one to three sessions, depending on the number of accepted papers, with three papers per session, and up to nine a day. However, there are some exceptions to this rule: Food002, Heri013, Mig005 all have 4 sessions, Heri014 has five and Urba003 six sessions, thus continuing into the next day from their start time.

We are using 36 panel rooms at a time, so any one panel is up against that number of alternatives. The times of each panel/workshop are shown in the respective abstract section and are also indicated in the *Daily timetable*.

## Streams

In order to consolidate the strong thematic currents inspired by the Congress theme, the SIEF2015 Scientific Committee divided the panels into topical streams with unique, easily recognizable reference codes that combine the title of the stream with a number of the panel: Archives (Arch001-004), Body/Embodiment (Body001-006), Digital/Virtual (Digi001-003), Disciplinary discussions (Disc001-003), Food (Food001-007), Gender and sexuality (Gend001-006), Heritage (Heri001-014), Home (Home001-004), Migration/Borders (Mig001-008), Museums (Muse001-003), Narrative (Nar001-008), Politics and social movements (Pol001-008), Religion (Reli001-009), Rural (Rur001-004), Socialist and post-socialist studies (SPS001-004), Urban (Urba001-008). The specific streams are complemented by a "General" stream that includes panels that did not directly fit into any of the thematic streams (P001-P012), and the Workshops, posters and film programme stream (WP001-009). The Congress timetable aims to spread the panels of each stream over the three days to minimise thematic overlap and to consolidate thematically linked panels into adjacent breakout rooms.

## Timing of individual papers

In this programme, you will find panel times, the order of presentations, but **not** the exact times of individual papers. In most cases, each ninety-minute session accommodates up to three papers and a discussion. This can be used as a rough guide in establishing when papers should 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 complete success in targeting specific papers. A running order will be placed on the door of each room, so that convenors are able to indicate any late changes there.

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

## SIEF2015 Congress venues

The life of the 12<sup>th</sup> SIEF Congress is spread over three venues:

- The main venue, the UNIZG Faculty of Humanities and Social Sciences building (Filozofski fakultet Sveučilišta u Zagrebu), located at Ivana Lučića 3
- Vatroslav Lisinski Concert Hall (Koncertna dvorana Vatroslava Lisinskog), Trg Stjepana Radića 4
- UNIZG Student Centre (Studentski centar u Zagrebu), Savska cesta 25

### **The main Congress venue:** *UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3*

The UNIZG Faculty of Humanities and Social Sciences is the oldest and largest Croatian research and higher education institution in humanities and social sciences, as well as a significant cultural institution with a great impact on Croatian culture and society. The current building for the Department of Ethnology and Cultural Anthropology on Ivana Lučića 3 also houses an excellent library.

All academic activities (except for the keynote lectures) – i.e. panel sessions, workshops, the film programme, as well as the Working Group meetings, the General Assembly, the closing roundtable and the Young Scholar Prize ceremony take place at the Faculty building. The Congress uses the lecture rooms on Floor 1 and Floor 2. The Reception desk, the book exhibit and the Congress office are all located on Floor 1.

### **Location of keynote lectures (June 22-24):** *UNIZG Student Centre*

All keynote lectures except for the very first one (Orvar Löfgren, June 21, 18:30-19:05, Vatroslav Lisinski Concert Hall) will take place in the main hall of the **UNIZG Student Centre** on Savska cesta 25. The UNIZG Student Centre, hailing the motto “culture of change”, is a non-profit organisation that was founded in 1957 by the local government and later became a part of the University of Zagreb as its centre for arts. The premises are in the former pavilions of the interwar Zagreb Fairgrounds, and include a cinema, a theatre and several exhibition spaces.

## **Location of opening ceremony and the opening keynote lecture: *Vatroslav Lisinski Concert Hall (Trg Stjepana Radića 4)***

Vatroslav Lisinski Concert Hall is Croatia's leading concert venue and its name has become synonymous with highest quality - not only in music but in general. The Hall is named after the composer of the first Croatian national opera "Love and Malice". Since the Hall was opened in 1973, it has been promoting classical and jazz music by bringing the world's most famous musicians and groups to Zagreb, among them Ella Fitzgerald, Luciano Pavarotti, Montserrat Caballé, Martha Argerich, Leonard Bernstein, Zubin Mehta, Dizzy Gillespie, Chick Corea, Sarah Vaughan, Vienna and Israel Philharmonic Orchestras, La Scala Philharmonic Orchestra, etc. Although the Hall was built primarily for classical concerts, Lisinski regularly organizes concerts of all music genres, as well as plays, conferences, public lectures, movie premieres, exhibitions, etc. In cooperation with the City of Zagreb – City Office for Education, Culture and Sports – Lisinski hosts non-commercial events, amateur events (including ethnic minorities), fund-raising concerts but also projects of international importance and festivals like Music Biennale Zagreb, the World Festival of Animated Film Zagreb (Animafest Zagreb), International Society for the Performing Arts Congress, International Competition of Young Conductors Lovro von Matačić, The International Folklore Festival, Eurovision Song Contest, International Cello Competition Antonio Janigro, etc. With more than 500,000 visitors per year, Concert Hall Vatroslav Lisinski is among the most popular cultural institutions in Croatia.

## **Publishers' space**

The publishers' stalls are located in the foyer of the main venue, just where tea and coffee is served. Delegates are invited to browse the titles and talk to the representatives of the publishers present, including LIT Verlag-Berlin, Combined Academic Publishers and SIEF's own journals *Ethnologia Europaea* and *Cultural Analysis*.

## **Catering**

Please note that ALL the Congress catering will be mindful of the dietary requirements you have indicated when registering for the conference (vegan, vegetarian, food allergies) and the food is labelled accordingly.

### **Lunches: *Vatroslav Lisinski Concert Hall (Trg Stjepana Radića 4)***

Congress registration includes access to lunches on the 3 conference days. Lunch can be obtained by delegates during the lunch breaks 12:00 – 14:00 on Mon, Tue, Wed at the Vatroslav Lisinski Concert Hall (Trg Stjepana Radića 4). The concert hall is about a 10-15 minute walk away from the main Congress venue on Ivana Lučića 3, so do make sure you give yourself enough time for moving between the venues.

### **Tea and coffee breaks: *Main venue (UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3)***

Refreshments will be served in the foyer space near the Reception desk and the Book Exhibit on Floor 1 of the main venue at 10:00-10:30 and 15:30-16:00.

### **The banquet: *second floor, Vatroslav Lisinski Concert Hall (Trg Stjepana Radića 4)***

The dinner will include an excellent buffet meal, wine and live music.

## **Recycling**

NomadIT re-uses the plastic badge holders and lanyards, so please hand these in at the boxes provided on the Reception desk at the 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 please be careful to use the recycling bins for paper and plastic.

## Reception desk locations and hours

### **June 21:** *Vatroslav Lisinski Concert Hall (Trg Stjepana Radića 4)*

On arrival at the Reception desk you will have been given this book and your conference badge. Your banquet tickets (if you bought them with your registration) are inserted in your plastic badge holder. Please do not lose them!

### **June 22-24:** *Main venue (UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3)*

During the rest of the event from Monday morning until Wednesday evening, the Reception desk will be open at the main venue, in the foyer on Floor 1, close to the entrance and the Book Exhibit.

## Reception desk opening hours

Sun: 14:00-18:00 (*Vatroslav Lisinski Concert Hall, Trg Stjepana Radića 4*)

Mon: 08:00-17:00 (*UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3*)

Tue: 08:00-17:00 (*UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3*)

Wed: 08:00-18:00 (*UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3*)

## Congress team

There is a team of helpful volunteers, familiar with the programme, the venue and the surrounding area that you can turn to when in need of assistance. The volunteer team members can be identified by their t-shirts carrying the SIEF2015 logo. If you cannot see a team member, please ask for help at the Reception desk.

## SIEF2015 office (NomadIT)

All financial arrangements must be dealt with in the Congress organisers' (NomadIT) office located in the main venue (*UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3*), in room A001 on Floor 1.

Please note that on Sunday, June 21 (the opening day), NomadIT will also be residing at Vatroslav Lisinski Concert Hall, near the SIEF2015 Reception desk.

## NomadIT office opening hours

Sun: 14:00-18:30 (*Vatroslav Lisinski Concert Hall, Trg Stjepana Radića 4*)

Mon: 08:00-10:30, 10:45-12:30, 13:30-16:00, 16:30-18:30 (*A001, UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3*)

Tue: 08:00-10:30, 10:45-12:30, 13:30-16:00, 16:30-18:30 (*A001, UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3*)

Wed: 08:00-10:30, 10:45-12:30, 13:30-16:00, 16:30-18:00 (*A001, UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3*)

## Emergency contact details

During the Congress, emergency messages should be sent to [congress\(at\)sieffhome.org](mailto:congress(at)sieffhome.org). There is a message board for delegates at the Reception desk. A representative of NomadIT can be contacted in emergency situations on the Croatian cell/mobile number **+385 95 569 2030** (095-569-2030 if calling locally).



## Computers for those without

Delegates who need to use the internet or do some work on a computer, but have not brought their own, may use the computers in the Room A103 on Floor 1 in the main venue, *UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3*. The room is equipped with 25 PCs (Win7, MS Office 2013) and is open from 08:00 to 21:00, Monday to Wednesday.

## Printing

If you need to print your conference paper, a boarding pass or other documents, or make photocopies, this can be done in the print shop “Fax-copy” in the basement of the main venue, *UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3*.

Prices: 0.15 kunas per page for double-sided printing; 0.20 kunas per page for single-sided printing.

Working hours: Mon 09:00-18:00; Tue and Wed 08:00-20:00.

## Library

At the main venue, *UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3*, the department library will be open Tuesday-Thursday during the Congress from 08:00 to 20:00. All delegates needing some peace and quiet for working are welcome to visit the library (entrance from the foyer space near the Reception desk).

## Useful info for when in Zagreb/Croatia

The Congress takes place over two public holidays: June 22 (Anti-Fascist Resistance Day) and June 25 (Croatian National Day). On those days many shops and public institutions will be closed.

The Croatian currency is the Kuna (HRK, kn), with one kuna containing 100 lipa. There are coins of 1, 2, 5 and 25 kuna and 1, 5, 10, 20, 50 lipa. Banknotes have denominations of 10, 20, 50, 100, 200, 500 and 1000 kuna.

Approximate exchange rates (May 2015) are: 1 EUR = 7.6 kn; 1 US\$ = 6.7 kn; 1 GBP = 10.4 kn.

As in other EU countries, most shops, hotels and restaurants accept Mastercard - Eurocard, VISA, Diners Club. There are many ATMs in the city, and several in the vicinity of the main venue (look for the “bankomat” sign): Ivana Lučića 6 (right across the street from the Faculty); Ivana Lučića 2; Ulica grada Vukovara 60; Ulica grada Vukovara 70; Savska 25 (UNIZG Student Centre). ATMs dispense the local currency.

## Opening hours

Banks are generally open 8:00-18:00 (08:00-12:00 on Saturdays). While it is possible to exchange foreign currency to kuna at all banks, exchange rates tend to be better in currency exchange offices that have similar opening hours to banks (except for those at the main train and bus station that stay open for 24 hours). Most larger hotels offer currency exchange service. On Sundays and public holidays (like June 22<sup>nd</sup> and 25<sup>th</sup>!) both banks and exchange offices are closed - except for the bank at the airport which is 24/7 even on holidays.

Most shops work 09:00-20:00 on weekdays, and close by 15:00 on Saturdays. On Sundays and public holidays, pharmacies remain on duty for 24 hours and most groceries are open until midday.

Tap water in Zagreb and elsewhere in Croatia is drinkable and of a high quality.

## Zagreb

The history of Zagreb, the capital of independent Croatia since 1991, starts in the 11<sup>th</sup> century with two settlements: Kaptol and Gradec that grew (through some bitter fighting) gradually into one town by the beginning of the modern era. Zagreb has seen its share of war, famine, plague, as well as successful trade, real estate booms and prosperity like most European capitals and even though coastal towns like Dubrovnik or Split tend to steal the limelight in most travel brochures on Croatia, it will not take you long to realize that Zagreb is a gem of a city, with a lively centre full of street cafes, a medieval Upper town and delightful quarters of Habsburg-era buildings in Lower town complemented by green suburbs, river Sava, two lakes and the splendour of the Medvenica mountains rising behind the city.

### Getting around in Zagreb

Zagreb runs an efficient public transport system and is easy to navigate, as most of the city is interconnected with the central square, Trg bana Josipa Jelačića. Gornji grad – the Upper town, the once location of Kaptol and Gradec – lies north of the square and is connected to Lower town (Donji grad) via the funicular railway (Zagrebačka uspinjača) running from Ilica Street to Strossmayerovo šetalište.

Trams are the best way for getting around the fairly compact centre of Zagreb: there are 15 tram routes going throughout the major locations, and many stop either at Trg bana Jelačića or at the main train station. During the day the trams run every 5-10 minutes, while at night the intervals rise to 40 minutes.

The bus system is used primarily for getting around the suburbs and the fringes of central Zagreb.

Tickets for trams and buses can be bought at newsstands (paper tickets), and from the driver of the vehicle (you will need to have small change) and cost 10kn (appr. €1.20) for daily transport and 15kn for the night rides (00:00-04:00). Daily tickets cost 30kn, three day tickets cost 70kn, seven day tickets 150kn, fifteen day tickets 200kn, whilst a monthly ticket costs 400kn. At the newsstands, you may buy *tramvajska karta*, sold singly or in packs of ten; or the *vrijednosna kartica* (rechargeable electronic card), charged with a certain sum of money.

If you buy a paper ticket, remember to always validate it once you board: the ticket validation machines are located at the front and back of trams and buses. All tickets are valid for 90 minutes. Full details of the tram system can be found at the Zagreb Tram website: <http://www.zet.hr/default.aspx?asperrorpath=/tramvaj.aspx>

Zagreb's public transport system includes two tourist bus routes that operate a hop-on/hop-off service. The tours depart from Bakačeva ulica, near the Cathedral at Kaptol. The red route operates in the heart of the city (12.5km, runs every 90min from 12:00-19:00), whilst the green route is longer (32.5km, leaves every 120min from 14:00-17:20), taking tourists to places like the Maksimir park and Lake Budek. Tickets cost 70 Kunas (approximately £8/€9/\$12) for adults or 35 Kunas (£4/€4.50/\$6) for children under 7 for a full day; tickets can be purchased from the driver.

You can download route maps from [www.zet.hr](http://www.zet.hr) or pick one up from the ZET offices at Petrićeva 4 and Ozaljska 105. Find out more: <http://www.zgh.hr/default.aspx?id=1298#sthash.aDqyZJlt.dpuf>

### Taxis

There are three taxi stands within walking distance of Trg bana Josipa Jelacica, Zagreb's main square: south of Flower Square (Cvjetni trg), on Mesnička Street (towards Upper Town), and just west of the Croatian National Theatre.

There are several taxi companies servicing Zagreb. Locals say that when in need of several taxis at the same time, and in a hurry, one should opt for Radio Taxi, as they have more cars. However, Radio Taxi cannot always provide the receipt.

Taxi Cammeo and EkoTaxi, however, can be ordered online and provide receipts.

Radio Taxi Zagreb Phone +385 1 6600 671 or +385 1 6601 235 or 1777 from a Croatian number (there is a fee to call both of these numbers).

Taxi Cammeo has an App for ordering (find Taxi Cammeo in your App store) and it can be ordered online via <http://taxi-cammeo.hr/>

Phone +385 1 12 12 or +385 060 71 00 or 1212 from a Croatian number.

EkoTaxi brand themselves as the “green” option, as they use hybrid cars in their fleet. Book online via <http://www.ekotaxi.hr/en/#order> or phone +385 1 14 14 or +385 099 456 04 55 or 1414 from Croatian numbers.

## Zagreb by bike

It is possible to rent a bike to get around in Zagreb. Bike lanes are marked - though not everywhere in the city, and perhaps not with complete consistency - and the city is described as biking-friendly and fairly well navigable. Find out more:

<http://www.zagrebbybike.com/rent-a-bike>

## Sightseeing in Zagreb

If you are not planning to take any of the scheduled excursions, but would like to have a walk around in Zagreb, we recommend a walk in the cobblestoned Gornji Grad, in the Upper Town, and a visit to Stone Gate (Kamenita vrata), a shrine to the Virgin Mary which remains an active place of worship. On the Kaptol Hill stands the Gothic Zagreb Cathedral of Assumption, “the most monumental sacral building in neo-Gothic style southeast of the Alps”. Nearby is the Croatian government and Parliament. By descending to Tkalčićeva street you reach one of the liveliest downtown streets, leading to the main green market Dolac and then the main square and the main street (Ilica).

South of Ilica are Cvjetni trg, the flower square, with many coffee and pastry shops, as well as restaurants in the nearby Nikola Tesla street. Just a few minutes away is one of the nicest squares of Zagreb, the Square of Marshal Tito, with the National Theatre, UNIZG Rector’s office, Academy of Music, the Museum of Arts and Crafts and the Ethnographic Museum.

Find out more: <http://www.zagreb-touristinfo.hr/explore-zagreb/sightseeing>

## Things to do

### Active rest

If you would like to hike in Croatia, but have little time to spare, we recommend going to mountain Medvednica just outside of Zagreb. Medvednica is so close that you can take a tram to the foot of the mountain (no. 14 from the main square, get off at the last stop), and then walk up to Sljeme, the highest peak of the Medvednica Mountain. There are many hiking trails and also quite a few great eating places out there!

If you are into water sports, check out Jarun Lake in southern Zagreb. Take tram 5 or 17 to Jarun and follow signs to the jezero (lake). On arrival, head left to Malo Jezero for swimming and canoe or pedal-boat rental, or, head right to Veliko Jezero, where there’s a pebble beach and windsurfing.

### Music festivals

INmusic Festival, 22-24 June: <http://www.inmusicfestival.com>

Ljeto na Štrošu/Summer on Štros, daily music in the Upper Town: <http://www.ljetonastrosu.com>

## Museums

Museums offering **free admission to SIEF2015 delegates** (remember to bring your name tag!)

**Ethnographic Museum** Open Fri-Sun 10-13, Tue-Wed 10-18, closed on June 22 and 25.

The ample holdings of the Ethnographic Museum comprise 80,000 items covering the ethnographic heritage of Croatia, classified in the three cultural zones. Temporary exhibition “Smoke—the story of tobacco”.

<http://www.emz.hr>

[The exhibition’s author will be available on Wed 24th from 16:00-18:00 for SIEF delegates, giving guided tours in English.]

**Museum of Arts and Crafts** Open Tue-Wed, Fri-Sat 10-19, Sun 10-14, closed June 22 and 25.

With its 160,000 exhibits, the Museum is a national-level museum exhibiting artistic produce and the history of material culture in Croatia. From 17/4-23/8/15 there is an exhibition: “Herman Bollé -The Builder of the Croatian Capital”. <http://www.muo.hr>

**Museum of Contemporary Art** Open Tue-Wed, Fri, Sun 11-18, Saturday 11-20, closed June 22 and 25.

The collections include some twelve thousand contemporary artworks, created by Croatian and international artists. Temporary exhibition: “Bauhaus: networking ideas and practice”. <http://www.msu.hr>

**Zagreb City Museum** Open Sat 11-19, Sun 10-14, Tue-Wed, Fri 10-18.

The Museum deals with topics from the cultural, artistic, economic and political history of the city from Roman times until the modern period. <http://www.mgz.hr>

Other museums we recommend:

**Museum of Broken Relationships** Open daily 9-22:30. Tickets: 25 kn; 20 kn for pupils, students (full-time with ID), people with disabilities, seniors.

The Museum of Broken Relationships won the Kenneth Hudson Award in 2011 as the most innovative museum in Europe. The Museum of Broken Relationships grew from a traveling exhibition revolving around the concept of failed relationships and their ruins. Unlike ‘destructive’ self-help instructions for recovery from failed loves, the Museum offers a chance to overcome an emotional collapse through creation: by contributing to the Museum’s collection. <http://www.brokenships.com>

**Automobile Museum Ferdinand Budicki** Open daily 10-19, admission 30kn.

<http://www.otk-ferdinandbudicki.hr>

**Croatian History Museum** Open Sat-Sun 10-13, Tue-Wed, Fri 10-18, closed June 22 and 25. Admission 10kn.

Founded in 1846, the Museum looks after, deals with and presents the Croatian cultural and historical heritage from the early Middle Ages until the present day. <http://www.hismus.hr>

**Croatian Naive Art Museum** Open Sat-Sun 10-13, Tue-Wed, Fri 10-18, closed June 22 and 25. Admission 20kn.

The Croatian Museum of Naive Art holds more than 1,600 works of art – paintings, sculptures, drawings and prints – mainly by Croatian artists. This is considered the first museum of naive art in the world.

<http://www.hmnu.org>

**Technical Museum** Open Sat-Sun 9-13, Tue-Wed, Fri 9-17, closed June 22 and 25. Admission 15 kn.

The museum is comprised of distinct units: the Planetarium, the Apisarium, the Mine and the Nikola Tesla study. There is also a special exhibition: “Alphabet of money: interactive exhibition about money for children”.

<http://www.tehnicki-muzej.hr>

**Typhology Museum** Open Tue-Wed, Fri 10-17, closed June 22 and 25. Admission 20 kn.

The Typhological Museum is one of the rare museums in Europe that engages with the topic of disability.  
<http://www.tifoloskimuzej.hr>

## Art galleries

**Art Pavillion** Open Tue-Sun 11-20, admission 40 kn. Exhibition “Rodin in Meštrović’s Zagreb”.  
<http://www.umjetnicki-paviljon.hr>

**Modern Gallery** Open Sat-Sun 11-14, Tue-Wed, Fri 11-19; admission 40kn.

The Modern Gallery is the richest and the most important collection of the Croatian art of the 19<sup>th</sup> and 20<sup>th</sup> centuries. <http://www.moderna-galerija.hr>

## Bars and night clubs

Tkalčićeva street, one of the oldest streets in the town, starting from the Main Square, is the pedestrian area in Zagreb that is filled with coffee shops, bistros, bars and interesting shops on both sides. Shops include a fine selection of new and second-hand vinyl records (old ones recorded in socialist Yugoslavia) on Tkalčićeva street 34, and several souvenir shops with fine home-made olive oil and other products. Many bars have live music on selected days of the week.

**Bacchus Jazz Bar**, Kralja Tomislava 16.  
<https://www.facebook.com/bacchusjazzbar/info>

**Booze and Blues**, Tkalčićeva 84, blues, soul, jazz and rock with a wide variety of beer, wine and brandy.  
<https://www.facebook.com/boozeandblueszagreb?fref=ts>

**Buena Vista Club**, Savska 120. <https://www.facebook.com/pages/Buena-Vista-Club-Zagreb>

**Buzz Bar**, Preradovićeva 30. <http://www.buzzbar.hr>

**Green Gold Club**, Radnička cesta 50. <http://www.greengoldclub.com.hr>

**Maraschino Bar**, Margaretska 1, night and dance club, stand up comedy.  
<https://www.facebook.com/maraschino.zg/timeline>

**Mr. Q, Night Club**, Šubićeva 55.  
<https://www.facebook.com/KlubMr.Q>

**Pepermint**, arts & entertainment, dance club, open 22-5, Ilica 24.  
<https://www.facebook.com/PepermintIlica24?fref=ts>

**Route 66**, night club, Paromlinska cesta 47 – located near the UNIZG Faculty of Humanities and Social Sciences. <https://www.facebook.com/pages/Route-66-Zagreb>

**Tesla Power House-Dive bar**, Varšavska 4, day and night bar offering a different programme every day (stand-up comedy, promotion of young musicians, Croatian wineries, etc.).  
<https://www.facebook.com/TeslaPowerHouse?fref=ts>

**Vintage Industrial Bar**, Savska 160. <https://www.facebook.com/pages/Vintage-Industrial-Bar>

**Vip club**, Trg Bana Josipa Jelačića 9, jazz club at the main square.  
<https://www.facebook.com/vipclubzagreb?fref=ts>

## Wine bars

A suggested trail: have a glass of wine and some ham at Kuća pršuta, then continue to the winebar Pod zidom that offers more substantial and imaginative food. Then continue to Tkalčičeva street in search of a bar, ending in Rakhia bar or in one of the many night clubs along the street!

Winebar **Pod zidom**, Pod zidom 5, spacious modern bar, finger food also available; next to it is a fascinating little Vom Fass shop, selling olive oil, vinegar, liqueur, whiskey etc. in any quantity.

<https://www.facebook.com/PodZidom>

Winebar and bistro **Mali bar**, Vlaška 63 (near Jadran hotel), owned by a famous chef, imaginative food, based on local market food; next to it one of the best pizzerias in town, **Karijola**.

<https://www.facebook.com/MaliBarZagreb>

**Kuća pršuta, sira, vina i maslina** (House of ham, cheese, wine and olives), Vlaška 33, recently opened, offering homemade products from Drniš, which is famous for smoked ham.

<https://www.facebook.com/pages/Kuća-pršuta-sira-vina-i-maslina>

**Wine and cheese bar**, Ulica Augusta Cesarca 2.

<https://www.facebook.com/pages/Cheese-Bar/299539516838795>

**Bon ton concept store and gallery**, Prolaz Ivana Dežmana 5, vintage music store with bar, open 13-20.

<https://www.facebook.com/bontongallery>

**The Witness Lounge Bar**, Amruševa 1, expats' meeting place. <https://www.facebook.com/witnesszagreb>

## Brandy/Schnapps bars

**Rakhia bar**, Tkalčičeva 45, offering over a hundred variations of the local beverage, home-made rakija (brandy), live music every Wednesday. <https://www.facebook.com/pages/RAKHIA-Bar-Zagreb>

## Beer bars

**Bikers Beer Factory**, bar and night club, Savska cesta 150. <http://www.bikersbeerfactory.hr>

**Brewery and restaurant Medvedgrad**, Tkalčičeva 36. <http://www.pivnica-medvedgrad.hr>

**Beerbar**, Kaptol, Nova ves 11. <https://www.facebook.com/pages/Beerbar-Zagreb>

## Bistros

**Mundoaka street food**, Petrinjska 2, trendy bistro, excellent food, copious portions.

<https://www.facebook.com/mundoaka.streetfood?fref=ts>

**Fajn**, Vranyczanyeva 6 (Upper Town), bistro offering fresh food from the market, seasonally changing daily menus depending on food available at the market. <https://www.facebook.com/pages/Fajn-Bistro>

**Bistro Jadranka**, Ulica grada Vukovara 56 (near Congress venue), simple food, accessible prices, quick and tasty lunch, good choice of wine. <https://www.facebook.com/pages/Bistro-Jadranka>

**Bistroteka**, Nikole Tesle 14, serves breakfast, meals available all day long, fresh market and international food, coffee bar. <https://www.facebook.com/pages/Bistroteka>

**Bistro Pauza**, Preradovićeveva 34. <http://www.restaurant-pauza.com>

**Kava Tava**, breakfast & brunch restaurant, coffee shop, Britanski trg & Tkalčičeva 12, excellent sandwiches. <https://www.facebook.com/pages/Kava-Tava>

**Lari & Penati**, Petrinjska 42a, international restaurant, excellent food, affordable prices.

<https://www.facebook.com/laripenatiLa>

**Štruk**, Skalina 5, breakfast and brunch restaurant, named after a traditional cottage cheese pastry, offering new variations on the theme “savory or sweet”. <https://www.facebook.com/pages/La-Štruk>

**Bistro Fotić**, Gajeva 25, open 10-23, excellent daily menus, cosy unpretentious atmosphere.

<http://www.bistrofotic.com/>

**Pedro pite**, Vrbik (across the main Congress venue), breakfast and brunch restaurant, excellent food at affordable prices. <http://pedro-pite.com>

**Potato House**, fast-food restaurant, Masarykova 19. <https://www.facebook.com/www.potatohouse.hr>

**Rocket Burger Cafe** (burger restaurant, American restaurant), Tkalčićeva 44, meeting place of expat community. <https://www.facebook.com/pages/Rocket-Burger-Cafe>

## Restaurants

**Vinodol**, Teslina 10, specializes in lamb and veal dishes, home made pasta with truffles, pastry rolls with cottage cheese (*štrukli*) and other national specialities. Croatian wines. <http://www.vinodol-zg.hr>

**Bistro Apetit City Center**, Masarykova 18, open Tue-Sun 10-24, one of the finest international restaurants, Central European cuisine. <http://www.bistroapetit.com>

**Takenoko**, Japanese restaurant, Tkalčićeva. <http://www.takenoko.hr>

**Carpaccio**, Italian restaurant, Nikole Tesle 14. <https://www.facebook.com/pages/Ristorante-Carpaccio-Zagreb>

**Korčula**, Nikole Tesle 17, fish restaurant with 60 years of tradition. <http://www.restoran-korcula.hr>

**Onsemi**, Korean restaurant, Kneza Mislava 1a.

<https://www.facebook.com/pages/Onsemi-Korean-restaurant/548573985283482?sk=info&tab=overview>

## Vegetarian restaurants

**Vegehop**, Vlaška 79, excellent and affordable daily menus. <https://www.facebook.com/pages/Vegehop>

**Zrno bio bistro**, vegetarian and vegan restaurant, Medulićeva 20.

<https://www.facebook.com/ZRNObiobistro?fref=ts>

**Nishta, vegetarian and vegan restaurant**, Masarykova 11/1.

[https://www.facebook.com/NishtaZagreb?fref=ts&ref=br\\_tf](https://www.facebook.com/NishtaZagreb?fref=ts&ref=br_tf)

## Pastry-shops

Zagreb has many pastry-shops, and here we list some of the special ones from the city centre. Coffee is available in all.

**Amelie**, Vlaška 6, French-style patisserie and bakery. <https://www.facebook.com/pages/Amelie>

**Aida**, Main Square, Viennese-style coffee and pastry shop. <http://www.aida.hr>

**Torte i to**, Nikole Tesle 7, coffee shop and bar, excellent cakes. <https://www.facebook.com/caffe.bar.Atrij>

**Na cesti b041**, ice-cream parlor, Masarykova 25. <https://www.facebook.com/pages/Na-cesti-b-041>

**Millennium**, Bogovićeveva 7. <https://www.facebook.com/slasticarnicamillennium?fref=ts>

**Slasticarnica Zagreb**, Masarykova 4. <https://www.facebook.com/pages/Slasticarnica-Zagreb>

## Coffee shops

Croatians are into 'coffee-drinking'; actually if you get an invitation for coffee, it is an invitation for socializing, which can last for hours and include various other drinks. Coffee shops are all around town, smoking is usually permitted (which should not be a problem in the summertime as most of them have outside sitting space).

**Kavana Procaffe** (cafeteria), Tkalčićeva 54. <https://www.facebook.com/kavanaprocaffezg?fref=ts>

**42 Coffee Co**, Vlaška 42 (near Jadran hotel): fresh coffee, mixing different brands; fancy interior. <https://www.facebook.com/pages/42-Coffee-Co>

**Gradska kavana**, Main Square, art deco style coffee and pastry shop. <https://www.facebook.com/GradskaKavana>



# Events and meetings

## Sunday 21st June

**18:00-19:30:** **Opening of SIEF2015, Vatroslav Lisinski Concert Hall, Trg Stjepana Radića 4**

The ceremony will start with welcome speeches from local organisers, representatives of the University of Zagreb and the town of Zagreb, and continue with musical interludes.

**18:30-19:05:** **Opening keynote**

**Living in the past, the present and the future: synchronizing everyday life**

by *Orvar Löfgren (Division of Ethnology, University of Lund)*

**19:05-19:30:** **Concert continues**

During the evening there will be performances by the Folklore Ensemble of Student Cultural-Artistic Society “Ivan Goran Kovačić” and by “Ethnotine”.

Established in 1948, the Folklore Ensemble of Student Cultural-Artistic Society “Ivan Goran Kovačić” is among leading Croatian amateur ensembles in “choreographed folklore” - a genre that implies aesthetically elaborated authorial suites of dance and music, sourced from the rural heritage of different Croatian regions. The current art director of the ensemble is Dubravko Radić, a dancer and instructor of the professional ensemble “Lado”, and the members are mostly students from various faculties of the University of Zagreb. The performance at the opening of the 12th SIEF Congress will include two suites: “Ajde diko, ajde lane moje” (choreography: Vesna Kožul, Dubravko Radić, music arrangement: Tomislav Habulin, Mario Pleše) consists of dances and songs that are typical for western Brodsko Posavlje, eastern Croatia, and incorporates genres which are included in the national register of intangible cultural heritage. Similarly, “Stari splitski plesovi” (“Old dances from Split”; choreography: Branko Šegović, music arrangement: Marin Katunarić, Mario Pleše) are a trademark of Dalmatian urban heritage. The costumes for the Dalmatian suite are from the ensemble’s collection, while those worn for the eastern Croatian suite belong to the Department for Preservation, Reconstruction and Lending of Traditional Costumes.

The female vocal and dance ensemble Ethnotine work under the guidance of Goran Knežević, a well-known Croatian folklore choreographer, dance teacher and researcher. Ethnotine endeavor integrating the merits of local music and dance traditions with the sensibilities of a broader audience (both in use of sound and the choice of lyrics), which is manifested in the piece selected for this occasion – “Pod oblokom melin melje”, inspired by material from Podravina, central Croatia (choreography and music: G. Knežević, music arrangement.: Dražen Varga). On Croatian accession to European Union, Knežević and Ethnotine sent greetings to peoples of Europe through the template of bećarac (pl. bećarci), the most popular genre of traditional music in eastern Croatia, the lyrics of which are organized in decasyllabic couplets with rhyme, and addressing (in a cheerful way) various happenings in the life of individuals and communities. Bećarac has been included in the Representative List of the Intangible Cultural Heritage of Humanity since 2011. Based on the model of “Bećarci for Europe”, Goran Knežević and Naila Ceribašić (a member of the SIEF2015 Local Committee) devised lyrics for the present occasion:

**S.I.E.F., welcome to this town, / Zagreb greets you in its summer gown.**

**Let us tell you – heritage we guard, / bećarac is our ID card.**

**Heritage is helping us to grow, / it is real, not at all a show.**

**Our proverb greets guests just for three days, / five we give you ‘cause of your folksy face.**

**19:30-21:00:** Welcome drinks reception, *Vatroslav Lisinski Concert Hall, Trg Stjepana Radića 4*

## Monday 22nd June

**08:45-09:45: Keynote 2, UNIZG Student Centre, Savska cesta 25**

**'Returnee' and 'expatriate bubbles': alternative modes of the search for community?**

by *Jasna Čapo (Institute of Ethnology and Folklore Research, Zagreb)*

**17:50-18:50: Working group meetings**

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

Archives (*A105*)

Body, senses, and emotions (exploratory meeting) (*A123*)

Cultural Heritage and Property (*D6*)

Ethnology of Religion (*A107*)

Food Research (*A122*)

Historical Approaches in Cultural Analysis (*A111*)

Migration and Borders (exploratory meeting) (*D2*)

Museums and Material Culture (founding meeting) (*A113*)

Place wisdom (*A102*)

Space-lore and Place-lore (*A106*)

The Ritual Year (*A112*)

Young Scholars Working Group (*A101*)

**19:00-20:00: Coordination meeting for university department representatives, D3**

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

**19:00-20:00: Young Scholars Wine Mixer, A101**

All PhD students and other early career scholars taking part in the Congress are invited to this social event to meet colleagues from across Europe and beyond. Please join us for a chat and a free drink! Hosted by SIEF and the Young Scholars Working Group.

**19:00-20:00: Journal launch for *Ethnologia Europaea* and *Cultural Analysis*, Foyer space near the library**

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

## Tuesday 23rd June

**08:45-09:45: Keynote 3, UNIZG Student Centre, Savska cesta 25**

**Slow ethnography, slow activism: listening, witnessing and the longue durée**

by *Deborah Kapchan (Performance Studies, New York University)*

**15:30-16:00: Congress poster session, Foyer, main venue**

**Utopias, Realities, Heritages: ethnographies for the 21st century**

The authors will be available to comment on their posters exhibited in the foyer during the refreshment break.

**17:50-18:50: Young Scholar Prize and presentation, D7**

As a symbolic gesture to stimulate the research and participation of young scholars, SIEF has instituted the Young Scholar Prize. The 2015 Prize has been awarded to Čarna Brković for her fascinating research on Humanitarian Actions in Bosnia. The laudatio will be given by Vice-President Clara Saraiva, after which Čarna Brković will present her prize-winning research. Come and listen to a stimulating presentation, as well as the Concordia Discors, the mixed academic choir of the University of Zagreb Faculty of Humanities and Social Sciences who have come to help celebrate the occasion.

Concordia Discors was founded in 2010 and consists of a hundred members, all students of the University's various faculties. Marina Jurković, Vinko Karmelić, Lobel Filipić and Jurica Bošković are in charge of the choir's artistic work. The Choir systematically encourages musical creativity and puts a special emphasis on Croatian authors. The repertoire includes remakes of pieces belonging to traditional and popular music, as well as secular and spiritual works of classical music. In its brief history, the Choir has won numerous awards at competitions and festivals in Croatia and abroad (Barcelona, Venice and Prague). Notable achievements include performing at Croatia's official EU entrance ceremony and representing Croatia at the international musical spectacle in Vienna, Europe Sings. The performance at the Young Scholar Prize event comprises covers of two internationally and nationally renowned songs: "In my life" (John Lennon, arranged by Steve Zegree) and "Naranča" ("Orange"), written by Croatian jazz composer and guitarist Elvis Stanić, which resembles dialectal and musical motifs characteristic of Istria and Hrvatsko primorje (northern Croatian littoral and islands). The arrangement of "Naranča" for vocal ensembles, made by ethnomusicologist, conductor and composer Joško Čaleta, has become equally popular.

**19:00-20:00: General assembly, D7**

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

## Wednesday 24th June

**08:45-09:45: Keynote 4, UNIZG Student Centre, Savska cesta 25**

**The experience of culture: approaches to an ethnography of the immediate in complex relations**

by *Bernhard Tschofen (Institute of Popular Culture Studies, University of Zurich)*

**15:30-16:00: Congress poster session, Foyer, main venue**

**Utopias, realities, heritages: ethnographies for the 21st century.**

The authors will be available to comment on their posters exhibited in the foyer during the refreshment break.

**17:50-19:20: Closing roundtable, D7, UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3**

**Closing roundtable: Utopias, realities, heritages: ethnographies for the 21st Century**

*Chair: Regina Bendix (Institute of Cultural Anthropology/European Ethnology, University of Göttingen)*

*Participants: Jasna Čapo, Orvar Löfgren, Deborah Kapchan, Bernhard Tschofen, and guests.*

The closing roundtable reviews, in conversation, perspectives and insights generated by the conference theme. What kind of research and results has the conference theme stimulated? How has it impacted our grasp of ongoing work? The participants will bring to the table what struck them most during the Zagreb meeting, both topically and in terms of the utopias and realities of ethnology and folklore studies.

**20:30-22:30: Banquet, Vatroslav Lisinski Concert Hall, Trg Stjepana Radića 4**

Entry to the banquet is by pre-purchased ticket only. The ticket costs €40 and can be bought from the NomadIT office IF there are any still available during the Congress. The Congress banquet will include an excellent buffet meal of several courses, wine, coffee/tea, aperitifs and live music provided by Lidija Bajuk.

Lidija Bajuk has studied primary school teaching, library and information science, ethnology and cultural anthropology. She is currently employed as an assistant at the Institute of Ethnology and Folklore Research in Zagreb. Her first significant public performances took place at the concerts of John Mayall and Joan Baez in 1987 and 1989 in the then-Yugoslavia. She is an award-winning member of the Association of Croatian Writers and Croatian Composers Associations and has released seven albums, published seven books of poetry, three short stories and a dozen scholarly papers. As one of the pioneers and key figures of the Croatian ethno-music scene, which has been developing since the early 1990s, she revives old Croatian tunes presented in modern arrangements with contemporary ways of singing and playing. At the SIEF2015 Congress banquet, Lidija will be playing tunes from various Croatian regions recognizable for their complex metro-rhythmical organization, refined tunes and lyrics that evoke touch, secret meanings and wisdom between sound and silence.

1. Na Ivanjsko navečerje / On a Midsummer's Evening (Podravina)
2. Izresla je šipek roža / The Rose has Bloomed (Gorski kotar)
3. Lepa Jana / Beautiful Jana (Gradišće)
4. Uspavanka / Lullaby (Dalmacija)
5. Snočka sam senjala / Last Night I Dreamt (Međimurje)

**22:30-00:00: Final party, Matis Absolut Lounge, Trg Stjepana Radića 3**

The final party that begins after the banquet in Matis Absolut Lounge (located just outside of the Lisinski Concert Hall) is FREE FOR ALL DELEGATES – everyone is invited! Music for dancing and entertainment will be provided by the Croatian ethno-band Veja from Pazin, Istria.

The band was founded in 2007 and their name derives from the Istrian word for the wake – the custom of gathering around the deceased and holding a night-long vigil, which was usually accompanied by eating, drinking and singing. Members of the Veja are Goran Farkaš (vocal, mih, fiddle, bagpipes, kaval), Saša Farkaš (guitar, percussions), Marko Pernić (vocal, accordion), Sebastijan Demark (bass guitar), Ljuban Rajić (cajon) and Marijan Jelenić (sound designer). The band finds its inspiration in the Istrian traditional music and performs new arrangements by using various traditional instruments from all over the world. Up until now, Veja has participated in world music festivals throughout Europe. In 2014 the band released their first album, Dolina mlinova (Valley of the Mills, the area around Pazin, where the band's creativity takes place). The album contains 10 songs that can be downloaded at [http://www.vejamusic.com/download/veja\\_dolina\\_mlinova.zip](http://www.vejamusic.com/download/veja_dolina_mlinova.zip).

# Daily timetable

## Sunday 21st June

14:00-18:00: **Registration**

18:00-19:30: **Welcome ceremony and opening keynote** (*Orvar Löfgren*), *Vatroslav Lisinski Concert Hall, Trg Stjepana Radića 4*

19:30-21:00: **Welcome drinks reception**, *Vatroslav Lisinski Concert Hall, Trg Stjepana Radića 4*

## Monday 22nd June

08:45-09:45: **Keynote 2** (*Jasna Čapo*), *UNIZG Student Centre, Savska cesta 25*

09:45-10:00: **Relocate from keynote to main venue**, *UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3*

10:00-10:30: **Refreshments**

10:30-12:00: **Panel session 1:**

**Body001** **The body and age**

*Convenors: Tatiana Bužeková (Faculty of Arts, Comenius University in Bratislava); Marta Botikova (Faculty of Arts, Comenius University in Bratislava)*

*A214: first of three sessions*

**Body002** **Gesturing toward utopia: the politics of exemplarity**

*Convenor: Dorothy Noyes (Ohio State University)*

*A209: first of two sessions*

**Digi001** **Real and/in virtual: from on-site to on-line ethnography**

*Convenor: Hariz Halilovich (Monash University)*

*A208: first of two sessions*

**Disc003** Is there a sense of community uniting anthropology, ethnology and folklore today? (World Council of Anthropological Associations panel)

Convenors: Vesna Vucinic-Neskovic (University of Belgrade); Klaus Roth (Institut für Volkskunde/European Ethnology)

A128: first of two sessions

**Food001** Culinary heritage as an island of well-being (Panel of SIEF working groups 'Historical approaches in cultural analysis' and 'Food research')

Convenors: Michaela Fenske (Humboldt-Universität Berlin); Patricia Lysaght (University College Dublin); Hanna Snellman (University of Helsinki)

A218: first of three sessions

**Food004** Community supported agriculture and its "relatives": new treaties between food producers and food consumers, or just utopia?

Convenors: Roman Lenz (University of Applied Sciences); Peter Volz (Research institution Die Agronauten)

A220: first of two sessions

**Gend001** Re-imagining masculinities in the 21st century: between utopias and realities

Convenors: Begonya Enguix (Universitat Oberta de Catalunya); Krizia Nardini (Open University of Catalonia / Utrecht University)

A201: first of three sessions

**Gend005** Gender and power in communist and post-communist places

Convenors: Cory Thorne (Memorial University of Newfoundland); Mariya Lesiv (Memorial University of Newfoundland)

A203: first of two sessions

**Heri001** Heritage as a European product

Convenors: Gisela Welz (Goethe-Universität Frankfurt); Claske Vos (Access Europe/University of Amsterdam)

D4: first of three sessions

**Heri003** A threat to unification? Europe's nationalizing states and the UNESCO convention on intangible heritage

Convenors: Herman Roodenburg (Meertens Institute); Jan Willem Duyvendak (University of Amsterdam)

D6: first of three sessions

**Heri009** The program of intangible cultural heritage, a market niche for ethnographers or a symptom of their infirmity in the early 21st century?

Convenor: Naila Ceribašić (Institute of Ethnology and Folklore Research)

A102: first of two sessions

**Heri014** Heritage of silenced memories

Convenors: Katja Hrobat Virloget (University of Primorska); Michèle Baussant (CNRS, LABEX Pasts in the Presents (UPO))

D5: first of five sessions

**Home003** Ethnographies of the house, values and manners of inhabit

Convenors: Filipa Ramalheite (Universidade Autónoma de Lisboa); Maria Assunção Gato (Dinamia-CET / ISCTE-IUL)

A113: first of three sessions

**Mig004** Pursuing utopias/challenging realities: producing and resisting borders in and out of Europe

Convenors: Francesco Vacchiano (ICS-UL, Lisbon); Sebastien Bachelet (University of Edinburgh)

D3: first of three sessions

**Mig005** Refugee visions and realities: interpreting time with people on the move

Convenors: Milena Belloni (University of Trento); Sahil Warsi (SOAS)

D2: first of four sessions

**Mig008** Re-imagining home: belonging and liminality in migrants' everyday practices

Convenor: Cristina Alcalde (University of Kentucky)

A105: first of two sessions

**Nar005** Short folklore forms in contemporary use

Convenors: Piret Voolaid (Estonian Literary Museum); Saša Babič (Science Research Center of Slovenian Academy of Sciences and Arts)

A225: first of three sessions

**Nar008** Narratives on agency, well-being and everyday lives in real and imagined societies

Convenor: Tiina-Riitta Lappi (University of Jyväskylä)

A226: first of three sessions

**P002** Micro-utopias: exploring connections in anthropology, relationality and creativity

Convenors: Ruy Blanes (University of Bergen); Alex Flynn (Durham University); Jonas Tinius (University of Cambridge); Maité Maskens (Université Libre de Bruxelles)

A126: first of three sessions

**P003** What future for EUtopia? Trajectories of Europeanization from the core and the periphery

Convenors: Alexandra Schwell (University of Vienna); Orlanda Obad (Institute of Ethnology and Folklore Research)

A228: first of three sessions

**P007** On simultaneity: the utopia of play and paradox in the making of mundane sociality

Convenors: Matan Shapiro (University of Haifa); Beata Switek (Max Planck Institute for Social Anthropology)

A112: first of two sessions

**Pol001** Rethinking class: from utopia to reality and back

Convenors: Sanja Potkonjak (University of Zagreb); Mislav Žitko (Faculty of Humanities and Social Sciences, University of Zagreb)

A106: first of two sessions

**Reli002** The heritagization of religious and spiritual practices: the effects of grassroots and top-down policies (SIEF Ethnology of Religion Working Group)

Convenors: Anna Niedźwiedz (Jagiellonian University); Clara Saraiva (CRIA Centro em Rde de Investigação em Antropologia)

A227: first of three sessions

**Reli008** Cold War Marian politics and prophecies

Convenors: Peter Jan Margry (University of Amsterdam / Meertens Institute, Royal Netherlands Academy of Arts and Sciences); Monique Scheer (University of Tübingen)

A229: single session

**Rur001** Ethnography of rural spaces: between utopia and neoliberalism

Convenors: Andrea Boscoboinik (University of Fribourg); Hana Horáková (Metropolitan University Prague); Maria Montserrat Soronellas Masdeu (Rovira i Virgili University)

A223: first of three sessions

**Rur002** Traditional knowledge as the key for sustainable rural development: utopia or reality?

Convenors: Saša Poljak Istenič (Research Centre of the Slovenian Academy of Sciences and Arts (ZRC SAZU)); Sanja Lončar (University of Zagreb)

A224: first of three sessions

**SPS001 Towards an ethnography of the Iron Curtain**

*Convenors: Jiří Woitsch (Czech Academy of Sciences); Gábor Barna (University of Szeged)*

*A111: first of two sessions*

**SPS002 Idealism, Utopia and (post)Yugoslav popular music**

*Convenors: Ana Hofman (Research Centre of the Slovenian Academy of Sciences and Arts (ZRC SAZU)); Rajko Muršič (University of Ljubljana)*

*A107: first of two sessions*

**Urba002 Re-imagining utopian and dystopian cities: urban tensions and transformations**

*Convenors: Anita Sujoldžić (Institute for Anthropological Research); Anja Iveković Martinis (Institute for Anthropological Research)*

*A122: first of three sessions*

**Urba005 Cities of the forking paths: intercommunal (dis)harmony and the rhythms of everyday life**

*Convenors: Ian M Cook (Central European University); Daniel Monterescu (Central European University)*

*A118: first of three sessions*

**Urba006 Shaping urban and regional space in the context of competition for funding**

*Convenors: Karin Bürkert (Eberhard-Karls-Universität Tübingen); Ove Sutter (University of Bonn)*

*A123: first of two sessions*

**Urba007 Public space as utopia**

*Convenors: Elise Billiard (University of Malta); Jana Tsoneva (CEU)*

*A124: first of three sessions*

**Urba008 Staging the memory, transforming the heritage in the city**

*Convenors: Ana Luleva (IEFEM); Miroslava Lukić Krstanović (Ethnographic Institute Serbian Academy of Sciences and Arts)*

*A119: first of three sessions*

**WP004 Exploring waterscape heritages: a place wisdom workshop**

*Convenors: Ullrich Kockel (Heriot Watt University); Liam Campbell (Heriot-Watt University)*

*A116: single session*

**WP008 Film programme**

*Convenors: Tanja Bukovčan (University of Zagreb); Tamara Nikolić Đerić (Ethnographic Museum of Istria)*

*D1: throughout the panel sessions*

**WP009 Folklore content in contemporary art: a new life for old traditions?**

*Convenors: Kay Turner (New York University); Johannes Hedinger (Zurich University of the Arts)*

*A125: single session*

**12:00-14:00: Lunch, Vatroslav Lisinski Concert Hall, Trg Stjepana Radića 4**

**14:00-15:30: Panel session 2:**

**Arch002 Everyone an archivist? The role of participatory archives in creating cultural heritage**

*Convenors: Anne Heimo (University of Turku); Kirsi Hanninen (University of Turku)*

*A125: first of two sessions*



**Body001 The body and age**

Convenors: *Tatiana Bužeková (Comenius University in Bratislava); Marta Botikova (Comenius University in Bratislava)*

A214: second of three sessions

**Body002 Gesturing toward utopia: the politics of exemplarity**

Convenor: *Dorothy Noyes (Ohio State University)*

A209: second of two sessions

**Digi001 Real and/in virtual: from on-site to on-line ethnography**

Convenor: *Hariz Halilovich (Monash University)*

A208: second of two sessions

**Digi002 The utopia of the better self: self-documentation and data practices in everyday (virtual) life**

Convenors: *Yonca Krahn (Universität Zürich); Tom O'Dell (Lund University)*

A205: single session

**Disc003 Is there a sense of community uniting anthropology, ethnology and folklore today? (World Council of Anthropological Associations panel)**

Convenors: *Vesna Vucinic-Neskovic (University of Belgrade); Klaus Roth (Institut für Volkskunde/European Ethnology)*

A128: second of two sessions

**Food001 Culinary heritage as an island of well-being (Panel of SIEF working groups 'Historical approaches in cultural analysis' and 'Food research')**

Convenors: *Michaela Fenske (Humboldt-Universität Berlin); Patricia Lysaght (University College Dublin); Hanna Snellman (University of Helsinki)*

A218: second of three sessions

**Food004 Community supported agriculture and its "relatives": new treaties between food producers and food consumers, or just utopia?**

Convenors: *Roman Lenz (University of Applied Sciences); Peter Volz (Research institution Die Agronauten)*

A220: second of two sessions

**Gend001 Re-imagining masculinities in the 21st century: between utopias and realities**

Convenors: *Begonya Enguix (Universitat Oberta de Catalunya); Krizia Nardini (Open University of Catalonia / Utrecht University)*

A201: second of three sessions

**Gend005 Gender and power in communist and post-communist places**

Convenors: *Cory Thorne (Memorial University of Newfoundland); Mariya Lesiv (Memorial University of Newfoundland)*

A203: second of two sessions

**Heri001 Heritage as a European product**

Convenors: *Gisela Welz (Goethe-Universität Frankfurt); Claske Vos (Access Europe/University of Amsterdam)*

D4: second of three sessions

**Heri003 A threat to unification? Europe's nationalizing states and the UNESCO convention on intangible heritage**

Convenors: *Herman Roodenburg (Meertens Institute); Jan Willem Duyvendak (University of Amsterdam)*

D6: second of three sessions

**Heri004 From folklore to intangible heritage**

Convenor: *Alessandro Testa (University of Pardubice)*

A101: first of two sessions

**Heri009** The program of intangible cultural heritage, a market niche for ethnographers or a symptom of their infirmity in the early 21st century?

Convenor: Naila Ceribašić (Institute of Ethnology and Folklore Research)

A102: second of two sessions

**Heri014** Heritage of silenced memories

Convenors: Katja Hrobat Virloget (University of Primorska); Michèle Baussant (CNRS, LABEX Pasts in the Presents (UPO))

D5: second of five sessions

**Home003** Ethnographies of the house, values and manners of inhabit

Convenors: Filipa Ramalheite (Universidade Autónoma de Lisboa); Maria Assunção Gato (Dinamia-CET / ISCTE-IUL)

A113: second of three sessions

**Mig004** Pursuing utopias/challenging realities: producing and resisting borders in and out of Europe

Convenors: Francesco Vacchiano (ICS-UL, Lisbon); Sebastien Bachelet (University of Edinburgh)

D3: second of three sessions

**Mig005** Refugee visions and realities: interpreting time with people on the move

Convenors: Milena Belloni (University of Trento); Sahil Warsi (SOAS)

D2: second of four sessions

**Mig008** Re-imagining home: belonging and liminality in migrants' everyday practices

Convenor: Cristina Alcalde (University of Kentucky)

A105: second of two sessions

**Nar005** Short folklore forms in contemporary use

Convenors: Piret Voolaid (Estonian Literary Museum); Saša Babič (Science Research Center of Slovenian Academy of Sciences and Arts)

A225: second of three sessions

**Nar008** Narratives on agency, well-being and everyday lives in real and imagined societies

Convenor: Tiina-Riitta Lappi (University of Jyväskylä)

A226: second of three sessions

**P002** Micro-utopias: exploring connections in anthropology, relationality and creativity

Convenors: Ruy Blanes (University of Bergen); Alex Flynn (Durham University); Jonas Tinius (University of Cambridge); Maïté Maskens (Université Libre de Bruxelles)

A126: second of three sessions

**P003** What future for EUtopia? Trajectories of Europeanization from the core and the periphery

Convenors: Alexandra Schwell (University of Vienna); Orlanda Obad (Institute of Ethnology and Folklore Research)

A228: second of three sessions

**P007** On simultaneity: the utopia of play and paradox in the making of mundane sociality

Convenors: Matan Shapiro (University of Haifa); Beata Switek (Max Planck Institute for Social Anthropology)

A112: second of two sessions

**Pol001** Rethinking class: from utopia to reality and back

Convenors: Sanja Potkonjak (University of Zagreb); Mislav Žitko (University of Zagreb)

A106: second of two sessions

**Reli002 The heritagization of religious and spiritual practices: the effects of grassroots and top-down policies (SIEF Ethnology of Religion Working Group)**

Convenors: Anna Niedźwiedź (Jagiellonian University); Clara Saraiva (CRIA Centro em Rde de Investigação em Antropologia)

A227: second of three sessions

**Reli007 Ritual and the utopian past**

Convenors: Rabia Harmansah (University of Pittsburgh); Logan Sparks (Süleyman Şah University)

A229: first of two sessions

**Rur001 Ethnography of rural spaces: between utopia and neoliberalism**

Convenors: Andrea Boscoboinik (University of Fribourg); Hana Horáková (Metropolitan University Prague); Maria Montserrat Soronellas Masdeu (Rovira i Virgili University)

A223: second of three sessions

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A224: second of three sessions

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Convenors: Jiří Woitsch (Czech Academy of Sciences); Gábor Barna (University of Szeged)

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Convenors: Anita Sujoldžić (Institute for Anthropological Research); Anja Iveković Martinis (Institute for Anthropological Research)

A122: second of three sessions

**Urba005 Cities of the forking paths: intercommunal (dis)harmony and the rhythms of everyday life**

Convenors: Ian M Cook (Central European University); Daniel Monterescu (Central European University)

A118: second of three sessions

**Urba006 Shaping urban and regional space in the context of competition for funding**

Convenors: Karin Bürkert (Eberhard-Karls-Universität Tübingen); Ove Sutter (University of Bonn)

A123: second of two sessions

**Urba007 Public space as utopia**

Convenors: Elise Billiard (University of Malta); Jana Tsoneva (CEU)

A124: second of three sessions

**Urba008 Staging the memory, transforming the heritage in the city**

Convenors: Ana Luleva (IEFEM); Miroslava Lukić Krstanović (Ethnographic Institute, Serbian Academy of Sciences and Arts)

A119: second of three sessions

**WP005 Mapping home: a place wisdom workshop**

Convenor: Vitalija Stepušaitytė (Heriot-Watt University)

A116: first of two sessions

**WP008 Film programme**

*Convenors: Tanja Bukovčan (University of Zagreb); Tamara Nikolić Đerić (Ethnographic Museum of Istria)*  
**D1: throughout the panel sessions**

**15:30-16:00: Refreshments**

**16:00-17:30: Panel session 3:**

**Arch002 Everyone an archivist? The role of participatory archives in creating cultural heritage**

*Convenors: Anne Heimo (University of Turku); Kirsi Hanninen (University of Turku)*  
**A125: second of two sessions**

**Body001 The body and age**

*Convenors: Tatiana Bužeková (Comenius University in Bratislava); Marta Botikova (Comenius University in Bratislava)*

**A214: third of three sessions**

**Food001 Culinary heritage as an island of well-being (Panel of SIEF working groups ‘Historical approaches in cultural analysis’ and ‘Food research’)**

*Convenors: Michaela Fenske (Humboldt-Universität Berlin); Patricia Lysaght (University College Dublin); Hanna Snellman (University of Helsinki)*

**A218: third of three sessions**

**Gend001 Re-imagining masculinities in the 21st century: between utopias and realities**

*Convenors: Begonya Enguix (Universitat Oberta de Catalunya); Krizia Nardini (Open University of Catalonia / Utrecht University)*

**A201: third of three sessions**

**Heri001 Heritage as a European product**

*Convenors: Gisela Welz (Goethe-Universität Frankfurt); Claske Vos (Access Europe/University of Amsterdam)*

**D4: third of three sessions**

**Heri003 A threat to unification? Europe’s nationalizing states and the UNESCO convention on intangible heritage**

*Convenors: Herman Roodenburg (Meertens Institute); Jan Willem Duyvendak (University of Amsterdam)*

**D6: third of three sessions**

**Heri004 From folklore to intangible heritage**

*Convenor: Alessandro Testa (University of Pardubice)*

**A101: second of two sessions**

**Heri014 Heritage of silenced memories**

*Convenors: Katja Hrobat Virloget (University of Primorska); Michèle Baussant (CNRS, LABEX Pasts in the Presents (UPO))*

**D5: third of five sessions**

**Home003 Ethnographies of the house, values and manners of inhabit**

*Convenors: Filipa Ramalheite (Universidade Autónoma de Lisboa); Maria Assunção Gato (Dinamia-CET / ISCTE-IUL)*

**A113: third of three sessions**

**Mig004 Pursuing utopias/challenging realities: producing and resisting borders in and out of Europe**

Convenors: *Francesco Vacchiano (ICS-UL, Lisbon); Sebastien Bachelet (University of Edinburgh)*

D3: third of three sessions

**Mig005 Refugee visions and realities: interpreting time with people on the move**

Convenors: *Milena Belloni (University of Trento); Sahil Warsi (SOAS)*

D2: third of four sessions

**Nar005 Short folklore forms in contemporary use**

Convenors: *Piret Voolaid (Estonian Literary Museum); Saša Babič (Science Research Center of Slovenian Academy of Sciences and Arts)*

A225: third of three sessions

**Nar008 Narratives on agency, well-being and everyday lives in real and imagined societies**

Convenor: *Tiina-Riitta Lappi (University of Jyväskylä)*

A226: third of three sessions

**P002 Micro-utopias: exploring connections in anthropology, relationality and creativity**

Convenors: *Ruy Blanes (University of Bergen); Alex Flynn (Durham University); Jonas Tinius (University of Cambridge); Maïté Maskens (Université Libre de Bruxelles)*

A126: third of three sessions

**P003 What future for EUtopia? Trajectories of Europeanization from the core and the periphery**

Convenors: *Alexandra Schwell (University of Vienna); Orlanda Obad (Institute of Ethnology and Folklore Research)*

A228: third of three sessions

**Reli002 The heritagization of religious and spiritual practices: the effects of grassroots and top-down policies (SIEF Ethnology of Religion Working Group)**

Convenors: *Anna Niedźwiedz (Jagiellonian University); Clara Saraiva (CRIA Centro em Rde de Investigação em Antropologia)*

A227: third of three sessions

**Reli007 Ritual and the utopian past**

Convenors: *Rabia Harmansah (University of Pittsburgh); Logan Sparks (Süleyman Şah University)*

A229: second of two sessions

**Rur001 Ethnography of rural spaces: between utopia and neoliberalism**

Convenors: *Andrea Boscoboinik (University of Fribourg); Hana Horáková (Metropolitan University Prague); Maria Montserrat Soronellas Masdeu (Rovira i Virgili University)*

A223: third of three sessions

**Rur002 Traditional knowledge as the key for sustainable rural development: utopia or reality?**

Convenors: *Saša Poljak Istenič (Research Centre of the Slovenian Academy of Sciences and Arts (ZRC SAZU)); Sanja Lončar (, University of Zagreb)*

A224: third of three sessions

**Urba002 Re-imagining utopian and dystopian cities: urban tensions and transformations**

Convenors: *Anita Sujoldžić (Institute for Anthropological Research); Anja Iveković Martinis (Institute for Anthropological Research)*

A122: third of three sessions

**Urba005 Cities of the forking paths: intercommunal (dis)harmony and the rhythms of everyday life**

Convenors: *Ian M Cook (Central European University); Daniel Monterescu (Central European University)*

A118: third of three sessions

**Urba007 Public space as utopia**

*Convenors: Elise Billiard (University of Malta); Jana Tsoneva (CEU)*

*A124: third of three sessions*

**Urba008 Staging the memory, transforming the heritage in the city**

*Convenors: Ana Luleva (IEFEM); Miroslava Lukić Krstanović (Ethnographic Institute Serbian Academy of Sciences and Arts)*

*A119: third of three sessions*

**WP005 Mapping home: a place wisdom workshop**

*Convenor: Vitalija Stepušaitytė (Heriot-Watt University)*

*A116: second of two sessions*

**WP008 Film programme**

*Convenors: Tanja Bukovčan (University of Zagreb); Tamara Nikolić Đerić (Ethnographic Museum of Istria)*

*D1: throughout the panel sessions*

**17:50-18:50: Working group meetings:**

Archives (*A105*)

Body, senses, and emotions (exploratory meeting) (*A123*)

Cultural Heritage and Property (*D6*)

Ethnology of Religion (*A107*)

Food research (*A122*)

Historical Approaches in Cultural Analysis (*A111*)

Migration and Borders (exploratory meeting) (*D2*)

Museums and Material Culture (founding meeting) (*A113*)

Place wisdom (*A102*)

Space-lore and Place-lore (*A106*)

The Ritual Year (*A112*)

Young Scholars Working Group (*A101*)

**19:00-20:00: Coordination meeting for university department representatives, D3**

**19:00-20:00: Young Scholars Wine Mixer, A101**

**19:00-20:00: Journal launch for Ethnologia Europaea and Cultural Analysis, Foyer space near the library**

## Tuesday 23rd June

**08:45-09:45: Keynote 3** (*Deborah Kapchan*), *UNIZG Student Centre, Savska cesta 25*

**09:45-10:00: Relocate from keynote to main venue**, *UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3*

**10:00-10:30: Refreshments**

**10:30-12:00: Panel session 4:**

**Arch001 Archives, digital collections, on-line databases and the internet**

*Convenors: Lauri Harvilahti (Finnish Literature Society); Kelly Fitzgerald (University College Dublin)*

*A125: first of three sessions*

**Arch004 Ethnographic archives: should we share or should we hide?**

*Convenors: Rita Cachado (ISCTE-IUL, Lisbon University Institute); Sónia Vespeira de Almeida (CRIA - FCSH - Universidade Nova de Lisboa)*

*A126: single session*

**Body003 Articulation of emotions as cultural heritage**

*Convenors: Ulla Savolainen (University of Helsinki); Niina Hämäläinen (University of Helsinki)*

*A209: first of three sessions*

**Body005 Knowing by doing: manual work and social resilience**

*Convenor: Thomas McKean (University of Aberdeen)*

*A214: first of three sessions*

**Digi003 Inheritance of the digital: ethnographic approaches to everyday realities in, of, and through digital technologies**

*Convenors: Coppélie Cocq (Umeå University); Robert Glenn Howard (University of Wisconsin - Madison)*

*A208: first of three sessions*

**Disc001 Utopies et réalités de l'ethnologie européenne (panel francophone proposé par le réseau "Eurethno")**

*Convenors: Alfonsina Bellio (GSRL, Groupe Sociétés, Religions, Laïcités, Paris); Inga B. Kuźma (University of Lodz)*

*A128: first of two sessions*

**Food002 Narratives of good food: utopias and realities of stability and social change**

*Convenors: Ewa Kopczynska (Jagiellonian University); Justyna Straczuk (Polish Academy of Science)*

*A218: first of four sessions*

**Gend003 Performing identities: age and gender related viewpoints to the poetics of past, present, and future**

*Convenors: Venla Sykäri (University of Helsinki); Heidi Haapoja (University of Helsinki)*

*A203: first of two sessions*

**Heri006 Heritage as social, economic and utopian resource**

*Convenors: Kristin Kuutma (University of Tartu); Máiréad Nic Craith (Heriot-Watt University)*

**D6: first of three sessions**

**Heri007 Re:heritage: circulation and marketization of things with history**

*Convenors: Anneli Palmköld (University of Gothenburg); Niklas Hansson (University of Gothenburg)*

**A102: first of two sessions**

**Heri012 Exchanging cultural capital: canons of vernacular tradition in the making**

*Convenors: Lotte Tarkka (University of Helsinki)*

**A101: first of three sessions**

**Heri013 Folk costume in the ritual year and beyond: heritage, identity marker & symbolic object (Ritual Year SIEF Working Group panel)**

*Convenors: Irina Sedakova (Institute of Slavic Studies, Moscow); Nina Vlaskina (Russian Academy of Sciences, Southern Scientific Centre, Institute of Social-Economic Research and Humanities)*

**D4: first of four sessions**

**Heri014 Heritage of silenced memories**

*Convenors: Katja Hrobat Virloget (University of Primorska); Michèle Baussant (CNRS, LABEX Past in the Presents (UPO))*

**D5: fourth of five sessions**

**Home001 Narratives/counter-narratives of homecoming**

*Convenors: Caroline Hornstein Tomić (Institute of Social Sciences Ivo Pilar); Aleksandra Galasinska (University of Wolverhampton)*

**A113: first of two sessions**

**Mig002 Imaginaries of migration: expectations and places**

*Convenors: Walter Leimgruber (Universität Basel); Klaus Schriewer (Universidad de Murcia)*

**D3: first of three sessions**

**Mig005 Refugee visions and realities: interpreting time with people on the move**

*Convenors: Milena Belloni (University of Trento); Sahil Warsi (SOAS)*

**D2: fourth of four sessions**

**Mig006 Border control policies and borderland social practices**

*Convenors: Stéphanie Rolland-Traina (University of Bordeaux); Ruth Goldstein (University of California, Berkeley)*

**A105: first of three sessions**

**Muse002 The healing museum: achievable reality or utopian dream?**

*Convenors: Tytti Steel (University of Helsinki); Suzie Thomas (University of Helsinki)*

**A124: single session**

**P001 Animals in/as heritage and their freedom as utopia?**

*Convenor: Marjetka Golež Kaučič (Scientific Research Centre of Slovenian Academy of Sciences and Arts)*

**A226: first of two sessions**

**P005 Forms of memory transitions: processes and possible outcomes**

*Convenors: Kristina Uzelač (Central European University, Budapest); Małgorzata Łukianow (Polish Academy of Sciences)*

**A111: first of three sessions**



**P006 Island ethnographies revisited: challenging utopias, re-evaluating heritage?**

Convenors: Marina Blagaić Bergman (Institute of Ethnology and Folklore Research); Maja Povrzanović Frykman (Malmö University)

A123: first of three sessions

**P010 U-Turns and the mobilities roundabout**

Convenors: Patrick Laviolette (EHI, Tallinn University)

A112: single session

**Pol005 Politics of differences between utopias and realities**

Convenors: Petra Kelemen (University of Zagreb); Sanja Đurin (Institute of Ethnology and Folklore Research); Iva Krtalić-Muić (University of Zadar / WDR)

A107: first of two sessions

**Pol008 Pathways to recognition? Visual representations and minority politics in Eastern and Southeastern Europe**

Convenors: Beate Binder (Humboldt University Berlin); Roland Ibold (Humboldt University Berlin)

A106: first of two sessions

**Reli003 Almost heaven: vernacular utopias and the culture of belief**

Convenors: István Povedák (Hungarian Academy of Sciences - University of Szeged); Leonard Norman Primiano (Cabrini College)

A229: first of three sessions

**Reli004 From religious heritages to spiritual utopias: reflecting upon religiosity of the 21st century**

Convenors: Eugenia Roussou (CRIA/FCSH-New University of Lisbon); Anna Clot Garrell (Universitat Autònoma de Barcelona)

A227: first of three sessions

**Reli006 Making a better future with ancient pasts: heritage and utopia in neo-paganism and neo-shamanism**

Convenors: Viola Teisenhoffer (LESC (CNRS) / Université Paris Ouest Nanterre La Défense); Denise Lombardi (Ecole Pratique des Hautes Etudes Paris - Università degli Studi Milano Bicocca Italy)

A228: first of three sessions

**Rur004 Market-oriented global discourses and the reshaping of rural spaces**

Convenors: Marta Songin-Mokrzan (AGH Kraków)

A224: first of two sessions

**SPS003 Remembering and forgetting the communist past in post-communist Europe: politics, social practices and everyday life**

Convenors: Rigels Halili (Nicolaus Copernicus University); Małgorzata Głowacka-Grajper (University of Warsaw)

A223: first of three sessions

**Urba001 Small city life: urbanity in cities “off the map”**

Convenors: Brigitta Schmidt-Lauber (Institut für Europäische Ethnologie Universität Wien); Anna Eckert (University of Vienna); Georg Wolfmayr (University of Vienna)

A122: first of three sessions

**Urba003 Ethnographies of urban public spaces**

Convenors: Valentina Gulin Zrnić (Institute of Ethnology and Folklore Research); Tihana Rubić (University of Zagreb)

A118: first of six sessions

**WP001** **Cambia idea - wethio khalatt: seeing/participating**

*Convenors: Débora Pinho Mateus (Collective Antro-pó Association); Irene Beydals (Universitat Autònoma de Barcelona, Stockholm Universitet); Francesca Correr; Francesca Rauchi (Colective Antro-pó Association)*

*A116: single session*

**WP008** **Film programme**

*Convenors: Tanja Bukovčan (University of Zagreb); Tamara Nikolić Đerić (Ethnographic Museum of Istria)*

*D1: throughout the panel sessions*

**12:00-14:00: Lunch, Vatroslav Lisinski Concert Hall, Trg Stjepana Radića 4**

**14:00-15:30: Panel session 5:**

**Arch001** **Archives, digital collections, on-line databases and the internet**

*Convenors: Lauri Harvilahti (Finnish Literature Society); Kelly Fitzgerald (University College Dublin)*

*A125: second of three sessions*

**Body003** **Articulation of emotions as cultural heritage**

*Convenors: Ulla Savolainen (University of Helsinki); Niina Hämäläinen (University of Helsinki)*

*A209: second of three sessions*

**Body005** **Knowing by doing: manual work and social resilience**

*Convenor: Thomas McKean (University of Aberdeen)*

*A214: second of three sessions*

**Digi003** **Inheritance of the digital: ethnographic approaches to everyday realities in, of, and through digital technologies**

*Convenors: Coppélie Cocq (Umeå University); Robert Glenn Howard (University of Wisconsin - Madison)*

*A208: second of three sessions*

**Disc001** **Utopies et réalités de l'ethnologie européenne (panel francophone proposé par le réseau "Eurethno")**

*Convenors: Alfonsina Bellio (GSRL, Groupe Sociétés, Religions, Laïcités, Paris); Inga B. Kuźma (University of Lodz)*

*A128: second of two sessions*

**Food002** **Narratives of good food: utopias and realities of stability and social change**

*Convenors: Ewa Kopczynska (Jagiellonian University); Justyna Straczuk (Polish Academy of Science)*

*A218: second of four sessions*

**Food007** **Dystopian underbellies of food utopias**

*Convenors: Meltem Turkoz (Işık University); António Medeiros (ISCTE-IUL, Lisbon)*

*A220: first of two sessions*

**Gend002** **Patriarchy as a heritage?**

*Convenor: Siegfried Gruber (University of Graz)*

*A201: first of two sessions*

**Gend003** **Performing identities: age and gender related viewpoints to the poetics of past, present, and future**

*Convenors: Venla Sykäri (University of Helsinki); Heidi Haapoja (University of Helsinki)*

*A203: second of two sessions*

**Heri006 Heritage as social, economic and utopian resource**

Convenors: *Kristin Kuuftma (University of Tartu); Máiréad Nic Craith (Heriot-Watt University)*

D6: second of three sessions

**Heri007 Re:heritage: circulation and marketization of things with history**

Convenors: *Anneli Palmköld (University of Gothenburg); Niklas Hansson (University of Gothenburg)*

A102: second of two sessions

**Heri012 Exchanging cultural capital: canons of vernacular tradition in the making**

Convenors: *Lotte Tarkka (University of Helsinki)*

A101: second of three sessions

**Heri013 Folk costume in the ritual year and beyond: heritage, identity marker & symbolic object (Ritual Year SIEF Working Group panel)**

Convenors: *Irina Sedakova (Institute of Slavic Studies, Moscow); Nina Vlaskina (Russian Academy of Sciences, Southern Scientific Centre, Institute of Social-Economic Research and Humanities)*

D4: second of four sessions

**Heri014 Heritage of silenced memories**

Convenors: *Katja Hrobat Virloget (University of Primorska); Michèle Baussant (CNRS, LABEX Past in the Presents (UPO))*

D5: fifth of five sessions

**Home001 Narratives/counter-narratives of homecoming**

Convenors: *Caroline Hornstein Tomić (Institute of Social Sciences Ivo Pilar); Aleksandra Galasinska (University of Wolverhampton)*

A113: second of two sessions

**Mig001 Living at the edge of capitalism: voluntary and involuntary exile**

Convenors: *Denis O'Hearn (Binghamton University-SUNY); Andrej Grubacic (California Institute of Integral Studies)*

D2: first of two sessions

**Mig002 Imaginaries of migration: expectations and places**

Convenors: *Walter Leimgruber (Universität Basel); Klaus Schriewer (Universidad de Murcia)*

D3: second of three sessions

**Mig006 Border control policies and borderland social practices**

Convenors: *Stéphanie Rolland-Traina (University of Bordeaux); Ruth Goldstein (University of California, Berkeley)*

A105: second of three sessions

**Muse001 The utopia of a worldmuseum: transcending borders between European and Non-European collections**

Convenor: *Helmut Groschwitz (University of Regensburg)*

A124: single session

**Nar006 Fairy tales today: the new life of old stories**

Convenors: *Gergana Petkova (Sofia University "St Kliment Ohridski"); Vyara Nikolova (State University Of Library Studies and IT)*

A225: first of two sessions

**P001 Animals in/as heritage and their freedom as utopia?**

Convenor: *Marjetka Golež Kaučič (Scientific Research Centre of Slovenian Academy of Sciences and Arts)*

A226: second of two sessions

**P005 Forms of memory transitions: processes and possible outcomes**

Convenors: *Kristina Uzelac (Central European University, Budapest); Małgorzata Łukianow (Polish Academy of Sciences)*

A111: second of three sessions

**P006 Island ethnographies revisited: challenging utopias, re-evaluating heritage?**

Convenors: *Marina Blagaić Bergman (Institute of Ethnology and Folklore Research); Maja Povrzanović Frykman (Malmö University)*

A123: second of three sessions

**P008 Realism, imaginary, and ambivalences of utopia**

Convenor: *Jurij Fikfak (Scientific Research Center)*

A116: first of two sessions

**P011 Practicing the Arctic: home and heterotopia**

Convenors: *Kristinn Schram (University of Iceland); Katla Kjartansdóttir (University Iceland); Stein Roar Mathisen (UiT The Arctic University of Norway)*

A119: first of two sessions

**Pol005 Politics of differences between utopias and realities**

Convenors: *Petra Kelemen (University of Zagreb, Faculty of Humanities and Social Sciences); Sanja Đurin (Institute of Ethnology and Folklore Research); Iva Krtalić-Muiesan (University of Zadar / WDR)*

A107: second of two sessions

**Pol008 Pathways to recognition? Visual representations and minority politics in Eastern and Southeastern Europe**

Convenors: *Beate Binder (Humboldt University Berlin); Roland Ibold (Humboldt University Berlin)*

A106: second of two sessions

**Reli003 Almost heaven: vernacular utopias and the culture of belief**

Convenors: *István Povedák (Hungarian Academy of Sciences - University of Szeged); Leonard Norman Primiano (Cabrini College)*

A229: second of three sessions

**Reli004 From religious heritages to spiritual utopias: reflecting upon religiosity of the 21st century**

Convenors: *Eugenia Roussou (CRIA/FCSH-New University of Lisbon); Anna Clot Garrell (Universitat Autònoma de Barcelona)*

A227: second of three sessions

**Reli006 Making a better future with ancient pasts: heritage and utopia in neo-paganism and neo-shamanism**

Convenors: *Viola Teisenhoffer (LESC (CNRS) / Université Paris Ouest Nanterre La Défense); Denise Lombardi (Ecole Pratique des Hautes Etudes Paris - Università degli Studi Milano Bicocca Italy)*

A228: second of three sessions

**Rur004 Market-oriented global discourses and the reshaping of rural spaces**

Convenors: *Marta Songin-Mokrzan (Faculty of Humanities, AGH Kraków)*

A224: second of two sessions

**SPS003 Remembering and forgetting the communist past in post-communist Europe: politics, social practices and everyday life**

Convenors: *Rigels Halili (Nicolaus Copernicus University); Małgorzata Głowacka-Grajper (University of Warsaw)*

A223: second of three sessions

**Urba001 Small city life: urbanity in cities “off the map”**

Convenors: *Brigitta Schmidt-Lauber (Institut für Europäische Ethnologie Universität Wien); Anna Eckert (University of Vienna); Georg Wolfmayr (University of Vienna)*

A122: second of three sessions

**Urba003 Ethnographies of urban public spaces**

Convenors: *Valentina Gulin Zrnić (Institute of Ethnology and Folklore Research); Tihana Rubić (University of Zagreb)*

A118: second of six sessions

**WP008 Film programme**

Convenors: *Tanja Bukovčan (University of Zagreb); Tamara Nikolić Đerić (Ethnographic Museum of Istria)*

D1: throughout the panel sessions

**15:30-16:00: Refreshments**

**WP007 Utopias, Realities, Heritages: ethnographies for the 21st century [Congress poster session]**

Convenors: *Marijana Belaj (Faculty of Humanities and Social Sciences, University of Zagreb); Tomislav Oroz (University of Zadar)*

Foyer, UNIZG Faculty of Humanities and Social Sciences

The authors will be available to comment on their work during the refreshment break

**16:00-17:30: Panel session 6:**

**Arch001 Archives, digital collections, on-line databases and the internet**

Convenors: *Lauri Harvilahti (Finnish Literature Society); Kelly Fitzgerald (University College Dublin)*

A125: third of three sessions

**Body003 Articulation of emotions as cultural heritage**

Convenors: *Ulla Savolainen (University of Helsinki); Niina Hämäläinen (University of Helsinki)*

A209: third of three sessions

**Body005 Knowing by doing: manual work and social resilience**

Convenor: *Thomas McKean (University of Aberdeen)*

A214: third of three sessions

**Digi003 Inheritance of the digital: ethnographic approaches to everyday realities in, of, and through digital technologies**

Convenors: *Coppélie Cocq (Umeå University); Robert Glenn Howard (University of Wisconsin - Madison)*

A208: third of three sessions

**Food002 Narratives of good food: utopias and realities of stability and social change**

Convenors: *Ewa Kopczynska (Jagiellonian University); Justyna Straczuk (Polish Academy of Science)*

A218: third of four sessions

**Food007 Dystopian underbellies of food utopias**

Convenors: *Meltem Turkoz (Işık University); António Medeiros (ISCTE-IUL, Lisbon)*

A220: second of two sessions

**Gend002 Patriarchy as a heritage?**

Convenor: *Siegfried Gruber (University of Graz)*

A201: second of two sessions

**Heri006 Heritage as social, economic and utopian resource**

*Convenors: Kristin Kuutma (University of Tartu); Máiréad Nic Craith (Heriot-Watt University)*

**D6: third of three sessions**

**Heri012 Exchanging cultural capital: canons of vernacular tradition in the making**

*Convenors: Lotte Tarkka (University of Helsinki)*

**A101: third of three sessions**

**Heri013 Folk costume in the ritual year and beyond: heritage, identity marker & symbolic object (Ritual Year SIEF Working Group panel)**

*Convenors: Irina Sedakova (Institute of Slavic Studies, Moscow); Nina Vlaskina (Russian Academy of Sciences, Southern Scientific Centre, Institute of Social-Economic Research and Humanities)*

**D4: third of four sessions**

**Mig001 Living at the edge of capitalism: voluntary and involuntary exile**

*Convenors: Denis O'Hearn (Binghamton University-SUNY); Andrej Grubacic (California Institute of Integral Studies)*

**D2: second of two sessions**

**Mig002 Imaginaries of migration: expectations and places**

*Convenors: Walter Leimgruber (Universität Basel); Klaus Schriewer (Universidad de Murcia)*

**D3: third of three sessions**

**Mig006 Border control policies and borderland social practices**

*Convenors: Stéphanie Rolland-Traina (University of Bordeaux); Ruth Goldstein (University of California, Berkeley)*

**A105: third of three sessions**

**Nar006 Fairy tales today: the new life of old stories**

*Convenors: Gergana Petkova (Sofia University "St Kliment Ohridski"); Vyara Nikolova (State University Of Library Studies and IT)*

**A225: second of two sessions**

**P005 Forms of memory transitions: processes and possible outcomes**

*Convenors: Kristina Uzelac (Central European University); Małgorzata Lukianow (Polish Academy of Sciences)*

**A111: third of three sessions**

**P006 Island ethnographies revisited: challenging utopias, re-evaluating heritage?**

*Convenors: Marina Blagaić Bergman (Institute of Ethnology and Folklore Research); Maja Povržanović Frykman (Malmö University)*

**A123: third of three sessions**

**P008 Realism, imaginary, and ambivalences of utopia**

*Convenor: Jurij Fikfak (Scientific Research Center)*

**A116: second of two sessions**

**P011 Practicing the Arctic: home and heterotopia**

*Convenors: Kristinn Schram (University of Iceland); Katla Kjartansdóttir (University of Iceland); Stein Roar Mathisen (UiT The Arctic University of Norway)*

**A119: second of two sessions**

**Reli003 Almost heaven: vernacular utopias and the culture of belief**

*Convenors: István Povedák (Hungarian Academy of Sciences - University of Szeged); Leonard Norman Primiano (Cabrini College)*

**A229: third of three sessions**

**Reli004 From religious heritages to spiritual utopias: reflecting upon religiosity of the 21st century**

Convenors: Eugenia Roussou (CRIA/FCSH-New University of Lisbon); Anna Clot Garrell (Universitat Autònoma de Barcelona)

A227: third of three sessions

**Reli006 Making a better future with ancient pasts: heritage and utopia in neo-paganism and neo-shamanism**

Convenors: Viola Teisenhoffer (LESC (CNRS) / Université Paris Ouest Nanterre La Défense); Denise Lombardi (Ecole Pratique des Hautes Etudes Paris - Università degli Studi Milano Bicocca Italy)

A228: third of three sessions

**SPS003 Remembering and forgetting the communist past in post-communist Europe: politics, social practices and everyday life**

Convenors: Rigels Halili (Nicolaus Copernicus University); Małgorzata Głowacka-Grajper (University of Warsaw)

A223: third of three sessions

**Urba001 Small city life: urbanity in cities “off the map”**

Convenors: Brigitta Schmidt-Lauber (Institut für Europäische Ethnologie Universität Wien); Anna Eckert (University of Vienna); Georg Wolfmayr (University of Vienna)

A122: third of three sessions

**Urba003 Ethnographies of urban public spaces**

Convenors: Valentina Gulin Zrnić (Institute of Ethnology and Folklore Research); Tihana Rubić (University of Zagreb)

A118: third of six sessions

**WP008 Film programme**

Convenors: Tanja Bukovčan (University of Zagreb); Tamara Nikolić Đerić (Ethnographic Museum of Istria)

D1: throughout the panel sessions

**17:50-18:50: Young Scholar Prize and presentation, D7**

**19:00-20:00: General assembly, D7**

## Wednesday 24th June

08:45-09:45: **Keynote 4** (*Bernhard Tschofen*), UNIZG Student Centre, Savska cesta 25

09:45-10:00: **Relocate from keynote to main venue**, UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3

10:00-10:30: **Refreshments**

10:30-12:00: **Panel session 7:**

**Arch003** **Visions and traditions: the production of knowledge at the tradition archives**

*Convenors: Susanne Österlund-Pötzsch (Archives of Folk Culture); Ave Goršič (Estonian Literary Museum); Audun Kjus (Norsk Folkemuseum (The Norwegian Museum of Cultural History))*

*A125: first of three sessions*

**Body004** **Embodiment and hyperaesthetic utopia**

*Convenors: Petar Bagarić (Institute of Ethnology and Folklore Research); Hrvoje Čargonja (University of Zagreb)*

*A214: first of two sessions*

**Body006** **Body, emotion, gender**

*Convenors: Åsa Ljungström (Stromstad Academy); Nataša Polgar (Institute of Ethnology and Folklore Research)*

*A209: first of three sessions*

**Disc002** **Engaged anthropology: Reality? Necessity? Utopia?**

*Convenors: Seraina Müller; Miriam Gutekunst (Ludwig-Maximilians-University Munich); Andreas Hackl (University of Edinburgh); Daniel Kunzelmann (TRANSFORMATIONS-BLOG.com); Angela Firmhofer (Ludwig-Maximilians-University Munich, Institute for European Social Anthropology. [www.transformations-blog.com](http://www.transformations-blog.com))*

*A128: first of three sessions*

**Food002** **Narratives of good food: utopias and realities of stability and social change**

*Convenors: Ewa Kopczynska (Jagiellonian University); Justyna Straczuk (Polish Academy of Science)*

*A218: fourth of four sessions*

**Food005** **Olive futures: ethnographies of a delicious kind**

*Convenors: Bilge Firat (Istanbul Technical University); James Verinis (Salve Regina University)*

*A220: first of two sessions*

**Gend004** **Queer ethnographies of the 21st century: heritages, realities, and perspectives**

*Convenors: Peter Hoerz (Hochschule Esslingen); Marcus Richter (Philipp University of Marburg)*

*A201: first of three sessions*

**Gend006** **Gendered realities: old issues, new heritage**

*Convenor: Ivana Katarinčić (Institute of Ethnology and Folklore Research)*

*A208: first of three sessions*



**Heri002** **Inventorying intangible cultural heritage: a new utopia?**

*Convenors: Laurent Fournier (University of Nantes); Sylvie Grenet (French Ministry of Culture)*

**D5: first of three sessions**

**Heri005** **Heritage management and identity brands: interplay and stakes (EN/FR)**

*Convenors: Sonia Catrina (University of Neuchâtel & National School of Political and Administrative Studies, Bucharest); Angelica Helena Marinescu (CeReFREA - Villa Noel)*

**D6: first of three sessions**

**Heri010** **Conflict as cultural heritage**

*Convenor: Richard Allen (Indiana University)*

**A101: first of two sessions**

**Heri013** **Folk costume in the ritual year and beyond: heritage, identity marker & symbolic object (Ritual Year SIEF Working Group panel)**

*Convenors: Irina Sedakova (Institute of Slavic Studies, Moscow); Nina Vlaskina (Russian Academy of Sciences, Southern Scientific Centre, Institute of Social-Economic Research and Humanities)*

**D4: fourth of four sessions**

**Home002** **Scales of home in today's Europe**

*Convenors: Stella Butter (Giessen University); Zuzanna Bulat Silva (University of Wrocław)*

**A113: first of three sessions**

**Home004** **Non-normative relationships and (co)habitation: utopian visions, everyday practices and imageries of origin and belonging**

*Convenors: Katrien De Graeve (Ghent University); Beatriz San Román (Universitat Autònoma de Barcelona)*

**A112: first of three sessions**

**Mig003** **Imaginaries of migration: identity and belonging**

*Convenors: Tatjana Thelen (University of Vienna); Tine Damsholt (Copenhagen University)*

**D3: first of three sessions**

**Mig007** **Migration and transition: limbic and utopian imaginaries on the move**

*Convenor: Yaatsil Guevara Gonzalez (Bielefeld University)*

**D2: first of two sessions**

**Muse003** **Utopian visions, heritage imaginaries and the museum**

*Convenors: Hester Dibbitts (Reinwardt Academy); Lizette Gradén (The Royal Armoury, Skokloster Castle and the Hallwyl Museum)*

**A124: first of three sessions**

**Nar002** **Meta-visions of heritage and utopia: scholarly tales on fairy tales**

*Convenors: Francisco Vaz da Silva (Instituto de Estudos de Literatura e Tradição, Lisbon); Donald Haase (Wayne State University)*

**A225: first of three sessions**

**Nar007** **Hope as Utopia? Narratives of hope and hopelessness**

*Convenor: Iza Kavedžija (Sainsbury Institute for the Study of Japanese Arts and Cultures)*

**A223: first of three sessions**

**P004** **Environmental crisis, humans and all others**

*Convenors: Humberto Martins (UTAD); Paulo Mendes (CRIA-IUL / UTAD); Amélia Frazão-Moreira (CRIA-FCSH/NOVA)*

**A123: first of three sessions**

**P009 Symbolism in vernacular architecture, vernacular architecture as symbol: new examples and perspectives**

Convenors: *Sophie Elpers (Meertens Institute); Marcel Vellinga (Oxford Brookes University)*

A126: first of three sessions

**P012 Between heritage and utopia: forging national identities**

Convenor: *Charles La Shure (Seoul National University)*

A102: first of three sessions

**Pol003 Human, all too human: locating humanity in humanitarianism, charity, human rights activism in Eastern Europe**

Convenors: *Čarna Brković (New Europe College); David Henig (University of Kent)*

A106: first of two sessions

**Pol007 Radical memories, imagined futures: practices of history-making and prefiguration in social movements**

Convenors: *Marion Hamm (University of Graz); Johanna Stadlbauer (University of Klagenfurt)*

A105: first of three sessions

**Reli001 Walking back to happiness? Protestant pilgrimage in relation to utopias, realities and heritages**

Convenors: *Marion Bowman (The Open University); Tiina Sepp (University of York)*

A229: first of three sessions

**Reli005 The transformation of traditional rituals: imposed change or natural evolution? (Ritual Year SIEF Working Group panel)**

Convenors: *Irina Stahl (Institute of Sociology, Romanian Academy)*

A227: first of three sessions

**Reli009 The multifaceted ritual**

Convenor: *Carsten Bregenhøj*

A228: first of two sessions

**Rur003 European rural communities: Utopia(s) or heritage(s)?**

Convenors: *Martin Heřmanský (Charles University in Prague); Hedvika Novotna (Charles University in Prague); Dana Bittnerova (Charles University in Prague)*

A224: single session

**SPS004 Socialist heritage, memories, realities**

Convenors: *Masha Vukanovic (Center for Study in Cultural Development, Belgrade)*

A107: first of two sessions

**Urba003 Ethnographies of urban public spaces**

Convenors: *Valentina Gulin Zrnić (Institute of Ethnology and Folklore Research); Tihana Rubić (University of Zagreb)*

A118: fourth of six sessions

**Urba004 Heritage, gentrification, and housing rights: Remaking urban landscapes in the name of 'historic' preservation**

Convenors: *Chiara De Cesari (University of Amsterdam); Rozita Dimova (Ghent University/Humboldt University)*

A122: first of three sessions

**WP002 Learning our trade: the challenges and possibilities of young scholars [Young Scholar Working Group Workshop]**

*Convenors: Jón Þór Pétursson (University of Iceland); Arnika Peselmann (Georg-August-University Göttingen); Mathilde Lamothe (University of Pau)*

*A111: single session*

**WP003 Sound programme: “Utopic Dystopias: Dystopic Utopias” [Workshop]**

*Convenors: Carlo Cubero (Estonian Institute of Humanities, Tallinn University); Marje Ermel (Estonian Institute of Humanities, Tallinn University)*

*Library conference hall: first of three sessions*

**WP008 Film programme**

*Convenors: Tanja Bukovčan (University of Zagreb); Tamara Nikolić Đerić (Ethnographic Museum of Istria)*

*D1: throughout the panel sessions*

**12:00-14:00: Lunch, Vatroslav Lisinski Concert Hall, Trg Stjepana Radića 4**

**14:00-15:30: Panel session 8:**

**Arch003 Visions and traditions: the production of knowledge at the tradition archives**

*Convenors: Susanne Österlund-Pötzsch (Archives of Folk Culture); Ave Goršič (Estonian Literary Museum); Audun Kjus (Norsk Folkemuseum (The Norwegian Museum of Cultural History))*

*A125: second of three sessions*

**Body004 Embodiment and hyperaesthetic utopia**

*Convenors: Petar Bagarić (Institute of Ethnology and Folklore Research); Hrvoje Čargonja (University of Zagreb)*

*A214: second of two sessions*

**Body006 Body, emotion, gender**

*Convenors: Åsa Ljungström (Stromstad Academy); Nataša Polgar (Institute of Ethnology and Folklore Research)*

*A209: second of three sessions*

**Disc002 Engaged anthropology: Reality? Necessity? Utopia?**

*Convenors: Seraina Müller; Miriam Gutekunst (Ludwig-Maximilians-University Munich); Andreas Hackl (University of Edinburgh); Daniel Kunzelmann (TRANSFORMATIONS-BLOG.com); Angela Firmhofer (LMU Munich, Institute for European Social Anthropology. [www.transformations-blog.com](http://www.transformations-blog.com))*

*A128: second of three sessions*

**Food003 Food utopia and the way out**

*Convenors: Melanija Belaj (Institute of Ethnology and Folklore Research); Jelena Ivanišević Caput (Institute of Ethnology and Folklore Research)*

*A218: first of two sessions*

**Food005 Olive futures: ethnographies of a delicious kind**

*Convenors: Bilge Firat (Istanbul Technical University); James Verinis (Salve Regina University)*

*A220: second of two sessions*

**Gend004 Queer ethnographies of the 21st century: heritages, realities, and perspectives**

*Convenors: Peter Hoerz (Hochschule Esslingen); Marcus Richter (Philipp University of Marburg)*

*A201: second of three sessions*

**Gend006 Gendered realities: old issues, new heritage**

Convenor: Ivana Katarinčić (Institute of Ethnology and Folklore Research)

A208: second of three sessions

**Heri002 Inventorying intangible cultural heritage: a new utopia?**

Convenors: Laurent Fournier (University of Nantes); Sylvie Grenet (French Ministry of Culture)

D5: second of three sessions

**Heri005 Heritage management and identity brands: interplay and stakes (EN/FR)**

Convenors: Sonia Catrina (University of Neuchâtel & National School of Political and Administrative Studies, Bucharest); Angelica Helena Marinescu (CeReFREA - Villa Noel)

D6: second of three sessions

**Heri010 Conflict as cultural heritage**

Convenor: Richard Allen (Indiana University)

A101: second of two sessions

**Home002 Scales of home in today's Europe**

Convenors: Stella Butter (Giessen University); Zuzanna Bulat Silva (University of Wrocław)

A113: second of three sessions

**Home004 Non-normative relationships and (co)habitation: utopian visions, everyday practices and imageries of origin and belonging**

Convenors: Katrien De Graeve (Ghent University); Beatriz San Román (Universitat Autònoma de Barcelona)

A112: second of three sessions

**Mig003 Imaginaries of migration: identity and belonging**

Convenors: Tatjana Thelen (University of Vienna); Tine Damsholt (Copenhagen University)

D3: second of three sessions

**Mig007 Migration and transition: limbic and utopian imaginaries on the move**

Convenor: Yaatsil Guevara Gonzalez (Bielefeld University)

D2: second of two sessions

**Muse003 Utopian visions, heritage imaginaries and the museum**

Convenors: Hester Dibbits (Reinwardt Academy); Lizette Gradén (The Royal Armory, Skokloster Castle and the Hallwyl Museum)

A124: second of three sessions

**Nar001 Writing, performing, filming, producing, watching: television worlds**

Convenors: Regina Bendix (Georg-August-Universität Göttingen); Arzu Öztürkmen (Bogazici University)

A226: single session

**Nar002 Meta-visions of heritage and utopia: scholarly tales on fairy tales**

Convenors: Francisco Vaz da Silva (Instituto de Estudos de Literatura e Tradição, Lisbon); Donald Haase (Wayne State University)

A225: second of three sessions

**Nar007 Hope as Utopia? Narratives of hope and hopelessness**

Convenor: Iza Kavedžija (Sainsbury Institute for the Study of Japanese Arts and Cultures)

A223: second of three sessions

**P004 Environmental crisis, humans and all others**

Convenors: Humberto Martins (UTAD); Paulo Mendes (CRIA-IUL / UTAD); Amélia Frazão-Moreira (CRIA-FCSH/NOVA)

A123: second of three sessions

**P009 Symbolism in vernacular architecture, vernacular architecture as symbol: new examples and perspectives**

Convenors: *Sophie Elpers (Meertens Institute); Marcel Vellinga (Oxford Brookes University)*

A126: second of three sessions

**P012 Between heritage and utopia: forging national identities**

Convenor: *Charles La Shure (Seoul National University)*

A102: second of three sessions

**Pol003 Human, all too human: locating humanity in humanitarianism, charity, human rights activism in Eastern Europe**

Convenors: *Čarna Brković (New Europe College); David Henig (University of Kent)*

A106: second of two sessions

**Pol007 Radical memories, imagined futures: practices of history-making and prefiguration in social movements**

Convenors: *Marion Hamm (University of Graz); Johanna Stadlbauer (University of Klagenfurt)*

A105: second of three sessions

**Reli001 Walking back to happiness? Protestant pilgrimage in relation to utopias, realities and heritages**

Convenors: *Marion Bowman (The Open University); Tiina Sepp (University of York)*

A229: second of three sessions

**Reli005 The transformation of traditional rituals: imposed change or natural evolution? (Ritual Year SIEF Working Group panel)**

Convenors: *Irina Stahl (Institute of Sociology, Romanian Academy)*

A227: second of three sessions

**Reli009 The multifaceted ritual**

Convenor: *Carsten Bregenhøj*

A228: second of two sessions

**SPS004 Socialist heritage, memories, realities**

Convenors: *Masha Vukanovic (Center for Study in Cultural Development, Belgrade)*

A107: second of two sessions

**Urba003 Ethnographies of urban public spaces**

Convenors: *Valentina Gulin Zrnić (Institute of Ethnology and Folklore Research); Tihana Rubić (University of Zagreb)*

A118: fifth of six sessions

**Urba004 Heritage, gentrification, and housing rights: Remaking urban landscapes in the name of 'historic' preservation**

Convenors: *Chiara De Cesari (University of Amsterdam); Rozita Dimova (Ghent University/Humboldt University)*

A122: second of three sessions

**WP003 Sound programme: "Utopic Dystopias: Dystopic Utopias" [Workshop]**

Convenors: *Carlo Cubero (Estonian Institute of Humanities, Tallinn University); Marje Ermel (Estonian Institute of Humanities, Tallinn University)*

Library conference hall: second of three sessions

**WP006 Learning our trade: how to become a scholar at your institution? [Poster session]**

Convenors: *Arnika Peselmann (Georg-August-University Göttingen); Mathilde Lamothe (University of Pau); Jón Þór Pétursson (University of Iceland)*

A111: single session

**WP008 Film programme**

*Convenors: Tanja Bukovčan (University of Zagreb); Tamara Nikolić Đerić (Ethnographic Museum of Istria)*  
**D1: throughout the panel sessions**

**15:30-16:00: Refreshments**

**WP007 Utopias, Realities, Heritages: ethnographies for the 21st century [Congress poster session]**

*Convenors: Marijana Belaj (University of Zagreb); Tomislav Oroz (University of Zadar)*  
*Foyer, UNIZG Faculty of Humanities and Social Sciences*

The authors will be available to comment on their work during the refreshment break

**16:00-17:30: Panel session 9:**

**Arch003 Visions and traditions: the production of knowledge at the tradition archives**

*Convenors: Susanne Österlund-Pötzsch (Archives of Folk Culture); Ave Goršič (Estonian Literary Museum); Audun Kjus (Norsk Folkemuseum (The Norwegian Museum of Cultural History))*  
**A125: third of three sessions**

**Body006 Body, emotion, gender**

*Convenors: Åsa Ljungström (Stromstad Academy); Nataša Polgar (Institute of Ethnology and Folklore Research)*  
**A209: third of three sessions**

**Disc002 Engaged anthropology: Reality? Necessity? Utopia?**

*Convenors: Seraina Müller; Miriam Gutekunst (Ludwig-Maximilians-University Munich); Andreas Hackl (University of Edinburgh); Daniel Kunzelmann (TRANSFORMATIONS-BLOG.com); Angela Firmhofer (LMU Munich, Institute for European Social Anthropology. [www.transformations-blog.com](http://www.transformations-blog.com))*  
**A128: third of three sessions**

**Food003 Food utopia and the way out**

*Convenors: Melanija Belaj (Institute of Ethnology and Folklore Research); Jelena Ivanišević Caput (Institute of Ethnology and Folklore Research)*  
**A218: second of two sessions**

**Gend004 Queer ethnographies of the 21st century: heritages, realities, and perspectives**

*Convenors: Peter Hoerz (Hochschule Esslingen); Marcus Richter (Philipp University of Marburg)*  
**A201: third of three sessions**

**Gend006 Gendered realities: old issues, new heritage**

*Convenor: Ivana Katarinčić (Institute of Ethnology and Folklore Research)*  
**A208: third of three sessions**

**Heri002 Inventorying intangible cultural heritage: a new utopia?**

*Convenors: Laurent Fournier (University of Nantes); Sylvie Grenet (French Ministry of Culture)*  
**D5: third of three sessions**

**Heri005 Heritage management and identity brands: interplay and stakes (EN/FR)**

*Convenors: Sonia Catrina (University of Neuchâtel & National School of Political and Administrative Studies, Bucharest); Angelica Helena Marinescu (CeReFREA - Villa Noel)*  
**D6: third of three sessions**

**Home002 Scales of home in today's Europe**

*Convenors: Stella Butter (Giessen University); Zuzanna Bulat Silva (University of Wrocław)*

*A113: third of three sessions*

**Home004 Non-normative relationships and (co)habitation: utopian visions, everyday practices and imageries of origin and belonging**

*Convenors: Katrien De Graeve (Ghent University); Beatriz San Román (Universitat Autònoma de Barcelona)*

*A112: third of three sessions*

**Mig003 Imaginaries of migration: identity and belonging**

*Convenors: Tatjana Thelen (University of Vienna); Tine Damsholt (Copenhagen University)*

*D3: third of three sessions*

**Muse003 Utopian visions, heritage imaginaries and the museum**

*Convenors: Hester Dibbits (Reinwardt Academy); Lizette Gradén (The Royal Armoury, Skokloster Castle and the Hallwyl Museum)*

*A124: third of three sessions*

**Nar002 Meta-visions of heritage and utopia: scholarly tales on fairy tales**

*Convenors: Francisco Vaz da Silva (Instituto de Estudos de Literatura e Tradição, Lisbon); Donald Haase (Wayne State University)*

*A225: third of three sessions*

**Nar007 Hope as Utopia? Narratives of hope and hopelessness**

*Convenor: Iza Kavedžija (Sainsbury Institute for the Study of Japanese Arts and Cultures)*

*A223: third of three sessions*

**P004 Environmental crisis, humans and all others**

*Convenors: Humberto Martins (UTAD); Paulo Mendes (CRIA-IUL / UTAD); Amélia Frazão-Moreira (CRIA-FCSH/NOVA)*

*A123: third of three sessions*

**P009 Symbolism in vernacular architecture, vernacular architecture as symbol: new examples and perspectives**

*Convenors: Sophie Elpers (Meertens Institute); Marcel Vellinga (Oxford Brookes University)*

*A126: third of three sessions*

**P012 Between heritage and utopia: forging national identities**

*Convenor: Charles La Shure (Seoul National University)*

*A102: third of three sessions*

**Pol007 Radical memories, imagined futures: practices of history-making and prefiguration in social movements**

*Convenors: Marion Hamm (University of Graz); Johanna Stadlbauer (University of Klagenfurt)*

*A105: third of three sessions*

**Reli001 Walking back to happiness? Protestant pilgrimage in relation to utopias, realities and heritages**

*Convenors: Marion Bowman (The Open University); Tiina Sepp (University of York)*

*A229: third of three sessions*

**Reli005 The transformation of traditional rituals: imposed change or natural evolution? (Ritual Year SIEF Working Group panel)**

*Convenors: Irina Stahl (Institute of Sociology, Romanian Academy)*

*A227: third of three sessions*

**Urba003** Ethnographies of urban public spaces

Convenors: *Valentina Gulin Zrnić (Institute of Ethnology and Folklore Research); Tihana Rubić (University of Zagreb)*

A118: **sixth of six sessions**

**Urba004** Heritage, gentrification, and housing rights: Remaking urban landscapes in the name of 'historic' preservation

Convenors: *Chiara De Cesari (University of Amsterdam); Rozita Dimova (Ghent University/Humboldt University)*

A122: **third of three sessions**

**WP003** Sound programme: "Utopic Dystopias: Dystopic Utopias" [Workshop]

Convenors: *Carlo Cubero (Estonian Institute of Humanities, Tallinn University); Marje Ermel (Estonian Institute of Humanities, Tallinn University)*

Library conference hall: **third of three sessions**

**WP008** Film programme

Convenors: *Tanja Bukovčan (University of Zagreb); Tamara Nikolić Đerić (Ethnographic Museum of Istria)*

D1: **throughout the panel sessions**

17:50-19:20: **Closing roundtable, D7, UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3**

20:30-22:30: **Banquet, Vatroslav Lisinski Concert Hall, Trg Stjepana Radića 4**

22:30-00:00: **Final party, Matis Absolut Lounge, Trg Stjepana Radića 3**

## Thursday 25th June

Excursions



# Keynote, panel and paper abstracts

## Keynotes

### **Keynote 1** Living in the past, the present and the future: synchronizing everyday life

*Orvar Löfgren (Division of Ethnology, University of Lund)*

*Vatroslav Lisinski Concert Hall, Trg Stjepana Radića 4: Sun 21st June, 18:30-19:05*

Sometimes societies, subcultures or individuals are accused of being chained to a nostalgic past or obsessed with the future, but most people learn to handle what Doreen Massey has called "the throwntogetherness" of different temporal frames. How are past experiences and memories dealt with in the present, for example in the form of the cultural baggage of pre-understandings we drag into everyday situations? In a similar way plans for and dreams or worries of the future are constantly shaping activities of "here and now".

I will be exploring some situations in which such processes of synchronization or confrontation take place. It can be very mundane tasks like packing a suitcase, cleaning the kitchen or daydreaming on the bus. There are also cultural skills for handling clashes between past, present and future. People may feel that everyday life has been colonized by all the yesterdays – accumulated stuff, memories and feelings, and this calls for developing coping techniques like learning to overlook, forget or ignore.

### **Keynote 2** 'Returnee' and 'expatriate bubbles': alternative modes of the search for community?

*Jasna Čapo (Institute of Ethnology and Folklore Research, Zagreb)*

*UNIZG Student Centre, Savska cesta 25: Mon 22nd June, 08:45-09:45*

The paper compares practices of Croatian return migrants, both of the migrants who return and of their descendants who were born in the countries of settlement and decide to settle in the country of their forebears. I will evaluate their images of Croatia prior to return and settlement against their narratives about 'real' life and their practices in Croatia. Both groups engage in frequent transnational activities, linking them to the people who live in the former countries of settlement. However, there are differences in their ways of community-building locally. Returnee migrants tend to create 'returnee bubbles' and might flirt with an idea of spatially fencing themselves off from the surrounding society. The 'returnee bubbles' will be compared to 'ethnic bubbles' which they created while living abroad. Both practices will be contrasted to those of their children and grandchildren, the transnational generations, who settled in Croatia. Via internet fora, they tend to join 'expatriate bubbles', locally and nationally, whereby they socialize with the people of the same 'international outlook' as themselves, no matter whether these people have Croatian 'roots' or not, or whether they come from the same or another country.

This empirical case study will serve as a vehicle for posing general questions relevant to diaspora and return migration theory: 'the teleology of return', 'ontological return', 'homeland', etc. as well as probing some conceptual and terminological issues (returnees, expatriates, migrants, etc.).

### **Keynote 3** Slow ethnography, slow activism: listening, witnessing and the *longue durée*

*Deborah Kapchan (Performance Studies, New York University)*

*UNIZG Student Centre, Savska cesta 25: Tue 23rd June, 08:45-09:45*

What are ethnographies of listening and what promise do they hold for utopic and political activism? Since beginning my research on Sufism in France in 2008, I have witnessed rising anxiety levels between secular-identified and Muslim-identified French citizens. Unlike many orthodox Muslims, however, Sufis worship with music and have a practice of deep listening (*sama'*). The Charlie Hebdo attacks, while acts of murder and fanaticism, nonetheless stirred up debates about the secular/sacred divide once again: virulent anti-clericalism met discourses of democracy, free-speech vs free-practice, 1789-99 versus 1968 versus 2015. I begin with this context firstly because it is impossible not to reference these events when researching any form of Islam in contemporary Europe, and secondly, because performing what might be called the 'Sufi sublime' is not an apolitical realm of mystical experience as many Sufis would like to believe. Rather I suggest that the sublime does the work that many other aesthetic expressions after modernity do: it displaces the human from the center of experience, putting ways of being before ways of knowing and enacting unexpected intimacies that confound rational understanding, insisting rather upon an aesthetic pedagogy that we might refer to as 'being-with-paradox.' What part does listening play in sublimity? How do we witness the sublime and to what end? How might listening to sublimity – being an aural witness to a form of temporal utopia– provide political lessons for ethnography? In this presentation, I advocate for slow activism through methods of listening in and to the *longue durée*.

### **Keynote 4** The experience of culture: approaches to an ethnography of the immediate in complex relations

*Bernhard Tschofen (Institute of Popular Culture Studies, University of Zurich)*

*UNIZG Student Centre, Savska cesta 25: Wed 24th June, 08:45-09:45*

Why has recent discourse in European ethnology been so centered on the concept of heritage? Why is there no SIEF Congress without the overwhelming presence of heritage, or at very least without its appearance in a subheading or program? What do the terms presented in the title of this Congress' programme signify? Are utopias and realities essentially dichotomous? Alternatively, do heritages exist beyond the real and utopian character of culture? Beginning with a brief examination of the development of concepts of culture in European ethnology, this presentation will discuss the unique challenges of a late modern ethnology that is embedded in complex constellations and which is essentially centered upon the actor. It will attempt to show that an ethnography, which focuses on corporeal and sensory practices and is subject to the conditions of globalization and technical-mediated environments enables accesses beyond the essentialization of the elementary. For this purpose, research will be presented that investigates specific affiliations wherein the relationship between humans and their environment, their mindscapes, and a 'situated otherness' are available for examination. Encounters with nature through sport, spatially connoted heritage commodities, and finally, the administration of wilderness as culture serve as primary examples. In conclusion and based on parallels between ethnographic encounters and everyday experience and perception, the presentation will try to provide an outlook on the specific potentials and difficulties of our work.

## **Closing roundtable: Utopias, Realities, Heritages: Ethnographies for the 21st Century**

*Chair: Regina Bendix (Institute of Cultural Anthropology/Euro=pean Ethnology, University of Göttingen)*

*Participants: Jasna Čapo, Orvar Löfgren, Deborah Kapchan, Bernhard Tschofen, and guests*

*D7, UNIZG Faculty of Humanities and Social Sciences, Ivana Lučića 3: **Wed 24th June, 17:50-18:50***

The closing round table reviews, in conversation, perspectives and insights generated by the conference theme. What kind of research and results has the conference theme stimulated? how has it impacted our grasp of ongoing work? The participants will bring to the table what struck them most during the Zagreb meeting, both topically and in terms of the utopias and realities of ethnology and folklore studies.

## **Archives**

The future of archives, traditions of institutional and individual archiving practices, and disciplinary concerns about the use and future of collected data.

### **Arch001 Archives, digital collections, on-line databases and the internet**

*Convenors: Lauri Harvilahti (Finnish Literature Society); Kelly Fitzgerald (University College Dublin)*

*A125: **Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30***

The panel will focus on online databases and digital corpora; the Internet and Social Media in collecting data; web-based crowd-sourcing actions; and preservation: standards in file formats and metadata.

#### **An international platform for digital corpora**

*Lauri Harvilahti (Finnish Literature Society)*

At the beginning of the 20th century, international indexing and cross-referencing type-systems were developed for folklore archiving and research. The platform that I suggest could be for the digital age what those systems were for the earlier era.

#### **Dúchas: the national folklore collection of Ireland's digitization project**

*Anna Bale (National Folklore Collection); Gearóid Ó Cleircín (Dublin City University); Una Bhreathnach (Dublin City University); Brian Ó Raghallaigh (Dublin City University)*

The NFC's vast collection of folklore, ethnological and cultural material is being made available online, through collaboration with Fiontar, Dublin City University. This paper will examine the issues involved in such a project. <http://www.ucd.ie/irishfolklore/en/>

#### **Bringing Latvian folklore from the archives to the internet**

*Rita Treija (Institute of Literature, Folklore and Art, University of Latvia)*

The paper seeks to provide a historical overview of the folklore digitizing processes in Latvia and the analysis of the new digital archive of Latvian folklore, [www.folklore.lv](http://www.folklore.lv).

#### **Digital curation standards: reflections from digitizing the Maine Folklife Center's collection**

*Katrina Wynn (University of Maine)*

Standardization is important to digital curation. We want to follow best practices so our digital archives are of high quality, safe, and sustainable, but technology changes so swiftly that standards are hard to develop. Discussions like this will help shape the future of digital cultural archives.

**“So are all your interviews online?”: Digital access, duty of care, and shrugging off the weight of expectation**

*Cliona O’Carroll (University College, Cork)*

Challenges faced by heritage archives regarding digital preservation and access, and discipline-specific understandings of the nature of context and interpretation in engagement with qualitative data, are discussed as relevant to (and perhaps neglected by) the broader area of digital humanities.

**From the field into the digital archive: the Hellenic Folklore Research Centre, Academy of Athens in the globalised world**

*Evangelos Karamanes (Academy of Athens); Aikaterini Polymerou-Kamilaki (Academy of Athens); Paraskevas Potiropoulos (Academy of Athens); Ioannis Karachristos (Academy of Athens)*

After a short overview of aims, research and studying methods of the HFRC, we discuss its contemporary policies concerning the creation and maintenance of digital records and their dissemination through on-line databases that confront the challenge of common metadata standards.

**Archive: between old and new media**

*Daniela Vesić (University of Arts Belgrade)*

This paper examines some of the new definitions of archive in digital context comparing them to an archive in the traditional sense of the word. It explores the ways of understanding archive and its position in two worlds of old and new media.

**The online database of Estonian folk tales: problems and solutions**

*Risto Järv (Estonian Literary Museum/University of Tartu)*

The talk discusses problems related to the creating of an online version of the database of Estonian folk tales based on the folk tale collections of the Estonian Folklore Archives and issues arising in linking it with the digital archives of the Estonian Literary Museum.

**Making an Online Database for Hungarian Incantations**

*Emese Ilyefalvi (Eötvös Loránd University, Budapest / University of Pécs, Pécs)*

In my paper I will introduce and discuss the upcoming online Hungarian incantation database, which contains texts from the 15th century till nowadays.

**Internet and subnetworks: researcher in the digital field**

*Daria Voyloshnikova (University of Fribourg)*

The paper explores the methodology applicable in the frames of an Internet-based anthropological research, as well as digital opportunities in complementing traditional field research.

**Arch002 Everyone an archivist? The role of participatory archives in creating cultural heritage**

*Convenors: Anne Heimo (University of Turku); Kirsi Hanninen (University of Turku)*

*A125: Mon 22nd June, 14:00-15:30, 16:00-17:30*

This panel examines the role of participatory archives in creating cultural heritage. It explores the ways and reasons people create, manage and curate archives on social media and websites, and discusses the impacts of these new forms of collaboration between audiences and institutions.

**100 witnesses of the building of five large dams on the upper Dordogne valley in France: the displaced speak, 60 years later**

*Armelle Faure (Independent consultant, France)*

How witnesses reacted when offered to have their families’ experience included among 100 voices. How they managed their ownership of the archive collection participatory project, 60 years after these “people of the valley” were displaced to build five large dams on the Dordogne River in France.

**Jalisco: a participatory photo archive of the outskirts of Melilla***Francesco Bruno Bondanini (Universität zu Köln)*

Jalisco was a photographer who captured the everyday practices of the multi ethnical working class outskirts of Melilla, a Spanish enclave in Northern Africa. With the participation of neighbours and the support of social networks we are collecting his pictures for an exhibition

**Place creation by means of the social media***Tiiu Jaago (University of Tartu)*

The presentation focuses on the question how an internet portal and Facebook are used to alter the image of a post-socialist city district. The focus is laid on the cultural aspects of image creation.

**Theoretical, methodological and empirical impacts of participatory archives***Anne Heimo (University of Turku); Kirsi Hanninen (University of Turku)*

In our paper we examine user generated contents and participatory archives and the larger implications of using social media for archival activities. We will also discuss the theoretical, methodological and empirical impacts of these.

**Arch003 Visions and traditions: the production of knowledge at the tradition archives***Convenors: Susanne Österlund-Pötzsch (Archives of Folk Culture); Ave Goršič (Estonian Literary Museum); Audun Kjus (Norsk Folkemuseum (The Norwegian Museum of Cultural History))**A125: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

How have visions, realities and heritage ideologies informed and shaped the collection policies, preservation strategies and dissemination work of the tradition archives? Questions regarding the production of knowledge at the tradition archives form the basis for discussion in this panel.

**Why and how we will return with a vengeance: the digital revolution and the tradition archive***Audun Kjus (Norsk Folkemuseum (The Norwegian Museum of Cultural History))*

Why do we run a tradition archive? I identify some of the stronger reasons, and I considered how they blend and to what extent they matter today. Then the reasons are addressed with a suggestion for how a tradition archive might function in order to be useful in our present situation.

**“... a very good harvest of material ...”: collection policies, research practices and the production of knowledge by Swiss Volkskunde***Konrad Kuhn (University of Basel)*

The paper focuses on how “culture” became an important argument in political and public debate in Switzerland between 1930 and 1960 and argues for historical research on the production context and their close relatedness to political developments of these still today used “reservoirs of knowledge”.

**Soviet ideology forming and influencing the work at the Folklore Archive in Tartu***Ave Goršič (Estonian Literary Museum)*

After the WWII, folkloristics in Estonia was restructured. Political institutional reorganization shattered a well worked-in situation, there were difficulties with staff. Some ideological control was exercised over the content of the archival materials, certain topics were favoured against others.

**Taxo-mania: challenges and potentials in the transformation of analytic categories in folklore archives***Dani Schrire (The Hebrew University of Jerusalem)*

Drawing on Israeli folklore archives, I scrutinize the tension between the durability granted to materials stored in archives and the instability of categories used to organize knowledge before it enters the archive and analytic categories used when knowledge is retrieved from there.

**From archive to the catalogue: data base of catalogue of (Hungarian) historical legends**

*Zoltan Magyar (Hungarian Academy of Sciences)*

This paper intends to draw the attention to how the archives of Hungarian historical legends have been formed by collecting the Hungarian folklore material by now, furthermore in what form the genre catalogue (type and motif index) will be created supported by this rich text base.

**Contested identity of the folklore archives: shaping cultural heritage for the future**

*Maryna Chernyavska (Kule Folklore Centre, University of Alberta)*

Folklore archives are defined by folklorists and by communities that they serve, study, collect and provide for. This complexity presents both strength and challenge, poses critical questions, but also grants powerful responsibility to shape cultural heritage that will be available in the future.

**Kodavere regilaulud: recording the heritage and creating the runo song corpus**

*Liina Saarlo (Estonian Literary Museum)*

Concentrating on contextual data of fieldwork in Kodavere, the runo song heritage recording process and the creation of textual corpus are observed; different recording strategies and policies are analyzed along with researcher-informant relations.

**Questions and answers in the archives: knowledge production through open-ended questionnaires**

*Charlotte Hagstrom (Lund University)*

The paper discuss the knowledge produced through open-ended questionnaires from various periods, the problems and advantages in combining material collected with different intentions, and how questionnaires through content, form and themes reflect the research focus and its' changes over the years.

**The present situation and thoughts of the future**

*Line Gronstad (Norwegian Museum of Cultural History, Norsk Folkemuseum)*

The tradition archives are grappling with the translation of a paper based method to the digital revolution. In the paper the present day situation of tradition archives as well as their future plans will be explored through the analysis of a questionnaire distributed the spring of 2015.

**Arch004 Ethnographic archives: should we share or should we hide?**

*Convenors: Rita Cachado (ISCTE-IUL, Lisbon University Institute); Sónia Vespeira de Almeida (CRIA - FCSH - Universidade Nova de Lisboa)*

*A126: Tue 23rd June, 10:30-12:00*

As data producers, anthropologists and other ethnographers deal with a responsibility that not only regards their field(s), but potentially also regards society in a general way. This panel aims to contribute to the debate on ethnographic archives.

**Ethnographic archives and the ways anthropologists deal with their files**

*Rita Cachado (ISCTE-IUL, Lisbon University Institute); Sónia Vespeira de Almeida (CRIA - FCSH - Universidade Nova de Lisboa)*

This paper presents a recent seminar series on how Portuguese anthropologists reflect about their archives. The Portuguese scenario concerning ethnographic archives is giving its first steps, and we wish to debate some lines of how to change that.

**Digitizing the italian ethnological mission to Ghana archive: challenges and opportunities of a shared heritage-making process**

*Stefano Maltese (University of Verona)*

The paper deals with the establishment of the digital archive of the Italian Ethnological Mission to Ghana, based at Sapienza University of Rome, which is expected to gather relevant materials produced by IEMG scholars since 1954 as well as their publications.

### **The ethnographer and the policeman. Notes on the responsibilities of anthropologists as “data producers” in and out the field.**

*Giacomo Pozzi (Università degli Studi di Milano-Bicocca)*

My aim is to contribute to the shining of problematic situations in which the capacity of the ethnographer to produce data is instrumentalized by social agents, especially in context of social conflicts and public policies.

## **Body/Embodiment**

Aspects of the body, embodiment, and emotional life in the context of cultural practices and lived experience, as well as politics and social movements.

### **Body001 The body and age**

*Convenors: Tatiana Bužeková (Comenius University in Bratislava); Marta Botikova (Comenius University in Bratislava)*

*A214: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

The panel is supposed to present results of ethnographic research on the body in different stages of life as it is reflected in social norms and conventions, narratives, and multiply visions of the globalized world.

#### **“Such is life that people get old and change”: gendered experiences of ageing faces and bodies**

*Marija Geiger Zeman (Institute of Social Sciences Ivo Pilar); Zdenko Zeman (Institute of Social Sciences Ivo Pilar)*

Presentation is based on an analysis of focus groups on gender aspects and standards of ageing, interpretations of subjective experience of personal physical ageing as well as reflections on cosmetic interventions from a perspective of older persons.

#### **The body in the narratives about old age in Bratislava and Vienna**

*Lubica Volanska (Slovak Academy of Sciences)*

The paper deals with the narratives about old age in the autobiographies of elderly people in Bratislava and Vienna at the turn of the 21. Century, with the ambivalent perception of old age in various discourses juxtaposed to the old age as experienced by elderly people themselves.

#### **Bodily interactions with radio listening in later life - and in a life course perspective**

*Anne Leonora Blaakilde (University of Copenhagen)*

A study about bodily intra-actions with radio as materialisation, sound and the structured rhythms of daily life. The study is based on interviews with people 70+ about their life-long interactions with radio. The analysis is based on a life course perspective with specific interest in later life.

#### **Bodily practices in contemporary Czech emo subculture**

*Martin Heřmanský (Charles University in Prague)*

The paper will focus on subcultural practices concerning the body among contemporary Czech emo kids. In addressing the issue of how is the body used, I will show its potentiality to subvert social norms of dominant society and, at the same time, to reproduce to some extent its hegemonic masculinity.

#### **Cats, worms, mermaids and supermen: the clothed body interpreted by 5-7 year old children**

*Päivi Roivainen (University of Turku)*

How do children interpret the clothed body? In the paper, based on interviews of 5-7 year old children, I will introduce how children themselves analyze age, gender, body, function and aesthetics.

**Conceptions of impurity: gynaecological nurses' representations of the female body in pregnancy**

*Zuzana Pešíanská (Comenius University in Bratislava)*

The paper aims to demonstrate a relation between the conception of pollution associated with the moral emotion of disgust and gynaecological nurses' representations of the female body in the pregnancy. It presents the results of ethnographic field research at a hospital.

**Body and age in the screening programme SVIT**

*Uršula Lipovec Čebren (University of Ljubljana)*

The paper discusses the conceptualisation of body and age in the national screening and early detection programme for colorectal cancer. Based on the qualitative research amongst healthcare workers and non-respondents to the programme, some crucial ethical dilemmas in the programme are analysed.

**Whose body is this? Re-adjusting to illness as a kidney recipient in Romania**

*Andrei Mihail (SNSPA Bucharest)*

This paper focuses on strategies of coping with disease of kidney recipients after realizing that the transplant is just a different treatment of the same illness. The patient is surrounded by individualizing discourses through which he must make new senses of a body re-shaped by the transplant.

**Body002 Gesturing toward utopia: the politics of exemplarity**

*Convenor: Dorothy Noyes (Ohio State University)*

*A209: Mon 22nd June, 10:30-12:00, 14:00-15:30*

Considers the practice of exemplarity: the attempt, through a striking and visible virtuous act, to excite emulation, inaugurate a phase shift in social norms, and shift public opinion toward institutional change. What felicity conditions distinguish "empty gestures" from transformative ones?

**Domestic Utopias: Emirati al Nabati poetry as an agent of personal, social and national transformation**

*Elizabeth Rainey (Higher Colleges of Technology (HCT), UAE)*

This paper discusses the transformative role of a traditional poetic medium to realize dynamic debate and movement within a family context.

**And what to do when there's nobody to follow? The public image of Romani heroes and celebrities**

*István Povedák (Hungarian Academy of Sciences - University of Szeged)*

On the basis of Hungarian research data, this paper aims to analyze how Romani exemplary figures are represented in mass media and how their representation correlates with the stereotypical image of Romani in the wider society?

**The interaction between exemplarity and political process: the case of Turkish president Erdogan's "one minute" angry walk out at 2009 Davos meeting**

*Yücel Demirer (Kocaeli University); Arda Ercan (Kocaeli University)*

This paper focuses Turkish President Erdogan's angry walk out at 2009 Davos Meeting. We argue that the narration of this move did not only inform a specific audience about already defined statement but became a venue to excite various actions among his political supporters and in the Islamic world in general.

**The afterlife of martyrs**

*Katherine Borland (The Ohio State University)*

This presentation explores the potent figure of the martyr as both "the one who is made an example of" and the one who, in being resurrected through vigils, die-ins and other gestures of remembrance, enrolls the living in his/her struggle for dignity and social justice.



**Toward a theory of exemplarity***Dorothy Noyes (Ohio State University)*

To follow an example is to commit body and self. What makes exemplarity different from ordinary social reproduction and transmission? What kinds and conditions of exemplary performance foster mimesis? What sustains exemplarity as political strategy and ideal, given its frequent failure in practice?

**Body003 Articulation of emotions as cultural heritage***Convenors: Ulla Savolainen (University of Helsinki); Niina Hämäläinen (University of Helsinki)**A209: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

The purpose of the panel is to examine the orchestration of emotions as cultural heritage. The panel explores the uses, manifestations and manipulations of emotions in different spheres of culture, in different historical and current contexts as well as in various forms of expression.

**Done by Inheritance***Jonas Frykman (Agderforskning)*

This paper discusses affects in relation to material culture at the occasion of the parting of an estate.

**How to tug at the heart strings: updating emotional scripts in contemporary revivals of medieval English theatre***Kerstin Pfeiffer (Heriot-Watt University)*

This paper examines the emotional dimension of modern performances of medieval plays. It explores ways in which the emotional scripts of plays of the Massacre of the Innocents are re-written for contemporary audiences and what is at stake in such re-imaginings.

**Whose emotions? A case of oral lyric poetry and its written representations***Niina Hämäläinen (University of Helsinki)*

The paper discusses how and to what extent the emotional language of oral lyric poetry, dovetailed with Romantic modernity, was used for different historical, social and ideological purposes through written representations of oral tradition.

**As peaceful as a boa: embodied and emotional manifestations of faith among evangelical Christians***Piret Koosa (Estonian National Museum/University of Tartu)*

In this paper I intend to consider the embodied and emotional aspects of becoming and being a believer and articulating faith among evangelical Christians.

**Nostalgia and roots: tourism of Finnish Karelian evacuees***Ulla Savolainen (University of Helsinki)*

The paper explores the forms, uses and functions of nostalgia in the case of written narratives of Karelian evacuees about their return visits to their home places in Russian Karelia.

**Emotions in socialist agitation in early 20th century Finland***Anna Rajavuori (University of Helsinki)*

The paper examines emotions in socialist agitation performances in the early 20th century Finland. The paper focuses on the variety of emotions utilized by the agitators in their oral performances in order to influence people's political opinions.

**The "street corner policeman": the role of nostalgia in the construction of police stories***Mariana Sirimarco (Universidad de Buenos Aires)*

In Argentina, stories about the "street corner policeman" activate a nostalgic and mythic look about the police. Which are the values idealized in that story? This paper analyzes the connections between past, memory and emotion (nostalgia) that underlie the construction of institutional stories.

**Affective economies of heritage: about the heritagization of textile crafts**

*Guadalupe Jiménez-Esquinas (Spanish Research Council (CSIC))*

This presentation examines the role of emotion and affect in the heritagization process of a particular Galician textile craft. I analyze how affects are produced, put in circulation and attached to different agents in affective economies of heritage.

**Body004 Embodiment and hyperaesthetic utopia**

*Convenors: Petar Bagarić (Institute of Ethnology and Folklore Research); Hrvoje Čargonja (University of Zagreb)*

*A214: Wed 24th June, 10:30-12:00, 14:00-15:30*

The consumerist environment keeps individual subjects in a state of hyperaesthesia – enhanced sensitivity to the sensory stimuli. Such affordances of hyperaestheticised postindustrial environment are conditioning hyperaesthetic embodiment of individual subjects along with its specific utopia.

**No retreat: embodied subject and incessant trade**

*Petar Bagarić (Institute of Ethnology and Folklore Research)*

The loss of transcendence in postmodernity left the subject without possibility to detach from the surrounding and to achieve bodily coherence. Subject is instead dissolved in his surrounding and compelled to incessant organic trade with it.

**Emotional aesthetics as a hyperaesthetic Utopia in Caitanya Vaishnavism**

*Hrvoje Čargonja (University of Zagreb)*

In my lecture I will argue that embodied emotional aesthetics emphasised in the devotional theology and practice of Caitanya Vaishnavism can be seen as a form of religious hyperaesthetic utopia.

**Tibetan Buddhist prostration as the embodiment of hyperaesthetic utopia**

*Iva Bulić (University of Zadar)*

Taking traditional Tibetan Buddhist practice of prostration as its case study, this paper would like to discuss the way in which this intense engagement, both of the body and the mind of the practitioner, could be considered as the embodiment of the hyperaesthetic utopia in its own right.

**Faith in healing through mythical: magical rites**

*Jehona Hajrullahu (Independent Research)*

Based on studies done on this field, and data from researchers we have found out that Albanians had practiced rites and actions with elements of magic faith for curing different ‘disease’ of children, which were considered to have been effective.

**Body005 Knowing by doing: manual work and social resilience**

*Convenor: Thomas McKean (University of Aberdeen)*

*A214: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

Knowing by Doing explores the significance of this ‘way of knowing’ to contemporary individuals and projects that re-purpose manual work traditions and the human interactions by which they are transmitted to create community, social responsibility, and sustainability.

**A wooden boat builder in the twenty-first century**

*Maggie Holtzberg (Massachusetts Cultural Council)*

Harold A. Burnham, despite his relative youth, has earned a place in history as a master shipwright. In this era of mass-produced fiberglass hulls built elsewhere, Burnham has successfully revived long-dormant techniques in Massachusetts, reconnecting a town to its shipbuilding heritage.

**Boatbuilding as part of the transition to a resilient community***Kirsten Monrad Hansen (Han Herred Havbaade)*

At Han Herred Havbåde, a boatyard in northern Jutland, Denmark, young people learn the art boatbuilding and local people attempt to create a resilient community through apprenticeship in manual craftwork, which seen to be as important as the informal ‘making of a fisherman’ aboard fishing boats.

**Pottery design workshop as a place of knowledge exchange***Ewa Klekot (University of Warsaw)*

The paper will present the experience of collaborative work between an anthropologist and a pottery designer working with design students and village potters of two generations in an old pottery centre in Poland. It will discuss the methods of work and the knowledge acquired during the workshop.

**Learning through making: the production of socio-environmental resilience after the L’Aquila earthquake***Enrico Marcorè (University of Aberdeen)*

What kind of building knowledge does the E.V.A. (Selfbuilt EcoVillage) community produce in reinventing its own dwelling model? Can we find, in the Eco-Village’s self-built examples, the production of socio-environmental resilience in the challenging setting of post-quake rescue?

**Building boats, rebuilding lives***Thomas McKean (University of Aberdeen)*

This paper explores the use of craft traditions as a vehicle for community-driven social change in Glasgow, Scotland. I examine the aspirational language used, the quasi-political stance espoused, and the role of seagoing craft and boatbuilding in actualizing these abstract elements.

**On forming a contemporary self through manual practices: urban gardening and sewing cafés***Pia-Marie Hilsberg (University of Tübingen)*

This paper examines how human and non-human actors form perceptions of a modern subject and human society in manual practices, drawing on the examples of urban gardening projects and sewing cafés.

**Re-distribution of politics through local-scale social entrepreneurship***Hsiu-Hsin Lin (National Chiao-Tung University)*

There is a new wave of ‘local-scale social entrepreneurship’ happening in Taiwan. Through this type of ‘hand-crafting community’, they constitute a new form of politic which has the potential to change the too globally dominated ‘state politics’.

**The aesthetic of community in Bloomington’s Community Orchard***Zilia Estrada (Indiana University)*

The Bloomington Community Orchard is a community building project founded in Indiana, USA, in 2010. Sustainability and food security are prominent in the design of the Orchard, while aesthetics, ritual, and creative expression inform the vision of resilient community (writ large and small).

**Body006 Body, emotion, gender**

*Convenors: Docent, Ass. Prof. Åsa Ljungström (Stromstad Academy); Nataša Polgar (Institute of Ethnology and Folklore Research)*

*A209: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

Every body flounders in gendered structures, more or less consciously. This panel analyses bodily experiences of emotion, verbally or nonverbally, recognised and interpreted by fellow-beings in archival documentation, oral records, performance of resistance, healing practice.

**Skills and sorrows: little narratives triggered by material artefacts**

*Åsa Ljungström (Stromstad Academy)*

To reach beyond the script of life history little narratives (petits récits) triggered by artefacts are analysed. Once the frame of materiality was set by the inventory of crafted artefacts, their mind was open to the scope of family stories of cultural heritage, gender, values of life.

**Emotions and unconscious in Croatian Witchcraft Trials**

*Nataša Polgar (Institute of Ethnology and Folklore Research)*

An effort will be made in this paper to introduce the Lacanian categories of language, unconscious and affects in reading witch-trial records as main source for reconstruction of public emotions of fear, resentment and hysteria in 17th and 18th century Croatia.

**The body image in demonological legends**

*Jasmina Katinski (Institute for Literature and Art)*

Demonological legends offer an insight into the attitudes to the body, physical anomalies and defects. The symbolism and the variety of meanings ascribed to certain body parts indicate the importance which this passing human part had in tradition and beliefs.

**Nonverbal communication in bugaršticas as a cultural artifact**

*Marina Mladenović (Institute for Literature and Arts, Belgrade)*

In this paper theories on nonverbal communication will be applied to bugaršticas (long verse epic poems which are considered to be the older layer of South Slavic oral tradition) for the first time in order to show how these theories correspond with well-known theories of their feudal origin.

**Tolerated pains, ignored sorrows: a historical view on domestic violence**

*Tanja Bukovčan (University of Zagreb); Željko Dugac*

Based on the archival accounts from the 1930s on instances of physical abuse of women and children in many families at the time, this paper argues for cultural, historical and political conditioning of individual emotions.

**Embodying fear in the coal mines of Meghalaya, India**

*Rashmi Upadhyay (Aarhus University)*

This paper based on empirical research will try to analyse Nepalese migrant workers lived experience of fear while living and working in the coal mining area of Meghalaya, India.

**The symbol of Fatemeh Zahra: ideal and changes of body politics in Islamic Republic of Iran**

*Vedran Obućina (University of Rijeka)*

The paper explains the notion of good female citizen and the trajectories of changes in the Islamic Republic of Iran

**The Limit: dance as a form of resistance**

*Ary Coelho (Universidade de Brasília); Luisa Günther (Universidade de Brasília)*

The objective of this paper is to present the experience of fragility. How could a temporary-body develop knowledge of its own small sensitive movements in space? Through the investigation of imbalance and weaknesses, the interest lies in presenting a research on movement techniques that defy time.

## Digital/Virtual

Ethnographic practices for researching (increasingly) virtual lives, with digital technologies.

### **Digi001 Real and/in virtual: from on-site to on-line ethnography**

*Convenor: Hariz Halilovich (Monash University)*

*A208: Mon 22nd June, 10:30-12:00, 14:00-15:30*

Ethnographers have been increasingly challenged with finding new ways to study digitally-mediated human relations and experiences. This panel offers a robust discussion on a variety of perspectives, approaches and understandings involving ethnography in virtual, digital and multimedia environments.

#### **Switching between on-line and on-site ethnography**

*Berna Yazici (Bogazici University)*

This paper builds on my fieldwork with individuals who grew up under state care in residential homes in Turkey. Explaining the research process where I continually had to switch between on-line and on-site ethnography, I demonstrate how digital and conventional ethnography define and refine each other.

#### **Traditional ethnography and virtual subcultures**

*Lucie Drdová (Masaryk University)*

Article tries to reflect on whether and how can be the movement of studied subject – the subculture – from a closed group of people to the fluidized grouping of individuals reflected on the applicability of traditional ethnographic method.

#### **Refuge(es) in digital utopias: from ‘ethnically cleansed’ villages to ‘cyber villages’**

*Hariz Halilovich (Monash University)*

Based on multisided and digital ethnography, this paper discusses the ways refugees in diaspora use ICT and the internet in the contexts of their new emplacement and home-making practices. The paper shows how ICT enables them to reclaim their identities and create ‘cyber villages’.

#### **Grounding netnography: tapping into the Noosphere of the Solomon Islands**

*Geoffrey Hobbis (École des Hautes Études en Sciences Sociales and Concordia University)*

Looking at human-computer interactions holistically, on-site and on-line, this paper enquires into the multiplicities of human experiences with (digital) information-communication technologies and media in rural and urban Solomon Islands today.

#### **The Hunger Strike of 1981: the interaction of offline and online realities in folklore**

*Richard Allen (Indiana University)*

This paper will seek to explore the differences between the offline and online versions of a debate about the Hunger Strike of 1981. The paper will focus on one Republican website and try to show both how the internet has shaped the debate and its importance for Folkloristics.

#### **With this site I thee wed: wedding forums and rites of passage**

*Adrian Stoicescu (University of Bucharest)*

The specially designated forums on topics related to weddings may represent a place where a rather fruitful ethological research may be conducted. Such forums can be the place where the old traditions are recalled and the new ones are put in shape.

**Digi002 The utopia of the better self: self-documentation and data practices in everyday (virtual) life**

*Convenors: Yonca Krahn (Universität Zürich); Tom O'Dell (Lund University)*

*A205: Mon 22nd June, 14:00-15:30*

Self-measurement techniques for bodily purpose create new communities by usage of systemic knowledge edited in virtual environment for a real life improvement.

**No data for comparison? Triathletes and their culture of self documentation**

*Yonca Krahn (Universität Zürich)*

This paper focuses on triathletes using self-measuring tools not for sharing their sportive activities with others, but better organize their trainings as well as achieve higher physical performance only for themselves.

**Clamped taut in data: on calculating consumption, work and everyday life**

*Jan-Hendrik Passoth (Technische Universität München)*

How do we gather data, where and why? How do we deal with messy results? Are we obeying, subverting or using them strategically? Drawing on fieldwork on data cultures in music consumption, self-tracking and cyber-physical workplaces, this paper explores some beam barriers of our data driven lives.

**Sense and sensitivity: measuring, prostheses and body enhancement after the Great War**

*Sabine Kienitz (Universität Hamburg)*

This paper focuses on the question of databased knowledge about the human body as a technical system, which was developed after the Great War to improve the lives of war invalids and later on also dismembered civilians, reconstructing sensitivity and providing them with prostheses.

**Digi003 Inheritance of the digital: ethnographic approaches to everyday realities in, of, and through digital technologies**

*Convenors: Coppélie Cocq (Umeå University); Robert Glenn Howard (University of Wisconsin - Madison)*

*A208: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

The mobile devices that keep us continually networked together are the hybrid of two visions: a utopia free from institutional control imagined by early computer entrepreneurs and the U.S. military's vision of bomb-proof institutional power. What is the inheritance of these divergent visions?

**Why participatory media make “object” a four letter word**

*Robert Glenn Howard (University of Wisconsin - Madison)*

One inheritance of digital technologies is that all digital communication is hybrid. Such communication cannot be imagined as a “text” or “lore” because these four letter words approach process as if it were an object and obscure the dynamic and changing nature of digital communication practices.

**Music for everyone? A technographic account of Spotify and the construction of users**

*Anna Johansson (Umeå University)*

Digital technologies have transformed music distribution and consumption, and streaming services such as Spotify are becoming increasingly popular. How is the dual heritage of individual freedom and commercial-institutional power played out in Spotify's construction of users and audiences?

**Imagining the cloud: infrastructures, technological visions, and negotiation of visibility**

*Asta Vonderau (Stockholm University)*

Based on ethnographic research at the Facebook data centre in Luleå, Northern Sweden, the paper asks how “the cloud” is culturally imagined and socially negotiated.

**Traditional knowledge: new experts***Copp lie Cocq (Ume  University)*

This paper discusses the role, position and responsibility of the researcher in a context where the digital is becoming a natural part of everyday life.

**The dyophysite nature of internet: negotiating authorities within churches***Stefan Gelfgren (Ume  university)*

The twofold nature of internet are manifest in every day practices, here exemplified through a synthesis of four cases regarding negotiating of authority in churches. Religious authority is undermined through internet, but at the same time new rises – for example information officers, webmasters.

**Connecting in the digital: the case of Moroccan residents of Istanbul***Christian Ritter (Kadir Has University)*

This paper addresses the digital change that Moroccan residents of Istanbul experienced due to the ubiquitous use of mobile devices. The aim of this ethnographic study is to explore how such devices facilitate the building of networks and the fostering of mutual support.

**Lovecraft in Brooklyn: performing the Slender Man legend online and off***Andrew Peck (University of Wisconsin-Madison)*

This paper looks at how the digital legend of the “Slender Man” influences offline behaviors and imitators. These ostensive behaviors are frequently circulated back into the legend cycle via social networks and demonstrate a mutually constitutive relationship between lived legends and digital media.

**Google’s ingress, folk geographies, and the experience of cultural heritage***Anthony Buccitelli (The Pennsylvania State University, Harrisburg)*

This paper will compare the vernacular spatial practices of “geocaching” to those of the augmented reality game Ingress, with particular attention to how Niantic Labs, a Google subsidiary and the makers of Ingress, structures and defines spatialized notions of heritage for its players.

**“Where r u?”: the emergence of ritual in mobile phone communication***Nancy McEntire (Indiana State University)*

This paper explores an evolving definition of ritual, based on the significance and pervasiveness of mobile telephone use in our everyday lives.

## Disciplinary discussions

The current state of affairs in ethnology, folklore and related fields, as well as their origins, interconnectedness and future.

**Disc001 Utopies et r alit s de l’ethnologie europ enne (panel francophone propos  par le r seau “Eurethno”)***Convenors: Alfonsina Bellio (GSRL, Groupe Soci t s, Religions, La cit s, Paris); Inga B. Ku ma (University of Lodz, Poland)**Discussant: Laurent Fournier (University of Nantes)**A128: Tue 23rd June, 10:30-12:00, 14:00-15:30*

Cet atelier souhaite aborder le th me g n ral dans une perspective r flexive pour l’ethnologie europ enne, par des  tudes de cas ethnographiques concernant des th matiques classiques ou plus innovantes, capables d’alimenter un d bat sur les  volutions contemporaines de l’ethnologie europ enne.

**Utopie et développement durable: un écolieu dans une cité ouvrière**

*Guillaume Etienne (Université de Tours)*

Comment s'accommode la nostalgie d'une cité ouvrière de la rénovation d'un de ses sites ? A travers l'analyse d'un projet d'écolieu sur un ancien site industriel, nous verrons comment les protagonistes ont tout d'abord emporté l'adhésion des habitants qui rejetteront ensuite du projet.

**Les « nouveaux » discours ethnologiques: un cas de l'ethnologie polonaise**

*Inga B. Kuźma (University of Lodz)*

L'auteur veut se référer aux questions qui touchent au sens de l'ethnologie contemporaine et de son patrimoine, sur l'exemple de deux sujets de l'ethnologie en Pologne: 1. la numérisation des données de recherches anciennes et 2. « l'anthropologie de l'anthropologie ».

**Approche méthodologique de réalisation d'inventaire du PCI en Algérie**

*Houria Boussalem (Centre National de Recherches en Préhistoire Anthropologie et Histoire)*

L'inventaire du patrimoine culturel immatériel est une opération d'ampleur mondiale, entreprise par tous les états ayant ratifié la convention de L'UNESCO en 2003. Ces derniers sont dans l'obligation de la mener au niveau local avec l'écot des sociétés civiles et détenteurs de savoir-faire ancestral.

**Tissages surnaturels. Le défi de l'ethnologie européenne face au non visible**

*Alfonsina Bellio (GSRL, Groupe Sociétés, Religions, Laïcités, Paris)*

Cette communication aborde les études des formes de contact direct au surnaturel, pour essayer de reconstruire un parcours de l'ethnologie européenne, face à ces thématiques spécifiques.

**Est-ce que la sociologie roumaine est un « brand » national? Le cas de l'internationalisation de la sociologie roumaine après 1989**

*Delia Badoi (University of Bucharest)*

Cette communication se propose une analyse des différentes façons d'étudier les défis du processus de l'internationalisation de la sociologie roumaine après 1989 et l'identification des cadres épistémologiques du développement historique de la sociologie roumaine comme brand national de la société roumaine.

**Disc002 Engaged anthropology: Reality? Necessity? Utopia?**

*Convenors: Seraina Müller; Miriam Gutekunst (Ludwig-Maximilians-University Munich); Andreas Hackl (University of Edinburgh); Daniel Kunzelmann (TRANSFORMATIONS-BLOG.com); Angela Firmhofer (LMU Munich, Institute for European Social Anthropology. [www.transformations-blog.com](http://www.transformations-blog.com))*

*A128: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This panel seeks to discuss 'engagement' in anthropology against the backdrop of utopia, asking: Is the idea of a publicly engaged anthropology, just an idealised and naive conception, impossible to implement? Or is it a guiding principle and the motor for change behind the work we do?

**Introducing "TRANSFORMATIONS": collaborative blogging in anthropology**

*Daniel Kunzelmann (TRANSFORMATIONS-BLOG.com); Mrs Miriam Gutekunst (Ludwig-Maximilians-University Munich); Angela Firmhofer (Ludwig-Maximilians-University Munich, Institute for European Social Anthropology. [www.transformations-blog.com](http://www.transformations-blog.com)); Andreas Hackl (University of Edinburgh); Seraina Müller*

TRANSFORMATIONS is a network of critical social anthropologists who believe that engaging in public discourse is an important part of social science. Our writing and feedback community translates research into a rich and accessible style of writing that will be read and understood not only by our fellow colleagues, but also by a wider public.



### **Anthropology of activism or anthropology for activism? Academia, public engagement and anthropological work**

*Begonya Enguix (Universitat Oberta de Catalunya)*

This paper aims to interrogate the concepts of “activism” and “public engagement” in relation to fieldwork and academia. We think that there are many different possibilities for an engaged anthropology and that it is difficult to find a unique and/or general formula of/for action and public engagement.

### **Hooligans versus salafists: application of culture relativist approach to the analysis of ethno-religious intolerance in contemporary European democracies**

*Marko Pisev (Belgrade Faculty of Philosophy); Miloš Milenković (University of Belgrade)*

In our paper, we recover the debate on alleged moral vacuum lying in the background of cultural relativism (as a research strategy), arguing that social scientists do not need to emphasize their ethical positions while conducting research in order to obtain ethically responsible scientific results.

### **Users, programmers, politicians. Ethnography as mediation in online participation projects?**

*Julia Tiemann (Göttinger Institut für Demokratieforschung)*

In the development process of two online public participation platforms, the ethnographer acts as a unique intermediary between users, programmers and politicians and thus may facilitate improvements of the (electronic) citizen-state-relationship.

### **Mapping community needs and potentials: public engagement as a method to communicate and promote findings from applied research**

*Pavla Burgos Tejrovská (Charles University in Prague)*

Based on public engagement strategies to promote the findings from applied research in two community development projects in the Czech Republic, I review the methods and challenges of representing community needs to the research subjects, to their community and to institutional and scientific audiences.

### **Ethnography and response - ability**

*Helena Tuzinska (Comenius University)*

Ethnographic interview techniques represent a specific know-how in intercultural communication. This paper focuses on the ways how ethnography may share its insights with the state administration in the process of interviewing immigrants.

### **Engaged visual anthropology**

*Federico De Musso*

Based on my research with The Network of Solidarity Economy of the Italian South (RESSUD) I argue that visual anthropology can help building a deep engagement between methods and aims of anthropologists and informants in an activist context.

### **The haunted discipline: folklore studies between cultural policy and cultural brokerage: reflections from the Italian case**

*Fabio Mugnaini (Università di Siena)*

How it has come about that the mere claim that folklore is a field of study free from involvement in politics is itself a clearly – though possibly unaware- political statement: demonstrated by a survey of the history of Italian folklore studies and by focusing on some contemporary examples.

### **Final discussion: engaged anthropology - benefits and dangers of an emerging trend**

*Angela Firmhofer (LMU Munich, Institute for European Social Anthropology. [www.transformations-blog.com](http://www.transformations-blog.com)); Daniel Kunzelmann (TRANSFORMATIONS-BLOG.com); Seraina Müller; Andreas Hackl (University of Edinburgh); Miriam Gutekunst (Ludwig-Maximilians-University Munich)*

We are looking forward to discuss panel-related questions, share our experiences from the practice of applied and engaged anthropology, and exchange ideas about how novel future engagements could emerge.

**Disc003 Is there a sense of community uniting anthropology, ethnology and folklore today? (World Council of Anthropological Associations panel)**

*Convenors: Vesna Vučinić-Nešković (University of Belgrade); Klaus Roth (Institut für Volkskunde/European Ethnology)*

*A128: Mon 22nd June, 10:30-12:00, 14:00-15:30*

Based on the recognition that there are historical overlaps and common current concerns between anthropology, ethnology, and folklore, the panel will examine whether there is communality between them in various spheres of professional practice as well as in sharing a common disciplinary identity.

**Relating world anthropologies to ethnological sciences in (Southeast) Europe**

*Vesna Vučinić-Nešković (University of Belgrade); Klaus Roth (Institut für Volkskunde/European Ethnology)*

The paper relates WCAA activities to national and regional networks in ethnological sciences, in particular to the International Association for Southeast European Anthropology (InASEA), and draws on contemporary trends in ethnological sciences brought to light in its journal, *Ethnologia Balkanica*.

**A defence of folkloric methods in Czech anthropology: departicularizing British school critiques**

*Michael Vimont (University of Oxford)*

This paper critically examines critiques of the folkloric and ethnological character of Czech anthropology by Czech authors of the British school.

**Conflicts around ethnographic heritage in Castilla y León (Spain)**

*Ignacio Fernandez de Mata (University of Burgos)*

In Castille and Leon, heritage is conceived an important pillar of economy. But, what happened with ethnographic heritage? Is it well protected and studied? Surprisingly, the regional government does not want to hear the community of anthropologists. Can be an Ethnology against Anthropology?

**The academic and public role of folkloric and anthropological scholarship in contemporary Greece**

*Vassiliki Chryssanthopoulou (National and Kapodistrian University of Athens)*

This paper refers to the paths that folklore and anthropology have followed in Greece. It examines differences and exchanges between them during the past 30 years and focuses on the current state of their mutual relationship as illustrated through their engagement with intangible heritage.

**Towards a cooperation between anthropology, ethnology and folklore: sharing heritages and building up utopias**

*Laurent Fournier (University of Nantes)*

In this paper I will especially focus on the recent history of the fields of anthropology, ethnology and folklore in France. I will present different models of possible cooperation and I will try to reflect on the heritages and utopias which can be shared today.

## Food

Explores the Congress theme through food: its production and consumption, distribution, food as cultural heritage and the related practices and beliefs, as well as the social anxieties and politics behind them.

### **Food001 Culinary heritage as an island of well-being (Panel of SIEF working groups ‘Historical approaches in cultural analysis’ and ‘Food research’)**

*Convenors: Michaela Fenske (Humboldt-Universität Berlin); Patricia Lysaght (University College Dublin); Hanna Snellman (University of Helsinki)*

*A218: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

The SIEF working groups “Historical Approaches in Cultural Analysis” and “Food Research” invite contributions dealing with the utopian dimensions of culinary cultures past and present.

#### **The future belongs to vegetarian food! Redefining Estonian culinary heritage in early 20th century advice literature**

*Anu Kannike (University of Tallinn); Ester Bardone (University of Tartu)*

The paper addresses the issues of healthy food and well-being as well as the utopian dimension of nutritional and culinary advice literature of 1900s-1930s in Estonia. We focus primarily on the advocacy for vegetables and vegetarian diet in the context of rapidly modernizing food culture.

#### **Between culinary and medical applications: herbal books as a source of well-being?**

*Burkhard Pöttler (University of Graz)*

The margins between recipes for culinary meals and those for medical purposes are rather fluid. Thus, many historical cookbooks contain recipes for medical applications as well. This mixture can be regarded an early wish for “wellness”, which nowadays gains new importance or at least interest.

#### **Recipes for a better life**

*Hanna Snellman (University of Helsinki)*

The aim of my paper is to introduce and analyze early Finnish cookbooks published in North America during the first two decades of the 20th century. The primary purpose of my study is to analyze the context in which the cookbooks were used. In my analysis, I will discuss what purposes the cookbooks served.

#### **Eating tixinda and drinking tepache**

*Joanna Dubrawska-Stepniewska (Musicology Institute, Warsaw)*

Based on my ethnomusicology field research in Mexico I would like to present a paper devoted to song texts of local musicians-poets from the south of Oaxaca state in which they pass information on local delicacies from spices through a variety of dishes including drinks and alcohols as well.

#### **Visualizing food as cultural heritage**

*Yrsa Lindqvist (The Society of Swedish Literature in Finland)*

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 food and illustrating recipes.

#### **‘Bad’ butter and ‘marvellous’ margarine? Changing foodways in everyday eating practices in Western, Central and South-Eastern Europe**

*Marketa Slavkova (Charles University in Prague)*

Eating is not merely the matter of survival, it also ‘tells many stories’ about the organisation of social life. This presentation uses the example of margarine and butter to elaborate on newly emerged industrial cuisine that increasingly seems to dominate contemporary European foodways.

**“A place apart”: the reawakening of Irish food culture in West Cork, Ireland**

*Rita Colavincenzo (Memorial University of Newfoundland)*

Renewed interest in traditional food knowledge creates new food experiences. I consider those in West Cork, Ireland who have worked to create a more traditional life through food production, and question how outsiders help to renew interest in traditional Irish foodways and shape regional identity.

**Ciulim, cholent and the uses of idealized Polish-Jewish past in local politics of history**

*Magdalena Zatorska (University of Warsaw)*

The aim of the proposed paper is to analyze cultural functioning of ciulim, traditional local food prepared in Lelów (Częstochowa County, Silesia Voivodeship in the Southern Poland) and to describe how it is used to create idealized Polish-Jewish past in local politics of history.

**Food002 Narratives of good food: utopias and realities of stability and social change**

*Convenors: Ewa Kopczynska (Jagiellonian University); Justyna Straczuk (Polish Academy of Science)*

*A218: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30; Wed 24th June, 10:30-12:00*

This panel explore meanings of different food narratives referring to such areas as: traditional food, natural food, food (hi)stories, food as heritage, local food, home-made food, nostalgic food and memory of taste, new food movements, food and social change: sustainability and self-sufficiency.

**Anti-crisis utopias from below? Food distribution solidarity economy in Greece**

*Theodoros Rakopoulos (University of Bergen)*

Solidarity economies is a concrete utopia taking shape in Greece around alternative food distribution systems. The paper focuses on this food activism to explore its anti-crisis features.

**Food, heritage politics and Indian women: a case study of culinary tourism in Oaxaca (Mexico)**

*Renata Ewa Hryciuk (Warsaw University)*

Based on the results of extended fieldwork this paper focuses on the workings of heritage politics in a local context of (post)colonial yet transnational society of Oaxaca (Southern Mexico).

**The food culture of Estonians in Siberia**

*Anu Korb (Estonian Literary Museum)*

My paper discusses changes in the food culture of Siberia's Estonians through time due to various factors: the transformation of forms of ownership, multicultural environment and mixed marriages, urbanization, growth in health awareness, media influences, etc.

**Food patriotism: Polish means natural, natural means good? The case of GMOs in post-socialist Poland**

*Magdalena Goralska (Jadavpur University, Kolkata)*

Paper discusses different understandings of terms „natural”, „traditional” and „artificial” in the context of transgenic crops being introduced to Polish agriculture, as a result of implementation of EU policies. It's based on an ethnographic study of media debate and public discourse on GMOs.

**Transnational routes and hyper-local practices: homemade food of Moroccan migrant women in Italy**

*Elsa Mescoli (ISHS, Université de Liège)*

This paper aims at analysing the culinary practices of a group of Moroccan migrant women living in the north of Italy. In particular, I will focus on narratives and habits concerning homemade food, highlighting the interaction between local and transnational practices.

**Nostalgic food and memory of taste in migration flows**

*Marijeta Rajković Iveta (University of Zagreb); Paula Gadže (Universidad de Buenos Aires)*

This paper is based on a multi-sited fieldwork among immigrants in Argentina and in Croatia. It presents stories of traditional, ethnic foods and tastes that encourage nostalgia, serve as a “medicine” against homesickness but also represent cultural heritage and identity.

**Changing perception of food and health: narratives among Sihan hunters in Borneo***Yumi Kato (Kyoto University)*

This paper discusses a changing perception of good food and health among Sihan hunters in Borneo Island, Malaysia. The case study shows how social changes such as introduction of agricultural project and medical facilities affect people's perception of food and health.

**Fasting choices and purity: negotiating tradition and change in a modern Cretan town***Maria Kokolaki (University of Kent at Canterbury); Michael Fischer (University of Kent)*

In this presentation we examine how local religious beliefs are enacted in the local diet and how local perceptions corresponding to the binary opposition 'purity/impurity' are instantiated within the culinary sphere through fast in an effective manner that supports both stability and change.

**Local food justice: small-scale farming as paradox and possibility in a post-industrial society***Jennifer Meta Robinson (Indiana University)*

Despite paradoxes in the utopian ideal of local food, ethnographic research on small farmers in the US reveals their potential for creating change in the food system. Taking farmers' lives seriously allows a theory of localism beyond current critiques that foregrounds collectivity and justice.

**Narration on the state: the case study of hand made tea in Georgia***Katarzyna Król (Warsaw University)*

Paper concentrates on the hand made tea produced in Georgia. By concentrating on technology, knowledge production and transmission asks a question about social and economic change and role of the state in post-socialist country.

**Polish kitchens: memories and the present. Constructing culinary knowledge under the conditions of social change***Agata Bachórz (University of Gdansk)*

The paper focuses on the role of political and social change in constructing the food knowledge in contemporary Poland. On the basis of in-depth interviews and qualitative content analysis I will attempt to find out, how the macro-discourses are reflected or negated in everyday beliefs on food.

**Tasty memories from Karelia: the revival of traditional food in Finland in the 1970s***Hanna Kuusi (University of Helsinki)*

My paper analyses the revival of traditional food in Finland in the 1970s, especially from the lost province of Karelia. The memories of taste are discussed in the framework of intergenerational identity construction and also, because of their diffusion into national level, as invention of tradition.

**Food003 Food utopia and the way out***Convenors: Melanija Belaj (Institute of Ethnology and Folklore Research); Jelena Ivanišević Caput (Institute of Ethnology and Folklore Research)**A218: Wed 24th June, 14:00-15:30, 16:00-17:30*

Present food practices are anticipated as the means by which we on a personal level compensate the lack of values that we identify with industrial food, while on a general level we emphasize the gaps and disproportions between local and global food policies.

**Households' self-sufficiency as an imaginary utopia and everyday strategy: a Polish case-study***Ewa Kopczynska (Jagiellonian University)*

The ideal of self-sufficiency is twofold basis for contemporary food patterns: as continued tradition and as inspiring myth. The paper examines self-sufficiency-oriented households' practices in Poland. It points their cultural meaning and economic functions in maintaining households' food security.

**Contemporary Slovenian festive table: a flight in a Utopian world**

*Maja Godina Golija (ZRC SAZU)*

Festive food is nowadays important part of ethnic and cultural identity. In contemporary Slovenia festive dishes are a substantial part of festivities, but also very important part of family life and cultural heritage.

**Organic farmers markets in Croatia or how we stopped to believe that “kumice” are offering us homemade and healthy fruit and vegetables?**

*Tanja Kocković Zaborski (Ethnographic Museum of Istria)*

Growing desire for connecting with the food that we eat is maybe obvious in decision to buy locally grown, healthy food on farmers markets instead of supermarkets. But, is the food that we are buying there really healthy and locally grown or is it mostly from the same source as food in supermarkets?

**Eat, drink and be merry: reinventing cooking traditions in Istria**

*Jelena Ivanišević Caput (Institute of Ethnology and Folklore Research)*

Today's traditional Istrian cuisine, represented by once festive dishes, is a result of romanticized view of food traditions. Typical dishes are no longer associated with celebration or doing hard labor, but are rather becoming an part of hedonistic or gourmet lifestyles.

**Tradition vs. bureaucracy: on producing homemade rakija in EU (Case of Croatia)**

*Melanija Belaj (Institute of Ethnology and Folklore Research)*

Croatian accession to the European Union changed the legislation related to domestic production of rakija. I will try to show in what way and to what extent this change of legislation influenced the traditional production and consumption of rakija in Croatia.

**Food004 Community supported agriculture and its “relatives”: new treaties between food producers and food consumers, or just utopia?**

*Convenors: Roman Lenz (University of Applied Sciences); Peter Volz (Research institution Die Agronauten)*

*A220: Mon 22nd June, 10:30-12:00, 14:00-15:30*

Community Supported Agriculture and other forms of joint agriculture between farmers and citizens are a fast growing area. It ranges from ordering seasonal as well as regional food from surrounding farms and using new distribution services, and goes far as to citizen farming activities.

**Community-supported agriculture in Europe: an overview**

*Peter Volz (Research institution Die Agronauten)*

I would like to give an overview of the dynamic concept of Community Supported Agriculture (CSA) in Europe. This enables us to understand various approaches, different characteristics and diffusion of CSA.

**Community-supported agriculture and urban gardening as potentials for creating social change: utopia for whom?**

*Olga Orlić (Institute for Anthropological Research)*

Community-supported agriculture and urban gardening are becoming more and more popular in Croatia. People get involved in such a practice due to various and different reasons. Some are aware of the utopian nature of their activity, while others point to its exclusionary features.

**The role of local food products for strategic landscape planning and management**

*Werner Rolf (Technical University of Munich)*

In the last years the valorisation of local food products has been focus of many initiatives. This presentation will focus on positive effects of this approach from the landscape perspective.

**Between proximity and negotiation: modalities, issues and transformation potential of the food producers - consumers relationship in Swiss local contract farming initiatives**

*Julien Vuilleumier (University of Neuchâtel)*

As local contract farming initiatives are based on a direct relationship between farmers and citizen, we will discuss how this proximity is actually settled and performed. By describing the negotiation processes related to that partnership, we will question their food system's transformation potential.

**The Regionalwert AG: creating sustainable regional structures through citizen participation**

*Roman Lenz (University of Applied Sciences); Peter Volz (Research institution Die Agronauten)*

The Regionalwert AG has successfully managed to gain the support of regional residents who are now investors. It can serve as an inspiration for those interested in helping to foster a sustainable transformation in regional agriculture.

**Food005 Olive futures: ethnographies of a delicious kind**

*Convenors: Bilge Firat (Istanbul Technical University); James Verinis (Salve Regina University)*

*Discussant: Antonio Medeiros (ISCTE-IUL, Lisbon)*

**A220: Wed 24th June, 10:30-12:00, 14:00-15:30**

This panel maps ethnographic accounts of the cross-border circulations of olive cultures and commodities from around the world, especially from countries bordering the Mediterranean Sea, probing the limits of regional cooperation and conflict in olive regions.

**Trans-national Adriatic identities and the scientific culture of olive oil**

*Adam Siegel (University of California, Davis)*

A survey of olive literature published before and after WWI offers new insights into national/regional identity/identification, revealing the agricultural geography of the circum-Adriatic to be a significant, albeit overlooked, component in the construction of (post-)Habsburg identity(s).

**Mandatory adaptation: after effects of Greek-Turkish population exchange from environmental view**

*Pinar Gungor (Bilgi University)*

This paper will look at the environmental effects of a political action, The Greek-Turkish Population Exchange in 1923. Important cash-crop products of the region, olives, figs and grapes were picked to reflect that change in environment in that mandatory adaptation period.

**“In pursuit of the undying tree”: power, capital, and regional inequality in southeast Europe**

*Bilge Firat (Istanbul Technical University)*

Turkish olive and olive oil producers and environmental enthusiasts in Turkey voice survivalist discourses, in order to struggle against corporate and governmental interventions into property relations and agricultural production while facing market forces with high competition.

**Traditional olive cultivation as sustainable agricultural practice, boutique economy, and ethnic rapprochement**

*James Verinis (Salve Regina University)*

A new cycle of olive production is emerging in Greece in response to threats to traditional cultivation. A reassessment of the relationships between Greek and global interests in sustainable agriculture, boutique and commodity markets, as well as among Greek and non-Greek farmers has begun.

**Olives in the family, olives on the land**

*Anne Meneley (Trent University)*

This paper investigates how time, space and relatedness are embedded in contemporary political ecologies of olive oil in Palestine.

### **Food007 Dystopian underbellies of food utopias**

*Convenors: Meltem Turkoz (Işık University); António Medeiros (ISCTE-IUL, Lisbon)*

*A220: Tue 23rd June, 14:00-15:30, 16:00-17:30*

This panel explores the moral, aesthetic and philosophical axes around which food utopias are invoked and performed. Alan Warde's insight that "the structural anxieties about our age are made manifest in discourses about food" invites us to explore the dystopian underbellies of food utopias.

#### **Indigestion in paradise: imported food dys-u-topias in the Solomon islands**

*Stephanie Hobbis (École des Hautes Études en Sciences Sociales and Concordia University)*

This paper examines a disconnect between local and foreign food worlds, the nature of imported food utopias, their rejection of local counterparts and a subsequent creation of, and participation in, equally imported food dystopias in contemporary Solomon Islands.

#### **Keeping the Huerta alive: social landscape creation through the alternative economic space established by agro-entrepreneurial initiatives**

*Gerda Jonasz (Central European University)*

The strong dialectical presence and surprising socio-economic viability of the alternative agro-entrepreneurial initiatives that emerged over the last decade on the periurban fields of Valencia, Spain reshaped the representation of these fields and the future metropolitan imaginaries of the area.

#### **Is it feeding those in need or is it just another Fame stage?**

*Alexander Schwinghammer (Bauhaus University Weimar)*

Drawing on ethnographic research on people's kitchens in German cities, this paper explores the particular performative construction of sociality, identity claims and the agendas underlying the provision of food connected to the political project of the people's kitchen.

#### **Utopias and their practice among Istanbul's food activists**

*Meltem Turkoz (Işık University)*

This paper draws on life-story interviews with members of selected food activist groups in Istanbul, exploring the dynamics between utopias of food-sharing and production and their mediation in daily practice.

## **Gender and sexuality**

Gender politics and sexualities, including discussions on ethnographic traditions, masculinities, power, body politics, identity politics etc.

### **Gend001 Re-imagining masculinities in the 21st century: between utopias and realities**

*Convenors: Begonya Enguix (Universitat Oberta de Catalunya); Krizia Nardini (Open University of Catalonia / Utrecht University)*

*A201: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

Masculinities are plural, culturally located, embodied and immersed in relational power fluxes. Men and work, education, family, class, ethnicity and sexuality; "New masculinities" and discursive practices and Men in (and) movements are some of the topics that will be interrogated in this panel.



**Choreographing masculinities: embodied narratives in social and competitive dancing***Ruxandra Ana (Institute of Ethnology and Cultural Anthropology, University of Warsaw)*

The paper examines the (re)production of gendered and racialized bodies in the dance world, looking at construction and performance of masculinity in Cuban dance venues and the symbolic implications of the transnational dissemination of Cuban dance styles and ideas around male bodies.

**The bells of manliness in a Croatian carnival tradition***Lidija Nikočević (The Ethnographic Museum of Istria)*

The paper examines the motivation of today's young men in the hinterland of the Croatian town of Rijeka to express manliness through an ancient ritual of wearing bells during the Carnival period, analyzing how expressions of virility correlate with heritage issues, everyday life, gender and space.

**Contested masculinities: practice and performance in Swedish battle rap***Andrea Dankic (Stockholm University)*

Hip-hop music and culture are often associated with hypermasculinity, while Swedish men in general are many times stereotypically linked to some kind of feminine masculinity. How are these masculinities negotiated within a Swedish battle rap league?

**Alternative fan masculinities in European football: White Angels Zagreb***Andrew Hodges (Institut za etnologiju i folkloristiku, Zagreb)*

This paper discusses discourses of masculinity in a left wing ultras group – White Angels Zagreb. I argue that group concepts of masculinity are embedded within dominant discursive hegemonies established in post-Yugoslav space, whilst rejecting enforced 'hard' masculinity common in right wing groups

**Protest masculinities in popular suburbs of Praia (Cape Verde)***Silvia Stefani (Università degli studi di Genova)*

Face to the strong changing pressure in local gender system, the young men of slums of Praia enact innovative masculine performances. This ethnography analyses how they perform gender in local relations, constituting what Connell defined "protest masculinities".

**The search towards nuevas masculinidades: performing "new masculinities" among men's activists for gender equality in Spain***Krizia Nardini (Open University of Catalonia / Utrecht University)*

With this paper I would like to present my research on profeminist men's engagement in Spain with a specific reference to the shifts in imagining and practicing "new masculinities" among men's activist for gender equality.

**Becoming adult through emigration? Senegalese men in Italy crafting their masculinity***Giovanna Cavatorta (EHESS Paris)*

Migration to Europe represents one of the key tactics for Senegalese men in achieving a fully adulthood. Using an intersectional approach, this paper explores the multiple social locations they experiment in Italy, as migrant and partners, by taking into account the gendered social relations they carry on

**How to manage a stigmatized form of masculinity: narratives, practices and desires expressed by some African men facing intolerance in present-day Italy***Dany Carnassale (University of Padova)*

The paper aims to examine the negotiation processes of masculinity put into play by some African men living in Italy. The research looks at their efforts to shape and negotiate a model of masculinity that is usually stigmatized in both their countries and contemporary Italy.

**Partner violence towards men***Tove Ingebjørg Fjell (University of Bergen)*

In the presentation will be discussed men who have experienced partner violence committed by their wives/cohabitants. An important element in the interviews is the presentation of oneself as a passive and non-violent man. What does this say about a cultural notion of masculinity?

### **Men or mice?**

*Anne Ala-Pöllänen (University of Helsinki)*

Seafaring as a male profession has long traditions and is well known especially for its hierarchical and masculine nature. Although women have gradually invaded the field starting from passenger ships, on a cargo vessel female crew is still more or less invisible.

### **Young working class men without work: re-imagining masculinity in post-industrial societies**

*Åsa Andersson (Social and Behavioural Science); Anita Beckman (University West)*

Working class masculinity has traditionally been highly connected to wage labor and to the ability to provide for oneself, but due to the lack of manual jobs and due to the lack of resources that the unemployment imply, masculinity now is forced to be re-imagined.

## **Gend002 Patriarchy as a heritage?**

*Convenor: Siegfried Gruber (University of Graz)*

*Chair: Karl Kaser (University of Graz)*

*Discussant: Carolin Leutloff-Grandits (University of Graz)*

*A201: Tue 23rd June, 14:00-15:30, 16:00-17:30*

Inequalities between men and women and between older and younger generations are obviously an effect of a more distant past and patriarchal behaviour is a life style which is based on gender and generational inequality. Can we link historical patriarchal features to contemporary behaviour?

### **The patriarchal heritage in the Greek community of Istanbul**

*Gökçe Bayindir Goularas (Yeditepe University)*

The Greek minority of Istanbul has a rich cultural heritage of the Byzantine, Ottoman, Greek and Turkish culture for which the patriarchy is a major cultural element. The aim of this work is to analyse “the patriarchal order” in this community which ensures a certain unity and cultural continuity.

### **The Patriarchy Index: a comparative study of power relations across historic Europe**

*Siegfried Gruber (University of Graz); Mikolaj Szoltysek*

The notion of ‘patriarchy’ has pervaded the scholarly descriptions of peasant families in preindustrial Europe. We propose an index of patriarchy as tool for comparing power relations in historical families, and argue that ‘patriarchy’ can be meaningfully measured in quantitative terms.

### **Virgjëreshët - sworn virgins of the Northern Albanian Alps: gender and anthropological aspects**

*Alexander Novik (Museum of Anthropology and Ethnography, Russian Academy of Sciences)*

Among the highlanders of Northern Albania we can still witness a very specific social institute of sworn virgins – women who left their expected role of wives and mothers and lead a manlike mode of life. Men started treating such a girl as a member of their community with equal social status.

### **Who is the modern woman from Lika? Anera or some other**

*Danijela Birt Katić (University of Zadar)*

The paper will discuss the presence of historical patriarchal features in the perception of modern women from Lika and how they affect the making of contemporary patterns.

### **Who is the man behind the female president behind the national flag?**

*Renata Jambrešić Kirin (Institute of Ethnology and Folklore)*

This paper will analyse the political cartoons, video jokes and internet satire about the public figure of the first Croatian female president Kolinda Grabar-Kitarović as a sign of concomitant “normalization” and repatriarchalization of Croatian society.

**Transferring women's heritage to younger women in Croatia***Marija Ott Franolić (Independent researcher)*

To fight retraditionalization in Croatia, older female intellectuals and artists are being interviewed, in order for their emancipated lives to become examples for younger women. What is the best way to use collected women's heritage to sustain the utopia of better future lives for women?

**Gend003 Performing identities: age and gender related viewpoints to the poetics of past, present, and future***Convenors: Venla Sykäre (University of Helsinki); Heidi Haapoja (University of Helsinki)**A203: Tue 23rd June, 10:30-12:00, 14:00-15:30*

Age and gender influence identities performed in practical and symbolic, poetic and every day arenas. This panel explores how age and gender informed visions of heritage, present-day realities and future expectations materialize in cultural representations, performances and personal narration.

**Visualisation and legitimization of tradition: aged people in ethnological documentary photography***Marta Botikova (Comenius University in Bratislava)*

Slovakia has been frequently characterized as a traditional, mostly rural society with dominating patriarchal principles and high respect for seniors. Under these conditions representation and visualization of the concept of tradition involves, in particular, symbolic depiction of aged people.

**How to be a young widow: performing identity***Eva Eglāja (Institute of Literature, Folklore and Art, University of Latvia)*

In my presentation I will analyze the identity of young widows in Latvian society and culture. As data, I use autoethnography, interviews and online conversations, and my aim is to see how this type of social category has developed through a certain period of time.

**Performing present poverty among elderly: a mainly feminine issue?***Alexandra Rau (LMU Munich)*

The categories of age and gender influence identities in terms of work and conditions of life. The presentation is based on a research project that focuses on practical strategies of women in their pension age struggling with precarious retirement.

**“Before the final silence”: stories about outstanding female performers in the 19th and 20th century's Estonia***Janika Oras (Estonian Literary Museum)*

The paper analyzes age and gender specific performative practices of outstanding Estonian female oral singers, and the changes that occurred in these practices during the period of modernization in the 19th-20th centuries.

**“Oh my mother, old wife, you have been buried in the earth so long”: how contemporary Finnish musicians create a connection between singers, mothers, and generations through Kalevalaic runo singing***Heidi Haapoja (University of Helsinki)*

During the last two decades in Finland, young professional folk musicians have re-vitalized an old genre of oral poetry. The songs are seen as a tool to create a connection between old and new generations. The musicians emphasize that, through runo singing, a “chain of mothers” can be recreated.

**Verbal improvisation as poetics of the present***Venla Sykäre (University of Helsinki)*

Verbal improvisation is a form of performance where much is at stake. This paper analyzes the Finnish young men's choice to learn to improvise and perform in the contemporary genre of freestyle-rap. In addition to their personal attraction to verbal expression, this choice is a social argument.

**Gend004 Queer ethnographies of the 21st century: heritages, realities, and perspectives**

*Convenors: Peter Hoerz (Hochschule Esslingen); Marcus Richter (Philipp University of Marburg)*  
*A201: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

While Ethnology's discovery of queer theory lead to new insights into gender issues, the study of queer issues and the critical study of sexuality largely remains an uncultivated field. The panel addresses recent researches on sexualities and 'queer' issues and perspectives for queer ethnographies.

**Queering the museum: reflecting on what you see/what you do**

*Susanne Ries (University of Wuerzburg); Patricia Pfeiffer (University of Wuerzburg); Mona Sophia Zimmer (Universität Würzburg)*

To reveal heteronormativity in museums, we will visualize queer aspects in the exhibition of the "Museum Europäischer Kulturen", Berlin. With background information, the awareness on 'queer' should be raised for visitors and museum professionals when collecting, exhibiting, and interpreting objects.

**The only gay in the village: the life story of a post-soviet countryside queer male**

*Karlis Verdins (University of Latvia); Janis Ozolins (University of Latvia)*

Our presentation is dedicated to the analysis of the life story and creative work of Baltjancis, a secluded countryside enthusiast and activist of Latvian gay movement. Remaining a closeted homosexual for mainstream audience, he secretly continues his projects already for twenty years.

**The hidden people amongst us: gay men in Iceland during the occupation in WWII**

*Særun Lisa Birgisdóttir (University of Iceland)*

This paper will examine the attitude towards gay men in Iceland, focusing on the period 1940 -1947 when Iceland was occupied by the British and US Army.

**Bodies and desires eroticized: migrant trans women sex workers on the internet**

*Julieta Vartabedian (University of Lisbon)*

This paper will analyse sex work in a non-heteronormative way through the comparison of Portuguese and English websites, on which migrant trans women offer their services.

**Queerness as policing: UNHCR and the management of Syrian queer refugees**

*Fadi Saleh (University of Göttingen)*

This paper examines the asylum-seeking processes of Syrian LGBTs at the UNHCR in Turkey. It critically approaches both the (un)institutionalized UNHCR practices and the emerging narratives and techniques invented and exercised by Syrian queer refugees as resistance strategies.

**Preliminary research on non-normative sexualities and gender identities in rural Croatia: deconstructing hegemonic sexualities and gender identities**

*Marina Matešić (Center for research in ethnicity, citizenship and migration); Nicole Butterfield (University of Szeged)*

This paper examines the discursive legacies we are left with today when researching rural non-normative sexualities and gender identities beyond the western progress-oriented identity categories through mapping ethnographic and popular culture imaginaries of cultural, gender, and class identities.

**"Iron ladies", "wilful girls", gallants and masters: some 'queer' inspired insights into the 'heterosexual' love affair between men and their steam locomotives**

*Marcus Richter (Philipp University of Marburg); Peter Hoerz (Hochschule Esslingen)*

Starting from Freud's idea that human understanding reaches only as far as its anthropomorphism, this paper sheds light on the 'heterosexual' relationship between men and technical apparatuses by the example of the attachment of male locomotive personnel to steam engines from a queer perspective.

**Gend005 Gender and power in communist and post-communist places**

Convenors: *Cory Thorne (Memorial University of Newfoundland); Mariya Lesiv (Memorial University of Newfoundland)*

A203: **Mon 22nd June, 10:30-12:00, 14:00-15:30**

Starting with the premise that the state can never control the body, we ask how gender functions in terms of control and/or resistance in communist/post-communist places. How does gender influence imagined utopias in relation and/or resistance to nation-building under Marxist philosophy?

**Man created homophobia, God created transformistas: gender play, spirituality, and sexuality in Havana gay bars**

*Cory Thorne (Memorial University of Newfoundland)*

Through ethnographic research with male sex workers and transgendered performers in Havana's gay bars, I examine cross-cultural translations of sex tourism, religion, machismoism, and sexuality. Using this emic perspective, I will show how queer Cubans attempt to create and define their own utopia.

**Gender and the return of the golden age in contemporary Russia**

*Irina Sadovina (University of Tartu)*

For St. Petersburg spiritual seekers, femininity and masculinity are essential in bringing about Russia's spiritual resurrection. While investigating the role of gender as a utopian practice, defined against the Soviet past and the Western other, we gesture to a radically different future.

**“Putin is a real man!”: pre-existing beliefs and Russian diaspora narratives about Putin's politics towards Ukraine**

*Mariya Lesiv (Memorial University of Newfoundland)*

This paper will focus on the role of pre-existing beliefs, based on traumatic personal experiences in their home countries, in some Russian immigrants' utopian vision of the president of Russia as a “real man” driven by the mission of “protecting the Russian people” in Ukraine.

**Women, folklore, and literature as weapons in China's revolutions: feminist folklore in novels by Lu Hsun, Hsiao Hung and Dai Sijie**

*Xuan Wang (Memorial University of Newfoundland)*

Using three female protagonists in Chinese fiction, I analyze how writers use folklore to reveal the miserable lives of women. While folklore was deemed as dynamic (negative/opponent or positive/allied) during two of China's revolutions, these novelists turn it into a source of power for liberty.

**Work and gender in Western Ukraine: imageries and realities**

*Lucia Vávrová (Comenius University)*

This paper deals with gender and work, based on research in Western Ukraine. It shows the gap between post-Marxist traditional gender imaginaries in connection to work and actual economic strategies of both men and women.

**Gend006 Gendered realities: old issues, new heritage**

Convenor: *Ivana Katarinčić (Institute of Ethnology and Folklore Research)*

A208: **Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

This panel will focus on disclosing some of the relevant gendered realities of the 21st century. The aim of this panel is to interrogate how gender influences identities as performed in everyday realities within a social, historical and cultural context.

**Capitalist post-socialism: negotiating the labor market in Croatia**

*Nila Hofman (DePaul University)*

This paper examines the everyday practices of Croatian women who entered the labor market under socialism and continue to work there. I discuss the strategies that these women have adopted in surrendering to, resisting and renegotiating the new social order.

**The effects of shifting naming practices on the representation of gender in the sounds of Thai names**

*Nantana Ronakiat (Thammasat University)*

In Thai naming practices, gender identities can be identified by sounds. Thais start to adopt different naming practices whereby newly chosen first names do not always conform to traditional ones so it is now difficult to identify male or female identities which in the past could be very easily done

**Masculinity in utopic and dystopian fantasies of compulsory care**

*Kim Silow Kallenberg (Södertörn University)*

This paper explores the tension between utopic and dystopian fantasies in the realities of institutional practices in compulsory care. Masculinity is a substantial part of the fantasmatic narratives in the institutional setting.

**“Threads of life”: the folk costume of 19th and 20th century Northern Dalmatia as an identity marker of men and women and an indicator of their relationship**

*Jelka Vince Pallua (Institut društvenih znanosti Ivo Pilar Ivo Pilar); Jasenka Lulić Štorić (Narodni muzej Zadar)*

The paper presents the patriarchal relationship between men and women in 19th and 20th century Northern Dalmatia (Croatia) based on a semiotic reading of traditional costume as a nonverbal transmitter of all crucial values of a certain social and cultural milieu – a cultural sign and a symbolic phenomenon.

**Cruising Eisenman’s Holocaust Memorial**

*Valentina Rozas Krause (University of California, Berkeley)*

This paper unveils the meaning around the profile pictures from gay dating sites of young men posing with the Memorial to the Murdered Jews of Europe in Berlin, in order to understand how these pictures redefine the Holocaust Memorial and redraw the boundaries between everyday practices and mourning

**Dealing with the issues of masculinity among male dancers**

*Ivana Katarinčić (Institute of Ethnology and Folklore Research)*

The aim of this paper is to interrogate masculinity in western societies considering male dancers and interrogate yet insufficiently discussed stigmatization of male dancers. Paper will consider how masculinity in dance can be comprehended and interpreted.

**Able bodies: quarrels about gender and competence in the Swedish painting industry**

*Carina Kullgren (University West)*

This paper deals with how professionalism is gendered in the painting industry in Sweden. The male body is normative for the profession, women as seen as the other painter. Today this is challenged by a quarrel between different forms of masculinity and femininity, as ruling norms of professional ability.

## Heritage

Heritage and the processes and practices of heritagization, including the politics of intangible heritage, material heritage, memory and commemoration, heritage management etc.

### **Heri001** Heritage as a European product

*Convenors: Gisela Welz (Goethe-Universität Frankfurt); Claske Vos (Access Europe/University of Amsterdam)*  
*D4: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

Heritage has always been an important element in the symbolic repertoire of European integration. Today, it is also becoming a European product. This panel looks at how heritage policies are increasingly standardized across Europe, both within and beyond the European Union.

#### **Cultural counterbalancing: the contribution of cultural policy to EU enlargement**

*Claske Vos (Access Europe/University of Amsterdam)*

This paper illustrates how cultural heritage policy is increasingly employed as a means to facilitate EU integration processes in Southeast Europe. By focusing on heritage programmes funded by IPA it provides new insights in the Europeanisation of heritage in relation to enlargement.

#### **From tradition to transition: heritage as a token of European identity**

*Milan Popadić (University of Belgrade)*

In the Serbian language, between the words “modern” and “European” an equality sign can be put. Both words suggests “progress,” “civility,” “contemporariness” ... In this regard, European values are understood as the values of modern civilization and local heritage is often used as a token of these values.

#### **The Faro convention on the value of cultural heritage for society (2005): the case of Finland**

*Pauliina Latvala (University of Helsinki / University of Turku)*

The background study for the ratification of the Council of Europe’s Faro convention was carried out in Finland in 2014. The purpose of the paper is to ponder what kind of perspectives the convention brings to the research on cultural heritage and heritage communities.

#### **Local productions of cultural heritage in the wake of the 2004 EU enlargement**

*Anja Früh (University of Fribourg)*

Museums produce cultural heritages that sustainably contribute to their institutional transformation and local variations of Europeanization. I focus practices of reorganization and re-classification of two national ethnographic museums in France and Germany in the wake of the EU enlargement.

#### **Cultural heritage in Croatian tourist promotion: an analysis of Croatian tourist board websites**

*Josip Lah (Institute for Anthropological Research)*

The paper analyzes representation of cultural heritage in the promotion of Croatia as a tourist destination. Websites of Croatian tourist boards are analyzed using multimodal discourse analysis in order to examine the role that cultural heritage plays in the process of discursive nation building.

#### **Heritage in parallel identity narratives: European capitals of culture**

*Linde Egberts (VU University Amsterdam)*

Local and European narratives of identity are constructed parallel and influence each other mutually in European Capitals of Culture (ECoCs). This paper explores the role of heritage in the formation of local and European identity narratives by studying multiple ECoCs, candidates and European policy.

#### **Recognition and multiculturalism: German heritage discourse in the European context**

*Stefan Groth*

The paper revisits debates on multiculturalism and asks for their influence on heritage practices and policies in Europe. It analyzes the discourse on heritage in Germany with regard to its connections to debates on European multiculturalism and their representation in policy and public discourse.

**Unheard voices: powerful messages**

*Nikola Krstović (Open air museum Old Village Sirogojno)*

The paper explores the concepts which (European) open air museums explore in transition from promoters of national idea to promoters of everyday life phenomena in which diverse minority voices demand to be included.

**Is “Intangible Cultural Heritage” a European product?**

*Jadran Kale (University of Zadar)*

Interpretation of Intangible Cultural Heritage as a derivation from a distant normative stock is questioned here, defining room for genuine and formative European concept. Exactly because of this genesis, Intangible Cultural Heritage is a perspective category for practice and further refinement.

**Where to take grip of the routes of Sepharad**

*António Medeiros (ISCTE-IUL, Lisbon)*

I take the arguments of Anna L. Tsing on “global connection” and James Fernandez’s reflections on “inheritance/heritage” as main resources to think about disappointments in transnational cooperation, Sephardic heritage politics in Istanbul and in a deserted hamlet of Portugal, and EU monnies.

**Heri002 Inventorying intangible cultural heritage: a new utopia?**

*Convenors: Laurent Fournier (University of Nantes); Sylvie Grenet (French Ministry of Culture)*

*D5: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

Since 2003, several countries have launched inventories of their intangible cultural heritage. This panel wants to consider these inventories and their actual increase in a critical and a comparative manner.

**The French ICH inventory and the participation of communities: a utopia achievement?**

*Sylvie Grenet (French Ministry of Culture)*

The aim of this paper is, through the presentation of the Intangible Cultural Heritage (ICH) inventory of the Ministry of Culture, to explore the role of the communities in the definition of the notion of heritage

**Inventing inventories: on lists and series in the history of archaeological heritage management**

*Nathan Schlanger (Ecole nationale des chartes, Paris)*

Heritage is constructed at state level through lists and inventories – what of the scientific (archaeological) community, and what of public involvement?

**Inventorying intangible cultural heritage, a new reality for the tourism development: an example in south of France**

*Patricia Carlier (univ AIX 1 IDEMEC)*

An example in a small country in the south of France including an important ethnological and anthropological heritage. A necessary inclusion of those heritages in the general inventory of the country for the tourism development and the local involvement to realize it.

**Several questions regarding the inventories of intangible cultural heritage**

*Dita Limova; Martina Pavlicova (Masaryk University)*

Should there exist same format of inventories at the regional level? Is it necessary to distinguish between traditional folk and traditional urban culture? What is the role of professional institutions in the process of preservation of the ICH ?

**Focusing on communities: using networks in the process of implementation of the ICH Convention of UNESCO in Hungary**

*Veronika Filkó (Corvinus University of Budapest)*

The paper summarizes the principles of the development of the national inventories and the networks serving the implementation of the ICH Convention in Hungary. Networks were created to assist the identification and documentation of the ICH elements as well as to facilitate promotion and access.



**Sevdalinka as intangible cultural heritage of Bosnia: themes, motifs, categories and inventories***Nirha Efendić (National Museum of Bosnia and Herzegovina)*

This paper discusses interpretations, categorisations and inventories of “sevdalinka”, an oral lyric tradition of Bosnia and one of the country’s most important examples of intangible cultural heritage.

**Inventorying intangible cultural heritage: the case of the Hellenic Folklore Research Centre***Aikaterini Polymerou-Kamilaki (Academy of Athens); Zoi N. Margari (Academy of Athens)*

The aim of this paper is to present and analyze the impact of UNESCO’s 2003 Convention on Intangible Heritage on the semantic evolution of the notions of cultural heritage and cultural inventorying practices

**Living traditions: registering and fostering traditional building craftsmanship in Brazil***Leonardo Castriota (Universidade Federal de Minas Gerais); Leonardo Figoli (Universidade Federal de Minas Gerais); Vilmar Sousa (Instituto de Estudos do Desenvolvimento Sustentável); Bernardo Capute*

This paper aims to explore the question of the registration and preservation of traditional building techniques, using as a case study the experience of the project “Mestres Artífices” (“Master Craftsmen”), which aims to register and foster this traditional know-how in Brazil.

**Inventory-making as tradition-making: 10 years of Samba de Roda’s nomination by UNESCO***Nina Graeff (Free University of Berlin)*

The inventory-making of Samba de Roda seems to fixate something that is highly dynamic and flexible, while excluding many of its fundamental aspects as well as reducing and defining the way it shall be practiced, as examples from ethnographic fieldwork in 2010 and 2014 show.

**The happy obsolescence of inventories living heritage***Patricia Heiniger-Casteret (University of Pau)*

The ICH inventory in Aquitaine ( France ) started in 2008, we can now wear a reflective view of its development, receiving and positioning of local institutions and academic research.

**Heri003 A threat to unification? Europe’s nationalizing states and the UNESCO convention on intangible heritage***Convenors: Herman Roodenburg (Meertens Institute); Jan Willem Duyvendak (University of Amsterdam)***D6: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

Though always hailed as bringing peace and prosperity, the process of European integration is fraught with tensions. This panel addresses the tensions caused by a resurgence of national sentiment across Europe. It focuses on the implementation of the UNESCO Convention on Intangible Heritage.

**UNESCO and Estonia’s Song and Dance Celebrations***Kristin Kuutma (University of Tartu)*

This paper looks at the Baltic Song and Dance Celebrations, originating in the 19th c. and held every five years. It considers the Celebrations’ exclusion of the large Russian-speaking minority in Estonia and discusses the precarious role of UNESCO, ignoring these sociocultural dynamics.

**Intangible cultural heritage: Latvian legislation in the European Perspectives***Anita Vaivade (Latvian Academy of Culture)*

The paper aims at exploring historical, constitutional and regional European, as well as other considerations and choices present within the Latvian Law on Intangible Cultural Heritage that is being drafted and expected for adoption by the Saeima in 2015.

**The Zwarte Piet debate: race, cultural heritage, and citizenship in the Netherlands***Markus Balkenhol (Meertens Instituut/Utrecht University)*

In this presentation, I will analyse the debate about Zwarte Piet as a negotiation of citizenship and belonging that reveals the ways cultural heritage and citizenship are racialized in the Netherlands today.

**Intangible heritage in multi-national States: normative challenges in the case of Spain**

*Ricard Zapata-Barrero (Universitat Pompeu Fabra)*

This paper explores the role of Unesco in the various processes involving the recognition of bullfighting and flamenco as Spanish and even world intangible heritage. These processes ignore the multi-national nature of the country. I focus on the Catalanian debates.

**From the land to the table: nationhood and the Mediterranean diet in Spain**

*Richard Pfeilstetter (University of Seville)*

The presentation explores the “Mediterranean diet” in the context of the recent intensification of Spanish and Catalanian nationalism. It discusses how Intangible Heritage encourages conflicting political claims ranging from (romantic) national particularism to (naïve) cosmopolitan universalism.

**UNESCO’s multi-national inscription: representativeness and mutual respect? (Case of “Spring Celebration: St. George’s Day”)**

*Ana-Marija Vukušić (Institute of Ethnology and Folklore Research)*

On the case of one multi-national nomination („St. George’s Day“) I will problematize the „shared“ aspects of culture between different countries and question whether the act of nomination strengthens or threatens the assumed “unity” between these countries/communities.

**The 1997 celebrations of ‘Thessaloniki Cultural Capital of Europe’ revisited**

*Georgios Agelopoulos (Aristotle University of Thessaloniki)*

The preparations regarding the 1997 Cultural Capital of Europe in Thessaloniki started two decades ago. Taking into account the current context of the Greek crisis, this paper discusses the effects of the 1997 CCE activities on identity politics in Thessaloniki and more generally in Greece.

**Heri004 From folklore to intangible heritage**

*Convenor: Alessandro Testa (University of Pardubice)*

*A101: Mon 22nd June, 14:00-15:30, 16:00-17:30*

This panel intends to gather and discuss contributions, both theoretically and ethnographically informed, about the epistemological and methodological shifts characterizing the related notions of “folklore” and “intangible heritage” in the fields of Anthropology, Ethnology, and Cultural History.

**Improvisation as Heritage: Situating Kyrgyz Oral Poetry Performances in a Longue Durée**

*Mustafa Coskun (Max Planck Institute for Social Anthropology)*

This paper, based on recent ethnographic and archival research on Kyrgyz oral poetry performances, aims to complicate the notion of heritage and processes of heritagization by engaging with the concept of improvisation and improvised poetry as intangible cultural heritage.

**Tangible categories: “intangible heritage” as an instrument of sustainable development**

*Marta Kucza*

This paper discusses the influence of the project-management scheme and the policies of safeguarding as “a force for sustainable development” (UNESCO) on the practices that are being represented as “intangible heritage”.

**Folk costumes and traditional attributes in the ritual of the Sad Wedding: Slavic parallels**

*Oksana Mykytenko (Institute for Art Studies, Folklore and Ethnology)*

In case of the death of an unwed person, in some Slavic countries there are folk practices which set forth formal and symbolic similarities between wedding and burial rites. In case of an “untimely” death, this condition is ritually codified through the dressing of the the body as if for a wedding.

**Dance: tradition and/or heritage?***Mats Nilsson (University of Gothenburg)*

In the recent past, the concept of “tradition” has been challenged especially by the emerging notion of “intangible cultural heritage”. Drawing on the case of different forms of dance in Sweden, I will problematize this shift in concepts and explore the historical and ideological contexts in which these occurred.

**From folklore to cultural heritage and the other way round: theoretical annotations from two ethnographic case-studies***Alessandro Testa (University of Pardubice)*

In this contribution I will present some reflections about the emic and etic usages of the categories of “folklore” and (intangible) “cultural heritage” in the contexts in which I have done ethnographic research during the last few years: Molise in Italy and Bohemia in the Czech Republic.

**Who owns the dance: reconfiguration of cultural heritage in the post-disaster recovery***Yue Qiu (The Hong Kong University of Science and Technology)*

This paper discusses how people reconfigure cultural heritage into different forms and localize them as a new folklore while competing for the ownership of cultural heritage in the post-disaster recovery context.

**Heri005 Heritage management and identity brands: interplay and stakes (EN/FR)***Convenors: Sonia Cairina (University of Neuchâtel & National School of Political and Administrative Studies, Bucharest); Angelica Helena Marinescu (CeReFREA - Villa Noel)**Discussant: Vintilă Mihăilescu (National School of Political and Administrative Studies)***D6: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

This panel seeks to examine the processes of assigning economic value to cultural and natural heritage and promoting it as an identity brand. It aims to scrutinize the extent to which the branding processes encapsulate authenticity or fake-authenticity, genuine or counterfeit, realities or utopias.

**Co-construction d'un imaginaire touristique et d'une identité locale : le cas de Grasse (France) / The tourist imaginary and local identity co-construction: the example of Grasse***Chloé Rosati-Marzetti (Université de Nice)*

L'imaginaire touristique et l'identité locale sont intimement liés, chacun d'entre eux nourrissant l'autre. La publicité touristique joue un rôle primordial dans la fréquentation du site et influe sur l'identité des habitants comme le montre l'exemple d'une étude de la ville de Grasse (France).

**Reveal of national heritage in advertising local brands***Madalina Moraru (University of Bucharest)*

Advertising personalizes brands and runs campaigns particularly addressed to local consumers. This paper aims to demonstrate that Romanian brands create their identity mainly by strategically developing national heritage, and especially by associating it with the myth of origins.

**Beyond the brand: Dubai's dokkans as places of belonging***Anke Reichenbach (Zayed University Dubai); Suhaila Al Behandy (Zayed University)*

This paper explores to what extent Dubai's citizens identify with the Dubai brand and its focus on places of lavish consumption and Orientalist fantasies. Alternative public discourses suggest that Dubayyans' sense of belonging is linked to more mundane spaces such as the neighborhood corner shop.

**Les produits traditionnels roumains, expression du terroir ou stratégie de marketing?***Angelica Helena Marinescu (CeReFREA - Villa Noel); Anda Becut (Center for Research on Culture)*

Notre recherche analyse dans quelle mesure les produits alimentaires traditionnels roumains sont une expression de la spécificité locale ou nationale, ou sont uniquement un instrument très utile dans les stratégies de marketing des sociétés commerciales.

**The effect of identity branding on heritage protection: a case study of new Lanark**

*Mark Stephens (I-SPHERe); Máiréad Nic Craith (Heriot-Watt University)*

This paper uses a controversial planning application to establish a quarry within the Buffer Zone of the New Lanark World Heritage Site in Scotland to explore the impact of the world heritage brand on official and community perceptions of heritage value and the protection it requires.

**The Tradition of Latvian Nationwide Song and Dance Celebration as a modern identity brand**

*Valdis Muktupāvels (University of Latvia); Rūta Muktupāvela (Latvian Academy of Culture); Anda Lake (Latvian Academy of Culture)*

The paper analyzes challenges of modern changing environment for more than a century-old tradition. Three perspectives – authenticity of tradition, modern community needs and nation branding policy – offer different development scenarios for the Celebration, but is there a uniting solution?

**Heritage discourse in Romania: peasant as a national identity brand**

*Sonia Catrina (University of Neuchâtel & National School of Political and Administrative Studies, Bucharest)*

This study addresses the issue of nationalizing the peasants' domestic universe by Romanian elites in the late XIXth and early XXth century when the nation-state was trying to find an official memory.

**Heri006 Heritage as social, economic and utopian resource**

*Convenors: Kristin Kuutma (University of Tartu); Máiréad Nic Craith (Heriot-Watt University)*

**D6: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

Heritage can act as a utopian resource (in place and space) that potentially creates sociocultural and economic revenue. This Working Group on Cultural Heritage and Property sponsored panel calls for reflexive investigations of (travel) destinations conceived or contested in the heritage framework.

**A resurrected heritage? The notion of heritage in the Aromanian ethnic revitalization project**

*Marketa Zandlova (Charles University in Prague)*

The paper discusses how the activists of the Aromanian ethnic revitalization movement utilize the notion of heritage. I want to argue that the more the “cultural heritage” is constructed and represented as definitive and unchangeable, the less it really serves as a resource for the revitalization project.

**Cuban heritage tourism and private businesses: surviving in a subsistence economy?**

*Oskar Lubinski (University of Warsaw)*

The aim of the paper is to provide insight on how the development of tourism in some of the heritage sites in Cuba provides opportunities to Cubans to earn revenue by renting their house but at the same time generates inequalities in the host community.

**Ethnic identity on records: intangible heritage politics in an Afro-Descendant Latin American musical compilation**

*Rodrigo Chocano (Indiana University)*

The connection between music and Afro-descendant heritage politics in Latin America is explored through the study of an international musical production. The political struggles in this process portray intangible heritage as an arena in which national and ethnic representation is disputed.

**Isukuti of Western Kenya: a cultural dance promoted into heritage**

*Kahihe Kiiru (Centre for Ethnology and Comparative Sociology (LESC), University Paris West Nanterre La Défense)*

The study of dance heritage creation processes in contemporary Kenya led me univocally to isukuti dance that had recently been included in the UNESCO ICH List. This paper reviews some of the political, social and economic underpinnings of this pioneer endeavour and questions the latent representation issues.

**Learning to belong again: from industrial utopia to heritage utopia**

*Marie-Blanche Fourcade (University of Quebec in Montreal (UQAM)); Lucie K. Morisset (University of Quebec in Montreal (UQAM))*

This paper explores the re-creation of a sense of place in an industrial community and questions how ethnography, through the sharing and self-interpretation of living and everyday practices, can operate a “switch of utopias” from an “imagined community” to a heritage community.

**Narratives and the cultural heritage of Koli National Park in Finnish-Russian borderland**

*Kirsi Laurén (University of Eastern Finland)*

Koli Natural Park in Eastern Finland is famous for its’ national landscapes and intangible cultural heritage. The presentation focuses on the contemporary environmental narratives that represent the culturally constructed Koli as a place of mythic and utopian past.

**Scottish heritage - authentic or illusory?: The case study of the National Trust for Scotland cruise**

*Anna Koryczan (Heriot-Watt University)*

Does Scottish heritage mean bagpipes, kilts, haggis and whisky? Or is it an image created to enhance a cultural tourism product? The paper aims to investigate heritage making process in the creation of the National Trust for Scotland cruise based around Scottish coast.

**Performance of Epic Gesar and modernization in Kham and Amdo Tibet**

*Lijing Peng (National University of Ireland, Maynooth)*

Performance of Tibetan Epic Gesar features a pervasive system of practices involving the production and dissemination of knowledge. In the modernization of Tibetan cultures, epic performances demonstrates interesting aspects when traditional cultural forms confront the economic and political changes.

**Uses of heritage in Macao: how the old is turning into today’s fashion?**

*Marisa Gaspar (Orient Institute (ISCSP-ULisboa))*

This paper intends to look at the articulation of contemporary identity construction and heritage practices in the context of Macao’s urban and hybrid society. Special attention is given to Macanese cultural items, how they are now being preserved and promoted as heritage inherited from a colonial past.

**Utopian imaginings: Kutiyattam Sanskrit theatre and heritage in God’s Own Country**

*Leah Lowthorp (Harvard University)*

This paper explores what role Kutiyattam Sanskrit theatre, recognized as India’s first ICH, plays in the construction of Kerala state as a national and international tourist destination. It thereby critically examines processes of arts commodification and utopian heritage imaginings in an Indian context.

**Heri007 Re:heritage: circulation and marketization of things with history**

*Convenors: Anneli Palmsköld (University of Gothenburg); Niklas Hansson (University of Gothenburg)*

*A102: Tue 23rd June, 10:30-12:00, 14:00-15:30*

The last decades have seen an growth of the second hand sector in shops and on the Internet. Things circulating on this market are re-configured through revaluation into marketable goods with ‘heritage value’. This phenomenon, the re:heritage market, will be explored in this panel.

**Marketization of cultural heritage: framing value**

*Niklas Hansson (University of Gothenburg)*

The paper presents first findings from an ethnographic study of three sites in Gothenburg, where commercial activities related to the re:heritage market take place (second-hand stores, vintage shops, retro boutiques). Focus in the paper is on the discursive work of qualification-valuation processes.

### **Trading with second-hand clothes and shoes in contemporary Slovenia: an exception to the rule?**

*Mateja Habinc (University of Ljubljana)*

Despite global trends and a long history, trading with second-hand clothes and shoes in contemporary Slovenia is exceptional. The presentation will try to describe its various manifestations and by analysing media contents, it will grasp meanings usually attached to them.

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

*Anneli Palmköld (University of Gothenburg)*

Circulation on the Re:Heritage market involves things of a variety of age or original functions. On the market concepts like second hand, retro, shabby chic and vintage are used. The contemporary use, valor of meanings and social and economic practices related to the concepts is the subject for the paper.

### **Interior decorations in houses with reminiscences**

*Kerstin Gunnemark (University of Gothenburg)*

Nowadays many homes are decorated with a mix of retro stuff, antiques and newer things. Are owners of old houses also interested in narrations about cultural heritage related to their homes? Or do they mainly renovate their houses and create cosy homes to express their decoration skills?

### **Post-socialist heritage consumption: Tito's Blue Train**

*Jovana Vukčević (EHESS Paris)*

This paper addresses the consumption of socialist memorial sites in former Yugoslavia. It questions how historical authenticity of post-communist heritage has been commodified, "rebranded" and negotiated by the state authorities, for the sake of tourist competitiveness and post-socialist identity construction.

## **Heri009 The program of intangible cultural heritage, a market niche for ethnographers or a symptom of their infirmity in the early 21st century?**

*Convenor: Naila Ceribašić (Institute of Ethnology and Folklore Research)*

*A102: Mon 22nd June, 10:30-12:00, 14:00-15:30*

By focusing on various roles that academically trained ethnographers play either overtly or covertly in the UNESCO's program of intangible cultural heritage, the panel aims to comprehend the current profile of ethnographic disciplines and, especially, their prospects in the early 21st century.

### **Ambivalence of the system for safeguarding the intangible cultural heritage in Macedonia**

*Ivona Opetcheska - Tatarchevska (FFZG)*

With the experience of a scholar in the field of ethnochoreology and in the same time a state employee, in this panel I'll try to compare the ambiguity of the system for safeguarding the Intangible Cultural Heritage from both perspectives.

### **Saviours or traitors? The ambivalent position of ethnomusicologists in implementing UNESCO Convention for the Safeguarding of ICH in Serbia**

*Danka Lajić Mihajlović (Institute of Musicology SASA, Belgrade)*

Based on my personal experiences of implementing UNESCO Convention for the Safeguarding of ICH in Serbia, the presentation will focus on ethical and professional dilemmas regarding this kind of participation in cultural policy.

### **Ethnographers in the convention**

*Áki Guðni Karlsson (University of Iceland)*

UNESCO's ICH program has its counterpart in the World Intellectual Property Organisation where ethnologists are hard at work on possible conventions for the protection of traditional culture. I will discuss the role of these experts and the impact of their knowledge on the current debate.

## **Collaborative-academic ethnomusicology? On the prospects provided by the program of safeguarding ICH**

*Naila Ceribašić (Institute of Ethnology and Folklore Research)*

Taking the engagement of ethnomusicologists in the program of safeguarding ICH as a highly significant example, the author examines the prospects of ethnomusicology in the early 21st century, suggesting a collaborative-academic ethnomusicology as a workable solution.

## **Heri010 Conflict as cultural heritage**

*Convenor: Richard Allen (Indiana University)*

*A101: Wed 24th June, 10:30-12:00, 14:00-15:30*

This panel seeks to explore the various ways in which communities have reified past or current conflicts as part of their cultural heritage in order to explore how this process affects these communities.

### **Building memory: practices of memorialization in post-holocaust Berlin**

*Kerry Whigham (New York University)*

This presentation will take the form of a walk through Berlin that examines a handful of memorials to the Holocaust and World War II. Observing, analyzing, and contextualizing these spaces demonstrates a marked shift in practices of memorialization from the mid-20th century until today.

### **The museum representation of Nazi-perpetration**

*Sarah Kleinmann (Eberhard Karls Universität Tübingen)*

The contribution focuses on the representation of Nazi-perpetration in several permanent exhibitions in Austria and Germany. Two aspects are mainly regarded: general approaches to interpreting “the aggressor” and potential gender-specific connotations of female and male perpetrators and their crimes.

### **From real experience to folklorisation: memories of the Holocaust in Latgale**

*Svetlana Amosova (European University)*

My paper will be based on materials collected among the non-Jewish population of Latgale. The memory of the Holocaust is one of the main parts of the local history and place memory in old-timers of Latgale. I will analyze narratives of the Holocaust and I will focus on folklore types of narratives.

### **Public space, collective memory and intercultural dialogue in a (UK) City of Culture**

*Máiréad Nic Craith (Heriot-Watt University); Philip McDermott (Ulster University); Katerina Strani (Heriot-Watt University)*

Using the case study of Derry~Londonderry and its designation as ‘UK City of Culture’ in 2013, this paper analyses the challenges associated with the production of a year-long cultural heritage programme in a culturally and politically divided place.

### **The Tour on the sites and crime scenes: witnessing, remembering and display the absence: commemorating the massacre of Srebrenica (BiH)**

*Michele Bianchi (University of Siena)*

Any 13th of July, associations of victims and relatives of the Srebrenica massacre commemorate their losses, visiting the sites where their loved ones had been detained, executed and then buried into mass graves by the Republika Srpska Army after the fall of the muslim enclave, the 11th of July, 1995.

### **Echoes of silenced memories, politics and heritage in post-war Bosnia and Herzegovina, a case study: Višegrad**

*Dragan Nikolić (Regionmuseet Kristianstad)*

This paper deals with relation between representations of memory and politics of forgetting in Post-War Bosnia and Herzegovina. The practices of creation, representation and usage of a monument and a heritage site are in focus: who owns a monument and how is it used, by whom and why?

**Heri012 Exchanging cultural capital: canons of vernacular tradition in the making**

*Convenors: Lotte Tarkka (University of Helsinki)*

*A101: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

20th-century folklore collection aimed at creating heritage not at the documentation of living traditions in their contexts. Rather than exploitation, this panel examines collector-informant interaction as symbolic exchange of values and texts, and the commodification of texts.

**Displaced tradition: the making of the last bard**

*Lotte Tarkka (University of Helsinki)*

The paper discusses the value and ownership of oral tradition in times of political conflict and modernization. The case of the “last male bard” in Karelia crystallizes the dilemmas inherent in the shaping of local poetic corpora into items of national heritage.

**Authenticity and the canonization of Bulgarian socialist “folk” songs**

*Cammeron Girvin (University of California Berkeley)*

This paper explores the place of newly composed “folk” songs in socialist Bulgaria. Created initially by ordinary citizens, shaped in form by Party editors, and published as new national “folk” songs, various layers of “authenticity” characterize these texts and the contexts in which they appear.

**Inclusion and marginalisation: creating the criteria for proper collectors and proper collections**

*Anna Szakál (Eötvös Loránd University (Budapest) - Babes-Bolyai University (Cluj))*

The paper presents in what way the canon of Hungarian folktale collections has been formed retrospectively, applying inconsistent sets of authenticity criteria

**Vernacular beliefs, fiction and philology: construction of legend as a literary genre in Estonian folkloristics**

*Ülo Valk (University of Tartu)*

The paper studies the transformation of vernacular belief narratives into a literary genre and into national heritage. It argues that the construction of legend as a hybrid genre between orality and literacy was born in a dialogue between creative writers, folklorists and their informants.

**Collaborative heritage? The case of Nenets shamanistic songs**

*Karina Lukin (University of Helsinki)*

This paper explores the ideological and personal backgrounds in the process of creation of Nenets shamanistic heritage. It aims at showing that the motives and perspectives of our informants are inherent in the production of research materials and that these can be interpreted from the materials archived.

**Two fieldworks among Estonian Swedes in the 1920s and 1930s: ethnologists and their research subjects in different political settings**

*Marleen Metslaid (University of Tartu)*

My paper will analyse two fieldworks among Estonian Swedes (1924, 1940), set in rather disparate political situations. I am interested in how ethnographers saw their work and their interaction with people and how their research subjects conceptualized this.

**Austrian hegemony and the Southern Slavs: Jelica Belović-Bernadzikowska, F.S. Krauss, and the feminine subversion of the canon**

*Diana Cordileone (Point Loma Nazarene University)*

The relationship between two very different ethnographers of the early 20th century: Jelica Belović-Bernadzikowska (1870-1945) and F. S. Krauss (1859-1938) reveals the uses of sexuality and gender in the ethnography of the Southern Slavs.



**Seeking belief legends: getting life stories and personal narratives***Eija Stark (University of Helsinki)*

Notions of ideal folklore genres were strong among the Finnish field collectors still in the 1980s. The paper discusses the clash between the informants and field collectors defining what is worth and desirable to narrate within the collector-informant interaction.

**Heri013 Folk costume in the ritual year and beyond: heritage, identity marker & symbolic object (Ritual Year SIEF Working Group panel)***Convenors: Irina Sedakova (Institute of Slavic Studies, Moscow); Nina Vlaskina (Russian Academy of Sciences, Southern Scientific Centre, Institute of Social-Economic Research and Humanities)**Discussant: Alexander Novik (Museum of Anthropology and Ethnography, Russian Academy of Sciences)***D4: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30; Wed 24th June, 10:30-12:00**

The panel explores the multitude of meanings and functions of national folk clothes in modern festive and everyday life. Their potential to preserve cultural heritage, to make the identity explicit in various ethnographic and religious contexts will be at the center of the discussion.

**Clothes as symbolic objects and signs in the ritual time of the Slavic childbirth customs***Irina Sedakova (Institute of Slavic Studies, Moscow)*

The paper analyzes the practical and magical functions of female, male and babies clothes in Slavic childbirth-lore. Traditional clothes and their parts are seen as “objects and signs” (Peter Bogatyrev), and their cultural semantics and symbolism depend on the ritual situation, its actors and goals.

**The traditional wedding costume of Mrkovići in Montenegro: between real heritage and folk construction (materials of the Russian expeditions in 2012-2014)***Alexander Novik (Museum of Anthropology and Ethnography, Russian Academy of Sciences); Andrey Sobolev (St. Petersburg State University)*

Mrkovići is a predominantly Moslem historical “tribe” in Montenegro, living in the homonymous area between the Adriatic sea and the slopes of Lisinj and Rumija mountains. The paper concentrates on the most socially important clothing complex, which is a women’s wedding costume.

**Ritual traditional clothing among Bunjevci Croats in Serbia***Milana Černelić (University of Zagreb)*

The paper deals with the traditional costume worn in the course of calendar festivals at various occasions and the feast of marking the end of the harvest among the Croat subethnic group in the county of Vojvodina (Serbia) as an identity marker and a symbolic object.

**El traje fallero: a carrier of tradition?***Urszula Wilk (Institute of Iberian and Ibero-American Studies, University of Warsaw)*

The aim of this paper is to present and analyze the use of el traje fallero – an attire used by los falleros – the people who celebrate the festivity of Saint Joseph, las Fallas, in Valencia, Spain.

**Influences of the Homeland War on traditional clothing in the Vukovar area - an example of the village Bogdanovci***Mihaela Gežin (The Institute of Ethnology and Folklore Research); Martina Mišetić (Municipal Museum of Vukovar)*

Social and political context of the certain country has an impact on its cultural heritage. The prism through which we can observe the influence of war time on heritage is traditional clothing. It would be analyzed at the local and national level via case study of the village of Bogdanovci.

### **Contemporary traditional clothing in Maramures (Northern Romania)**

*Anamaria Iuga (Museum of the Romanian Peasant)*

In the northern part of Romania, people still wear traditional clothing on festive occasions. The presentation will investigate the forms and meaning of two different types of traditional clothing, one considered to be used only on important festive occasion, and one used on any festive occasion.

### **The Day of the Dead: one ritual, new folk costumes, and old identities**

*Rosa Isela Aguilar Montes de Oca (LMU Munich)*

In 1989 a new folk costume for a beauty contest was created to reinforce the Day of the Dead ritual in la Huasteca, Mexico. This well-established tradition serves to reconstruct identity, community and a sense of belonging as well as the (western) ideal of young womanhood in the Huasteco region.

### **Weaving the past in a fabric: Old Believers' traditional costume**

*Cristina Clopot (Heriot Watt University)*

This paper proposes an analysis of the Russian Old Believers of Romania's traditional costumes. Linked with religious practices and a tradition of 300 years, these vestments are still worn by members of the ethnic group for rituals and regular church services today.

### **Folk costumes during the ritual year and changes in life, in a parish in Dalecarlia, Sweden. Continuity, values, revitalisation**

*Katarina Ek-Nilsson (Institute for Language and Folklore); Britt Eklund (Institute for language and folklore)*

In one Dalecarlian parish, there used to be a kind of dressing that was thoroughly locally peculiar and homogeneous. There were hundreds of rules for how to dress around the year. We will explain why this extreme dressing tradition developed, and discuss what the revitalization stands for.

### **Folk costume in the context of the ritual inventing**

*Arūnas Vaicekauskas (Vytautas Magnus University, Kaunas)*

The folk costume becomes an important part of Lithuanians' national identity. It has its place in all processes of the modern nation forming. The efforts of the folkloristic movement to create the "right" folk costume will be presented in the paper.

### **Discarded heritage? "Costume Renewal" before, during and after the NS era and the contemporary practice of "folk costumes" in Tyrol**

*Reinhard Bodner (University of Innsbruck)*

The paper presents a research project investigating social practices around "folk costumes" in Tyrol. The main focus is the movement of "Costume Renewal" before, during and after the NS era. This also involves questions on the social and political significance of "Tyrolean costumes" today.

### **About folk costumes, rules, left or right side**

*Marija Gačić (Department for the Preservation, Reconstruction and Lending of Traditional Costumes)*

At the end of the 20th century in Croatia began intensive processes of reconstructing folk costumes according to old samples. What is the position and meaning of folk costumes today in festive context? Who sets the criteria of rating good or bad reconstruction?

### **The Nekrasov Cossacks' festive clothes: representation of identity and the heritage object**

*Nina Vlaskina (Russian Academy of Sciences, Southern Scientific Centre, Institute of Social-Economic Research and Humanities)*

The paper aims to analyze the role of the Nekrasov Cossacks' festive clothes in the processes of maintaining their cultural heritage and representing their ethnic group identity.

**Heri014 Heritage of silenced memories**

Convenors: *Katja Hrobat Virloget (University of Primorska); Michèle Baussant (CNRS, LABEX Past in the Presents (UPO))*

D5: **Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30; Tue 23rd June, 10:30-12:00, 14:00-15:30**

The social processes of establishing a consensual collective memory include the contest of different groups for the hegemony of their memory and the obliteration of the “other”. The aim is to identify the silenced parts of memory and heritage with the utopian question of their reconciliation.

**Memories, identities, and violence in Croatia**

*Mila Dragojević (The University of the South)*

This paper examines how, and whether, individual or local memories of past wars, specifically from WWII, are in some way linked with personal interpretations and understanding of the more recent political violence by analyzing interviews with respondents from seven different regions of Croatia.

**Silencing German memories: a case study of collective amnesia in Czech Silesia**

*Johana Musalkova (University of Oxford)*

This case study examines the politics of collective amnesia in the city of Opava in Czech Silesia in response to an attempt commemorate pre-war German speaking populations.

**Hidden objects and secret sites: the dark heritage of Lapland War**

*Eerika Koskinen-Koivisto (University of Helsinki)*

After the Finnish-Soviet ‘Winter War’, Finns turned against their former German brothers-in-arms, which led to the so-called ‘Lapland War’. In this presentation I will analyze the public discussions of the German materials, sites and objects, remaining in Lapland in different Finnish media.

**Negotiating a memory discourse: transnational remembrance practices of the Bosnian War in the Netherlands**

*Laura Boerhout (University of Amsterdam)*

This paper explores the ties and tensions between various remembrance practices of the Bosnian War (1992-1995) that travel across borders between Bosnia and Herzegovina and The Netherlands.

**An unpleasant heritage: symbolic violence and postmemory works about Francoist repression in Spain**

*Aitzpea Leizaola (University of the Basque Country)*

Drawing from a long term multi-situated fieldwork carried out in several exhumation sites this paper addresses the issue of heritage and symbolic violence and the role of postmemory in present political debates over the Francoist repression in Spain.

**Silenced memory for imagining the future: the museum of the Turkish military coup of 1980 beyond the challenge of official history**

*Lorenzo D’orsi (Bicocca, University of Milan)*

The paper analyzes the museum arranged by former revolutionarists about the Turkish military coup of 1980 and show how, although silenced, their memories are not only an opposition to official history, but are used to codify the present, establish alliances or identity boundaries and plan the future

**Multi mémoires Multi histoires de l’histoire des conflits au Liban : Retour sur l’expérience d’une construction mémorielle inclusive porté par des acteurs de la société civile**

*Emmanuelle Cadet (Alter Natives)*

Le Liban s’est reconstruit autour de la mythologie nationale de « la guerre des autres » à défaut de pouvoir énoncer collectivement une représentation unifiée de son passé. Une expérience civile fait émerger de multiples mémoires et, en les apposant, suggère une autre manière d’envisager l’histoire.

**“60 años y todavía estamos pagando un asesinato que no debía pasar”: historical consciousness in the transgenerational memories of a Colombian family post-Bogotazo**

*Hendrikje Grunow (Free University Berlin)*

In a case study from urban middle class Colombia, I investigate transgenerational memories of the Bogotazo. Assuming that different memories predominate in the family realm compared to “official” history, I will develop a dialogical concept of the construction of historical.

**Work on screen: corporate films and workers’ memories in a Portuguese de-industrialized town**

*Luisa Veloso (CIES-IUL Ed.); Frédéric Vidal; Joao Rosas; Emília Marques (Lisbon University Institute/CRIA)*

Industrial workers to whom we showed a dozen of old corporate films, as part of a research on work and cinema, strongly identified with them to reconstruct their own work memories, prompting a reflection on the complex relationship between corporate narratives and worker’s memories and identities.

**Marginalized Arab sites of remembrance in Israel: popular religion, Islamic resurgence, and Jewish spatial hegemony**

*Kobi Peled (Ben-Gurion University of the Negev)*

Focusing on the renovation project of a mosque situated by the sea in the Israeli city of Herzliya, this paper will examine how Islamic symbols are appropriated by Muslim activists, citizens of Israel, in their struggle to construct a meaningful cultural identity within the complex Israeli context.

**Different discourses different pasts: discursive frames of construction of collective memory in the case of Jews in Czech Republic, 1948-1989**

*Hedvika Novotna (Charles University in Prague)*

Through the analysis of published Jewish autobiographies and their comparison to other sources, I am focusing on different levels of construction of memory and history, with the emphasis on the period of 1948-1989. I see this as a process of negotiation among different discourses.

**Silenced memories of holocaust victims and heritages in the context of the genocide collective memories**

*Carole Lemee (Université Bordeaux & UMR Adess)*

The paper will look at the ways memories linked with various Holocaust social experiences were and/or still are silenced in the collective memory of the genocide. The aim is to question the possible or utopian unification of different memories facing internal and external collective memories

**Leur silence sera ma voix**

*Miléna Kartowski-Aïach (University of Aix Marseille)*

Certains jeunes artistes mizrahim israéliens tentent aujourd’hui à travers leurs créations artistiques de rompre le silence auquel leurs aïeux, venus du Maghreb et du Moyen-Orient ont été assujettis et de redonner une voix à leur héritage tout en écrivant une nouvelle page de l’histoire israélienne.

**Silenced memory and heritage: the discourse of the past and the future within the Slovenian community in the province of Udine (Italy)**

*Roberto Dapit (University of Udine)*

The Slovenian minority in Italy mainly displays memory and heritage in forms of oral literature, collective history and traditional festivals, while the individual memory is almost absent. The aim of the paper is to understand how ideologies influenced the process of silenced memory and heritage.

**Heritagisation, commemoration, amnesia: national pilgrimages to the “thousand-year-old” Hungarian border**

*Zoltán Ilyés (Institute for Minority Studies)*

The process of heritagisation, commemorative activity, narratives of the past and selective memory of the pilgriming patriotic tourists taking place at a privileged point of the historical Hungarian border (Gyimesbükk/Ghimes-Făget – Romania) in the past few years is presented in the paper.

## Home

Co-habitation, home as space and material culture, as well as conceptualizations of home and home-coming.

### **Home001** Narratives/counter-narratives of homecoming

*Convenors: Caroline Hornstein Tomić (Institute of Social Sciences Ivo Pilar); Aleksandra Galasinska (University of Wolverhampton)*

*All13: Tue 23rd June, 10:30-12:00, 14:00-15:30*

The panel looks into cultural narratives and counter-narrative of homecoming as utopic concept, past experience or future project in fictional and ethnographic literature, biographical accounts, architectural, artistic and visual texts, and in public discourse in cross-cultural perspective.

#### **Narratives of homecoming in Aleksandar Hemon's novels**

*Dagmar Gramshammer-Hohl (University of Graz)*

This paper highlights narratives of homecoming that are developed in the novels of Bosnian-American writer Aleksandar Hemon. Literary analysis brings to the fore how Hemon's texts negotiate and subvert dominant models of narrating belonging, longing, and return.

#### **Returning "home": narratives of (dis-) embedding in transformation contexts**

*Caroline Hornstein Tomić (Institute of Social Sciences Ivo Pilar); Elisabeth Kirndörfer (European University Viadrina)*

This contribution traces literary ways of questioning/handling/dealing with the motive of 'home' in transformation contexts. It focusses particularly on narratives of 'homecoming' after political system change and biographical inquiries into the notion of "belonging".

#### **Homecoming as linguistic experience in biographic and literary accounts**

*Marijana Kresić (University of Zadar); Eva-Maria Thüne (University of Bologna)*

Expressions of the language-related dimension of homecoming will be traced in various types of narratives/counter-narratives: biographical accounts of homecoming in fictional works, linguistic biographies of migrants and narrative interviews such as those in the corpus "Emigrants' German in Israel".

#### **To breathe again in Ryanair: homecoming away from home**

*Aleksandra Galasinska (University of Wolverhampton)*

My paper explores narratives of homecoming as evolved from an internet forum, where migrants narrate their visit to home country. I examine how migrants envisage their visit, how they describe a real-life experience of being there, and finally, how projections take the form of a counter-narrative.

#### **Refugees' homecoming: the end of an odyssey or a new beginning? Greek political refugees return home**

*Georgia Sarikoudi (Aristotle University of Thessaloniki)*

The available studies on the repatriation has shown that returning home is a more complicated and stressful process than adjusting to a "host" country. The longer the time of exile, the more fraught with difficulties is the return home.

#### **Ugandan children's high-stake PLE exam essays: conflicting narratives and counter-narratives of leaving and returning home, aspirations, and dysfunction for Uganda's schoolchildren**

*Bonnie L Prince (Prince Consultants LLC); Conrad Snyder*

Essays written for Uganda's Primary Leaving Exam capture cultural narratives of anguished schoolchildren's conflicted futures. Children who pass exams leave home for secondary school to pursue a modern life. Those who fail must return home to a bleak dysfunctional traditional village life.

## **Home002 Scales of home in today's Europe**

*Convenors: Stella Butter (Giessen University); Zuzanna Bulat Silva (University of Wrocław)*

**A113: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

Our interdisciplinary panel combines ethnological, linguistic, literary and artistic perspectives on home. This allows capturing the multifaceted nature of scales of home. In each language, words for 'home' come with specific semantic baggage influencing how home is conceptualised.

### **“Home is everywhere and nowhere” (Schlink)**

*Susannah Eckersley (Newcastle University); Chris Whitehead (Newcastle university); Rhiannon Mason (Newcastle University); Katherine Lloyd (Newcastle University)*

Our paper analyses presentations of and identifications with scales of 'home' in European museums. It examines issues of object interpretation, the 'exhibitionary complex', emotional responses and dissonance, which are characterised by the challenging nature of home as both 'everywhere and nowhere'.

### **An approach to the aid workers' home**

*Ignacio Fradejas-García (Mimar Sinan Fine Arts University)*

This paper represents a first investigatory exploration into the problems of everyday life faced by Western aid workers in relation to their multi-scalar homes – whether that be at destination, at point of origin, or any other real or imaginary places.

### **Representations of utopian homes in Greek-American immigrant literature**

*Maria Kaliambou (Yale University)*

Home in immigrants' literature refers both to the beloved left homeland as well as to the new foreign place of work and residence. The paper will focus on the various and contradictory notions of utopian homes in Greek-American literature published at the beginning of the 20th century in the US.

### **Meanings of home among homeless people**

*Lynette Šikić-Mičanović (Ivo Pilar Institute of Social Sciences)*

This paper presents how the notion of home is understood, defined and described by homeless people in Croatia and how family circumstances, socio-economic conditions and power dynamics in the present, past and future inform the ways in which people understand the concept of home.

### **The concept of home in European Portuguese: lar versus casa**

*Zuzanna Bulat Silva (University of Wrocław)*

In this paper I would like to discuss the meaning of two Portuguese lexemes that correspond to the English concept of 'home': lar and casa. On the basis of lexicographical data and questionnaires held among Portuguese students, I will try to explain the meaning of lar and casa in the NSM terms.

### **Routinurgency: Routine-Emergency in Contemporary Israeli Homes**

*Matan Shapiro (University of Haifa); Nurit Bird-David (University of Haifa)*

We argue that inbuilt bomb-shelters in Israeli houses reify the home-front as military-front. This conceptual simultaneity naturalizes spatiotemporal ontology of dwelling, which we call 'routinurgency'

### **Home space and scale in Tomasi di Lampedusa's "The Leopard"**

*Nourit Melcer-Padon (Hebrew University, Jerusalem)*

Lampedusa's *The Leopard* presents many family abodes and spaces which together define the Salina family home. The novel, as well as author's own memoirs, lend insights to the nature of "home" and its evolving spaces, following historical, societal and personal upheavals.

### **Psycho-Mappings of home in "Sightseers"**

*Stella Butter (Giessen University)*

Taking its cue from T. Conley's *Cartographic Cinema* and J. Urry's *The Tourist Gaze*, this paper explores the connections Wheatley's film establishes between heritage, home and constructions of scale.

**Home003 Ethnographies of the house, values and manners of inhabit**

Convenors: Filipa Ramalheite (*Universidade Autónoma de Lisboa*); Maria Assunção Gato (*Dinamia-CET / ISCTE-IUL*)

A113: **Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

Panel focused on the concept of home and material culture considering that the social and architectural expressions of values and inhabitation manners are an expressive portrayal for multiple changes which characterize contemporary societies and a base to ethnographical studies of home and dwelling.

**Domestic spaces and daily movements: when Roma women tend to their house in order to transform their familial trajectories**

Norah Benarrosch-Orsoni (*Université Paris Ouest Nanterre*)

This paper deals with housing practices amongst Romanian Roma migrants. I explore their relationships to their village houses and their material components, in order to show how one's upward mobility is both objectified and lodged in females' daily movements.

**Meaning of home: rebuilding postwar Northern Norway**

Inger Jensen (*Norsk Folkemuseum. Museum of Norwegian Cultural History*)

Rebuilding postwar Northern Norway was based on ideals of equality and welfare. A uniform settlement gave the impression of a homogenous society. Social and ethnic diversity was no longer visualised. To what degree were ideals as these realized and how did the population experience the process?

**Changing notions and practices of home-making in Baku (Azerbaijan) in the socialist and post-socialist era**

Sascha Roth (*Max Planck Institute for Social Anthropology*)

This paper looks at the inflationary practice of home-renovation (remont), the perforation of the home by new communication technologies and the increasing importance of cars as alternative private spaces that requires us to rethink conventional notions of home as a spatially bounded entity.

**The experience of home: imaginaries, restlessness and actuality**

Vitalija Stepušaitytė (*Heriot-Watt University*)

This paper explores how contemporary migrants from Eastern Europe in Scotland negotiate emotional and physical distances through materiality and everyday practices, and experience interrelated imaginaries of a future, restlessness and actuality.

**Living in a monument: class still matters. A case study of the Vienna Werkbund Estate**

Anita Aigner (*Vienna University of Technology*)

The home as sphere of private freedom and individual self-fulfilment in fact is regulated from 'outside'. This can be demonstrated investigating heritage-protected residential buildings. Tenants eligible for social housing are involved in a the struggle for good taste against ordinary 'bad taste'.

**Home and technology: narratives, values and morality**

Constança Andrade (*ISCTE/ CRLA*)

The purpose of this paper is to understand how technology has been assimilated within the Portuguese household insofar as in the everyday lives of the interviewees who accepted to be part of this endeavor.

**Cave-houses in Galera (Granada, Spain): new life for a traditional house**

Jose Miguel Mejias del Rio

During the last 15 years the cave-houses have evolved due quickly from a traditional house to a touristic product. In parallel to this "evolution" the cave-houses still inhabited by locals have also changed in order to resemble the urban housing.

**Genealogies of domestic décor processes in late modern Madrid (1986-1999)**

*Romina Magdalena Colombo (Universidad Nacional de Educación a Distancia (UNED))*

The paper aims to carry out a genealogy of some features of domestic décor processes in late modern Madrid (1986-1999), so to draw the traits and ambivalences of the private imaginaries and symbolic economies emerged from making-home cultures in a recently democratic and incipiently globalized city.

**Collaborative planning and co-housing: materializations and practices of solidarity between utopia and everyday life**

*Ana Rogojanu (University of Vienna)*

Taking Viennese co-housing projects from the 1980ies as an example, the paper discusses how utopias of solidarity are materialized in a building and how they are transformed over time by means of material interventions and everyday practices.

**How residents create and resist experiences of home in residential homes for older people**

*Melanie Lovatt (University of Sheffield)*

How older people experience feelings of 'being at home' through their negotiation of material, spatial, temporal, ideological and social elements of residential homes.

**Students living abroad: rules of home sharing**

*Filipa Ramalheite (Universidade Autónoma de Lisboa)*

This paper focuses on the home sharing abroad students' experience, in result of the students exchange programs, especially in what concerns new ways of living, from lifestyle to house rules.

**Home004 Non-normative relationships and (co)habitation: utopian visions, everyday practices and imageries of origin and belonging**

*Convenors: Katrien De Graeve (Ghent University); Beatriz San Román (Universitat Autònoma de Barcelona)*

*Discussant: Hugo Gaggiotti (University of the West of England)*

*All12: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This panel aims to bring together ethnographies that engage with 'non-normative' relationships, cohabitation and family building, in a variety of national and transnational contexts, drawing on feminist or postcolonial theories.

**Tensions between alternative motherhood, everyday practices and political discourses**

*Ana Bravo-Moreno (University of Granada)*

My inquiry seeks a better understanding of how patriarchy shapes conciliation policies and the meaning of motherhood in particular contexts, the ways that women resist those meanings and how reproductive technology may or may not empower women.

**Care as social capital: the care for unaccompanied minor foreigners**

*Katrien De Graeve (Ghent University)*

This paper explores care arrangements for unaccompanied minors in Belgium through the narratives of guardians and unaccompanied minors. It aims to assess the inclusionary potential of these relations of care in light of the often insurmountable constraints caused by immigration policies.

**Love, sex and gender: thinking about relationships from a swinger perspective**

*Maria Silvério (University Institute of Lisbon (ISCTE-IUL) and CRIA-IUL)*

This paper discusses how swinging challenges (or not) the heterosexual-monogamous relationship model and gender relations in Western societies. The analysis is based on ethnography realized in a swinging club in Lisbon area, interviews with swinger couples and anthropological theoretical review.



**“Mom, when are we going back to visit my mom in Ethiopia?”: expanding the concept of family through transnational adoption or a new form of colonialism?***Beatriz San Román (Universitat Autònoma de Barcelona)*

Some Spanish families have re-connected and establish a relationship with the family of the child they adopted overseas. How do they confront hegemonic discourses on adoption & kinship? How do they deal with or reproduce cultural differences and inequalities that cross those relationships?

**The “open house”: Co-habitation of farm hosts and volunteers between live-in help and fictive kin as socio-economic strategies of the subsistence household***Elisabeth Kosnik (University of Graz)*

Based on ethnographic research I discuss co-habitation as socio-economic strategies in the WWOOF exchange, where subsistence farmers invite farm volunteers into their homes – as live-in help and extended kin – who contribute to the shared household, thereby contesting the nuclear family ideal.

**Terms of endearment: situating choice in marital relations***Rama Srinivasan (Brown University)*

Through an engagement with the growing trend of ‘love marriages’ in a rapidly transforming north Indian agrarian state, I seek to link transforming aspirations regarding sexual intimacies with potential futures in a post-agricultural society

**Taming of affects: from monogamous affections to non monogamous horizons***Giazú Enciso Domínguez (Universitat Autònoma de Barcelona); Jenny Cubells (Universitat Autònoma de Barcelona); Anna Turellops*

We have been educated to think and feel monogamous way. Our body responds to emotions associated with it. What happens when we propose to feel different? How do you end up spinning the discourse and practice of polyamory? How our body feels when faces polyamory.

## Migration/Borders

The challenges and dreams of refugees and minority groups as well as the politics and economics of migration, borders as contested spaces.

**Mig001 Living at the edge of capitalism: voluntary and involuntary exile***Convenors: Denis O’Hearn (Binghamton University-SUNY); Andrej Grubacic (California Institute of Integral Studies)***D2: Tue 23rd June, 14:00-15:30, 16:00-17:30**

This panel includes case studies of groups who have self-organized outside of state structures and the accumulation regimes of capitalism. Possible examples include pirates, maroons, Cossacks, Zapatistas, shack-dwellers, urban communities, political prisoners.

**Prisoners as forced exiles: practicing mutual aid***Denis O’Hearn (Binghamton University-SUNY)*

Prisoners in many countries are isolated to separate them from each other. Nonetheless, they often control prison spaces and develop practices that are oral, communal, and based on mutual aid. This paper examines such communities/practices and compares them to other kinds of exilic communities.

**State spaces and exilic practices: the case of socialist Yugoslavia***Andrej Grubacic (California Institute of Integral Studies)*

This paper is concerned with the relationship between exilic practices and self-managed system in socialist Yugoslavia. Was socialist Yugoslavia an exilic space?

**Exile of the rebel in the age of innocent fraud**

*Agnes Horvath*

Taking the title by Galbraith as a starting point we are working on an analysis of civilizations, proposing to speak about some of the new ways in which comparative civilizational analysis and political anthropological have recently been interacting.

**“How many communities organise themselves to provide for themselves?” How the itinerant boaters of South East England seek deliberate marginality to the capitalist and state order**

*Ben Bowles (Brunel University)*

Itinerant boat dwellers in England are liminal to, and partially separated from, both capitalism and the British state. This is a result of their dwelling choice, a deliberate move to the margins of sedentary society.

**The border trauma and fervid involuntary exiles in former Yugoslavia**

*Natasha Sardzoska (University for Tourism and Management in Skopje)*

My paper draws on diversified forms of artistic migration undergoing the impact of spatial reconfiguration and complex cultural contexts following the war in former Yugoslavia and upraises productive forms of voluntary exile undertaken by expatriated artists from these complex border inter – zones.

**Morality of migration: Estonians traversing free will and forcedness through time and space**

*Aet Annist (Estonian Institute of Humanities, Tallinn University)*

Focusing on the morality of migration, I will look at two waves of recent migration from Estonia, pointing out the voluntary and involuntary dimensions of such mobilities and the value of migration research in understanding the various ways capitalism can be challenged and rejected – or unintentionally reinforced.

**Mig002 Imaginaries of migration: expectations and places**

*Convenors: Walter Leimgruber (Universität Basel); Klaus Schriewer (Universidad de Murcia)*

*D3: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This panel invites papers discussing the interplay between imaginaries, expectations and actions of different agents involved in migration processes. Papers may address perspectives from (prospective) migrants, residents of receiving locations, the left behind, policy makers, and institutions.

**Imagining Europe: no time, no place, no life**

*Sarah Lunaček (University of Ljubljana)*

I shall consider imaginaries of Europe among Tuareg in Northern Niger focusing on narratives of those who traveled to Europe. Next to possibilities to travel and other social factors they influence decisions about travelling to Europe.

**Social imaginations about Europe put into practice: migration, knowledge and interactions in Euro-African borderlands between Rabat and Murcia**

*Kristine Wolf (Humboldt-University of Berlin)*

Mass media mediated imagination works as transformative power of social and cultural reality. This paper analyses how actors' migration-related knowledge practices and social imaginations collaboratively negotiate, shape and challenge the dominant European border regime in Euro-African borderlands.

**Imagining the other possible lives: life-trajectories of first generation Algerian women in Paris**

*Rebecca Ferrari (University of Trier-IRTG Diversity)*

In my paper I explore the imagination of first generation Algerian women living in Paris. Referring to my fieldwork I wish to addresses questions such as: how these women remember their past? Which other possible lives my informants imagined they could have lived? How do they imagine their future?

**Material citizenship and landscapes of modernity: understanding migration as a ‘way of being global’**

*Francesco Vacchiano (ICS-UL, Lisbon)*

Drawing upon my research between North Africa and Europe, this contribution aims to analyse the ‘desire of elsewhere’ and the underpinning global imaginaries which inform the motivation to move (often ‘at any cost’) of people of different origins.

**Blurred images, concrete realities: the interplay between imaginings and emplacement in the migration experiences of Portuguese in the Amsterdam creative and cultural industries**

*Vanessa Cantinho de Jesus (Universiteit van Amsterdam)*

This paper explores the relationship between Amsterdam’s imageries, the lifestyle aspirations and emplacement realities of Portuguese migrants related to the arts and the creative industries in the city.

**Branding of the city for skilled migrants**

*Metka Hercog (Universität Basel); Laure Sandoz (University of Basel)*

The paper contributes to the discussion on imaginaries of migration by analysing deliberate production of imagery in Swiss cities to appeal to skilled migrants. It investigates the strategies of public and private stakeholders contributing to branding the studied cities as attractive destinations.

**Utopian imaginaries of San Francisco among tech-entrepreneurs**

*Lisa Wiklund (University of Gothenburg)*

This paper investigates San Francisco/Silicon Valley as an actual and imagined place for tech-entrepreneurs, living and working in Europe and in the US. Including perspectives from residents and prospective residents, envisioned migration, as well as actual everyday life is explored.

**Utopias and heterotopias of migration**

*Tine Damsholt (Copenhagen University)*

Citizenship ceremonies intend to create sense of belonging and confirm images of migrants as loyal citizens. Heterotopias are real places in which utopias are played out (Foucault 1967). The paper investigates citizenship ceremonies as heterotopias and matters of diverse imaginaries and ‘doing’.

**The balikbayan: migration imaginaries and nation-branding in the Philippines**

*Helena Patzer (Warsaw University)*

In the paper I will discuss the figure of the balikbayan who embodies the imaginaries of migration in the Philippines, and the positive branding of migration by the state. I will also analyze the expectations connected with “going abroad” - that opportunity awaits just beyond the border.

**‘Wonderland’ Peru: migration and the making of an Andean Switzerland**

*Angela Sanders (University of Neuchâtel)*

This paper focuses on Swiss migration to Peru and the imagination of an “Andean Switzerland” through the implementation of Swiss development aid projects.

**The Utopist genealogy of South Korean immigrants in New York in 21st Century**

*Shimpei Ota (National Museum of Ethnology, Japan)*

This paper argues the utopist habitus of South Korean people which originates from the oppression of people until the late 1980s and still leads them to seek for an alternative social order in another time or space.

**Mig003 Imaginaries of migration: identity and belonging**

Convenors: *Tatjana Thelen (University of Vienna); Tine Damsholt (Copenhagen University)*

D3: **Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

This panel discusses the relationships between imagination and identity in the context of migration.

**Greece as an Eldorado? Imaginaries of migration, lived experiences and visions of futures among Ukrainian immigrants in the greater Athens area**

*Kira Kaurinkoski (Institut d'ethnologie méditerranéenne européenne et comparative (Aix-en-Provence), Ecole française d'Athènes)*

This paper analyzes the relations between migration imaginaries and realities among Ukrainian immigrants in the greater Athens area. It concludes with a discussion on identity and belonging, citizenship and notions of home in a transnational and globalized world.

**Migration experiences and imaginaries: a few case studies**

*Alina Ioana Branda (Babes-Bolyai University)*

My paper aims at approaching the core issue of the panel Imaginaries of Migration, analyzing “narratives” of migration I have recorded in the last years, working on the topic. Different imaginaries are associated to migration, being an important trigger of the phenomenon in itself.

**Narratives of identity, multi-sited biography, and transnational life-modes of highly qualified migrants: two case studies**

*Haddy Sarr (Basel University); Hélène Oberlé (University of Basel)*

Through biographies and narratives the study will explore the present situation of unique groups of highly qualified migrants. It will focus on transnationalism through analysing (trans)local imaginaries, personal expectations, visions, justifications, and activities.

**Diasporic identity between reality and imagination**

*Tibor Komar (University of Zagreb)*

This paper is reviewing the symbolic relationship between identity and football among the Croatian national team members born in diaspora. Emphasis is placed on expression of national identity of top football players who choose to play for the national team of their “imagined homeland”.

**Blue tracks and white sails: the importance of sea imaginaries for maritime lifestyle migrants**

*Nataša Rogelja (Slovenian Academy of Sciences and Arts)*

On the ground of ethnographic research the paper explores the connection between sea imaginaries and maritime lifestyle migration and it discusses the process by which the sea imaginaries are inspiration for maritime lifestyle migrants and how they are translated into practice.

**Imaginaries of migration and life strategies**

*Katrin Sontag (University of Basel)*

This paper explores the role of migration in biographical narrations of highly skilled entrepreneurs from a perspective of individual life strategies and orientation schemes.

**Care migration and community: (re)imagining the East-West divide in rural Romania**

*Tatjana Thelen (University of Vienna)*

Based on data from two Romanian villages, this paper explores constructions of self/other and institutional care against the backdrop of out-migration. I illustrate the struggle involved in coming to terms with these developments as well as the importance of such imaginaries for community building.

**Embarrassed Identities: on the imaginaries of shame and reluctance in migrants' lives**

*Marek Pawlak (Jagiellonian University)*

The paper focuses on the role of shame and reluctance in migrants' imaginaries, which seem to be significant factors for identity strategies among Poles living and working across Europe. Thus, drawing on my fieldwork in Norway and Poland, I explore the context of migrants' ‘embarrassed’ identities.

### **Visual media and ethnicity in Swiss-Kosovarian youth culture: digital communication, self-imaging and the site of “national identity”**

*Christian Ritter (University of Zurich)*

The paper discusses the practices of image production and digital communication through which Swiss youth with a Kosovar background appropriate symbols and narratives from national Albanian discourses in their construction and negotiation of social and cultural “identities” on the WWW.

### **Reshaping migrant imaginaries as integration strategies? Devising alternatives in post-migration realities**

*Alejandra Tijerina García (Universität Hamburg)*

This article – based on ethnographic research in Berlin and Hamburg – focuses on the shaping and reshaping of migrant imaginaries in previous and post-migration realities and the influence these exert on individual integration strategies.

### **Chinese imaginary through the lenses of Hungarian eyes: mixed families’ perceptions of cultural otherness in Hungary**

*Nóra Kovács (Hungarian Academy of Sciences)*

The proposed paper explores cultural imaginaries, notions and values that are at play in shaping the dynamics of Chinese-Hungarian married, cohabiting and dating couples, and separated or divorced couples.

## **Mig004 Pursuing utopias/challenging realities: producing and resisting borders in and out of Europe**

*Convenors: Francesco Vacchiano (ICS-UL, Lisbon); Sebastien Bachelet (University of Edinburgh)*

**D3: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

This panel welcomes contributions which explore the making and/or challenging of borders in and out of Europe, analyzing the imaginaries and lived experiences of the different actors who implement and/or contest borders (migrants but also civil servants, NGOs, activists, anthropologists, etc.)

### **Inverting the telescope on borders that matter: conversations in Café Europa**

*Marie Sandberg (University of Copenhagen); Dorte Jaegtic Andersen (University of Southern Denmark); Olivier Kramsch*

The paper develops a new critical comparative lens for the study of European borders, which displays bordering processes less as territorialized state-spaces than spatio-temporal assemblages.

### **Contesting time-space regimes in cramped spaces: the case of an art project in the border region Switzerland-Germany**

*Jana Haerberlein (Universite de Neuchatel)*

Analysing the role of an art space in the vicinity of a reception centre for asylum seekers that questions the chrono- and material politics within the reception centre.

### **When the Schengen-border arrived: autochthones’ border contestation strategies in Városszabadi, Hungary**

*Annastiina Kallius (University of Amsterdam)*

Autochthones’ response to a new refugee camp in Hungary shows how anti-refugee activism relies on reserving the border in the realm of the imagined. Performing unity is contingent on downplaying existing divisions, and the relation between the imagined and the tangible border is itself a constitutive force.

### **Discourses of differentiation among NGO healthcare workers and refugees in Siracusa, Italy**

*Adam Kersch (University of Central Florida)*

This paper will explore post-colonial discourses present among non-governmental organization workers aiding in the provision of healthcare to refugees as well as the strategies used in making and unmaking of perceptions of borders among refugees and other local actors in Siracusa, Italy.

**Corporeal forms of resistance in three acts**

*Anitta Kynsilehto (The Nordic Africa Institute)*

This paper draws on ethnographic insights with undocumented migrants and analyses different ways of resisting official and unofficial forms of border control.

**Bureaucracy as metaphorical border in immigrant-experience narratives**

*Nicolas Le Bigre (Elphinstone Institute, University of Aberdeen)*

In recorded narratives of immigrants, bureaucracies are borders demarcating space, time, identity, and societal value. Analysis of contributors' words provides necessary ground-level context for wider considerations of borders in people's everyday lives.

**Challenging and re-making borders: Ethiopian migrants among desire of mobility, local borders and European policy**

*Aurora Massa (University of Bergamo)*

This paper analyzes the intertwine among desire for future and opportunity of mobility of Ethiopian migrants and the barriers built by UE policy. It also shows how local borders can become a capital for transnational mobility putting in place a process of challenging and re-making borders

**Producing borders and 'refugeeness': international organisations, NGOs and Iranian asylum-seekers in Italy and Turkey**

*Paola Rivetti (Dublin City University)*

This paper examines the 'making of invisible borders' as it shows in the case of Iranian asylum-seekers' process of identity construction and subjection. This process is analysed by considering how IOs and NGOs 'force' asylum-seekers into pre-established roles, de facto 'enclosing' their identity.

**The reproduction of borders and the contagiousness of illegalization: a case of a Belgrade youth hostel**

*Ela Meh; Marta Stojić Mitrović (Serbian Academy of Sciences and Arts)*

The mechanisms of control of migratory flows are present throughout Serbian territory. One of these – the illegalization and its consequences – will be discussed through the case of a youth hostel in Belgrade, where the state borders are being reproduced and illegalization "contagiously" spread.

**The Deportation continuum: convergences between state-agents and NGO-workers in the Dutch deportation field**

*Lieke Wissink (University of Amsterdam); Barak Kalir (University of Amsterdam)*

Ethnographic fieldwork among bureaucrats and civil-society actors in the Dutch deportation field reveals converging practices in dealing with to-be-deported migrants and shared worldviews on borders and belonging. These hegemonic political subjectivities dismiss alternatives to deportation policies.

**Mig005 Refugee visions and realities: interpreting time with people on the move**

*Convenors: Milena Belloni (University of Trento); Sahil Warsi (SOAS)*

**D2: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30; Tue 23rd June, 10:30-12:00**

This panel aims to investigate how refugees conceive and make sense of time while inhabiting various contexts where they are "in transit", and how different imaginations of the past and the future influence their present lives.

**'Wasting time': navigating time, mobility desires and adulthood among Eritrean refugee girls in Khartoum**

*Katarzyna Grabska (Graduate Institute of International and Development Studies)*

Eritrean adolescent girls' migration to Khartoum exposes the interplay between aspiration and desire of becoming an adult linked to a specific geographical location, dreams of being else-where, impossibilities of returning, and realities of being-stuck inbetween.

**Facing the gaps of individual and family time: undocumented migrants from Kosovo in Western Europe***Carolin Leutloff-Grandits (University of Graz)*

The paper looks at undocumented migrants from Kosovo in Western Europe and asks which way their conceptions of time are linked to their experiences of border crossing and their legal status, as well as life course events and family considerations.

**Of still time and precarious existence: young Afghani asylum seekers transiting Greece***Eleni Bolieraki (EHESS)*

This paper examines the complex conceptions of time and space in the uncertain frame of transit, through the case study of young Afghani asylum seekers transiting Greece and attempting to reconstruct their identity between imagination and agency.

**Looking to the future, moving from the past: Iraqi refugees resettled in San Diego, California present fear for the future and nostalgia for the past***Dawn Stary (Survivors of Torture, International)*

Iraqi refugees living in San Diego, California and seeking therapy face unexpected economic hardships. As a result they envision a future wrought with obstacles and possess an overly positive view of past host countries. Such engendered thoughts can limit the therapeutic process and resettlement.

**Private photographs (1948) and memories (2008) of Estonian refugees***Lynda Mannik (York University)*

This paper will analyze the ways Estonian refugees photographically represented themselves while migrating by boat to Canada in 1948. It will also examine the memories that were elicited 60 years later in conjunction with viewing these images, which transcend time and trauma.

**“Elsewhere” is “Nowhere”: the present time and homecoming sense among congolese women refugees in Kampala (Uganda)***Miriam D’Elia (University of Turin)*

This paper aims to analyse the interpretation of “time” by the community of congolese women refugees in Kampala (Uganda). It will investigate the construction of a painful present, which shapes between the idea of “no-return” (in the past) and a difficult “elsewhere” (in the future).

**Ethnodemographic notes about Somali refugees in Eritrea***Valentina Fusari (University of Pavia)*

This paper aims to outline the ethnodemographic profile of Somali refugee in post-independent Eritrea, that is one of the largest per capita producers of refugees worldwide. Besides, it aims to underline the refugees’ perception and use of time in such a peculiar socio-political context.

**Time to go home: imaginaries and institutional frames in the repatriation of the Muslim Meskhetians to Georgia***Jvan Yazdani Dehkhareghani (“Sapienza” University of Rome)*

Following a new law on repatriation, a small number of Muslim Meskhetians – a deported population – are resettling in their historical homeland in Georgia. This paper seeks to explore how imaginaries of a primordial duration collide/adjust with the more conventional time of policy-making planning.

**‘You own your story’: exploring Tibetan exile soundscapes in India***Harmony Siganporia (Mudra Institute of Communications, Ahmedabad (MICA - India))*

This paper seeks to explore the role of music as a cultural artefact which aids in the iteration of exile identities, focusing on its ability to create temporal contiguities (and equally, disruptions) with a re-constructed ‘Tibetan’ past.

**Polish displaced persons in-between imagined homeland and imagined “Small Poland”**

*Katarzyna Nowak (University of Manchester)*

After WWII Polish DPs in the refugee camps found themselves between UNRRA propaganda to repatriate and Polish exile government warnings to not to do it. This paper analyse the process of building Polish communities proceeding in the shadow of debates on repatriation and resettlement.

**(Un)finished Places: from refugee colony to residential neighborhood**

*Annemiek Prins (University of Aberdeen)*

This paper examines how two ‘Refugee Colonies’ in post-Partition Kolkata have evolved from makeshift camps to residential neighborhoods. I will take changes in housing and land legislation as a point of departure for analysing how East-Bengali refugees have claimed a permanent presence in Kolkata.

**Mig006 Border control policies and borderland social practices**

*Convenors: Stéphanie Rolland-Traina (University of Bordeaux); Ruth Goldstein (University of California, Berkeley)*

*Discussant: Levente Szilágyi (HAS Research Centre for the Humanities)*

*A105: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This panel explores the ways and possibilities that people perceive and cross borderlines despite the construction of borders and boundaries at two levels, physical State border checkpoints and symbolic boundaries.

**An anthropological study of Russian-Ukrainian and Russian-Belarusian borderlands**

*Marina Martynova (Institute of Ethnology and Anthropology Russian Academy of Sciences)*

I am going to speak about the populace of territories having centuries-old interactions and interferences of cultures and the role of borders in their cultural diversity. My aim will be to show the features of cultural and linguistic situation in different parts of the borderland.

**Socio-cultural changes in the relationship of two german settlements along the Hungarian-Romanian border during the 20th century**

*Levente Szilágyi (HAS Research Centre for the Humanities)*

The paper is trying to answer the question that the identity of ethnic groups divided by boundaries – in this case Germans (Schwabs) of Csanálos (Romania) and Vállaj (Hungary) - has experienced modification that clearly was forced upon them due to new borders.

**From bratstvo i jedinstvo (“fraternity and unity”) to the utopia of ethnic separatism: beyond and below the ethnic boundaries in Yugoslav and post-Yugoslav ethnographic contexts**

*Stéphanie Rolland-Traina (University of Bordeaux)*

The discussion focuses on the consequences of changes of material borders and imagined boundaries in people practices and representations in former Yugoslavia. How to cope with policies insisting on fraternity and unity or on ethnicity and separatism in context of political and state transition?

**Frontier between different practices in the Portuguese-Spanish borderland (1957-1974)**

*João Baía (University of Lisbon / Institute of Contemporary History)*

The aim of this communication is to discuss the boundary between the different border practices, in particular – smuggling, illegal immigration and border control. We found some ambiguities in the art of governing and in the art of not being governed of people living in border zones.

**The political/ethnic border: from Utopia to Heritage**

*Arbnora Dushi (Institute of Albanology - Prishtina)*

The topic of our paper will be the attitude towards political/ethnic border, respectively the transformation way of border concept – from utopia that produced in the past to a heritage that marks today – as a result of movements of social and political changes that passed Albanians in the Balkans.



**Challenging borders by creating transnational families: the case of Pakistani-Japanese couples***Masako Kudo (Kyoto Women's University)*

This paper examines the strategies and lived experiences of Pakistani-Japanese couples as they expand their family across national borders. Using longitudinal data, the study explores how the couples contest the borders and use various strategies to overcome the challenges they confront.

**Chasing “El Dorado” from the Amazon to Europe: isolated tribes, triple frontiers, and global banks***Ruth Goldstein (University of California, Berkeley)*

This paper examines the effects and struggles for human rights of artisanal gold mining on multiple actors: isolated tribes, Andean migrants, civil servants, and NGO workers in the triple-frontier Amazonian region of Brazil, Peru, and Bolivia known as “El Dorado” by early Spanish explorers.

**Mig007 Migration and transition: limbic and utopian imaginaries on the move***Convenor: Yaatsil Guevara Gonzalez (Bielefeld University)***D2: Wed 24th June, 10:30-12:00, 14:00-15:30**

This panel discusses diverse contexts in which migrants' experiences, memories, utopias and imaginaries are developed. It aims also to analyze the processes that are created around migratory transition.

**Tibet without borders: clashing utopias, confounded realities and the fate of Tibet***Amy Mountcastle (State Univ. New York-Plattsburgh)*

The paper explores three utopian narratives of Tibet as a land without borders, and how they have come to define Tibet's reality and destiny. How are these visions manifested in policy, and what have been their impacts on the lives of Tibetans? How do utopian and hegemonic narratives intersect?

**Staying up to date: redefining cultural identity through digital media during the Ukrainian political crisis***Irene Broer (Hamburg University)*

The study analyzes how young Ukrainian migrants used new media to redefine their cultural identities during the Ukrainian crisis (2013-2014). Digital media were employed to share cultural imaginaries, forge diasporic networks, overcome distance to the homeland and participate in politics from afar.

**Kurdish diaspora in London***Ayar Ata (London South Bank University)*

My study is aiming to explore the question of history and identity for members of Kurdish diaspora in London.

**Violence, suffering and support: Congolese forced migrants' experiences of psychosocial services in Johannesburg***Dostin Lakika (Wits University)*

This paper aims to describe and analyse the trajectories forced migrants go through to find help in coping with their suffering. We particularly explore how refugees value the support offered by the CSVR.

**Violence in transit: narratives of Central American “undocumented” migrants in Mexico's southern border***Yaatsil Guevara Gonzalez (Bielefeld University)*

With this panel I would like to discuss and analyze what are the implications of “being in transit” for Central American migrants who enter Mexico in order to stay somewhere in the country or to continue their journey to USA.

**Mig008 Re-imagining home: belonging and liminality in migrants' everyday practices**

*Convenor: Cristina Alcalde (University of Kentucky)*

*A105: Mon 22nd June, 10:30-12:00, 14:00-15:30*

This panel explores migrants' everyday practices to create "home" in the context of emigration, reception, adaptation, and assimilation in the host country; in connection to feelings of belonging and ties with the homeland; and as experienced through return migration.

**Strangers in the ancestral homeland: acculturation challenges to Polish repatriates from Kazakhstan, between imagination and reality**

*Katarzyna Kość-Ryżko (Institute of Archeology and Ethnology)*

Polish repatriates from Kazakhstan arrived to Poland after 1990 are very interesting research group. They proof that the identification with culture and natives is complicated and ambiguous. Settlement reality is often disappointing and lack of compatriots' acceptance causes acculturation problems.

**Between longing and belonging: tensions between imagined and lived experiences of "home" in the return migration experiences of Peruvians**

*Cristina Alcalde (University of Kentucky)*

This paper examines the imaginaries and lived experiences of belonging among Peruvian return migrants, paying special attention to how gender, sexual identity, and class shape migrants' experiences, and engages with cosmopolitanism as a theoretical lens for understanding these experiences.

**The Haitians in Brazil: photography and religion shaping the imaginary of migration**

*Suzana Ramos Coutinho (Mackenzie University)*

This article aims to discuss the different aspects of the religiosity of Haitian immigrants who arrives in Brazil, bringing light to the transition and negotiation of the native religiosity to a particular model of religiosity.

**"Becoming a better person": Chinese adolescents in Japan**

*Martina Bofulin (Research Centre of the Slovenian Academy of Sciences and Arts (ZRC SAZU))*

Based on the interviews with Chinese high school students living in Japan this paper focuses on the ways these teenagers understand their own personal transformations created by the experience of migration between two countries with a long history of a strained relations.

## Museums

The position and importance of the museum in contemporary and past societies, as well as the challenges faced by museal collections.

**Muse001 The utopia of a worldmuseum: transcending borders between European and Non-European collections**

*Convenor: Helmut Groschwitz (University of Regensburg)*

*A124: Tue 23rd June, 14:00-15:30*

A lot of ethnological museums all over Europa were renamed to "world museums", but still lack European collections. We have to ask: what could be "world culture", how can we represent an entangled history and transculturality and how can we transcend the borders between the collections.

**Deities cannot be tramped: Asian religious artefacts as ways of thinking about Western museography***Valentina Gamberi (University of Chester)*

By analysing ten different museum collections of Indian storytelling scrolls, the paper deconstructs Western conceptualisations of museum as a neat and distinct category. Particularly, Indian scrolls bring on surface the fusion of sacred and profane, which is repressed in Western culture.

**The Berlin Humboldt-Forum: on difficulties to tell a global story including Europe***Helmut Groschwitz (University of Regensburg)*

In 2019 the Humboldt-Forum will show a new presentation of ethnological and art objects – but will still lack European artifacts. The paper reflects both on the chances to integrate both views, and on experiments to fill this conceptual gap, i.e. the project “EuropaTest” by Humboldt Lab Dahlem.

**Muse002 The healing museum: achievable reality or utopian dream?***Convenors: Tytti Steel (University of Helsinki); Suzie Thomas (University of Helsinki)**A124: Tue 23rd June, 10:30-12:00*

In this panel we discuss the potential of museums to contribute to health and wellbeing, inviting both researchers and practitioners. Is this agenda an instrumentalization of the museum institution, as some have suggested, or is it a powerful positioning of the benefits of museums to society?

**Deconstructing wellbeing***Tytti Steel (University of Helsinki); Suzie Thomas (University of Helsinki)*

In this presentation, we will deconstruct the concept of wellbeing in relation to museums and heritage. How is wellbeing understood in connection with museums? Could the concept be redefined for the benefit of museums and their visitors?

**The display that makes you sick: the haunting pedagogy of medical moulages***Cristiana Bastos (University of Lisbon)*

In the context of discussing museums as healing devices, I review the strategies of display in a variety of health museums in Europe, analyse the uses of medical moulages, and illustrate with a contemporary exhibit of original moulages from an early 20th century syphilis clinic.

**Muse003 Utopian visions, heritage imaginaries and the museum***Convenors: Hester Dibbits (Reinwardt Academy); Lizette Gradén (The Royal Armory, Skokloster Castle and the Hallwyl Museum)**A124: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

The aim of this panel is to investigate the role of utopian visions and heritage imaginaries in the development of museum collections and the emergence of museums.

**Traditionalism and radicalism in the Finnish museum field***Inkeri Hakamies (University of Helsinki)*

In my paper examine the different ways of dealing with change and innovations in the Finnish museum field of the 1970's. Was the ideal museum to be found in the past or the future?

**Cultural diversity in a city museum: the one and only!***Lieve Willekens (MAS - Museum aan de Stroom); Leen Beyers*

The project ‘Trackers’ started off as a small experiment to collect heritage of Moroccan citizens in the city of Antwerp, Belgium. It resulted in two exhibitions and a lot of enthusiasm with fifteen volunteers in the leading role.

**St. Catherine's Convent, a museum of religion in a secular society: ambitions, motivations and reality**

*Sebastiaan van der Lans (Reinwardt Academy/Museum Catharijneconvent)*

Religious collections are multi-layered due to their tangible and intangible characteristics. These influence museum policies and are strongly connected to the museum professional, who is a product of its own time and background. An analysis of a museum of religion and its place in society.

**Lost worlds? Heritage in a cultural economy**

*Lizette Gradén (The Royal Armory, Skokloster Castle and the Hallwyl Museum); Tom O'Dell (Lund University)*

Little attention has been paid to the very concrete ways in which cultural heritage is affected by processes of commoditization. This paper focuses upon how two museums of Scandinavian heritage struggle with very different cultural and economic parameters under which they operate.

**Intercultural imaginaries: reconfiguring colonial heritage at ethnographic museums**

*Anne Folke Henningsen (University of Copenhagen)*

Most ethnographic collections and museums in Europe have high expectations as to their role in promoting intercultural harmony and understanding despite the fact that they carry heavy colonial heritages. This paper investigates the strategies employed in attempts at achieving such a transformation.

**The relation between research and museums: utopia or reality when museums become participatory?**

*Karin Gustavsson (Lund University)*

The paper investigates the relations between Swedish museums and research. Is there a need for scientific excellence when working with heritage management, collections, collecting and portraying cultural history or is this idea an utopia from the past?

**From analogue to digital utopias: connecting copies**

*Brita Brenna (University of Oslo)*

This paper investigates how utopian visions have been at the heart of two museum projects 300 years apart: The collection of The Royal Society of Sciences in Norway in the 18th century and the establishment of Digital Museum in the 2000s. Both cases concern the centrality of mediation of knowledge and values through copying practices. The different mediating relations are studied in the two cases.

**From the museum of peasant culture towards the museum for everyone: the quest for democracy and dialogue**

*Kristel Rattus (Estonian National Museum)*

Present paper inquires how can multiple and continuously changing cultural heritages be displayed and interpreted on a museum exhibition. What kind of ideological, methodological, and/or practical challenges might it bring along? What is the relationship of cultural memory and creativity?

**Contemporary art and army gear: expressions of utopian visions in museums in Israel**

*Judy Jaffe-Schagen (Haifa University)*

This paper examines museums presenting Israeli Muslim Arabs and Bedouins. Through the establishment of two collections, focusing respectively on contemporary art and the Israeli army, each director expresses a similar utopian vision: for their group to become a respected part of Israeli society.

**Convolved imaginaries: on the rendition of possible worlds**

*Robert Willim (Lund University)*

This presentation will discuss notions of ethnographic surrealism and the convolution of imaginaries based on the performance Possible Worlds. It was initiated in collaboration with The Museum of Ethnography in Stockholm, and is based on surreal juxtapositions and layerings of sound and video.

## Narratives

Utopias, heritages and realities from the point of view of narrative discourse, be that in the modern media, academic practices or everyday interaction.

### **Nar001 Writing, performing, filming, producing, watching: television worlds**

*Convenors: Regina Bendix (Georg-August-Universität Göttingen); Arzu Öztürkmen (Bogazici University)*

*Discussant: Brigitte Frizzoni (University of Zurich)*

**A226: Wed 24th June, 14:00-15:30**

Television production and viewing are a rich ground for ethnography. The location of the creative imagination, industries devoted to tv production, and series' impact on watchers all ask for comparative, ethnographic attention.

#### **The captivating world of the Dizi: creativity, consumption and reception in Turkish television series**

*Arzu Öztürkmen (Bogazici University)*

Based on empirical data on screen writing, musical narrative and film editing, this study explores how the dizi, Turkish television series, emerged in the past decade as an important genre of popular culture in the Eastern Mediterranean in a fierce market competing with other international genres.

#### **The multiemotionality of series writing**

*Nathalie Knöhr (Georg-August-Universität Göttingen)*

Series writing is a multiemotional endeavor that requires the management of personal sensitivities and the ability to suffer, as well as the craft of affecting the audiences. Based in cultural anthropology, this paper examines the share of emotional labor in present-day German TV series production.

#### **'Realism' in a crime series: viewers' disputes about television's impact on society**

*Christine Hämmerling (University of Zurich)*

On- and offline commentary on 'realism' in the popular German/Austrian/Swiss police procedural TATORT provides an insight into its viewer's perspectives – on watching television, on society's problems, and on recipients responsibilities in politics.

### **Nar002 Meta-visions of heritage and utopia: scholarly tales on fairy tales**

*Convenors: Francisco Vaz da Silva (Instituto de Estudos de Literatura e Tradição, Lisbon); Donald Haase (Wayne State University)*

*Chair: Cristina Bacchilega (University of Hawaii-Manoa)*

**A225: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

This panel takes the productive tension between heritage and utopia to discuss scholarly tales on fairy tales. On the heritage side, we ask: What sorts of tales about fairy tales have been accepted? On the utopian side, we challenge participants to spell out their own tacit assumptions and agendas.

#### **Not again! The stories we tell about recurrence, structure, and interconnectedness**

*Cristina Bacchilega (University of Hawaii-Manoa)*

"The truth about stories is that that's all we are" (Thomas King 2003). This apparently simple truth also holds for scholarly disciplines or cultures, and thus reflecting critically on it as scholars of fairy-tale studies has the potential for changing who we think we have been and want to be.

**The valorization of fairy tale and the legitimacy of fairy tale studies**

*Judit Gulyás (Hungarian Academy of Sciences)*

The paper presents discourses formed about fairy tales in Hungarian culture. It provides an overview about the change of values and meanings assigned to a selected genre of oral tradition to legitimize in various ideological contexts the subject matter of research, the researchers and the discipline.

**The origin of fairy-tale: utopia and history**

*Nemanja Radulović (Belgrade University)*

The very idea of finding the ultimate source of fairy-tale is utopic; and different answers to the question reveal different cultural heritages of the national scholarships.

**The scholar and the tale: a subjective history of fairy-tale studies**

*Donald Haase (Wayne State University)*

Fairy-tale studies has become critically aware of its history. The stories of fairy-tale scholars reveals the motives, ideas and perceived stakes that shaped that history. I tell my own story by explaining the tensions among my intellectual background, the fairy tale and positions I have advocated.

**From literature for children to the text of culture: how fairy tales help me to be a 'serious scholar'**

*Weronika KostECKA (University of Warsaw)*

The author outlines her strategy of using fairy tales as a means of creating her image of a 'serious researcher'. In the Polish academia, this means shifting the perception of fairy tales: from literature for children to the text of culture, as well as rethinking such concept as heritage.

**A quest for fairy-tale symbolism**

*Francisco Vaz da Silva (Instituto de Estudos de Literatura e Tradição, Lisbon)*

I address why it is important to consider meanings in fairy tales, and the shortcomings of the available models. I revisit my own representation of fairy-tale symbolism over time and draw some lessons. And I pinpoint the soft spots of my present approach and wonder how to fix those.

**The old, the poor and the illiterate? Challenging narrator stereotypes: an Icelandic case study**

*Romina Werth (University of Iceland)*

While focusing on the Icelandic collection of legends and fairy tales by Jón Árnason, the aim of this paper is to get some clarity on who exactly the contributors of Icelandic folk- and fairy tales had been, who often did not fit the narrator stereotypes of old and illiterate tradition carriers.

**Andersen, the Grimms, and I: authors, editors, folk**

*Valdimar Tr. Hafstein (University of Iceland)*

Telling a tale of a couple of tales published by the Grimms and Andersen, I make a case for exploring an alternative figure for creative agency, besides the author and the folk, one that stands between the two opposite ends of the spectrum that these two occupy: the collector-editor.

**Nar005 Short folklore forms in contemporary use**

*Convenors: Piret Voolaid (Estonian Literary Museum); Saša Babič (Science Research Center of Slovenian Academy of Sciences and Arts)*

*Chair: Liisa Granbom-Herranen (University of Turku)*

*A225: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

The aim of the panel is to describe contemporary short forms of folklore, their usage and its dynamics, in order to detect playfulness and creativity in the (new) formats they take and address the way they reflect on the social reality that gives rise to them.

**Pranks as rites of epistemic initiation: a cognitive approach to a short folk form***Radu Gabriel Umbres (National School for Political and Administrative Sciences)*

This paper proposes a cognitive approach to the “fool’s errand” as a subtle yet effective rite of epistemic initiation. The practical joke described in the folklore literature and ethnography reflects the interaction between cognitive mechanisms and social structures of knowledge.

**Use of proverbs in contemporary horoscopes (on the example of Estonian daily newspaper “Postimees”)***Piret Voolaid (Estonian Literary Museum)*

The aim is to analyse proverbial units, their nature and functions in the horoscopes published in an Estonian newspaper. The study shows what kind of proverbs and proverbial expressions—both in their archaic form as well as their new modifications (modern proverbs)—are used in horoscopes and why.

**SMS-messages in a newspaper: a context for contemporary proverbs***Liisa Granbom-Herranen (University of Turku)*

Finnish proverbs originate from agrarian context but live in contemporary use in a new context. The focus is on the everyday use of proverbs in SMS-messages sent as short letters to be published in a Finnish daily newspaper. The aim is to discuss some of the challenges in research of proverbs.

**“Bearded jokes” in online communication***Liisi Laineste (Estonian Literary Museum)*

The expression “bearded joke” carries negative connotation. But when applied in communication, they can provide joy of recognition and function as a enhancers of group cohesion. The paper discusses the uses of old and known jokes in Estonian online communication.

**Paremiams in children’s magazines***Saša Babič (Science Research Center of Slovenian Academy of Sciences and Arts)*

The aim of research is to analyse paremiological units in Slovenian primary-school-children’s magazines. The study will bring overview of the selection of paremiams (including context and motivation) in texts, which are predicted for younger readers.

**Riddles and humour***Annikki Kaivola-Bregenhøj (Turku University)*

Riddling is a social pastime that values entertainment, quick-wittedness, getting the answer right, humiliation and its tolerance. Riddlers say it is fun, and produces a lot of laughs. Is this fun humour, and what are the limits? How do riddles relate to the prevailing social reality?

**What is the difference? Conundrums in traditional and contemporary Hungarian folklore***Katalin Vargha (Institute of Ethnology, Research Centre for the Humanities, Hungarian Academy of Sciences)*

This paper provides an overview of Hungarian conundrums from a textological point of view, concentrating on some popular formulaic patterns in traditional and contemporary folklore.

**Nar006 Fairy tales today: the new life of old stories***Convenors: Gergana Petkova (Sofia University “St Kliment Ohridski”); Vyara Nikolova (State University Of Library Studies and IT)**A225: Tue 23rd June, 14:00-15:30, 16:00-17:30*

Fairy tales today are a source of inspiration. They find their way into the classroom, in cinema, comics and animation, in literary works, art and visual culture. The panel welcomes contributors to explore the new way of existence of fairy tales nowadays.

**Hayao Miyazaki: the story-teller of today**

*Gergana Petkova (Sofia University "St Kliment Ohridski")*

The paper examines the art of animation of one of the most influential directors Hayao Miyazaki. By applying analytical methods of folktale study, the author reveals how and why Miyazaki can be perceived as a modern story-teller.

**She giggled so much: heroines and heroes in the fairy tale Hansel and Gretel**

*Kristin L'orange*

This paper discusses the representation of the hero/ine in the fairy tale Hansel and Gretel with an emphasis on the heroine. The research examined fourteen variations from Iceland and compared to 19 variations from Europe. The findings suggest that some heroines are passive while others are active.

**Fairy-tale mash-ups**

*Nada Kujundžić (University of Turku / University of Zagreb)*

Focusing on Michael Buckley's Sisters Grimm series, the Shrek movie franchise, Bill Willingham's comic book series Fables and ABC's Once Upon a Time, the paper proposes to examine the popular trend of combining characters from different fairy tales and placing them within the same fictional realm.

**Kalevala in the modern Finnish literature**

*Merja Leppälähti (University of Turku)*

I am studying literature with intertextual connections to Kalevala, Finnish national epic. My topic is especially quite new literature, beginning from 1990's. In my paper, I will present some books with different kind of connections to Kalevala.

**The folktale as a site of regenerating Palestinian memory**

*Farah Aboubakr (The University of Edinburgh)*

The folktale is not just a narrative of entertainment; it can also act as a hybrid site for cultural resistance, cultural and collective memory reaffirmation, and continuity in the Palestinian discourse of orality.

**Fairy tales and foreign language teaching**

*Vyara Nikolova (State University of Library Studies and IT)*

Teachers use fairy tales to stimulate the imagination of students in the process of foreign language acquisition – a combination of image, sound and writing, which is in fact a form of a short fairy tale.

**Nar007 Hope as Utopia? Narratives of hope and hopelessness**

*Convenor: Iza Kavedžija (Sainsbury Institute for the Study of Japanese Arts and Cultures)*

*A223: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This panel will use ethnography to examine feelings, perceptions and narratives of hopelessness, as well as cases in which new circumstances, organizations or approaches have encouraged renewed feelings of hope.

**The 'lacks' and 'losses' of Serbian veterans of the post-Yugoslav wars**

*Goran Đokić (University of Manchester)*

I investigate ethnographically how Serbian veterans of the post-Yugoslav wars framed their predicaments through narratives about multiple lacks and losses, as well as how they used them as a form of critique of the state policy of neglect and tools in their own political subjectivation.

**Hopeful narratives: visions of Europe and EU in Albania**

*Natasa Gregorič Bon (Scientific Research Centre SASA)*

The paper addresses hopeful narratives and visions of Europe and EU within Albanian discourses. It questions whether people's hope for a better future is merely a consequence of their passivity, which embraces the waiting or is it an active stance which facilitates action and builds expectations.



**Is the renewal of the utopian imaginarium necessary now more than ever?***Petar Bujas (Faculty of Philosophy); Dina Pokrajac (University of Zagreb)*

This paper examines dystopian as opposed to utopian narratives, reflecting the dominance of dystopian narratives in contemporary society and its cultural artefacts.

**Narratives of modernization and apocalypse: the politics of hope***Anita Dremel (University of Zagreb)*

This paper analyses the changing role of hope in the narratives of modernization and of apocalypse, focusing thereby on the political potential for subversion.

**Subjects of hope: responsibility, hopelessness and motivation in urban Japan***Iza Kavedžija (Sainsbury Institute for the Study of Japanese Arts and Cultures)*

This paper explores the motivations of a group of residents in South Osaka, who have established a local 'mutual aid' system of volunteer services. Their feeling of hopelessness and impotence is contrasted with their strong sense of responsibility and their notable achievements.

**Uncertainty and hope in the post-disaster Fukushima***Maja Veselič (University of Ljubljana)*

This paper examines how different narratives of uncertainty and hope have encouraged social and political action in the post-disaster Fukushima.

**Nourishing hope: the production of the imaginary in transnational adoptees and their natural families***Giovanna Bacchiddu (Pontificia Universidad Católica)*

This paper explores hope and hopelessness in the lives and narratives of transnationally-adopted people, who cultivate hopeful visions of motherland and natural families. Powerful feelings make them travel, search, and meet their natural mothers, fulfilling, surpassing or betraying long-held expectations.

**The pragmatics of narrative, hope and hopelessness: Thalassaemia patients in Cyprus and expectations of therapeutic finality***Theodoros Kyriakides (University of Manchester)*

This paper stems from fieldwork conducted with a thalassaemia patients association in Cyprus. I argue that if patient narratives of hope and hopelessness are to acquire pragmatic potency, they must be articulated in a political context of deliberation and contestation.

**Hope(lessness) and social fatigue as resources for the future?***Maja Petrovič-Šteger (The Scientific Research Centre of the Slovenian Academy of Sciences and Arts)*

The paper considers a range of material practices, psychological gestures and rhetorical strategies concerned with the idea of the national psyche, mental wellbeing and hope(lessness) in Serbia at a time of political instability.

**Nar008 Narratives on agency, well-being and everyday lives in real and imagined societies***Convenor: Tiina-Riitta Lappi (University of Jyväskylä)**A226: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This panel focuses on how people see (currently or in earlier times) themselves, their agency and well-being, in relation to existing realities and imagined futures and how these views are narrated in varying contexts.

**Wreaths, folk costumes and customs in magazines on herbal medicine***Iwona Kolodziejska-Degorska (University of Warsaw)*

How do short folklore forms present in magazines on herbal medicine popular among Central Ukrainian villagers influence local plants knowledge and sense of national and local identity.

**A self-made panacea: deconstructing the perfect self in personal development practices in Bucharest**

*Elena Trifan (SNSPA Bucharest)*

Personal development narratives are constructed around the hope that almost anything is possible and within reach. This paper explores the promises of personal development practices and the construction of the imagery of the perfect self.

**Sigurður Breiðfjörðs utopian Icelandic country: how the poet's opinions on social changes appear in his poems**

*Arndís Hulda Audunsdóttir (University of Iceland)*

In this paper I discuss the Utopian Icelandic country as the poet Sigurður Breiðfjörð envisaged it in his poems as well as how social changes affected him.

**Red ocean**

*Maja Adžija (University of Zagreb)*

Red ocean –first croatian science fiction and utopian novel written by a female author Marija Jurić Zagorka and reading of utopia as a satire of society

**Coping with retirement: visually documenting the first weeks after retirement**

*Ileana Gabriela Szasz (National School for Political and Administrative Studies Bucharest)*

The research is based on a visual documentation which looks at the reactions, the daily activities, the thoughts and feelings that emerge in the first weeks of retirement of my parents.

**Narratives of the self and the metropolization of intimacy (Madrid-Montevideo-México).**

*Francisco Cruces (UNED)*

Through collaborative workshops, I explore invisible changes in the intimate sphere at Madrid and Montevideo. The poetics of daily life embedded in “micronarratives of the self” can be read as an agonistic genre of discourse having to do with the struggles of metropolization.

**Survival and emotions in poverty narratives**

*Tiina-Riitta Lappi (University of Jyväskylä)*

This paper focuses on what living in poverty means culturally and socially in everyday lives of the poor. Emotions and feelings related to varied daily practices and routines will be analysed in order to get a deeper understanding of what poverty really means as a (forced or non-optional) way of life.

## Politics and social movements

The realities and utopias present in contemporary human activism, social movements, egalitarianism and democratic processes.

**Pol001 Rethinking class: from utopia to reality and back**

*Convenors: Sanja Potkonjak (University of Zagreb); Mislav Žitko (University of Zagreb)*

*A106: Mon 22nd June, 10:30-12:00, 14:00-15:30*

By placing the concept of social class on historical continuum between utopia and reality we seek to develop an analytical inquiry into the nature of post-socialism. The aim of the panel is to address categories upon which new explanation of the social world could arise.

**Austerity from below as social justice?***Marko Balazevic (Central European University)*

This paper calls for a Marxian class analysis that is neither limited to specific historical class formations, nor is prejudicing a priori revolutionary and anti-capitalist character of really existing class struggles drifting between pragmatism and utopianism.

**“Working class gone to heaven”: from working class to middle class and back***Tea Škokić (Institute of Ethnology and Folklore Research); Sanja Potkonjak (University of Zagreb)*

This paper problematizes the relationship between the working and middle classes in the socialist context of consumer culture and state of welfare and the extinct middle class in the post-socialist context of economic crisis and economically defined but politically void „new“ working class.

**Fish smells, tobacco scents: specific industries generating differences between working class women: rethinking Rovinj industries at the beginning of 20st century***Tamara Nikolić Đerić (Ethnographic Museum of Istria)*

The paper traces the discrepancy between women workers in tobacco and fish processing industries at the beginning of 20 st century pointing to the fact that different industries generate separate identities within the general frame of the working class.

**Life-mode theory and the new world order***Klaus Schriewer (Universidad de Murcia); Thomas Højrup (University of Copenhagen)*

Presentation and discussion of life-mode theory, a theoretical approach that rethinks hegelian and marxist concepts regarding state and classes in the context of current transformation in Europe.

**Class location in post-socialism: self-assessment vs reality***Mislav Žitko (University of Zagreb); Jelena Ostojić (Croatian Employment Service)*

The paper investigates the possible disparity between self-assessment of class location and socio-economic development in Croatia.

**Pol003 Human, all too human: locating humanity in humanitarianism, charity, human rights activism in Eastern Europe***Convenors: Čarna Brković (New Europe College); David Henig (University of Kent)**Discussant: Don Kalb (Central European University/Utrecht University)**A106: Wed 24th June, 10:30-12:00, 14:00-15:30*

We invite contributors to trace ethnographically the notions of humanity/humanness, and the moral registers they entail, in humanitarianism, charity, or human rights activism, to locate the zones of encounters, contests or mediation between them across different scales/contexts in Eastern Europe.

**‘From patient to citizen’: human rights and disability policy reform in Serbia***Marek Mikuš (Comenius University)*

Human rights discourse is central to the ongoing ‘Europeanisation’ of disability policy in Serbia, but the reform has been uneven and contested. Appeals to human rights are being mobilised in struggles over public resources between various kinds of civil society organisations working on disability.

**Does memory culture add to the blossoming of humanity? Human rights activism as memory activism in the region of post-Yugoslavia***Jacqueline Nießer (Graduate School for East and Southeast European Studies)*

Memory activism has become an important field of human rights activism. How do human rights activists in the region of the former Yugoslavia address ‘humanity’ in their ‘memory work’? Does memory activism strengthen the value of humanness by stressing the vulnerability of human beings?

**‘You need to have something human inside you’: soup kitchens and the ethics of immediacy in Bosnia-Herzegovina**

*David Henig (University of Kent)*

This paper focuses on the rise of soup kitchens in Bosnia-Herzegovina, and explores the workings of soup kitchens as: i) sites where ethics of immediacy addressing social justice ‘here and now’ can be located, and ii) sites of imagination and thinking anew about politics, economy and care.

**Peeling off layers to reach the human being: vernacular universalistic ideas about humanness in Bosnia and Herzegovina**

*Čarna Brković (New Europe College)*

This paper explores vernacular universalistic understanding of ‘humanness’ in Bosnia and Herzegovina, in which a ‘human being’ is an apolitical, layered moral project that needs to be developed through hard work that could take a lifetime.

**Pol005 Politics of differences between utopias and realities**

*Convenors: Petra Kelemen (University of Zagreb); Sanja Đurin (Institute of Ethnology and Folklore Research); Iva Krtačić-Muiesan (University of Zadar / WDR)*

*A107: Tue 23rd June, 10:30-12:00, 14:00-15:30*

This panel calls for the participation of all those who are trying to ethnographically grasp discourses on cultural differences and various everyday practices of living those differences.

**Post-gramscian notion of the state: between sovereignty and postmodern pluralism**

*Vedran Jerbić (University of Zagreb)*

The aim of this paper is to address the implications of post-gramscian thought on the concept of state - through the work of authors such as Laclau and Mouffe on the one hand, and the theoretical legacy of Carl Schmitt and Lacanian psychoanalysis on the other hand.

**The ARD-tolerance week: politics of difference**

*Iva Krtačić-Muiesan (University of Zadar / WDR); Senka Božić-Vrbančić (University of Zadar)*

Analyzing the German public service broadcasters’ thematic week dedicated to tolerance in 2014, the paper seeks to identify ways in which this concept is constructed and how it functions as a tool of governmentality in the media and public policies concerning cultural diversity in Germany.

**Two are not enough, three are too many? Negotiating art, activism and cultural difference in a Roman squat**

*Andrea Bruno Aureli (St. Johns University)*

An ethnographic account of how the constant redrawing of the boundaries between art, activism and ethnicity ensure the continuing viability of a utopian project in a Roman squat.

**Identities re/constructed: the arts as negotiator of local heritage in the Arab Gulf**

*Melanie Janet Sindelar (University of Vienna)*

Since a few years there has been a remarkable development in both the local heritage industry and the contemporary art world in the Arab Gulf. The proposed paper looks at the relationship between the two in the United Arab Emirates to understand how cultural differences are negotiated in a place shared by many different languages, ethnicities, and nationalities.

**EU enlargement, neo-liberalism and advanced forms of marginality: the construction of a trans-national Roma Diaspora**

*Sorin Gog (Babes-Bolyai University)*

My paper focuses on the ethno-political mobilization of Roma as a trans-national diaspora in Central and Eastern Europe, the mechanisms of ghetto-formation and the role of EU in institutionalizing a specific model of ethnic identity based on human rights and minority protection programs.

## **Pol007 Radical memories, imagined futures: practices of history-making and prefiguration in social movements**

*Convenors: Marion Hamm (University of Graz); Johanna Stadlbauer (University of Klagenfurt)*

*Discussant: Klaus Schönberger (Klagenfurt University)*

**A105: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

This panel explores the dynamics between radical memories and imagined futures by examining the everyday practices in social movements. It invites contributions on narrative, visual, musical, corporeal or archival practices of producing new social imaginations looking to both past and future.

### **Introduction by convenors: memory practices and prefiguration in social movements - biographical and collective approaches in digital and material spaces**

*Marion Hamm (University of Graz); Johanna Stadlbauer (University of Klagenfurt)*

Social movements are suspended between radical memories and imagined futures. They produce new social imaginations looking to both past and future. In their everyday realities, they prefigure alternative futures (Maeckelbergh), and construct radical heritages which ground them in history. As moments of collective creation (Eyerman/Jamison), social movements provide societies with new forms of social imagination which circulate in embodied and digital forms. This panel introduction outlines concepts to study the radical production of social imagination with a focus on biographical and collective practices of memory and prefiguration.

### **Resistance, claiming, prefiguration: towards a holistic notion of political action**

*Stella Paterniani (University of Brasília)*

Social movements live with a holistic notion of political action, that comprehends three dimensions: resistance, claiming and prefiguration. That argument comes from an ethnographic research within the housing movement in São Paulo (Brazil) and other social movements experiences, such as the Occupy.

### **Materialising site**

*Nela Milić (Goldsmiths University)*

The Serbian uprising in '96/'97 was an attempt to overthrow Milosevic dictatorship after he annulled elections won by the opposition. Ashamed by the unsuccessful protest, Belgraders have never produced an archive of artefacts which emerged during these demonstrations. My project is that archive.

### **“We want Port Berane!”: imagined reality as a subversive practice**

*Bojan Baca (York University)*

This paper explores sociological implications of the virtual community of “Port Berane” and argues that the project was created out of need for bottom-up (re)politicization of interests and identities that have been depoliticized during the transition period from real socialism to liberal democracy.

### **Utopias are the daily life: subjectivity, doing together and collective dreams of Gezi Movement and post-Gezi activism in Turkey**

*Deniz Günce Demirhisar (EHESS (Paris) & Institut Français d'études anatoliennes (Istanbul)); Lorenzo D'orsi (Bicocca, University of Milan)*

The paper focuses on the collective thereness experienced in the protests for Gezi Park analysing it as a prefiguration of a life imagined in the moment it was lived. After the protest this experience oriented ordinary practices but the latter also reintroduced those boundaries overcome in the park

### **Portraying the right to the city: representations of urban protests in Youtube-videos**

*Jacob Geuder (University of Basel)*

The research of my phd-project analysis the overlapping of urban and digital spaces in political struggles that are claiming the right to the city. The paper presents the first step of the empirical analysis: the role of YouTube as a dispositive which frames a visual regime of protest portrayals.

**Feminist dystopias? On Solanas's radical heritage for the post-war Women's Movements**

*Marcel Wrzesinski (International Graduate Centre for the Study of Culture, Giessen)*

In her "SCUM Manifesto" (1967) Valerie Solanas advocates radical dis/identification and envisions an odd future. This paper measures the impact of "SCUM" within radical feminist memory and traces its ideas back to Druskowitz's "Pessimistische Kardinalsätze" (1905).

**Pol008 Pathways to recognition? Visual representations and minority politics in Eastern and Southeastern Europe**

*Convenors: Beate Binder (Humboldt University Berlin); Roland Ibold (Humboldt University Berlin)*

*A106: Tue 23rd June, 10:30-12:00, 14:00-15:30*

Within transformations of Eastern and Southeastern societies since 1989/1990 minority groups fight for recognition. In so doing, visual representations as films and photographs play a crucial role. The panel aims at analyzing these visual representations and its related practices of recognition.

**Aesthetics of the margin vs. power of the center: the Roma in South Slavic film**

*Aida Vidan (Harvard University)*

The paper investigates the South Slavic films focusing on the Roma and the way these narratives uncover systemic injustices affecting not only marginal groups but society in general. It further discusses how alternative viewpoints are established while simultaneously redefining aesthetic practices.

**Representation of minorities in contemporary Croatian film**

*Krunoslav Lučić (University of Zagreb)*

The paper offers an analysis of different ethnic minorities in the Croatian fiction film after 1990. Since 1990 marks a break in the Croatian history, filmic representation of minorities plays a crucial role in the way new society transforms itself and deals with conflictual national heritage.

**Politics of recognition: post-1990 cinematic remembrance of Porajmos in Romania**

*Roland Ibold (Humboldt University Berlin)*

My research focuses on the production and reception of documentaries of the deportation and murder of Roma during WWII by the Romanian state in order to analyze the relationship between cinematic narrations of the past, politics of recognition of minorities and film making as political intervention.

**In the (utopian) world of a rainbow, teddy bears and girls from the wardrobe: cultural representations of the LGTB movement in post-communist Poland**

*Agnieszka Balcerzak (University of Munich)*

In contrast to the national-conservative movement's xenophobic basic principle "God-Honour-Fatherland", the Polish LGBT movement supports, as an important player of the minority politics, with its visual representations and performative practices the fight for more diversity and tolerance in Poland.

## Religion

Utopian imaginations, processes of heritagization and social change in various religious contexts.

### **Reli001** Walking back to happiness? Protestant pilgrimage in relation to utopias, realities and heritages

*Convenors: Marion Bowman (The Open University); Tiina Sepp (University of York)*

*A229: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This panel concentrates on one significant aspect of contemporary pilgrimage: the theologically intriguing trend towards Protestant Pilgrimage. Whether denominational heritage/roots tourism, or a longing for a pre-Reformation world of sensory experiences, this topic deserves focussed attention.

#### **Protestant pilgrimage in Ireland: reclaiming ancient Christian pathways and exploring new tracks**

*Attracta Brownlee (National University of Ireland)*

This paper explores the conceptual underpinnings of Protestant pilgrimage. Based on ethnographic fieldwork in the west of Ireland, the historical, theological, political and sociocultural dimensions of pilgrimage are grounded in analysis of contemporary Irish Protestant identity and spirituality.

#### **The fifth gospel and the other four: text, land and movement in protestant Holy Land pilgrimage**

*Jackie Feldman (Ben Gurion University of the Negev)*

Travel to the Holy Land has become important in Protestant devotional practice, community building and political mobilization. After three decades of guiding Protestant pilgrims to the Holy Land, I examine the textual and locomotive practices used to imbue the Holy Land with meaning and authority.

#### **Aesthetics, transcendence, spirituality: journeys to artworks in two churches of Reformed denomination near Berne, Switzerland**

*David Zimmer*

Can an individual trip to an artwork in a Protestant church evoking experiences of transcendence be understood as a 'Protestant pilgrimage'? The question is discussed with a historical example of the 18th and a contemporary example of the 21st century, both located north of Berne, Switzerland.

#### **Pilgrimage as heritage: the Norwegian way**

*Torunn Selberg*

Since the turn of the century pilgrimage has grown steadily in Norway after a break of several hundreds of years. Three medieval pilgrimages have been revived, but the focus is very much on the roads and the walking, placed within a heritage discourse. The paper will discuss this connection.

#### **Pilgrimage in Scotland: recovering and reframing a land of lost content**

*Marion Bowman (The Open University)*

Post Reformation, the routes, practices, materiality and relationality of Scottish pilgrimage were fractured. Since the late 20th century, however, pilgrimage has increasingly been rediscovered, reframed and revived in nominally Protestant Scotland, in a quest for lost content/ content.

#### **Discussion I: What are Protestants looking for, and why choose pilgrimage?**

*Marion Bowman (The Open University)*

This round table discussion invites contributions on three main issues: the contemporary appeal of pilgrimage for Protestants, the ecumenical/ community issues addressed by pilgrimage, and the heritagization implicit and explicit in contemporary Protestant Pilgrimage.

### **Caminoisation of pilgrimage to England's cathedrals**

*Tiina Sepp (University of York)*

'Caminoisation' refers to the process of introducing aspects of the Camino pilgrimage to other pilgrimage sites. In the light of my previous fieldwork on the Camino, I look into pilgrims' experiences in English cathedrals and try to answer the question of why pilgrimage still matters today.

### **The Camino pilgrimage and the reinvention of Nordic Pilgrimage**

*Lena Gemzöe (Stockholm University)*

This paper discusses how certain themes found among Swedish Camino pilgrims are present in the ongoing reinvention of what might be called Nordic pilgrimage, with examples from the current practices and theology of pilgrimage in the Church of Sweden.

### **Discussion II: Caminoisation: The 'McDonalised' of Pilgrimage?**

*Marion Bowman (The Open University)*

Open discussion on the growing phenomenon of the 'Caminoisation' of pilgrimage in relation to Protestant pilgrimage.

## **Reli002 The heritagization of religious and spiritual practices: the effects of grassroots and top-down policies (SIEF Ethnology of Religion Working Group)**

*Convenors: Anna Niedźwiedz (Jagiellonian University); Clara Saraiva (CRIA Centro em Rde de Investigação em Antropologia)*

*A227: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

Numerous analyses of heritagization processes in various cultural contexts reveal their twofold dynamics between grassroots activities and implemented policies. We propose to problematize how these processes work within the religious and spiritual domains of contemporary and historical societies.

### **The feast of pentecost in Vilnius Calvary: from regional universality to local sacredness**

*Jonas Mardosa (Lithuanian University of Educational Sciences)*

The feast of Pentecost in Vilnius Calvary and visiting believers the Stations of the Cross during feast is one of the most significant factors in Vilnius religious life and the most distinct place for the folk to practice their regional devotion.

### **Water rituals in the Acropolis cave at Athens through the ages**

*Evy Johanne Håland*

By comparing the modern religious rituals in the Acropolis Cave with the ancient cult of the spring in the actual cave, and discuss the interactions between grassroots and official policies, the paper will illustrate heritagization of religious and spiritual practices.

### **Confirming and contesting tradition: the discourses of LGBT Christian groupings in the UK**

*Stephen Hunt (University of the West of England)*

This paper seeks to provide an account of the endeavour by LGBT Christian cadres to challenge majority traditional Christian attitudes towards sexual diversity on the one hand and simultaneously appealing to 'hidden' traditional tolerance on the other.

### **'This is our tradition!': contemporary Ghanaian Catholics and the heritagization of 'African traditional religion'**

*Anna Niedźwiedz (Jagiellonian University)*

This paper will discuss the interface between so-called 'African traditional religion' and contemporary Catholic practices in Ghana. Focus will be on heritagization processes that transform elements of contested 'traditional religion' into 'our tradition' appreciated and valued by local Christians.



### **Whose past is it? Urban witchcraft and the negotiation of a “pagan heritage” within and of the city of Berlin**

*Victoria Hegner (Göttingen University)*

The paper explores the ways Neopagan witches in Berlin “reclaim” and thus construct a “pagan heritage” within the urban realm. Their notion of heritage is contested by dominant theologies and German historical self understand. Yet, it intensely relates to Berlin’s staged urban culture of liberalism.

### **Heritagization of religion, secularization of the spirits? The case of spirit possession in Vietnam**

*Oscar Salemink (University of Copenhagen)*

The referent object of many cultural heritage sites, objects and practices are religious in nature, but we approach these differently if defined as religious or as heritage. I explore this paradoxical separation with reference to spirit possession practices in Vietnam.

### **Alternative centres: Jewish heritage policies in Morocco**

*Maria Cardeira da Silva (FCHS-UNL / CRIA)*

Following current Jewish heritage tours in Morocco I will try to show how Moroccan heritage policies try to incorporate new and diversified trends of pilgrimage within the Jewish diaspora, creating alternative centres «out there».

### **Politics of the sacred in the heritagization of Churches and Christian Sites in Japan**

*Tinka Delakorda Kawashima (University of Ljubljana)*

This paper examines the strategies of various interested actors, such as local governments, tourism associations and religious groups in the process of choosing the component assets of the Christian heritage in Japan to be inscribed on the UNESCO World Heritage Sites List.

## **Reli003 Almost heaven: vernacular utopias and the culture of belief**

*Convenors: István Povedák (Hungarian Academy of Sciences - University of Szeged); Leonard Norman Primiano (Cabrin College)*

*A229: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This panel focuses on ways of perceiving and studying utopian religious ideas. Papers include both historical and contemporary perspectives on concepts of vernacular utopianism found within established denomination religions, sectarian religions, and individualized spiritual beliefs and practices.

### **Miracles in an imperfect world: contemporary Romanian narratives on Saint Nektarios the Wonderworker**

*Irina Stahl (Institute of Sociology, Romanian Academy)*

The devotion of saints is an essential part of Orthodox religion and devotees have a special relationship with the saints. Analysis of over 300 miracle narratives reveals the relationship of Romanians with Saint Nektarios, a 20th century Greek, in a post-communist era.

### **Idiosyncratic behaviours in urban mixed communities in Portugal: how some utopian religious understanding is partly achieved**

*Maria Santa Montez (Univ. Lusófona)*

How do different religious and social communities interact in some modern urban environments in Portugal - how former resentment becomes utopic and the role of the new Observatory for Religious Freedom as an important link for a good understanding.

### **“The Golden Generation”: a modern/conservative Muslim utopia**

*Thorsten Wettich (University Göttingen)*

The Gülen-movement tries to bridge the gap of a conservative Muslim utopia relating to the time of the prophet and (post-)modern society by investing in a to-be-formed “Golden Generation” of young professionals.

**Saints in Seto religious narratives: past utopias and validation of identity**

*Andreas Kalkun (Estonian Folklore Archives / University of Helsinki)*

Localisation of saints and attaching importance to their golden past have played an important role in the vernacular piety of Setos. The utopia of the sacred past and Setos' perception of themselves as the chosen people have merged together individual narratives and the heterogeneous lived religion.

**“A world set apart”: the emergence and sustenance of Utopian space through expressive culture**

*Leonard Norman Primiano (Cabrini College)*

This paper examines the emergence and sustenance of religious utopian and perfectionist spaces through expressive culture in the context of an abundantly expressive “indigenous” American religion centered for the last seventy years in the city of Philadelphia, namely Father Divine's Peace Mission Movement.

**Lilleoru - a successful social utopia, religious community or ecocommune**

*Mare Kõiva (Estonian Literary Museum)*

I am going to discuss the Lilleoru commune, aspects related to the emergence and maintenance of a successful social and spiritual utopia, including the establishment of an original religious landscape.

**Conflicting Utopia: discourses of ideal life, religion and economy in one of the new religious movements of the Carpathian basin**

*László Koppány Csáji (University of Pécs)*

Based on anthropological fieldwork among an NRM in the Carpathian basin, I examine with discourse analysis the members' and the leader's concepts and narratives of a utopia (and the caused conflicts).

**Narratives of an idyllic past: correctives for an uncertain future**

*Bea Vidacs (University of Pécs)*

I will examine the idyllic narratives followers of a Hungarian visionary tell of the group's early days. Faced with problems of recruiting and retaining members these idyllic presentations reinforce the members' religious faith and at the same overwrite the group's potentially endangered future.

**Communal Utopia within nature-based spiritualities in the post-Soviet region: socio-cultural alternatives of Anastasians**

*Rasa Pranskevičiūtė (Lithuanian University of Health Sciences)*

Paper discusses New Age Anastasia movement and its process of sacralization of nature, utopian visions of prospective heaven on Earth, subcultural daily life and festive activities, which serve as a basis for establishment of alternative social, based in natural space, projects – love spaces.

**Coping with disaster: vernacular religion in post-Chernobyl Belarus**

*Elena Romashko (Georg-August-Universität Göttingen)*

This paper describes the ways in which people in Belarus resort vernacular religion in overcoming the consequences of the Chernobyl catastrophe. It gives an outlook on the approaches and interaction between official and vernacular religion in the process of coping with the ecological and worldview crisis.

**Last Testament Church: Utopian endeavours of the followers of Vissarion**

*Joanna Urbańczyk (University of Warsaw)*

Presentation is the result of 9-month participant observation fieldwork in the Siberian centre of the Last Testament Church conducted in 2012-13. It will focus on the movement's attempt at establishing a model society of the future based on the eclectic teachings of Vissarion.

## **Reli004 From religious heritages to spiritual utopias: reflecting upon religiosity of the 21st century**

*Convenors: Eugenia Roussou (CRIA/FCSH-New University of Lisbon); Anna Clot Garrell (Universitat Autònoma de Barcelona)*

*A227: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

Focusing on the interaction between denominational religion and new forms of spirituality, this panel calls for papers that examine the ambivalent space between religious heritages and spiritual utopias in contemporary religiosity, and how this space is constructed at the level of everyday practice.

### **Religious values in present Bulgaria as intangible cultural heritage**

*Georgeta Nazarska (State University of Library Studies and IT); Svetla Shapkalova (State University of Library Studies and IT)*

This paper examines religious values in the contemporary Bulgarian society as intangible cultural heritage. The study is based on anthropological perspective and uses mainly qualitative methods.

### **Reimagining monastic utopia through a new gaze: what is it and what does it mean to visit a Catholic monastery today?**

*Anna Clot Garrell (Universitat Autònoma de Barcelona)*

Monasticism is experiencing an unexpected popularity in the Western world. According to this evidence, the paper explores the vitality of a feminine Benedictine Monastery's guest quarters by looking at the heterogeneous visitors and the creatively ways they relate to monastic heritage.

### **Spiritual utopia or a link with Catholicism? Afro-Brazilian religions in Portugal**

*Clara Saraiva (CRIA Centro em Rde de Investigação em Antropologia)*

Afro-Brazilian religions in Portugal seek to become institutionalized religious groups and to conquer a place in society similar to the one Catholicism enjoys. This paper will explore the tensions that result from such situation.

### **Reflecting upon religious heritage and spiritual utopia in Portugal and Greece**

*Eugenia Roussou (CRIA/FCSH-New University of Lisbon)*

Drawing on comparative fieldwork between Portugal and Greece, this paper seeks to explore the interaction between Christianity and 'new spirituality', in an attempt to reflect upon the space between Christian heritage and spiritual utopia in the Portuguese and Greek religiouscape.

### **Yoga between a religious heritage and a consumerist spiritual utopia - have we really stolen yoga from India?**

*Katerina Vidner Ferkov (Delo)*

In 2014 India established a Ministry for Yoga with an intent to preserve their national heritage. While in the past decades yoga became a global phenomena, with a big economic impact, engaging with individual spiritual landscapes as well as cultural environment.

### **The sounding of religious diversity: the challenge for contemporary society**

*Mojca Kovačič (ZRC SAZU Institute of Ethnomusicology)*

The public expressions of different religions often rise heated responses among the dominant religious community. The paper is presenting how the sounding of religion questions political, social and religious 'stability' of contemporary society.

### **The utopia of neutrality in multifaith spaces**

*Beata Labuhn (Zurich University)*

This article focuses on the utopia of aesthetic neutrality of multi-faith spaces. It reveals the origins of the concept of neutrality, examines how neutrality is expressed and re-interpreted in multi-faith designs and sketches the discussion about 'secular domination' and 'loss of sacred aura'.

**Reli005 The transformation of traditional rituals: imposed change or natural evolution? (Ritual Year SIEF Working Group panel)**

*Convenors: Irina Stahl (Institute of Sociology, Romanian Academy)*

*Discussant: István Povedák (Hungarian Academy of Sciences)*

**A227: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

The panel explores transformations in secular and religious rituals for reasons, such as: restrictions imposed by totalitarian regimes; changes in religious doctrines; economic recession; migration; and modernization; in addition to the natural evolutionary process inherent in human communities.

**Midsummer/Saint John's Feast in Ireland: the old and the new**

*Tiziana Soverino (University College Dublin)*

Saint John's Feast is a festival still vibrantly observed in parts of the West of Ireland. However, new trends have emerged in the celebrations in the last few decades. The paper will explore possible reasons and dynamics at the heart of these changes.

**Music as an integral part of carol customs in Slovenia**

*Ursa Sivic (Scientific research centre SAZU)*

The framework for the present research is the structural and functional analysis of the music used in carol customs in Slovenia. The research led to the conclusion that the image of music in carol customs reflects the general transformations in (traditional) music.

**The sound of religious change: changing rituals in vernacular Catholicism**

*Kinga Povedák (Hungarian Academy of Sciences)*

The aim of this presentation is to give an overview of how cultural transformations in the past half century have made an impact on religious music and how the transformation of religious music generates new forms of religious rituals.

**Catholic enlightenment and religious rituals in Hungary (1760-1800)**

*Dániel Báráth (Univ. Eötvös Lorand, Budapest)*

This paper examines the influence process of the idea of church enlightenment ("kirchliche Aufklärung") on Hungarian Roman Catholic church leadership, its lower clergy, and finally the faithful religious mentality and practice in the second half of the 18th century.

**Transformed rituals and changes of participation among the Russian Orthodox (Moscow region)**

*Tünde Komáromi (University of Pécs)*

There are few noticeable changes in rituals of the Russian Orthodox Church, but participation in those rituals changed after perestroika. This paper focuses on several important changes that have occurred in the rituals and in the act of faith, as well as on the social meaning behind these changes.

**Transformations of the exorcism ritual in the Roman-Catholic and Orthodox doctrines**

*Alexandru Rusu (Babes-Bolyai University)*

The aim of this study is to highlight the aspects that can demonstrate, through comparison, the transformations and the differences between the two religious doctrines, as well as the impact on the community and individual.

**Change in funerary rituals, change in social relations? Modernization of death rituals and their social impact in a village community in Romania**

*Agnes Hesz (University of Pécs)*

In my paper I focus on the effects the modernization of funeral rituals have on the ways locals manage their social relations in a Hungarian village in Romania. I will dwell on how locals adapt to and feel about these changes: how they negotiate them, and what values govern their diverging reactions.

**The tradition of May open air religious services in Latgale: from past to present***Aigars Liebārdis (University of Latvia)*

The month of May is the time when prayers and songs are devoted to the Virgin Mary in Latvian Catholic societies, especially in Latgale. In this paper I will provide an analysis of the tradition of May open air religious services carried out in the Eastern part of Latvia.

**Transformation of traditional rituals within a new religious movement in Sweden: the Oas movement***Anders Gustavsson (University of Oslo, Norway)*

This is a study on transformation of traditional rituals within a new religious movement from Sweden called Oas, with an ecumenical orientation and affinity to older movements. Reasons for current transformations, changes in religious doctrines, modernization and digital culture are discussed.

**Reli006 Making a better future with ancient pasts: heritage and utopia in neo-paganism and neo-shamanism***Convenors: Viola Teisenhoffer (LESC (CNRS) / Université Paris Ouest Nanterre La Défense); Denise Lombardi (Ecole Pratique des Hautes Etudes Paris - Università degli Studi Milano Bicocca Italy)**A228: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This panel addresses the issue of social change in the New Age. We welcome ethnographically grounded papers that examine the specific ways in which remote past and exotic present are mobilized in modern pagan and neo-shamanic practices and put in the service of utopian change.

**Re-burying the ancestor: glorious past and harmonious future in contemporary shamanic construction of the cult of Altaian Mummy***Ksenia Pimenova (Ruhr University Bochum)*

The presentation analyses the emerging Altaian “cult” of the Mummy Princess of Ukok in its discursive and ritual dimensions, and the construction of the Princess as an anti-technological symbol, as a personification of the past Golden age, and as a key to the future harmony of humanity.

**Brighde or Freya: who should a Pagan Scot revere if a Pagan Scot is to revere anyone at all?***Angela Nicolle Sturdevant (University of Aberdeen)*

How does a Modern Pagan Scot identify with their own spirituality in a country that has experienced multi-spiritual personalities, even as modern Christians in Scotland are struggling to self-identify?

**Faeries and faery pedagogy in neopagan spiritualities in Croatia***Marina Tkalčić (Museum of Modern and Contemporary Art, Rijeka)*

Paper focuses on fairies and fairy pedagogy in Croatian neopagan spiritualities, trying to underline effects of old folk tales about faery existence in the present. Through research of individual practices paper will try to connect alternative ways of today’s living with educational role of faeries.

**Affective practices of a native faith of Estonia as embodied meaning makers***Jenni Rinne (Södertörns University)*

This paper examines how cultural meanings are being embodied through affective practices of the native faith group of Estonians.

**Common work on the future: concept of healing in neo-shamanism***Tatiana Bužeková (Comenius University in Bratislava)*

The paper is dedicated to the concept of healing as it is perceived by neo-shamanic practitioners in Slovakia: it is associated with the idea of common work that can cure and transform individuals as well as society. Such work is regarded necessary for the creation of a healthier and happier world.

**How Contactee and “invented Indian” mythologies influenced the New Age: Indians, alternative spiritual practices and the 2012 phenomenon in the Triangle of Bugarach (France’s Area 51)**

*Véronique Campion-Vincent*

The paper presents an overview of the exchanges between Indians coming to Bugarach (South-West France, Aude) to participate in spiritual workshops and of alternative spiritualists visiting sacred sites on the American Continent. It also describes the roots and blossoming of the 2012 phenomenon.

**The Mayan calendar as a medium of decolonial millenarianism for New Age alterglobalist youths of the XXIst century**

*Melissa El Bez (EHESS-Paris)*

Based on observations carried out since 2010 among the New Age circles of Tulum (Mexico) and at the festival Cosmic Convergence in Atitlan (Guatemala), this paper examines the alterglobalist millenarianism projected onto the Mayan calendar, and the practices that confer to it a performative scope.

**Burning Man festival: the individual experience of a shift of consciousness in a collective utopia context**

*Flore Muguet (EPHE-Paris)*

A shift of consciousness is told being encountered by the participants of the Burning Man festival. Through new practices, this unique spiritual experience accesses the feel of ancient/exotic traditions without precisely reproducing them.

**Reli007 Ritual and the utopian past**

*Convenors: Rabia Harmansah (University of Pittsburgh); Logan Sparks (Süleyman Şah University)*

*A229: Mon 22nd June, 14:00-15:30, 16:00-17:30*

Ideal futures are built upon ideal pasts in the religious arena. Utopian and nostalgic longing for an edenic past will be taken as a lense for developing an understanding of the performance and emplacement of present ritual.

**An ideal Vedic city: inhabiting the space between an enchanted past and a utopian future**

*John Fahy (University of Cambridge)*

With a focus on the tradition of storytelling, this paper looks at how devotees of Krishna in Mayapur, West Bengal experience the space between an ideal past and a prophesied future.

**The ideal past and liminality of storytelling: preserve or adjust the past to the future?**

*Tiina Mattila (University of Oulu)*

Legends concern e.g. magic, supernatural, vernacular ideologies, religiousness of past. When old context begin to disappear, storytelling is changing. Storytelling seems to be like ritual wherein generations may negotiate relations between past and present, which effects to image of past as ideal.

**Traditional healing and Utopian Turkish modernities**

*Logan Sparks (Süleyman Şah University)*

Traditional healers in modern Turkey represent a particular encounter between the supernatural and the ideals of Kemalism, merging the mystical with a project for an ideal future.

**Shared sites and a desire for a nostalgic past in Cyprus**

*Rabia Harmansah (University of Pittsburgh)*

This paper discusses how the historical places of syncretism and hybridity have become legitimate devices in the nostalgic and romantic remembrance of a shared past in Cyprus.

**The spiritual significance of tobacco and pipe smoking for the Xhosa people of South Africa.**

*Adolph van der Walt (Georg-August-Universität Göttingen)*

In this paper I argue that pipe smoking among the Xhosa people of South Africa stayed a religious practice despite urbanisation and antismoking campaigns the heritage of pipe smoking is kept strong among that Xhosa non-smokers, as they keep decorated pipes as an identity marker.

**Reli008 Cold War Marian politics and prophecies**

*Convenors: Peter Jan Margry (University of Amsterdam / Meertens Institute, Royal Netherlands Academy of Arts and Sciences); Monique Scheer (University of Tuebingen)*

**A229: Mon 22nd June, 10:30-12:00**

This panel addresses initiatives related to Marian politics and prophecies during the Cold War period. It seeks to analyze the ways apparitional narratives and Marian movements have functioned in religious discourses aimed against the “forces of evil” within the global religious-political arena.

**The moral value of dissidence: apparitions of the Virgin Mary and socialist repressions**

*Agnieszka Halemba (University of Warsaw)*

The focus is on Marian apparitions under socialism that have been less analyzed than those on the western side of the Iron Curtain. On the basis of recent ethnographic fieldwork, it is also shown how presently the socialist period is a tool for legitimization of apparitions in Ukraine.

**“We all laughed at the secret of the collapse of Communism, only Communists believed in that”: The first ten years of the Medjugorje apparitions**

*Marijana Belaj (University of Zagreb)*

In this paper I will analyse Mary as a symbol of resistance in the context of the Medjugorje apparitions in 1980-ies. In that period Medjugorje apparitions have disturbed the spirits, not only within the communist authorities of Yugoslavia, but also within the Church.

**The embattled Virgin: continuities and transformations in Marian imagery in the early cold war years**

*Monique Scheer (University of Tuebingen)*

The paper examines the apparitions of Heroldsbach, Germany (1949-52), arguing that the visions reactivated an old tradition of Mary as “Victorious in all of God’s Battles” with virgin-warrior iconography and fused it with protective messages for worshippers who feared war with the Soviet Union.

**Reli009 The multifaceted ritual**

*Convenor: Carsten Bregenhøj*

**A228: Wed 24th June, 10:30-12:00, 14:00-15:30**

Rites and rituals are part of both festive and everyday occasions. It may span from the complex religious practice – involving coreography, acts and hymns – to the everyday (apparently profane) handshake. We here present multiple views on rituals and ritualizing.

**Romanian calendar customs from Eastern Serbia and North-Western Bulgaria**

*Natalia Golant (Peter the Great’s Museum of Anthropology and Ethnography (Kunstkamera) Russian Academy of Sciences)*

The object of this report is to compare calendar customs of Vlachs (Romanians) from Eastern Serbia and North-Western Bulgaria with Romanian, Serbian and Bulgarian calendar customs. This report is based on the information reflected in Vlach villages of Bor district (Serbia) and Vidin district (Bulgaria).

**Masks and mumming as cultural heritage**

*Carsten Bregenhøj*

Out of ignorance Danes believe that, due to the conversion to Protestantism in 1536, they have abolished the use of carnival and masks. New research has shown that Denmark’s cultural history contains prevalent of cases linking it to the European traditions until this very day.

**Valentine's day is friendship day in Estonia**

*Liisa Vesik (Estonian Literary Museum)*

The paper outlines the changes in St. Valentine's Day celebrations in Estonia from 1980 to 2014. Today, Valentine's Day stands both as a day celebrating friendship as well as being in love, and accordingly the customs are varied.

**Contemporary occasional rituals connected with celestial bodies**

*Andres Kuperjanov (Estonian Literary Museum)*

This paper investigates contemporary rituals dedicated to the celestial bodies (the ethnic (Pagan) rituals, and occasional rituals performed by the masters of the new rituals).

**Subverting ritual: an Ojibwe woman's verbal art on the powers of women and renewing culture**

*Mary Magoulick (Georgia College)*

Oogima Ikwe (an Ojibwe woman in Michigan's Upper Peninsula) gives a poetic speech about subverting rituals in her tribe when she disagrees with rules about whether women can participate during their menses. She believes, during this time of renewal, that everything must adapt to survive and thrive.

**Patrons saints, prestige and power: changes in fiesta organizing in the central valleys of Oaxaca, Mexico**

*Joanna Zamorska (University of Warsaw)*

The paper discusses changes in the fiesta organizing in three suburban communities in Oaxaca, Mexico. I will focus on the increased recognition of women's participation in fiesta organizing, which results in changes in the power relations and constructing prestige in local communities.

## Rural

The utopian image of country life, issues of traditional knowledge, and the cultural and socio-economic challenges rural areas face in the contemporary world.

**Rur001 Ethnography of rural spaces: between utopia and neoliberalism**

*Convenors: Andrea Boscoboinik (University of Fribourg); Hana Horáková (Metropolitan University Prague); Maria Montserrat Soronellas Masdeu (Rovira i Virgili University)*

*A223: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This panel aims at contrasting the utopian vision of rural spaces with the pressures induced by the neoliberal order. A dilemma rises between the urge to preserve the traditional image of the rural landscape and the neoliberal practices that threaten the 'rural utopia'.

**The marketization of traditional agricultural commodities in Istria, Croatia's rural business sector**

*Robin Smith (University of Oxford)*

Istria, Croatia's agrotourism revival offers an opportunity to explore themes of rural identity and the marketization of traditional agricultural products in the context of EU accession. Issues including local bureaucracy, EU food legislation, and the maintenance of traditional life will be discussed.

**Household diffuse economy: liberal market, traditional landscape, and authenticity in a Romanian pastoral county**

*Vintila Mihailescu (National School of Political and Administrative Studies)*

The paper explores the ways pastoral households in Fundata manage to cope with post-socialist de-industrialization and the breakdown of pastoral market by a creative and flexible usage of land property and insertion in an emerging "economy of experience" (Pine and Gilmore, 1999)



**“They cannot teach me how to be a shepherd”: shepherding, neoliberalism, and ‘animal welfare’ in post-peasant Sardinia**

*Filippo Zerilli (University of Cagliari); Marco Pitzalis (Università di Cagliari)*

Drawing on fieldwork among a social movement of Sardinian sheep herders this paper explores their discourses and practices of ‘animal welfare’ and more generally the way they experience and imagine the shepherd-animal relation, including ideas about animal care, animal sensitivity, animal desires...

**Changing ruralities: between abandonment and redefinition in the Catalan Pyrenees**

*Camila del Màrmol (Universitat de Barcelona); Ismael Vaccaro (McGill University)*

We discuss the process by which upper mountain areas in Northern Spain are redefining themselves within the new postindustrial order. Our case study allows us to examine how macroeconomic changes affecting rural communities redefine the ways in which these areas engage with larger economic frameworks.

**“Caravans of women”: rural areas, female immigration, bachelorhood and social inequalities.**

*Yolanda Bodoque-Puerta (University Rovira i Virgili)*

I will present an ethnographic study on Spain’s “caravans of women”, meetings arranged in rural areas between men and women. We were interested about: 1) depopulation, rural masculinisation and bachelorhood; 2) female migration; 3) traditional courtship models; and, 4) social inequalities.

**Neorural movements and natural protected areas in the post-crisis, neoliberal age: new subjects, new values and new conflicts**

*Jose Antonio Cortes Vazquez (University of Manchester)*

In this paper I argue that the economic crisis is adding further complexity to the study of the neorural phenomenon and its impact in natural protected areas in Europe as new forms of neoliberal environmentalism, public policies and migrations transform the social life of these protected locations.

**“People here don’t need money!”: between Utopia and neoliberalism in Southwest China**

*Eveline Bingaman (National Tsing Hua University)*

By exploring the tensions that arise between visitors and local people in Southwest China, this paper explores the conflicts between the desire to experience a lost rural utopia and the local people’s struggle to maintain their subsistence as they come into contact with China’s national economic system.

**Inventing traditions for whom? Commodification of authenticity under EU heritage making policies in neoliberal Romania**

*George Iordachescu (Central European University, Budapest)*

In many rural areas local administrations engaged lately in building an autochthonous discourse regarding the spiritual and material values of the villagers. Heritage, local traditions, nature and food are being rediscovered and assembled into tourism development strategies under neoliberal pressures.

**Collectors of memorie(s): heritage and resistance in the new rurality**

*Marta Farré (Sevilla University)*

With the destruction of the traditional agrarian model, rural collection initiatives are emerging as a strategy of cultural survival; they reveal the social desire for permanence, in the symbolic aspect, for values associated with a culture overwhelmed by modernity.

**Macedonian Poreche between idyllic imaginaries and post-socialist realities: reflections from an ethnographic revisit**

*Karolina Bielenin-Lenczowska (University of Warsaw)*

Poreche is a rural region in Macedonia. Since the collapse of Yugoslavia people have encountered economic difficulties and have felt marginalized by political institutions. Along with narratives about everyday problems go idyllic imaginaries of the beauty of the region and its “Macedonianess”.

**Rur002 Traditional knowledge as the key for sustainable rural development: utopia or reality?**

*Convenors: Saša Poljak Istenič (Research Centre of the Slovenian Academy of Sciences and Arts (ZRC SAZU)); Sanja Lončar (University of Zagreb)*

*A224: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

The panel focuses on the role of culture in rural development in diverse contemporary cultural phenomena and processes in European rural areas that are the product of linking local traditional knowledge and ideas of sustainable development.

**“Return Utopias”: the nostalgic appeal to a traditional rural world as a rhetorical tool for the “back-to-the-Nature” movement in France**

*Madeleine Sallustio (Université libre de Bruxelles)*

Nostalgia for a traditional rural world can be understood as a critical reaction in the face of a social and economic crisis. In the case of the new ecological “back-to-the-nature” movement, the reference to an idealized past is indeed the basis of new alternative ways of living: the “Return Utopias”

**Ecovillages: new ways of living, as old as the world**

*Martina Losardo (University “Bicocca”, Milan)*

Ecovillages are utopian communities where new solutions to the contemporary social, political, economic and ecological crisis are daily experimented, gleaned visions and practices from a pre-industrial heritage to achieve a more just and sustainable life than the one proposed by the modern idea of progress.

**Perceiving, using and presenting tradition in sustainable dwelling projects: examples of new rural architecture in Croatia**

*Sanja Lončar (University of Zagreb)*

This paper explores how traditional architectural and housing knowledge is perceived, used and presented in different examples of sustainable rural architecture built nowadays in Croatia.

**Cultural heritage and the role of women in the process of achieving sustainable development of rural communities**

*Jasna Fakin Bajec (Slovenian Academy of Sciences and Arts)*

The paper presents how women and their energy, knowledge, teaching skills, feelings for different generation needs, and wishes to preserve, research and modify a local tradition can be an important generator for achieving goals of sustainable development in rural communities.

**Navigating regulations creatively: traditional ecological knowledge facing EU visions of sustainability**

*Monica Stroe (National School of Political Sciences and Public Administration); Bogdan Iancu (The Romanian Peasant Museum / National School of Political Science and Public Administration Bucharest)*

In a semi-subsistence type of farming specific to highland Romania, pasture and hay-meadow management is organised as creative resistance to the bureaucratic agri-ecological pedagogy of the Common Agricultural Policy.

**Dairying knowledge in the Slovenian Alpine pastures: heritages, utopias and realities**

*Špela Ledinek Lozej (ZRC SAZU)*

The paper focuses on the history and the present state of dairying in the mountain pastures in the Eastern Alps and examines different recent measures on the certification of authenticity which aim to link the traditional knowledge with sustainable development.

**Kopacki rit traditional fishing as a cultural tourism potential**

*Zlata Živaković-Kerze (Croatian Institute of History); Darko Mrkonjić (Kopački Rit Traditional Fishing Society)*

Kopacevo is a wetland village with a unique type of fishing being developed. Due to the unnecessary late 20th century restrictions, the last generation of fisherman, holders of these skills, disappears nowadays, invoking an urgent protection as a valuable cultural heritage and a tourist attraction.

**Traditional craft skills in nowadays Latvian rural environment***Anete Karlsona (University of Latvia)*

An employment and hobby realization possibilities are very important for rural development. Traditional craft skills are used in both of these areas. A good opportunity for the promotion of traditional knowledge is event "Meet your master!"

**Rur003 European rural communities: Utopia(s) or heritage(s)?**

*Convenors: Martin Heřmanský (Charles University in Prague); Hedvika Novotna (Charles University in Prague); Dana Bittnerova (Charles University in Prague)*

*A224: Wed 24th June, 10:30-12:00*

Considering the concept of rurality reproduced since the nineteenth century by scholars as well as politicians and media, the panel address the issue of the role of rurality as utopia and/or heritage in defining, negotiating and reproducing the contemporary European village in various discourses.

**"To die happily is perhaps more difficult than to live happily": (anti)utopian images of Croatian countryside in the writing of Antun Gustav Matoš**

*Morana Jarec (Institute for Anthropological Research); Ivana Ružić (Institute for Anthropological Research)*

Authors analyze the literary construct of Croatian countryside, more closely formed in the period of Croatian Illyrian movement, as envisioned in the travelogue of A. G. Matoš *Around Lobar* and its relation to notion of contemporary village.

**How to build cultural identity in mediatised world: between local heritage and mediatised tradition**

*Anna Woźniak (Institute of Archaeology and Ethnology, Polish Academy of Sciences)*

There are a lot of problems connected with mediatisation of Polish contemporary rural life. In my paper I would like to present peasants ways of coping with problem of building cultural identity in mediatised world and also answer a question about specificity of Polish contemporary village.

**Utopias and heritages of/in post-rural worlds: Rethinking rurality of contemporary Slovak-Hungarian village**

*Hedvika Novotná (Charles University in Prague); Dana Bittnerová (Charles University in Prague); Martin Heřmanský (Charles University in Prague)*

Based on team ethnographic research we have been conducting in a Slovak-Hungarian village in Southern Slovakia since 2008, we argue that rurality is constructed both as heritage and utopia according to the mode of the rurality in question and that both influence sharing and negotiating of relations and statuses of village inhabitants.

**Rur004 Market-oriented global discourses and the reshaping of rural spaces**

*Convenors: Marta Songin-Mokrzan (AGH Kraków)*

*Chair: Sasi Kumar (Jawahar Lal Nehru University)*

*A224: Tue 23rd June, 10:30-12:00, 14:00-15:30*

The aim of the panel is to retrace social, cultural and material transformations of rural spaces caused by contemporary market-oriented global discourses that project utopian futures (usually unfulfilled) of wealth and prosperity.

**Materialities of economic growth: Special Economic Zone as the realization of ‘the neoliberal rural dystopia’**

*Marta Songin-Mokrzan (AGH Kraków)*

The aim of the presentation is to retrace sociospatial and cultural transformations of the rural areas subjected to neoliberalization processes. I will particularly focus on the materialities of economic growth and their impact on reshaping the imaginaries of the local communities.

**Dual money: traditional vs neoliberal**

*Sasi Kumar (Jawahar Lal Nehru University)*

Money can be: Traditional Vs Neoliberal. This duality of money is entailed in the cultural practice call Panapayattu, in South India. It may counter to the idea of neoliberalism on the question of money.

**“The fish became more expansive than poultry!”: reshaping of labor and local economy in postsocialist Danube Delta**

*Bogdan Iancu (The Romanian Peasant Museum / National School of Political Science and Public Administration Bucharest)*

Building on the ethnographic work of Romanian scientist Grigore Antipa (1916), as well as on recent ethnographies of postsocialist Danube Delta the goal of this paper is to explore the range of anxieties in the process of remaking the discipline of the post-socialist local workforce.

**Failed modernity. Some ideas around the transformations of rural space in galician family farms**

*Bibiana Martínez (Universitat de Barcelona)*

Transformations of rural space in the context of family farms in Galicia are caused by their gradual subordination to the capitalist relations of production and market-oriented global discourses. I try to analyze these questions through an historical perspective and the concept of moral economy

**Theriomorphism and lycanthropy in India: metamorphosis of an environmental and social system**

*Stefano Beggiora (University Ca' Foscari of Venice)*

We propose an analysis about the folklore of an aboriginal community in India; here the modernity, the economic boom and the need for resources have brought dramatic changes in the social and environmental layout of the jungle strongly affecting the local cultural strategies of adaptation.

## **Socialist and post-socialist studies**

The heritage, commemorative practices, transformative changes and Utopian tendencies in the past and present of the Eastern block countries.

### **SPS001 Towards an ethnography of the Iron Curtain**

*Convenors: Jiří Woitsch (Czech Academy of Sciences); Gábor Barna (University of Szeged)*

*All1: Mon 22nd June, 10:30-12:00, 14:00-15:30*

The panel is devoted to research of the Iron Curtain. This border military installation dividing Europe in 20th Century and its material and non-material remnants (narratives, collective memory) shall be treated as both the specific heritage and an extraordinary example of “fallen utopia”

#### **Ethnography of the Iron Curtain: theories, methods, topics**

*Jiří Woitsch (Czech Academy of Sciences)*

An introductory presentation to the panel “Towards an ethnography of the Iron Curtain” will attempt to evaluate recent research of Iron Curtain in ethnology, social/cultural anthropology and related disciplines in the last 25 years.

### **Attempts to the construction of the memory of borders: monuments and commemorative rituals in the Hungarian-Slovenian borderland**

*László Mód (University of Szeged)*

The paper is based on fieldwork which was done in the Hungarian-Slovenian borderland. It would like to analyse how the „Iron Curtain” appears as a symbol in the context of rituals and how the pieces of fence are used for constructing monuments in the borderland between Hungary and Slovenia nowadays?

### **Iron Curtain Past reflected in memory practices: a case study from Neulosimthal (Jedlina) in the West Bohemian border area**

*Karolina Pauknerova (Charles University in Prague)*

Based on a three-year research, the paper presents a case study of practices of memory in the former village of Jedlina, in the prohibited buffer zone of the Iron Curtain.

### **“Iron Curtains” behind the Iron Curtain**

*Gábor Barna (University of Szeged)*

After the WW2 traffic became difficult not only between the West and the Socialist block but between the Socialist countries themselves too. This formed a special culture and techniques of crossing the borders in the 1960s-1980s. The paper presents it with help of the method of autoethnography.

## **SPS002 Idealism, Utopia and (post)Yugoslav popular music**

*Convenors: Ana Hofman (ZRC SAZU); Rajko Muršič (University of Ljubljana)*

*A107: Mon 22nd June, 10:30-12:00, 14:00-15:30*

With an focus on distinctive uses of popular music in processes of remembering, reinventing, and repurposing Yugoslav past, the panel highlights how musical actors use of a multiplicity of strategies in order to imbuing it with new meaning and to bring a utopic future to the here and now.

### **Ideological clashes in the post-Yugoslav sevdalinka**

*Miha Kozorog (University of Ljubljana); Alenka Bartulović (University of Ljubljana)*

This ethnographic paper explores sevdalinka as contested genre that since the break-up of Yugoslavia represents contradictory ideological positions and clashing visions of imagined future.

### **Politics of love in the pop music concerts in post-Yugoslav space: the case of Bijelo Dugme**

*Ana Petrov (University of Banja Luka)*

In this paper I explore how the supposedly private feelings of love are transformed into a ‘public matter’ through the pop music concerts in post-Yugoslav space. My case study will be the concerts of the group Bijelo dugme.

### **Turbo folk: a phenomenon of Macedonia’s youths**

*Meri Marija Todorovska*

The research is focused on the genre’s influence over the lives of Macedonia’s youths, born during or after the disintegration of Yugoslavia.

### **Deconstructing utopia on Youtube: a case of Klapa singing and Ljubo Stipišić**

*Jakša Primorac (Croatian Academy of Sciences and Arts)*

The paper describes how a research of YouTube recordings dismantled the theory of autochthonous genesis of Dalmatian klapa singing, which was created primarily by Ljubo Stipišić, and linked klapa singing to Italian and Greek traditions.

**SPS003 Remembering and forgetting the communist past in post-communist Europe: politics, social practices and everyday life**

*Convenors: Rigels Halili (Nicolaus Copernicus University); Małgorzata Głowacka-Grajper (University of Warsaw)*

**A223: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

The aim of this panel is to bring together researchers, who work on various socio-cultural and political aspects of the process of remembering and forgetting of the communist past in Europe. We intend to pose questions and analyse both the work of memory and work on memory.

**Transformations of memory and identity in Slovakia**

*Alexandra Bitusikova (Matej Bel University, Banska Bystrica)*

The objective of the paper is to present the relationship between collective urban memories, identities and power struggles in a post-1989 Slovak city on the example of place-renaming (streets and squares) and changes of symbols and ceremonies.

**Transformations of the enemy of the people into a new Russian martyr: how the public memory of Soviet repressions changes in Russia**

*Zuzanna Bogumil (Philosophy and Sociology)*

The presentation deconstructs the process of transformation of the public memory of the Soviet repressions in Russia after 1991 with particular emphasis on time of Putin's regime.

**Visualising worker culture and industrial heritage in Bor: official photographers and the construction of social memory through photo collections and their usage during and after socialism**

*Slobodan Naumović (University of Belgrade); Dragan Stojmenović (Public Library Bor)*

Through close readings of photo collections and targeted interviews with remaining institutional photographers from the mining and industrial concern, we reconstruct how visual memories of work, everyday life and leisure in Bor were created, interpreted and socially used during and after socialism.

**Dealing with communism: life story as a mnemo-political genre in the post-1989 Baltics**

*Ene Koresaar (University of Tartu)*

This paper 1) points to the institutionalization of the life story as mnemo-political genre in the post-1989 Baltic states, and 2) analyses the post-1989 life story as an act of internalization and externalization of memory regimes.

**A place of happiness and well-being, or one of poverty and misery? Roma and non-Roma memories of a Roma colony from Romania during the state socialist times**

*Zsuzsa Plainer (ISPMN (the Romanian Institute for Research on National Minorities))*

This paper investigates Roma and non-Roma memories of the state-socialist past in Romania, through a forced relocation of a Roma colony forty years ago. Contrasting Roma and non-Roma sources reveals, how this minority became a muted group during the hegemonic process of constructing the memories of communism.

**A socialist Utopia in Rostock? Scrapbooks and their stories**

*Mary Beth Stein (George Washington University)*

This paper examines representations of state-sponsored "Join In" campaigns in East Germany, their utopian demands as well as utilitarian purposes, and how they were perceived, enacted and represented by individuals and local communities.

**Spaces of memory and cultural practices in the post-Soviet exterritorial area in Latvia**

*Ilze Boldāne-Zeļenkova (Institute of Latvian History at University of Latvia)*

Former settlements reserved for Soviet military what nowadays continues exist as populated areas since 1990s were subjected by changes of social and cultural environment. Amongst many fields resulting from the fact I will focus on coexistence of two communicative memory spaces in chosen settlement.

**Coping with the difference: social and cultural practices in the post-Soviet military base in Poland**

*Dagnoslaw Demski (Institute of Archaeology and Ethnology, Polish Academy of Sciences, Warsaw); Dominika Czarnecka*

The newly settled inhabitants of the post-soviet military base have to cope with the communist past and difficulties with ‘familiarizing’ the local space. We present ethnography of the practices that enable using the foreign past and material heritage to create a new local identity since the 1990s.

**SPS004 Socialist heritage, memories, realities**

*Convenors: Masha Vukanovic (Center for Study in Cultural Development, Belgrade)*

*A107: Wed 24th June, 10:30-12:00, 14:00-15:30*

Panel focuses on practices once created with the purpose to “approach communism”. In such way aim is to raise questions about the role of socialist heritage: What can be learned from past experiments and practical experiences? What should be passed on to future generations as morals of the past?

**The recent past as another country: cultural markers of the Romanian end of Communism**

*Sidonia Grama (Romanian Academy, Cluj)*

This paper focuses on the monuments and cultural markers of the 1989 Romanian revolution, erected in different cities of Transylvania (memorial inscriptions, street names or statues), interrogating them emphatically from an oral history and cultural anthropology approach.

**Double Utopia: construction of Soviet folklore**

*Toms Kencis (Institute of Literature, Folklore and Art)*

Soviet folklore as a newly constructed research object was shaped by the fusion of two utopian projects: location of the folk creativity among class-defined others on the one hand and revolutionary modernization of Soviet society and consciousness of Soviet people on the other hand.

**Yugoslav filmmakers who studied at Prague film school (FAMU) in 1960s and 1970s**

*Marie Barešová (Masaryk University)*

Yugoslav students who came to the Prague film school (FAMU) in the 1960s and 1970s learned the craft and went back to their home states to work. Movies they made were not only influenced by their own cultural background, they also carried the tradition of the Czechoslovak cinema.

**“Amateur art” from Poland in post-communist Europe**

*Uta Karrer (University of Basel)*

This paper analyses the change in the perception of “amateur art” created between 1949 and 1989 in the Polish People’s Republic after the end of the communist era.

**Buuuauhhh... reluctant dragon: cultural centres, linking culture and education (from SFR of Yugoslavia)**

*Masha Vukanovic (Center for Study in Cultural Development, Belgrade)*

Using “Školigrca” project of Cultural Center „Stari grad“ in Belgrade as an outline, paper aims to remind how important culture and education are and were in former Yugoslavia, why cultural centers were opened in a first place, and how does it all corresponds with contemporary European tendencies.

**Private tutoring phenomenon in the socialist Romania as a form of resistance**

*Madalina Musca (National School of Political Science and Public Administration, Bucharest)*

This paper tries to analyze and describe the practice of private tutoring in the socialist Romania after the 770 Decree (1966), which prohibited the contraceptive means. It explores how this policy of the state determined changes in the shape and dimension of the phenomenon of private tutoring.

## Urban

Considers various aspects of urban life and public space as well as the challenges of researching it.

### **Urba001 Small city life: urbanity in cities “off the map”**

*Convenors: Brigitta Schmidt-Lauber (Institut für Europäische Ethnologie Universität Wien); Anna Eckert (University of Vienna); Georg Wolfmayr (University of Vienna)*

*AI22: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

While it is often urban life in big cities which is at the centre of scientific, political and social attention, many urban realities “below” these metropolises are neglected despite the fact that most Europeans live in smaller cities. The panel aims to bring these urban realities back “on the map”.

### **Innsbruck: realities of a cosmopolitan city in the Tyrolean Alps**

*Simone Egger (University of Innsbruck)*

Doing ethnography of the urban means researching different kinds of cities and situations. Realities of diversity in a smaller city challenge daily life as well as cultural analysis.

### **Doing place and doing size: urban practices and imaginaries in middletowns**

*Georg Wolfmayr (University of Vienna); Brigitta Schmidt-Lauber (Institut für Europäische Ethnologie Universität Wien); Anna Eckert (University of Vienna)*

This paper analyzes doing size and doing place in two European middletowns: Wels, Austria and Hildesheim, Germany. We demonstrate the interrelationship between certain urban practices and imaginaries and the symbolic-material positions of these cities.

### **Ethnography of a small border town: patterns of survival within the EU**

*Magdalena Elchinova (New Bulgarian University)*

The paper presents an ethnographic account of a small Bulgarian border town, focusing on specific survival strategies (related with economy, demography and migration) that have been developing there after the demise of local socialist enterprises and in the context of EU integration.

### **Maastricht, a provincial capital at the heart of the world: the transformative presence of André Rieu, “the king of waltz”**

*Irene Stengs (Meertens Institute)*

This presentation will focus on the city of Maastricht, the capital of the Dutch province of Limburg, in the specific setting of ‘André Rieu Vrijthof Concerts.’ These concerts transform the city annually from a local place to a global space, while affecting the cityscape and local city life.

### **Art museum and urban practices in Maribor, Slovenia**

*Meta Kordiš (University of Ljubljana)*

From the perspective of fine art museum, and its (non)public and (non)users I focus on art, museum and heritage related urban practices in transitional post-industrial town.

### **Wazirabad: reminiscence of a city life and the new urbanity**

*Isbah Hameed (Lahore School of Economics)*

Though Small cities are unique in terms of their characteristics of place and people. However, the forces of Development and Globalization is taking these characteristics away leaving these cities with no option than to marginalize. Small city life needs to be addressed and discussed.

### **Local heritage, European projects, and transformation of urban space**

*Milena Benovska-Sabkova (New Bulgarian University)*

It is the aim of this paper to demonstrate, in which way the transformation and invention of cultural heritage (tangible and intangible) transfigures urban space and it is used in the struggle of various social actors for control on social memory.



### **Personal development and the flexible contracts in Cluj: the politics of personhood in a second tire CEE city**

*Norbert Petrovici (Babes-Bolyai University)*

Optimism came with the narrative of “portfolio worker” as the social structure of the CEE city accommodates an expansion of the professional positions. I focused on the employability narrative in a middle scale city in Romania, Cluj.

### **Urba002 Re-imagining utopian and dystopian cities: urban tensions and transformations**

*Convenors: Anita Sujoldžić (Institute for Anthropological Research); Anja Iveković Martinis (Institute for Anthropological Research)*

*A122: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This panel will present papers that share a common concern with anxieties and creative tensions of cities in changing political, economic, social and cultural circumstances. Cities are seen as sites of plurality, while the overall focus is on how the co-existence of different perspectives and practices is shaped by and how it in turn shapes the physical and social space of the city.

### **Cosmopolitanism and parochialism throughout history: a tale of a peripheral Adriatic city**

*Anita Sujoldžić (Institute for Anthropological Research); Anja Iveković Martinis (Institute for Anthropological Research)*

This paper examines multiple temporal trajectories of the performance of multiculturalism in the city of Pula, a regional urban centre in Croatia, through the evolution of historical discourses and ideologies underlying observed both cosmopolitan and parochial practices and identities.

### **Speaking through the mall: junkspace, street markets, and urban conflict in Bangkok**

*Trude Renwick (Berkeley CED)*

This paper examines malls as monumental and everyday spaces in order to explain recent protests centered on Bangkok’s economic center. Specifically, I connect the unique bond between the mall and street market to protestors harnessing pop culture to express dissent against the military government.

### **Peripheral heritage readings: the social and ecological urban gardens**

*Victoria Quintero (Universidad Pablo de Olavide); Antonio Luis Díaz-Aguilar (Universidad Pablo de Olavide)*

This paper develops an analysis around the urban gardening expansion in Europe and its relation with heritagization processes. Through a case study we reflect the role that the urban gardens develop as places of social contestation, and also as social and economic resources.

### **Urban imaginaries and traditions of resistance**

*Elena Dingersen (Technical University Darmstadt)*

The career of the urban myths of Dresden and St. Petersburg, that had been staged for centuries as royal seats, later as a platform for socialistic modernity and afterwards as cities of ‘decolonized postsocialist identity’, is an impressive example of narratives and practices of resistance.

### **Making sense of ruins: urban reconstruction in Belgrade and Sarajevo**

*Gruia Badescu (University of Cambridge)*

The paper explores how the processes of urban reconstruction in Belgrade and Sarajevo on the one hand respond to the nature of conflict that affected the cities and on the other prolonge it in a framework of symbolic violence.

### **Prishtina dis Figure**

*Eliza Hoxha (University of Prishtina)*

Prishtina changed her face and became a real city during socialist time, even though the project of modernism in Prishina from many is seen as being unfinished. Today, in post socialist conditions the city couldn't absorb in the best way all the changes in political, economic and social aspect

### **The revitalization of the Christian orthodox parishes in the Bulgarian cities: a renaissance of the mystical unity between believers and god or a new ground for civil activism?**

*Tsvetomir Todorov (Institute for Balkan Studies with Centre of Thracology, Bulgarian Academy of Science)*

The revitalization of the parochial life, seen in changes in religious body and spaces, paradoxically has a potential for laicization of the Church life, by empowering priests against the Episcopate. But could the advance of the religion in the civil activism undermine the foundations of the faith?

### **The city in the future: between reality and fantasy (Bulgarian postcards from the early 20th century)**

*Margarita Kuzova (New Bulgarian University)*

The recreated reality in the postcards ("the City in the Future") with the staging characteristic of it is a reflection of the visual perceptions and social utopian adjustments in the early 20th century

## **Urba003 Ethnographies of urban public spaces**

*Convenors: Valentina Gulin Zrnić (Institute of Ethnology and Folklore Research); Tihana Rubić (University of Zagreb)*

*Discussants: Anna Horolets (University of Gdańsk); Meglena Zlatkova (University of Plovdiv)*

**All18: Tue 23rd and Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

Public space is a scene of urban everyday life and an arena of/for various discourses and interactions. The panel focuses on ethnographies of public space and marginal groups, space and current urban trends as well as on global and local initiatives negotiating the politics of public space.

### **An urban ethnography of power relations and the racialization of space**

*Martha Norkunas (Middle Tennessee State University)*

This paper examines a rich body of oral narratives co-created with African Americans that form an urban ethnography of the power relations inscribed on the landscape by racializing movement in space.

### **Narrative maps of danger as a means of subjective psychological protection**

*Reet Hiimäe (University of Tartu / Estonian Literary Museum)*

The focus of my paper is on narrative maps of danger in urban space. Some examples from the recent years will illustrate how such maps can be seen as examples of selective collecting and remembering of information and as triggers of specific protective behavior of people.

### **"My kids aren't allowed to go there": parental perspectives on teenage spaces of leisure in a Copenhagen neighborhood**

*Marianne Holm Pedersen (Danish Folklore Archives, The Royal Library)*

This paper explores how parents in a Copenhagen neighborhood perceive of their teenage children's leisure activities in urban spaces such as shopping malls, the streets of the neighborhood, and voluntary associations.

### **Maps of anxiety or empowerment: undocumented migrant' leisurely use of public spaces**

*Anna Horolets (University of Gdańsk); Monika Stodolska (University of Illinois at Urbana-Champaign); Sebastian Buset (St. Olaf College)*

The paper focuses on how the status of Polish and Latino undocumented migrants in Midwestern US is interrelated with the way they use urban public space for leisure as well as how urban space is imagined by migrants and how race, gender and socio-economic status differentiates these images.

**Gardening the city: appropriation of the common spaces and neighbourhooding in Bulgarian towns***Meglana Zlatkova (University of Plovdiv)*

Short abstract

The paper presents different discourses of construction the borders between public and private space in Bulgarian towns, researching the urban gardening and everyday practices in urban neighbourhood, inherited from the socialism.

**Belgrade's public space and the ethics of the sound: the case of two 'parades'***Srdan Atanasovski (Institute of Musicology SASA, Belgrade)*

I investigate events in the urban soundscape of Belgrade, analyzing how 'resilient bodies' can open avenues of dissent, windows through which the citizens can act as political subjects. I scrutinize two events that took place in Belgrade in autumn 2014: the Gay Pride and the military parade.

**Pristina as a divided city***Denis Ermolin (Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) RAS)*

The paper negotiates the transformations in urban space of Pristina (Kosovo) in 1951-1971 and their ensuing aftermaths. The analysis shows how changes in cultural landscape contribute to creating and maintaining ideological discourses in different periods of the 20th and 21st centuries.

**Reconstruction of Bosnian cities and the end of multicultural utopia***Maciej Falski (University of Warsaw)*

After the war in the 1990s Bosnian cities were largely destroyed, not only in material meaning. The urban space was subject to the process of change, motivated by the nationalist policy. Divided cities give the manifest example of interrelation between urban planning, politics, and cultural change.

**Citizenship, agency and urban spaces in a central Serbian town***Tanja Petrović (Research Centre of the Slovenian Academy of Sciences and Arts (ZRC SAZU))*

The paper addresses reconfiguration of public spaces in an industrial town in central Serbia since the end of socialism. These reconfigurations result in conflicting imaginations of modernity, which, in turn, shape moralities and political subjectivities of people inhabiting an urban space.

**Kotti & Co: taking a protest to the street***Sara Kohne (University of Bergen)*

The paper deals with assets of using public space in the context of protest and struggle. I explore a Berlin based initiative called Kotti & Co and their use of public space for their protest against gentrification.

**Public writing, utopia and resistance in a new urban geography: examples from Gezi park***Giustina Selvelli (University Ca' Foscari of Venezia)*

In this paper I will consider examples of urban public writing appeared during the Gezi Park of Istanbul in 2013 as a form of expression allowing the creation and circulation of utopian messages of resistance and the inclusion of a multiplicity of identities in the protest arena.

**Egalitarian practices in alternative youth and music centres in Slovenia***Rajko Muršič (University of Ljubljana)*

The author will present ethnography of youth/music centres in Slovenia. He will discuss egalitarian nature of non-governmental alternative centres. They are spaces of creativity and radical art production, relevant socially and politically, places of confrontation and defence of freedom.

**'Meat smells like corpses': sensory perceptions in a Sicilian urban marketplace***Brigida Marovelli*

Based on my in-depth ethnographic research (2008-2012), this article demonstrates that it is possible to analyse the changes in the urban social context of food markets through accounts of the sensory experience.

**Adding values to urban space: two ethnographies in Lisbon**

*Maria Assunção Gato (Dinamia-CET /ISCTE-IUL)*

Focusing the discussion on two case studies located in Lisbon, this paper aims to explore a set of values assigned to urban space and its impacts on the rent market mechanisms and social selection of inhabitants.

**Bicycle as the means of transport, actor of social events and business opportunity: the case study of cycling-related creativity in Ljubljana**

*Saša Poljak Istenič (Research Centre of the Slovenian Academy of Sciences and Arts (ZRC SAZU))*

The presentation discusses the importance of socially and ecologically conscious creative activities in Ljubljana, related to urban cycling, for the economic success of actors, quality of urban life and the appealing image of a city, which is also important for the development of creative economy.

**Walking the walled city: the dérive as urban ethnography**

*Sharanya Murali (University of Exeter)*

This paper seeks to analyse the Situationist dérive as an ethnographic pedestrian practice of Indian urbanism, and interrogate the encounters between this form of the dérive, local architectures and everyday life in the public space of an Old Delhi market.

**Stop and go: nodes of transformation and transition**

*Michael Hieslmair (Academy of Fine Arts Vienna); Michael Zinganel (Academy of Fine Arts Vienna)*

Increasing numbers of people are obliged to spend increasing amounts of time in transit. Transition nodes and hubs acquire ever-greater significance and serve as (semi-)public spaces which have an impact on the public realm at the margins and even in the core of the cities.

**“Quantitative” study of driving habits in Ljubljana: ethodological challenges**

*Dan Podjed (Research Centre of the Slovenian Academy of Sciences and Arts (ZRC SAZU))*

The research, presented in this paper, supplements qualitative (ethnographic) findings with quantitative approaches, e.g. the measurement of driving styles with the help of telematics solutions. In this way we obtain a more precise answer to the question of how do people in Ljubljana actually drive.

**Urba004 Heritage, gentrification, and housing rights: remaking urban landscapes in the name of ‘historic’ preservation**

*Convenors: Chiara De Cesari (University of Amsterdam); Rozita Dimova (Ghent University/Humboldt University)*

*A122: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This panel explores the relationship between heritagization, shifting real estate values, and housing struggles in different cities around the globe.

**Forming ‘traditional’ alleys: blurred borders between the narratives of ‘cosmopolitanism’ and ‘local tradition’ on the example of new coffee houses in Seoul**

*Gin-Young Song (University of Zurich)*

This paper focuses on a case study of the district of Bukchon\* in Seoul where the concept of new coffee houses, considered as ‘European’ or ‘cosmopolitan’ cultural practices, drives the restoration of ‘traditional’ alleys.

\*see <http://bukchon.seoul.go.kr/eng/intro/wculture.jsp>

**The (re-)creation of World Heritage: gentrification processes on Istanbul’s historic peninsula**

*Vivienne Marquart (Max Planck Institute for Social Anthropology)*

The paper describes different urban transformation processes in Istanbul’s World Heritage areas. Many of the residents were recently evicted to make place for real estate investments in heritage tourism that particularly focuses on the reconstruction of neo-Ottoman architecture.

### **Gentrification triggered by conservation of (whose) heritage: the case of the Baka neighbourhood in Jerusalem**

*Hila Zaban (SOAS University of London)*

The Baka neighbourhood in Jerusalem is a former Palestinian neighbourhood which became Jewish. The Palestinian homes were the “engine” of gentrification processes, which the conservationist discourse turned into super-gentrification. But whose heritage is being conserved and for what purpose?

### **Struggles over urban heritage in Jerusalem and Istanbul**

*Chiara De Cesari (University of Amsterdam)*

Taking Jerusalem and Istanbul as case studies, in this paper I examine how struggles over urban heritage shape projects of social change against neoliberal urbanism.

### **Heritagization and housing struggle in Petra: conflicts over the historic town in Jordan**

*Meike Meerpohl (University of Cologne)*

I will address the site of Petra, Jordan, as an interesting case of conflicts arising over historic preservation. By focusing on varying interests of locals, stakeholders and tourists, I will explore the dynamics of conflicts occurring between heritagization, tourism development and housing struggle.

### **‘We woke up people’: discourses and practices of heritage in Beirut**

*Katarzyna Puzon (Polish Academy of Sciences)*

This paper examines the relationship between the process of heritagisation and urban politics in a post-war context. By analysing the discourses and practices of different social actors in Beirut, it seeks to explore how they use the rhetoric of heritage in metropolitan conflicts.

### **Neighbourhoods, old trees and post-socialistic architecture: actor-network theory in use**

*Jacek Wajszczak (Institute of Polish Culture, University of Warsaw)*

Post-socialistic architecture doesn't a good associations in Warsaw (Poland), but sometimes it may change. This paper, based on one year of fieldwork, examines how the architecture, nature and people can act in local citizen movement.

### **Landscaping ruination: organic and organised revitalization attempts in Nicosia's Buffer Zone**

*Olga Demetriou (PRIO Cyprus Centre); Murat Erdal*

The paper compares the use of ruined buildings in Nicosia's Buffer Zone by the Occupy movement on the one hand and professional reconstruction experts. Gentrification emerges as a major factor in the differential reception of these initiatives.

## **Urba005 Cities of the forking paths: intercommunal (dis)harmony and the rhythms of everyday life**

*Convenors: Ian M Cook (Central European University); Daniel Monterescu (Central European University)*

*All8: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

Complicating narratives of communal disharmony through analyses of everyday rhythmic practices in smaller cities, the panel explores the times and spaces of urban alterity. Papers will address the challenges urban life cycles pose to ethnonational and religious hegemonic projects.

### **Cohabiting: everyday peace and conflict in Cyprus and Northern Ireland**

*Barbara Karatsioli (Queen's University Belfast)*

This paper sheds light on the complexities of everyday life with the enemy. Its use of a relational approach to investigation and analysis allows a shift from coexistence to cohabitation. It builds on fieldwork in Potamia, Pyla, Nicosia and London (Haringay) 2000-2006 and in Belfast 2013-2014.

**Masaken: the southern other**

*Jana Nakhla*

In an initially stigmatized region, the Masaken informal neighborhood has succeeded in becoming Sour's own rejected 'other'. The paper proposes to investigate socio-spatial and political practices of exclusion and contrasting archetypes of informality.

**Restructuring religion in the urban public sphere: the changing locations of non-establishment synagogues in the city of Acre**

*Moriel Ram (The Technion – Israel Institute of Technology); Meirav Aharon Gutman (The Technion - Israel Institute of Technology)*

This paper examines the ways, means and extent in which religion shapes the urban public sphere.

**Urban polyrhythmicity: whose place is it?**

*Robert Osman (Masaryk University); Ondřej Muliček*

The paper explores the "urban polyrhythmia" on the example of the Czech city Brno. Observing and analyzing the rhythmical profile of several urban localities it depicts how the different temporalities compete, clash or fuse in the space of middle-sized city.

**Peripheral rhythmicities**

*Albert Mayr*

In the paper I want to propose, from the vantage point of an experimental artist/composer, perceptual strategies focusing on the often ephemeral and unobtrusive spatio-temporal rhythmicities that nevertheless contribute to the quality of life in a settlement.

**Rhythmic scales in Mediterranean cities: reciprocal otherness and anti-structure in Jaffa and beyond**

*Daniel Monterescu (Central European University)*

Binational cities challenge the national order of things. Seen up-close as a scale question, the mixed city is "a mediation among mediations" between communities and the state. As a system of reciprocal oppositions the city produces a series of urban rhythms vis-à-vis self and Other.

**The cycles of impermanent alterity in Nazaré**

*Cidália Silva (University of Minho); Marisa Carvalho Fernandes (University of Minho)*

What happens when a small city expands from 15000 to 100000 inhabitants in the summer time? Impermanent alterity explains the relationship between land and water, between 'I' and the 'other,' making visible the cycles of summer-winter, by unfolding their network of lived time interconnections.

**Osijek's urban influence on counternarratives to nationalism in a formerly occupied Croatian village**

*Michael Allen (Rutgers University)*

Based on 15 months of ethnographic research, this paper analyzes the influence of the city of Osijek in creating counternarratives against and complicating public manifestations of Croatian nationalism among young adults living in a formerly occupied village.

**Inside out: the public times and spaces of caste and community in a smaller Indian city**

*Ian M Cook (Central European University)*

Mangaluru's occasionally violent inter-communal relations, often contradicted by the rhythms of everyday urban life, are analysed through changing conceptions of what is acceptable behaviour in the city's public times and spaces.

## **Urba006** Shaping urban and regional space in the context of competition for funding

*Convenors: Karin Bürkert (Eberhard-Karls-Universität Tübingen); Ove Sutter (University of Bonn)*

*A123: Mon 22nd June, 10:30-12:00, 14:00-15:30*

The panel focuses on ideas of shaping urban and regional space against the backdrop of competition for funding. How do people imagine the future of their environment and its infrastructures and how do they act strategically to obtain funding or to oppose the commodification of public space?

### **Inclusive public space: reuse of former industrial buildings as cultural arenas**

*Grete Swensen (Norwegian Institute for Cultural Heritage Research)*

The paper discusses whether reuse of former industrial sites as new cultural arenas can provide alternative physical places of social encounter and public spaces that can enhance social and ethnic inclusion. It questions whether a correlation exists between paramount municipal policy and practical results.

### **Artists for urban planning? Visions of a cultural center caught between creative and commercial uses**

*Karin Bürkert (Eberhard-Karls-Universität Tübingen)*

This paper is based on research about ongoing debates around the future of a cultural center in Stuttgart, Germany. It analyses the different perceptions the involved parties have about the role of arts and culture in the city.

### **Folk culture in Vienna: urban utopia in the 1930ies**

*Magdalena Anna Puchberger (University of Vienna)*

In the interwar period members of the Youth- and Homeland-Movement ,invented' and practised (especially in Vienna) THE folk culture by mixing elements of Viennese popular cultures with rural heritage. This genuine urban culture sought public attention as well as ideological and cultural supremacy.

### **(Re)designing the post-political city: urban appearance in the city of Hamburg**

*Sebastian Topp (University of Hamburg)*

The paper investigates on the practices of designers, which fill the gap between economical and political driven „top-up“ activities and „bottom-up“ movements. The work therefore, illustrates how the design community with their special perspective and practices develops urban spaces.

### **From “Student city” to “Sin City”: utopias in privatization landscape**

*Ivaylo Dinev (Sofia University)*

The aim of the paper is to represent and discuss different utopian projects and visions for change of “Studentski grad” to ideal city. I depend on qualitative research with participant observation, analysis of documents and materials and semi-structured interviews.

## **Urba007** Public space as utopia

*Convenors: Elise Billiard (University of Malta); Jana Tsoneva (CEU)*

*A124: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

Questioning utopias, this panel seeks to explore the different utopias behind the recent calls for public spaces – both as physical places of social encounter as well as in their conceptual dimension as politicized spaces of thought and action.

### **Questioning the ownership of public spaces in Malta**

*Elise Billiard (University of Malta)*

In Malta, the State spends little in the maintenance and upgrading of public spaces when it is not selling big pieces of public land to companies or states. In this light, who owns public space in Malta?

### **Utopian futures for whom?**

*Samantha Hylar (Lund University)*

Sustainable cities imagine peaceful, tolerant, and green places free from today's fears of ecological destruction and social and political unrest. But who is this utopian future for, and how can it be achieved? How is sustainability and utopia constructed and maintained, and for what purposes?

### **Public space and utopia: the role of contemporary arts**

*Alexander Kiossev (University of Sofia)*

The paper will explore on concrete examples the problematic function of contemporary arts in public space.

### **Geothermal resources and everyday practices of wellness: the Icelandic swimming pool culture**

*Ólafur Rastrick (University of Iceland); Örn Jónsson*

Drawing on perspectives from ethnography and sociology the paper explores the everyday practices and routines fostered by easily accessible and low-priced public swimming pools in Iceland that were introduced on bases of ample geothermal resources in the country.

### **Utopian spaces: the lived space of a marginalised waste picking community**

*Nandini Senroy (Goethe University, Frankfurt Am Main)*

Excluded from Calcutta city planners' spatial matrix and consigned to invisibility, waste pickers of the city reclaimed for themselves 'the utopian space' at a considerable distance from mainstream socio-spatial relations and state presence.

### **Playfully public: Edinburgh botanical gardens as utopian spectacle and neoliberal project**

*Kirstie Jamieson (Edinburgh Napier University)*

This paper explores Edinburgh Night in the Garden in relation to the city's history of festivalized public space. In doing so, it identifies two interwoven *teloi* that have instituted festivals as an affective idiom used in the name of neoliberal urban growth; the festival gaze and auratic experience.

### **The city of Dimitrovgrad: from utopia to 'inconvenient heritage'**

*Petar Dobrev (Sofia University)*

This paper deals with the discourse metamorphoses of the Bulgarian city of Dimitrovgrad – perceived as an example of socialist utopia, today it receives a different official interpretation – as an 'inconvenient totalitarian past', but its utopian roots seem to have survived until the present.

### **Warsaw's 'Palace complex': an actually-existing stalinist utopia in a capitalist city**

*Michał Murawski (University College London)*

Tracing the afterlives of Socialist architecture in late-capitalist Warsaw, this paper provides ethnographic material for a critical engagement with philosopher V. Todorov's (1991) contention that 'Communism produced ultimately effective aesthetic structures and ultimately defective economic ones'.

## **Urba008 Staging the memory, transforming the heritage in the city**

*Convenors: Ana Luleva (IEFEM); Miroslava Lukić Krstanović (Ethnographic Institute Serbian Academy of Sciences and Arts)*

*A119: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

The panel is dedicated on the different symbolic practices and conflicting memories on the recent past, which motivate reshaping and transforming of the cultural heritage in the city.

### **Dancing against the oligarchs: monumental architecture and musical protests in Yerevan, Armenia**

*Rik Adriaans (Central European University)*

In 2013 a protest movement was spawned in Yerevan by the transformation of a monumental market hall into an oligarch-owned shopping mall. As protesters performed folk dances in public space calling for heritage protection, counterprotesters staged controversial sounds in support of the oligarch.



**Ideology, festivity and heritage: the carnival of the town of Rousse***Nikolay Nenov (Rousse Regional Museum of History)*

The text examines the urban Carnival in Rousse, Bulgaria in socialism, as a form of ideological propaganda. The Carnival is a tool to ridicule and form of pressure on the opposition-minded. In post-socialism Carnival revived as civic engagement, because is a part of the local heritage.

**Forgotten worlds and contested spaces: the women's urban trails in Cracow, Belgrade and Sarajevo***Magdalena Sztandara (Jagiellonian University)*

The paper focuses on the practices of restoring women's memory and heritage in three contemporary cities: Cracow, Belgrade and Sarajevo. Many of them include creating new maps from the perspective of women and performances, which contest the dominating symbolical orders in the urban spaces.

**Altar and archaeology: the peculiar memory culture of a museum/church in L'viv***Diana Vonnak (Max Planck Institute for Social Anthropology)*

Through examining St John the Baptist Church in L'viv –functioning history museum and consecrated church at once – the talk shows how an odd, paradoxical setting inspires spontaneous engagement with the very history of the USSR it does not represent, producing a peculiar memory culture.

**Socialist legacy and transformations of the cultural heritage in the contemporary forms of community gatherings of the Bulgarian diaspora in the USA***Dilyana Ivanova (American Research Center in Sofia)*

This paper presents a model of the socialist urban festivity in Bulgaria, its cultural legacy. The text compares this model with contemporary forms of community gatherings of the Bulgarian diaspora in Chicago.

**Heritage, obliteration, and memory in city settings***Milena Benovska-Sabkova (New Bulgarian University)*

It is the aim of this paper to demonstrate, in which way the transformation and invention of cultural heritage (tangible and intangible) transfigures urban space and it is used in the struggle of various social actors for control on social memory.

**Sabac fair (Šabački vašar) in post-socialist key: the transformation of identity markers***Marko Stojanović (Ethnographic Museum in Belgrade)*

In the case of redefining the role and importance of Sabac fair (Šabački vašar) as recognized parameters in the process of repositioning urban markers of identity, especially in the period of socialism, post-socialism and socio-cultural transition in Serbia.

## General stream

Panels that do not belong to any of the thematic streams.

**P001 Animals in/as heritage and their freedom as utopia?***Convenor: Marjetka Golež Kaučič (Scientific Research Centre of Slovenian Academy of Sciences and Arts)***A226: Tue 23rd June, 10:30-12:00, 14:00-15:30**

Panel aims to analyze through a variety of views our perception of the animal as a cultural heritage and animal in cultural heritage, whether the animal is only an object of this heritage or has the time for it to become a free entity, not a possession of any national human community.

**Lipizzaner horses only as a part of the natural and cultural heritage or non-human entities?**

*Marjetka Golež Kaučič (Scientific Research Centre of Slovenian Academy of Sciences and Arts)*

Based on interactions of zoofolkloristics, anthropology, philosophical discourses, the paper will reflect the role and importance of Lipizzaner horses through folklore and literature, and reconsider the man/animal relationship on the basis of ecocritical analysis.

**Heritage animals: why not, anthropocentrism notwithstanding**

*Suzana Marjanić (Institute of Ethnology and Folklore Research); Ivona Orlič (Ethnographic museum of Istria)*

The promoting the Boškarin as a gastro-phenomenon was the dominant feature of the project Boškarin with Potatoes (2012-2014) by the City of Pula. Hence the Boškarin i.e. Istrian ox has been “revitalised” in the 21st century as the economic and gastronomic victim/sacrifice of the EU project.

**“Unique tourist attraction from Posočje”: a critical discourse analysis of representation of marble trout in Slovene discourse surrounding aquaculture heritage**

*Branislava Vičar (University of Maribor)*

The paper analyses the representation of the marble trout in discourse, with particular emphasis on the discourse of marble trout “conservation”, emphasising that it is economic and national(istic) interests that drive the discourse, excluding any consideration of the marble trout’s moral status.

**Wild horses in the ‘rewilding’ Europe: constructing the wild, constructing the utopia**

*Lidija Bernardić (University of Humanities and Social Sciences)*

Wild horses are one of many designations of local identity that has been recognized as European heritage stamp, as a number of projects for their preservation and „rewilding“ suggests.

What are cultural processes behind aspirations to preserve ecosystems, even at the cost of „constructing“ the wild?

**Deer and humans: cultural practices and identities**

*Maja Pasarić (Institute of Ethnology and Folklore Research)*

The paper will examine ways in which humans have been negotiating relationships with the natural world and deer, in various past and present cultural contexts. Focus will be on the notions of identity, animal-human boundaries and ways in which ideas about human and animal bodies have been created.

**The donkey’s verdict: the donkey in the narrative tradition and everyday life**

*Monika Krojež Telban (ZRC SAZU Institute of Slovenian Ethnology)*

The paper looks at different attitudes towards the folklore tradition concerning the donkey. It analyses this narrative tradition through the prism of humans’ understanding of nature and their survival. It also explores the impact of the changing philosophy and literary stereotypes.

**P002 Micro-utopias: exploring connections in anthropology, relationality and creativity**

*Convenors: Ruy Blanes (University of Bergen); Alex Flynn (Durham University); Jonas Tinius (University of Cambridge); Maité Maskens (Université Libre de Bruxelles)*

**A126: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

In this panel we propose to discuss anthropological approaches – ethnographic or theoretical – to human interactions and processes of imagination and creativity, understood as “micro-utopias” following the work of Nicolas Bourriaud and others.

**The afterlife of micro-utopias: monastic experiments and pedagogical models in South India**

*Vlad Naumescu (Central European University)*

Monastic experiments are often born from a vision meant to live on in a pedagogical model beyond the visionary's life. While the ideal may inspire or inhibit pursuit, newcomers come to inhabit a space shaped by an extended relational ethics, contingent and undetermined.

**(Re)locating the shahid minar: mimesis, imagination and micro-utopia in a transnational space**

*José Mapril (New University of Lisbon and Center for Research in Anthropology (CRIA)-New University of Lisbon)*

Based on an ethnographic research, the objective of this paper is to reveal how the Shahid minar can be generative and transformational.

**The energeia of spiritual possession: human-spirit relationality, creativity and micro-utopias**

*Ruy Blanes (University of Bergen)*

In this paper, invoking the Aristotelian notion of energeia as the encapsulation of potentiality into actuality, I will perform an ethnographic exploration of spiritual possession as a form of creativity and poesis that is a product of a micro-utopia.

**Lighting the fire: the temporal structure of micro-utopias in a primitivist social movement**

*Tord Austdal (University of Bergen)*

This paper proposes to discuss how micro-utopias emerge through sociomaterial engagements and the use of technology within a primitivist social movement in the Appalachian Mountains of the United States.

**Messianic utopias, human relationships, and the obliteration of meaning**

*Alex Flynn (Durham University)*

This paper argues that cultural politics with activist connotations is increasingly premised in everyday microtopias, moving away from the utopian, the messianic, and the obliteration of meaning. In doing so social movements are rejecting solid architecture in favour of human relationships.

**Music notation as source of creativity, interaction and antagonism in the improvised performances of the ICP orchestra**

*Floris Schuiling (University of Cambridge)*

In this paper I approach music notations as actors (Latour 2005) in the performances of the ICP Orchestra. This Dutch improvising collective has developed an eclectic repertoire of pieces affording different improvisatory possibilities, informing a distinctive and diverse creative practice.

**Poietic art: political theatre as micro-utopia**

*Jonas Tinius (University of Cambridge)*

This paper describes how a political theatre project with refugees from Germany's postindustrial Ruhrvalley struggled to create rehearsals as a form of relational micro-utopia in which refugees could reflect and (re-)make their political subjectivities in art.

**The event and emergent social forms: concrete utopias of political association**

*Jan Bock (University of Cambridge)*

I explore emerging counter-hegemonic, micro-utopian civilian associations in political movements and creative initiatives after the 2009 L'Aquila earthquake. I suggest that survivors experienced everyday life both as rigidly controlled and unscripted, prompting them to generate transformational micro-utopias.

**Micro-utopia in numbers: proportional relations in urban and forest commons**

*Oana Mateescu (University of Bucharest)*

This paper explores mathematics as a form of artful accomplishment that sustains and repairs the tensions between divisibility and indivisibility in the context of urban and forest commons in contemporary Romania.

**“We hadn’t met but we had the same dream”: appropriation and neighbourhood management of urban public space in the city/network**

*Sara Sama Acedo (UNED, Grupo de Cultura Urbana)*

This paper addresses how the use and language of new technologies mediate current neighbourhood actions and claims on the use and management of urban public space, based on a case of socio-technological production of a “communitarian urban garden” in an abandoned public plot of the center of Madrid.

**P003 What future for EUtopia? Trajectories of Europeanization from the core and the periphery**

*Convenors: Alexandra Schwell (University of Vienna); Orlanda Obad (Institute of Ethnology and Folklore Research)*

*A228: Mon 22nd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This panel scrutinizes the utopian/dystopian projections, myths and narratives of “Europe” at the core, the periphery and beyond the margins. We seek to uncover imaginaries that cross-cut this discursive space and simultaneously yield practical and tangible consequences for individual actors.

**Moving up the slope: trajectories of Europeanization among Croatian EU officials**

*Orlanda Obad (Institute of Ethnology and Folklore Research)*

Based on semi-structured interviews with EU officials from Croatia, this paper examines processes of Europeanization through a “vertical”, class-related axis.

**Class divisions among EU civil servants from Poland**

*Pawel Lewicki (Europa-Universität Viadrina Frankfurt (Oder))*

In this paper I show how “Europe” and “modernity” creates class distinctions among Polish EU civil servants in Brussels.

**Returning to Europe, yet stuck in liminality: imaginaries of EUtopia in Polish state agencies**

*Alexandra Schwell (University of Vienna)*

By scrutinizing how Polish state officials aim at positioning themselves on the mental map of an imagined EUtopia, this paper shows that they attempt to escape the cultural pattern of negative stereotyping and mistrust by using a functionalist narrative of efficiency.

**Expertise and Europeanization: the limits and challenges of European expertise and its centrality in competitive bidding**

*Alexandra Oanca (Central European University)*

The European Commission and its experts are an important frontline unit in the translation of “Europeanness” and of cultural policies. By focusing on the competition for the European Capital of Culture 2016 title, the paper analyses the centrality of European expertise and its limits.

**Dystopian reality at the borders of Europe: questioning European utopian imaginary among asylum seekers**

*Duško Petrović (University of Zagreb); Romana Pozniak (University of Zagreb)*

Focusing on utopian imaginary of Europe among refugee population the paper questions its construction in the public discourse and dystopian effect in the actual life of the migrant Other.

**“All of a sudden, people of all races and customs started to emerge”**

*Rahela Jurković (University of Zagreb)*

The paper will examine what Europe means to asylum seekers retained in Croatia, comparing their narratives with discourse analysis of local newspapers’ articles that, mostly anecdotally, describe how Croatians, “new Europeans”, look at new neighbours in their local communities: asylum seekers.

**Europe as a ‘contact zone’: turbulent moments and fragile f(r)ictions***Paul Stubbs (The Institute of Economics, Zagreb); Noemi Lendvai (University of Bristol)*

This paper explores ‘joining social Europe’ as a post-colonial encounter or ‘contact zone’ reframed within a set of narrative turbulences and fragile performative practices, fictions and frictions.

**From the Coliseum to the Renaissance: the production of European atmospheres in two gated communities of Chişinău***Giuseppe Tateo (Max Planck Institute for Social Anthropology)*

Taking into account two newly developed gated communities, Coliseum Palace and Renaissance City, this paper shows how the ongoing process of Europeanization in the Moldovan capital actually unfolds in its real estate market.

**Calling for a Stranger Master: foreign privatizations as national redemption in Serbia***Ivan Rajković (University of Manchester)*

This paper explores local desires for ‘proper’ capitalism in Serbia. Utilising Sahlins’ concept of cultural humiliation, I show how factory workers appropriate an idea of a socially more mature West as a saviour of ‘our own’ common good, a moral solution for chronic problems with work and property.

**P004 Environmental crisis, humans and all others***Convenors: Humberto Martins (UTAD); Paulo Mendes (CRIA-IUL / UTAD); Amélia Frazão-Moreira (CRIA-FCSH/NOVA)**A123: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This panel invites papers that reflect on environmental issues, considering different subjects, interlocutors, scales and ways of approaching them. It is the biosphere as a radical anthropological terrain that is under scrutiny.

**The memory of the Earth: geo-scape, nature and the poetic of the anthropocene in an Italian nature park***Andrea Benassi (University La Sapienza)*

The establishment of the Anthropocene as a reference in the history of the Earth, creates new poetics related to a different perception of the relationship between History and Nature. Narratives that take shape and sacredness in local spaces through the establishment of Geo-sites and Geo-Parks.

**Niches and nexus: producing landscape and transforming nature in Northeast Portugal***Guilherme José da Silva e Sá (Universidade de Brasília)*

This talk will address two processes of transforming landscape through a rewilding experience in a nature reserve located in the Beira Alta Interior region of Portugal. These processes are situated within institutional efforts to reconstruct nature in the context of the Anthropocene.

**“Humans are the largest predator”: ethnography in Portuguese areas for lynx reintroduction***Margarida Lopes Fernandes (ICNF); Amélia Frazão-Moreira (CRIA-FCSH/NOVA)*

Reintroductions of wild species present an interesting anthropological terrain. We are studying the case of the Iberian lynx reintroduction and we explore the multiple reactions to the “natural parks conservation” policy and human coexistence with “others”.

**Agency of an ever-changing ecology and non-human animals on Vepsian verbal and non-verbal communication practices***Laura Siragusa (University of Aberdeen)*

People engage in verbal and non-verbal communication practices in relation to the ecology in which they find themselves. Stemming from an analysis of Vepsian translative case, I demonstrate how non-human animals and the ever-changing ecology hold agency on Vepsian ways of speaking.

**Living with an Invisible Foe: climate change and air pollution in a small mountain village.**

*Paulo Mendes (CRIA-IUL / UTAD); Humberto Martins (UTAD)*

Lamas de Olo is small mountain village located in the midst of a natural park in the northeast of Portugal. Subsistence farming and small scale cattle herding are the main livelihoods of its inhabitants however Lamas de Olo has one of the highest levels of ground level ozone in Europe.

**“Let’s cultivate our gardens!” horticulture and utopia as local answers to global environmental threats in Hungary**

*Judit Kis-Halas (University of Pécs)*

Drawn on fieldwork data, the paper presents a case study from a Hungarian village. It illustrates how an esoteric book serial inspired a local community to start organic gardening. It highlights on the discourses about the concepts of Nature along with human – non-human relationships.

**De la question patrimoniale dans les zones arides, fragiles et menacée à la confiance identitaire (cas du Sud Tunisien)**

*Balkis Mzioudet Faillon*

Les politiques de développement dans les zones rurales et arides assurent la conservation, la protection et la valorisation des patrimoines matériel et immatériel. Toutefois, leur échec et le non respect des valeurs identitaires ont fragilisé les relations de confiance et les acquis. Vu l’urgence de la situation, la question de la cohérence des valeurs identitaires devient centrale.

**Bee-topia: doing politics with honeybees**

*Michaela Fenske (Humboldt-Universität Berlin)*

Based on a case study of urban-beekeeping in the German capital of Berlin, my contribution is to discuss the practices, aims and visions of urban beekeeping within the theoretical framework of Political Anthropology and Human Animal Studies.

**P005 Forms of memory transitions: processes and possible outcomes**

*Convenors: Kristina Uzelac (Central European University, Budapest); Małgorzata Łukianow (Polish Academy of Sciences)*

*All: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This panel invites papers which entangle with different forms of memory transitions. We aim to discuss the reflections of ideological transformations in everyday practices and discourses through processes of remembering, forgetting and reconstructing different politics of memory in Europe.

**Last PRL generation: thirties’ memory of the 80’s**

*Marta Cobel-Tokarska (Akademia Pedagogiki Specjalnej)*

The subject of this article is the memory of the childhood spent in the last decade of the communist regime, expressed today in the texts of symbolic culture – books and comics. The texts are analysed in reference to the perspective of the sociology of childhood, sociology of things and sociology of memory

**Performing Yugonostalgia in the realms of post-memory**

*Ana Letunić (Belgrade)*

This paper analyses how the phenomenon of nostalgia for Yugoslavia among younger generations, that do not have a lived experience of the former country, can be an agent of liberation from oppression of contemporary hegemonic discourses and practices.

**Outlining new vision of Croatian future: war-veteran protests**

*Kristina Uzelac (Central European University, Budapest)*

This presentation will focus on the role of collective memory as a resource for mobilization inside social movement. This will be discussed through the example of war-veterans protests in Croatia.

### **The (un)problematic communist past: the creation of the post-1991 urban memory of Chernivtsi, Western Ukraine**

*Karolina Koziura (The New School for Social Research, New York)*

By analyzing the bounds between space, identity and memory in contemporary cityscape of Chernivtsi, Western Ukraine I show how since 1991 the process of forgetting the communist past is reflected in urban space.

### **(Re)construction of memories in Macedonia**

*Meri Marija Todorovska*

The project called Skopje 2014- an idea for making the city nobler, has become a reconstruction of a past and a construction of a new national conciseness.

### **Politics of remembering and forgetting in post-socialism: the case of People's Liberation Struggle participants' graves at Mirogoj cemetery in Zagreb**

*Tamara Buble*

This paper explores the processes of remembering and forgetting of the communist past in post-socialist Croatia by observing the commemorations of Peoples Liberation Struggle participants and monuments at Zagreb's city cemetery Mirogoj.

### **Non-memory in postmigrative memory field**

*Małgorzata Łukianow (Polish Academy of Sciences)*

The changes after 1989 in post-communist countries are often associated with democratization of memory. However, the case memory field of Polish Recovered Territories shows that certain groups still lack their representation in public discourse and their contribution to local heritage is diminished.

## **P006 Island ethnographies revisited: challenging utopias, re-evaluating heritage?**

*Convenors: Marina Blagaić Bergman (Institute of Ethnology and Folklore Research); Maja Povržanović Frykman (Malmö University)*

*Discussant: Owe Ronström (Uppsala University)*

**A123: Tue 23rd June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

The aim of the panel is to discuss life on the islands in relation to understanding islands as spaces imagined both as utopias and as productions and reproductions of everyday island experiences.

### **Living on an island: ethnological and cultural anthropological contributions to island studies**

*Marina Blagaić Bergman (Institute of Ethnology and Folklore Research)*

Based on ethnographic research into the way of life of the inhabitants of the Middle Dalmatian island of Šolta during the 20th and the beginning of the 21st centuries, this paper will discuss the contributions of ethnology and cultural anthropology to Island Studies.

### **Reinventing the myth of earthly paradise in tourist advertisement**

*Cristina Douglas (University of Bucharest)*

The paper analyses how the idea of earthly paradise is reinvented through tourism, contributing to the ideology of consumerism and the mythology of (post-)modernity through modern narratives (tourist advertisement).

### **The sunniest island of the Adriatic Sea: utopian images and narratives of island tourism promotion**

*Ana Perinić Lewis (Institute for Anthropological Research)*

This paper analyses the concurrent uniformity and heterogeneity of representations of the island of Hvar in destination branding, place promotion and commodification.

### **Narrative maps or narrative utopias?**

*Marilena Papachristophorou (University of Ioannina)*

This paper considers utopia as an inherent contradiction between a fading collective memory and a multifaceted narrative cartography, with specific reference to a small insular community in the SE Aegean.

**Syncretism at a distance: complex Romance-Slavic identity on the island of Rab**

*Tomislav Oroz (University of Zadar); Dunja Brozović Rončević (University of Zadar)*

This paper discusses shapeshifting identity of the island of Rab, taking into account historical Romance-Slavic ethnolinguistic and cultural syncretism, as well as contemporary relations between the town itself and the islands's rural areas, especially in the context of global tourism.

**Lost islandness: nostalgic mindscapes of a suburban peninsula community**

*Dace Bula (University of Latvia)*

The paper discusses the ways in which identities of a former fishing community are tied to the concept of islandness that is undergoing transformation due to recent economic and environmental change.

**Brides and islanders: marriage-related migration to the island Korčula, Croatia**

*Marica Marinović Golubić (Institute of Social Sciences Ivo Pilar)*

In this paper I analyse different experiences and expectations of female married migrants that live on the Croatian island of Korčula.

**P007 On simultaneity: the utopia of play and paradox in the making of mundane sociality**

*Convenors: Matan Shapiro (University of Haifa); Beata Switek (Max Planck Institute for Social Anthropology)*

*A112: Mon 22nd June, 10:30-12:00, 14:00-15:30*

Aiming for a comparative analysis of simultaneity as utopia this panel welcomes papers that present ethnographic theories of play, uncertainty and paradox in the unfolding of mundane sociality.

**An ethnography of “non-places” in the Ruhr: investment zones, situation rooms, and utopic stock exchanges**

*Cynthia Browne (Harvard University)*

This paper examines differing degrees of “simultaneity” in three case studies from the Ruhr region, which examine the use of artistic games modeled on real-life structures as tools of critical pedagogy and generators of “non-places.”

**Memories within homescape: dwelling on emotions, things and other stuff**

*Luisa Günther (Universidade de Brasília)*

A home is a symbolic dwelling of intimacy. Despite this, a home may also be an autonomous sphere of emotions between residents. This co-habitation between occupiers (people, animals, things and other stuff) can be signified as a homescape, a multidimensional space-time frame of reference that contains subtle dimensions of meaning and subjectivity.

**Simultaneity, play and post-sovereign instrumental modernity in climbing practices in the UK**

*Allen Abramson (University College London)*

the ethnography of the climbing wall shows how late-modern sporting transformations of play help generalise ‘from below’ the habitus of a distinctively post-sovereign instrumental modernity

**Fragile avatars: uncertain futures in children’s online worlds**

*Espen Helgesen (University of Bergen)*

In this paper I explore how inhabitants of the online world MovieStarPlanet deal with the always imminent threat of being “hacked” by strangers and friends. I argue that avatars are key sites of playful posthuman self-formation, yet always volatile and potentially subject to social exclusion.



**“Play yourself”: questioning the performative identity in the mundane-carnival society of Trinidad and Tobago**

*Maica Gugolati (EHES)*

In this presentation I will discuss about the utopic goal to experiencing freedom in the paradoxical act of “playing yourself” in the hyper-visibility, during the postcolonial mundane carnival of Trinidad-and-Tobago.

**The ordinary ethics of invisibility: play, intimacy, and the making of relatedness in Maranhão**

*Matan Shapiro (University of Haifa)*

Since a measure of concealment is inherent in jealousy and seduction, both these play-forms, render ‘invisible’ those actions that challenge conventional moral injunctions.

**P008 Realism, imaginary, and ambivalences of utopia**

*Convenor: Jurij Fikfak (Scientific Research Center)*

*Discussant: Thomas Wolfe (University of Minnesota)*

*All16: Tue 23rd June, 14:00-15:30, 16:00-17:30*

This panel will explore what is perhaps the constitutive paradox at the heart of contemporary Europe: the utopian nature of what was an explicit reaction against the utopian projects of the first half of the 20th century.

**Utopian dimensions of European (re)construction**

*Thomas Wolfe (University of Minnesota)*

My paper’s big theme is the reconstruction of European societies after World War II. I argue that everyday life is not something that simply started automatically after a disruption like wartime, but was something that took shape in interaction with many strands of the imaginary, including the utopian.

**The spirit of Utopia and the heritage of our time**

*Ullrich Kockel (Heriot Watt University)*

This paper presents a metaphorical journey to some iconic locations where countercultural visions of Europe have been expressed. It will draw on on-going research looking at the relationship of parts of the German Youth Movement with the European East during the past 60 years.

**Europe as an imagined Utopian project of the EU institutions**

*Tatiana Bajuk Sencar (Research Centre of the Slovenian Academy of Sciences and Arts (ZRC SAZU))*

This contribution will assess the role and evolution of a post-national utopian vision of Europe as a discourse of identity and practice among the first generation of Slovene Eurocrats within an evolving European Union.

**Bridges to the European Utopia**

*Jurij Fikfak (Scientific Research Center)*

The paper is focused on small NGOs that are creating a different understanding of the common, problematic past. These NGOs are building bridges between cultures and can greatly contribute to a understanding of Europe and European identity, based on cultural diversity and general humanist ethics.

**The Utopia of European Ethnology and the Utopia of Europe**

*Reinhard Jöhler (University Tuebingen)*

The concept of European Ethnology as a field of research was, from the beginning, linked with utopian ideas about Europe.

**Remember this: mobilising utopian imaginings in a social club in Northern England**

*Jessica Symons (University of Salford)*

This paper explores how utopian aspirations in governance policy encourage intermediaries to continuously re-present their activities in new forms. Fieldwork in Northern England shows how an artist used utopian expectations to mobilise funding. ‘Mini-me’ utopias are a welcome alternative.

**P009 Symbolism in vernacular architecture, vernacular architecture as symbol: new examples and perspectives**

*Convenors: Sophie Elpers (Meertens Institute); Marcel Vellinga (Oxford Brookes University)*

*A126: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

The panel explores symbolism in and of vernacular architecture. It welcomes papers that are based on ethnological fieldwork focusing on the relation between material culture and intangible aspects, as well as papers bringing up new theoretical ideas about symbolism in vernacular architecture.

**“This is not a home”: meanings of spatial orders in refugees accommodation in Germany after 1945**

*Dagmar Hänel (LVR-Institut for regional studies); Carsten Vorwig (LVR-Freilichtmuseum Kommern)*

Architecture and spatial orders of refugees accommodation are symbols for discourses and practices. Regarding this special kind of architecture as vernacular clarify that there is a tradition in forms and material culture as well as in the intangible elements in cultural dealing with strangers.

**Vernacular cottages in central Reykjavik: manifold meanings and shifting significance**

*Ólafur Rastrick (University of Iceland)*

Exploring the shifting meaning making processes grounded in the vernacular architecture of Reykjavik’s city center the paper problematizes the conflicting and multilayered symbolism of the buildings in the local and national narrative.

**Symbolism in neo-Sakha architecture in Eastern Siberia**

*Sigrid Schiesser (University of Vienna)*

My paper deals with neo-vernacular architecture in the Sakha republic in Siberia. Based on long-term research, I will analyze the recent popularity of the neo-Sakha style and discuss why certain elements of the traditional nomadic Sakha architecture are re-introduced to neo-Sakha architecture.

**The “Fehnhaus”: symbol of home and homeland?**

*Michael Schimek (Museumsdorf Cloppenburg - Lowsaxon Open-air Museum)*

Based on interviews with building owners, the paper discusses the question to which extend the “Fehnhaus”, a new created dwelling house that refers to a traditional farmhouse in the moor areas of Lower Saxony, becomes a symbol for a special form of dwelling, a particular region or a certain milieu.

**The Dutch home in the countryside: rural architecture as symbol of the nation**

*Sophie Elpers (Meertens Institute)*

The Netherlands have experienced an emergence of neo-nationalism in the past few years. What is felt as ‘typical’ or ‘authentic’ Dutch is gaining new prominence in all aspects of life. The paper examines the role of rural architecture as national symbol in this process.

**Symbols of status in the vernacular houses of the Isle of Lewis**

*Catriona Mackie (Isle of Man College of Further and Higher Education)*

Through a study of the vernacular houses of the Isle of Lewis, this paper examines the role of social status in vernacular architecture, and the way in which status may be symbolised and expressed in construction techniques, architectural features, and furnishings.

**Symbolic aspects of vernacular roof ridge decorations in the context of Lithuanian folk culture**

*Vytautas Tumenas (Lithuanian Institute of History)*

The apotropaic symbolism of the roof ridge adornments in Lithuania will be analyzed by comparing them with folklore and folk art data and other comparative material. The paper aims to reveal the semiotic interconnectivity of different elements of local culture with mythological archetypes.

**Digital strategies for comparing floor plans of vernacular architecture**

*Patricia Alkhoven (Meertens Institute (KNAW))*

In this paper I will explore several digital strategies to gain insight how ideas about vernacular architecture developed during the reconstruction period after the World War II in the Netherlands based on visual evidence.

**P010 U-Turns and the mobilities roundabout***Convenors: Patrick Laviolette (Tallinn University)***A112: Tue 23rd June, 10:30-12:00**

This panel examines the utopic and dystopic turns for how im/mobilities get represented in different spatio-temporal dimensions.

**Dreams and movement among the northern hunters***Art Leete (University of Tartu)*

I aim to discuss the ways in which dreams influence the Arctic hunters' movement patterns and choices in their lives.

**Hop in: utopic visions of hitching the open road***Patrick Laviolette (Tallinn University)*

Why did the anthropologist cross the road?

--> To get to the Other.

**P011 Practicing the Arctic: home and heterotopia***Convenors: Kristinn Schram (University of Iceland); Katla Kjartansdóttir (University Iceland); Stein Roar Mathisen (UiT The Arctic University of Norway)***A119: Tue 23rd June, 14:00-15:30, 16:00-17:30**

Exploring the Arctic as cultural space and orientation, this panel will look at its shaping as part of the global dynamics of rapid climate change, growing political attention, natural resources, new routes and mobility. Papers may draw on ethnography, studies of folklore, history and heritage.

**Mobilising the Arctic-Atlantic gateway***Kristinn Schram (University of Iceland); Katla Kjartansdóttir (University Iceland)*

In the wake of increased activity in the Arctic-Atlantic gateway comes a growing sense of 'Arcticness.' Based on art, promotional material and ethnography in Iceland and Greenland this paper looks at how Arctic identification is practiced and incorporated in the everyday life of mobile people.

**Negotiating nature relations and Norwegianness through dog-sledding***Brynhild Granås (UiT The Arctic University of Norway)*

The paper investigates the recent breakthrough of dog-sledding in Norway. How are differentiated friluftsliv identities promoted through dog-sledding? How do they relate to negotiations of nature relations and Norwegianness in times of global warming and a race for natural resources in the Arctic?

**The concept of North in Arctic indigenous environmental perception (the example of Sakhas)***Csaba Mészáros (Hungarian Academy of Sciences)*

In Sakha worldview cardinal directions are both historical and geographical constructions. Although in Sakha environmental perception North was traditionally hostile area, due to Soviet modernization and recent global interest in the Arctic, the Sakha perspective on North has changed profoundly.

**Dancing with the Northern lights: capturing the Aurora and sensing the Arctic***Katrín Anna Lund (University of Iceland)*

This paper explores the steps different participants, science, tour operators and tourists offer to the choreography of the Northern lights and how the dance produced provides a sense for the Arctic in various ways.

### **Exploring and experiencing the Northern Lights**

*Stein Roar Mathisen (UiT The Arctic University of Norway)*

The Northern Lights are an important element of visits to the Arctic areas. By investigating how the lights have been narrated in different historical contexts, the paper will point to how these narratives establish boundaries between visitors and indigenous populations.

### **P012 Between heritage and utopia: forging national identities**

*Convenor: Charles La Shure (Seoul National University)*

**A102: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30**

National identities are often forged in the crucible of competing interpretations of utopia, reality, and/or heritage. This panel will examine the various ways in which the tension and interplay between such conflicting ideas shapes how people identify themselves as (imagined) communities.

#### **Ethnocratic spatiality and remembering/forgetting diversity in Skopje**

*Goran Janev (Sts Cyril and Methodius University Skopje)*

The ongoing construction of ethnocratic spatial order forces citizens of Skopje to forget values of diversity. Instead they turn to revitalize a heritage site that still cherishes old habits of negotiating diversity and long established customs of interethnic communication.

#### **Lithuanian cross-crafting heritage in the Soviet period: expression of national and religious identity**

*Skaidre Urbontiene (Lithuanian Institute of History)*

The paper focuses on the cross-crafting heritage of the Soviet era and shows how people through certain symbolic motifs expressed their national and religious identity. Cross-crafting as a living tradition testified that the Soviet regime's utopia for an atheistic society was a "fallen utopia".

#### **Rebuilding heritage: the restoration of cultural heritage in Seoul, South Korea**

*Charles La Shure (Seoul National University)*

This paper examines the role that restoration of cultural heritage plays in the construction of South Korea's modern national identity. This restoration seeks to bring the past into the present, fostering the creation of a new heritage, or a new perception of heritage as part of a modern utopia.

#### **From ancient fragments to modern maps: heritage representations and inner tensions in national Jewish anthologies**

*Tsafi Sebba-Elran (Haifa University)*

The popularity of Jewish anthologies at the beginning of the 20th century along with the rise of Zionist utopias point to their common role in the configuration of the imagined national future of Israel. The presentation will examine the main roles of the anthology in light of the contemporary utopia

#### **'New' Ukraine and homo sovieticus: political and social dimensions of national and ethnic identities**

*Justyna Szymańska (Institute of Ethnology and Cultural Anthropology)*

The ongoing political crisis in Ukraine has been a trigger for re-thinking the question of identity of citizens of its Eastern regions – an appearance inspired mostly by differences in approach towards issues such as history, memory, strategies of memorialisation and communist past.

#### **"Museums of dance": visions of past glory in Indian performing arts today**

*Svetlana Ryzhakova (Institute of Ethnology and Anthropology)*

The paper deals with idea and practice of Indian classical dance in various styles as most important cultural heritage, national and regional brand. Conceptions of "Indian Antiquity", "past glory" and "museum of dance" will be discussed on broad social profile of ethnographic field of dance in India today.

**The ambiguities of the heritagisation of the morra game in Sardinia: between valorisation of heritage and separatist issues**

*Elisabeth Euvrard (IDEMEC)*

Many communities have engaged in the development of their traditions since the UNESCO Convention. The heritagisation of the morra game in Sardinia sways between valorisation of local culture and separatist issues, characterizing by confluences and conflicts this instrumentalisation of traditions.

**Cultural heritage as social capital in post-migrative communities**

*Aleksandra Paprot (Adam Mickiewicz University in Poznań)*

Post-migrative communities of polish Western and Northern Lands still have problem with creation of their identity. However, many of cultural institution and NGO's try to establish new regional and local traditions which extract from heritage based on pre- and postwar memory of cultural landscape.

**The Palestinian golden age through Palestine's golden youth's eyes: between myths and realities**

*Dalilah Boualam*

This paper will focus on heritage as a ressource used by the prominent families of Palestine to keep alive the memory of the families on one hand, and to transmit their vision of the nascent Palestinian state to the youngest generation on the other hand.



# Workshops and posters

Alternative ways to participate at the Congress, inviting interactive contributions (workshops) and visual presentations of research questions, results, data (posters).

## **WP001** Cambia idea - wethio khalatt: seeing/participating

*Convenors: Débora Pinho Mateus (Collective Antro-pó Association); Irene Beydals (Universitat Autònoma de Barcelona, Stockholm Universitet); Francesca Correr; Francesca Rauchi (Colective Antro-pó Association)*  
*A116: Tue 23rd June, 10:30-12:00*

How theatre can be used as a participatory and audiovisual method to investigate embodied forms of communication. Our project is two-folded: participatory research through performance and the communication of ethnographic knowledge by the reactivation of that dynamic with a sensorial installation.

## **WP002** Learning our trade: the challenges and possibilities of young scholars [Young Scholar Working Group Workshop]

*Convenors: Jón Þór Pétursson (University of Iceland); Arnika Peselmann (Georg-August-University Göttingen); Mathilde Lamothe (University of Pau)*  
*A111: Wed 24th June, 10:30-12:00*

The SIEF-Young Scholar Working Group invites everyone to a workshop discussion of the current situation of young scholars and their expectations for the future. We will address the various challenges facing scholars in their early careers and in their everyday practice as they learn their trade.

### **Cartography and beyond**

*Jón Þór Pétursson (University of Iceland)*

In the presentation I will explore possibilities of collaboration across national borders, institutions and disciplines and contribute to a discussion about how we can learn from various universities and institutions, programs, framework of studies, and everyday practices.

## **WP003** Sound programme: “Utopic Dystopias: Dystopic Utopias” [Workshop]

*Convenors: Carlo Cubero (Tallinn University); Marje Ermel (Tallinn University)*  
*Library conference hall: Wed 24th June, 10:30-12:00, 14:00-15:30, 16:00-17:30*

This programme features sound works that, through their content and form, address utopian and dystopian affects and concepts. The workshop will explore authored sound works in order to consider how the author and listener simultaneously perceive and design new sonic places and temporalities.

### **The sonic melting: sound art and ethnographic field recordings in an Andean glacier**

*Gustavo Valdivia (Johns Hopkins University)*

These recordings present a sonic narration of our encounter with the Quelccaya, the largest tropical glacier in the world, located in Peru. They are part of our collaborative project interested in establishing new approaches to questions of climate change; namely, one which is not dominated by visuality.

This performed composite field recording explores exoticization via the ‘western-ear’. Using two overlapping mono-field recordings, the right channel fades in as the left fades out, to create a ‘composite-politic’.

### **Digital church. The speculative fieldwork.**

*Piotr Cichocki (University of Warsaw); Katarzyna Król (University of Warsaw)*

The installation documents speculative ritual performed in interaction of human and technology has developed from “binaural tunes” - sound loops that are claimed to induce desirable mental states. We concentrate on these elements of ritual, which can be interpreted as embodiment (Csordas).

### **School's out**

*Hilary Ramsden (University of South Wales / Prifysgol De Cymru); Heather Summers (Meerkat Music)*

School's Out explores soundscapes of our closed village school, unpicking the binaries of conference title, indicating more nuanced layers in contemporary notions of rural life and 'rural idyll' that are not fixed, but shifting & changing, depending on a variety of elements.

### **Heterotopic sound at work and rest: documenting daily soundscapes of precarious market workers in Moscow**

*Anton Nikolotov (Berlin Graduate School of Muslim Cultures and Societies)*

This is a work-in-progress field recording composition collaboratively produced during a prolonged participation in the lives of migrant traders, sellers and beggars of a semi-formal, open-air market in Moscow.

### **Political entertainment: the communicative but remove yourself show**

*Pablo D Herrera Veitia (University of St. Andrews)*

Political Entertainment: The Communicative but Remove Yourself Show is a prototype of a playback device for sonic or visual material. In this software-like interactive installation, sounds drive the images and the images compose the sonic experience.

### **The closing ceremony: field recording as auto-ethnography of solitude.**

*Iain Findlay-Walsh (University of Glasgow)*

The Closing Ceremony is a two-part audio work composed of sounds captured during the closing concert of a city-wide mega-event. This piece explores celebration and surveillance, the city and its subjects, reflecting ultimately on the activity of recording as a process of self-positioning.

### **The intangible form**

*Jaak Sova (Estonian Academy of Arts / Technische Universität München (TUM))*

Soundwork mp3 file and other analysis: <https://www.dropbox.com/sh/n0lruqgwthqlpdw/AADj8Evi0CqNB08AJAuiZ1HKA?dl=0>

In the TUM studio URBAN RADICALS, our task was to find an answer to the question: Is it possible to urban design by using sound? Our “field” of experiments were situated near Munich.

### **Schizophonic Anthropology**

*Hein Schoer (The Sounding Museum)*

Two Weeks in Alert Bay and Schizophonie 8 are two very different pieces. The first is a soundscape composition focussing on presenting the contemporary culture of the Kwakwaka'wakw of Alert Bay, BC, the latter transcends geographic and cultural roots its source materials have once been linked to.

## **WP004 Exploring waterscape heritages: a place wisdom workshop**

*Convenors: Ullrich Kockel (Heriot Watt University); Liam Campbell (Heriot-Watt University Edinburgh)*

*A116: Mon 22nd June, 10:30-12:00*

With our workshop we seek to encourage creative interaction between artists, writers and performers interested in exploring the potential of a fluid perspective suggested by a ‘waterscapes’ approach to heritages.



**Waterscape Observatory Scotland***Ulrich Kockel (Heriot Watt University)*

Drawing on a broad range of disciplines, artistic and professional practices, the observatory aims to develop innovative ways of understanding and managing heritage by socio-ecologically sustainable means viewing heritage in terms of flow.

**Fluid culture as the core of cultural and ecological sustainability***Katriina Siivonen (University of Helsinki)*

In the current globalized world ecological sustainability demands cultural changes everywhere. These changes can be in balance or in tension with the identification to different localities. Can we in these conditions find ecologically sustainable future of archipelago culture in Southwest Finland?

**WP005 Mapping home: a place wisdom workshop***Convenor: Vitalija Stepušaitytė (Heriot-Watt University)**All16: Mon 22nd June, 14:00-15:30, 16:00-17:30*

During this workshop participants will create a conceptually driven, multi-dimensional map of home by combining different aspects and levels of 'home' from a perspective of time: the localisation of home, processes and practices of homing, ideas of home, and emotions relating to home.

**There is no place like home: reclaiming traumatic texts of mapping lived experience***Salma Siddique (University of Aberdeen)*

Hearing stories of memories and expectations of home despite their experience of trauma (siddique, 2012). This presentation will examine the narrative construction of the individual experience and how events inform cultural fictions which can transform the sense of home and belonging.

**Mapping painful memories of victims of domestic abuse***Agnieszka Dudrak (University of Neuchatel); Tamar Chabashvili*

The emotional maps of apartments/houses created by victims of domestic abuse allow us to question the idea of home as safe place of one's own. In addition, these maps can be seen as a new methodological tool for capturing painful memories.

**Mapping Mobilities***Michael Hieslmair (Academy of Fine Arts Vienna); Michael Zinganel (Academy of Fine Arts Vienna)*

Tracing and depicting individual experiences at nodes and hubs of transnational mobility and migration. Findings will be transformed into a spatial cartography.

**Latvian singing traditions at home and in social gatherings***Valdis Muktupāvels (University of Latvia); Rūta Muktupāvela (Latvian Academy of Culture)*

Public and private spaces create different conditions for singing, thus affecting selection of repertoire, performative parameters and semantic field. Separate units of repertoire will be presented as recorded in public space and performed in intimate environment of home.

**WP006 Learning our trade: how to become a scholar at your institution? [Poster session]**

*Convenors: Arnika Peselmann (Georg-August-University Göttingen); Mathilde Lamothe (University of Pau); Jón Þór Pétursson (University of Iceland)*

*All: Wed 24th June, 14:00-15:30*

This poster session invites young scholars to give insights into the ways they have been encultured into our field of studies and thereby contribute to an overview of the broad and diverse landscapes of institutions where our disciplines are taught across Europe and beyond.

**WP007 Utopias, Realities, Heritages: ethnographies for the 21st century [Congress poster session]**

*Convenors: Marijana Belaj (University of Zagreb); Tomislav Oroz (University of Zadar)*

*Foyer, UNIZG Faculty of Humanities and Social Sciences: Tue 23rd and Wed 24th June (authors will be available to comment during refreshment breaks at 15:30-16:00)*

This general poster session invited students and scholars to present their research results centered on the Congress theme of “Utopias, Realities, Heritages: Ethnographies for the 21st century”, its theoretical implications and practical consequences in visually appealing and conclusive posters.

**Urban “wilderness”: nature, culture and much more**

*Valentina Gulin Zrnić (Institute of Ethnology and Folklore Research)*

The presentation is focused on the research topic of urban “wilderness” and negotiate its possible definitions, research potentials and transdisciplinarity. Case studies arise from an academic-artistic project in Zagreb.

**Brave new dress? Utopias of ‘doing good’ with cloth donations in and out of Germany**

*Nadine Wagener-Böck (Georg-August-Universität Göttingen)*

Based on ongoing ethnographic fieldwork this poster illustrates the utopian visions of humanity and good life negotiated and put on display by a German relief organization specialized in doing good with donated clothes national and in South-Eastern Europe.

**“Active aging”: discourses and practices, utopias and realities**

*Tihana Rubić (University of Zagreb); Željka Petrović Osmak (Ethnographic Museum)*

The poster presents empirical ethnographic accounts, main research questions and theoretical framework of the ethnological and cultural anthropological research aiming at comprehensive understanding of practices, representations and discourses pertaining to “active aging” in an urban environment.

**Ethnography of the childlessness problem in modern context**

*Ivana Todorovska*

Through a personal field work, I have tried to make an overview of the position of women in modern society who are facing the childlessness problem.

**Creating a university-community partnership through heritage repatriation**

*Thomas DuBois (University of Wisconsin-Madison)*

Public folklorists at the University of Wisconsin-Madison partner with artists and educators of the Lac du Flambeau Band of Lake Superior Chippewa Indians to help repatriate intangible cultural heritage lost or destroyed in the process of colonization.

**The Heerlen confluence: porosity, integration and separation**

*Sukanya Krishnamurthy (Eindhoven University of Technology); Thijs van Tetering (Eindhoven University of Technology); Daniek Reijnders (Eindhoven University of Technology); Joost van Gorkom (Eindhoven University of Technology)*

To respond to the serious socio-economic challenges the city of Helen and region of Parkstad is facing, the authors of this paper dissect the morphology of the city to discern the causes of its current predicaments, dynamism and its future potentials.

**Inventors of “traditional” Lithuanian holidays and their visions into the past**

*Dalia Senvaitytė (Vytautas Magnus University)*

The presentation will deal with the question of inventors/creators of “traditional” Lithuanian holidays. Different attitudes of these inventors toward the past and use of the past in creating and/or (re-)constructing of traditions connected with the annual holidays will be analyzed.

**Sustaining the memory of origins and creating identity in multicultural south-Indian city. Konkani people in Indian Kochi in terms of ethnicity, caste and postcolonialism**

*Alina Kaczmarek (Institute of Archeology and Ethnology, Polish Academy of Sciences)*

The poster will illustrate the first fieldwork results of the research on Konkani people in Kochi, India, where the notion of caste, ethnicity and postcolonialism interlay. The ethnographer has to meet the challenge of encountering different identity constructs, which the poster attempts to present.

**WP009 Folklore content in contemporary art: a new life for old traditions?**

*Convenors: Kay Turner (New York University); Johannes Hedinger (Zurich University of the Arts)*

**A125: Mon 22nd June, 10:30-12:00**

Addressing the recent engagement of contemporary artists with folklore content, we investigate this trend in terms of its utopic pedagogical, relational and activist goals. To exemplify, guest artist Hedinger presents BLOCH, a project that takes an old regional Swiss forest regeneration rite and moves it into global context.



# Film Programme

## **WP008** Film programme

*Convenors: Tanja Bukovčan (University of Zagreb); Tamara Nikolić Đerić (Ethnographic Museum of Istria)*  
*D1: throughout the panel sessions*

The SIEF2015 film programme aims to show a number of excellent ethnographic films from all corners of the world and all walks of life. The number of proposals to the programme was very high, which allowed the programme convenors to pick real masterworks of ethnographic cinematography. Most of the selected films were made by ethnographers and film-makers and the quality of their visuality, but also their ethnographic value make them a sheer joy to watch. Whether set in the sunlit landscapes of Nepal or the dusty pathways of cattle breeders, in the everyday politics of Athens or Sarajevo, or in the home of a boy who became a priest out of his love for a girl, the films ask particular questions and provide universal answers, interpreting and engulfing human experiences and sensations.

Mon 22nd, 10:30 – 12:00

### **Jakarta Disorder (87 min)**

*Ascan Breuer*

Is democracy in the slum possible? Two women are struggling through the thicket of the urban jungle of Jakarta, fighting for a real participation of the poorest in the still young democracy of the world's largest islamic country.

ORF Film/Television Agreement, BKA, Academy of Media Arts Cologne (KHM)

Mon 22nd, 14:00-15:30

### **Tukki bi (The journey) (52 min)**

*Jenny Maggi (University of Geneva); Dame Sarr (University of Geneva)*

The journey to Europe is part of the Senegalese collective imaginary. The choral perspective of the inhabitants of Louga, a region with a strong migratory tradition, illuminates the comprehension of both causes and consequences of Senegalese migration.

### **Reconstructing Sudan (22 min)**

*Marta Kucza, Lova Randrianasolo, Tristan Galand, Philippe Orlinski, Loïc Villiot*

In search of the perfect representation of my memories from South Sudan, I am gathering pieces of conversations, images, and sounds that do not appear to belong to the Sudanese reality. This is a story of the struggle between exotic fascination, frustration with existing representations, and the impossibility of transmitting memory.

Mon 22nd, 16:00-17:30

**The Sacred in the Secular (26 min)**

*Karin Leivategija (Estonian National Museum)*

Camera, sound, editing: Karin Leivategija

Supervision: Andrew Irving

Editorial advice: Andy Lawrence, Angela Torresan, Lorenzo Ferrarini

My film explores the relationship between secular and religious life. Toomas is an Estonian Orthodox clergyman who as well is committed to music. He expresses that commitment through being an ethno and reggae music DJ. It is a combination that comes across as surprising and raises questions even in a largely secular country like Estonia. Due to the conservative history of the church it is often believed that there is no place for liberal expression in religious life. I set out to explore whether the gap between religious and secular life is as wide as it is typically assumed.

**Amchi (65 min)**

*Eda Elif Tibet (University of Bern)*

Every year, Amchi Karma Chodon an idealist Tibetan doctor, travels to the most remote areas in Ladakh to raise awareness on women and child public health care. The mother of five, she is also accompanied by her youngest five month old baby 'Teljor' as she travels hundreds of miles on the harsh and dangerous roads of the Ladakhi Himalayas in India. The documentary follows Amchi Karma's last journey to meet her students who live in the Zanskar region. After giving them four years of education on Tibetan medicine in Leh Ladakh, she will be meeting them for the last time to give a revision course on women and child healthcare, so that the young Amchis can look after their own communities.

Tue 23rd, 10:30-12:00

**“Memory Walk Sarajevo - Istočno-Sarajevo” - Short film clips on local monuments and histories by young people from Bosnia and Herzegovina (15 min)**

*Laura Boerhout (University of Amsterdam)*

The film clips “Memory Walk Sarajevo and Istočno–Sarajevo” depict the discovery journey of young Bosnians of contested monuments in Bosnia and Herzegovina. Research and interviews with passers-by form the basis of these film clips on monuments related to the Second World War and the Bosnian War in the 1990s.

**Red Athens (9 min)**

*Sonia Guggisberg*

Red Athens shows the limits of the past inside the present. By the documental scenes and sounds, this short film was thought and edited to show the result of Greek crises today.

**The Others (18 min)**

*Katya Lachowicz*

An experimental film on the topic of Polish identity caught up in the polarised narratives of nationalism and religion. Dipping in and out of bombastic political commemorations and the elusive remains of multiculturalism, we ask, what alternatives can we construct?

Tue 23rd, 14:00-15:30

**Ringtone (45 min)**

*Jennifer Deger (James Cook University)*

In a once-remote Aboriginal community in northern Australia, personalised ringtones on mobile phones reveal surprisingly rich insights into lives and relationships.

**Hip-Hop, mi desahogo (Hip-Hop, my release) (22 min)**

*Simon Rasing (University of Manchester)*

Can rap be a way out of prison? Three inmates at Distrital prison in Bogota, Colombia show how Hip-Hop enables them to protest and share their experience in life. This film tells their story and the impact Hip-Hop has on them.

Tue 23rd, 16:00-17:30

**Descending with Angels: Islamic Exorcism or Psychotropic Medication? (75 min)**

*Christian Suhr (Aarhus University)*

“Descending with Angels” explores two highly different solutions to the same problem: namely Danish Muslims who are possessed by invisible spirits, called jinn. This film received the “Special Student Film Award” at Göttingen International Ethnographic Film Festival (May 2014).

Wed 24th June, 10:30-12:00

**The Kilt & the Kofte (41 min)**

*Beate Bursta (University of Tromsø, Campus Alta); Kristin Nicolaysen*

An artist couple with a strong passion for respectively Scottish and Sami culture run a spectacular festival where their passions are lived, making a peculiar mixture of arts and muscles, and Sami and Scottish folklore, in a small Sea Sami village in North Norway.

**Por la verrea. Routes of transhumance in Andalusia (41 min)**

*Dario Ranocchiari (Universidad de Granada)*

With: Pedro and Tomás Pérez Romero, Gabriel Mercado Gil, Ezequiel Moreno Rubio, Emilio Molero López Barájas

Pedro Pérez, his brother Tomás and two more shepherds guide their flock from Sierra Morena to Sierra de Segura, in the province of Jaén (Andalusia). It's the transhumance, the seasonal migration of cattle, which characterized for centuries European sheep farming and which a handful of stubborn shepherds (progressively fewer) don't resign. This film documents part of the springtime route of Pérez brothers, whose testimony given «por la verrea» («on the route») reveals to us the anthropological and ecological reasons to continue this practice.

Wed 24th June, 14:00-15:30

**Tinghir Jerusalem echoes from de Mellah (86 min)**

*Kamal Hachkar*

I was born and raised in France believing that every Berber was Muslim. But in Tinghir, my hometown in the Moroccan Atlas, the tales of my grandfathers made me realize some other Berbers were in fact Jewish. However, in the early 60s, despite more than 2000 years of shared history, the Jewish people left the Atlas, the entire community departed. I decided to embrace this memory with the generation who still remembers their presence. One thing leading to another, research leads me to Israel, where I found some families from Tinghir. Sounds from Israel and Morocco, resonating melodies, voices and stories of this dual identity shared between Muslims and Jews.

Wed 24th June, 16:00-17:30

**Hey Goat! (56 min)**

*Eda Elif Tibet (University of Bern)*

The documentary tells the migration story of a nomadic family (known to be from the “Sarıkçeçili tribe”), herding 500 goats in Southern Turkey. Through an intimate portrait of the family, the documentary conveys human-environmental relationships in seek of how the family’s traditional local knowledge, the process of the migration and their living life style in general benefits to the biodiversity of the region. A research team consisting of an anthropologist, ethno botanist and environmental activist also share their thoughts and observations during the migration. The film intends to raise awareness and open up discussion on the protection and conservation of nomadic people’s livelihood rights and the sustainability issues within the region.

Directed & Filmed & Edited by: Eda Elif Tibet

[tibettoproductions.weebly.com](http://tibettoproductions.weebly.com)

Music: İZ

Cast: Saliha Gök, Ali Gök, Hüseyin Gök, Mehmet Gök, Nazlı Gök, Hürü Gök, Meryem Gök, Melek Gök, İbrahim Durmaz, Banu Aydınogluğül, Mithat Marul, Büşra Şahin

**Mill Stories: remembering Sparrows Point Steel Mill (36 min)**

*William Shewbridge (University of Maryland, Baltimore County); Michelle Stefano (Maryland State Arts Council)*

After 125 years of operation, the Sparrows Point Steel Mill in Baltimore, Maryland closed forever in 2012. “Mill Stories” presents a collection of personal stories based on over 30 ethnographic interviews collected at the time on the mill’s closing. The documentary examines the importance of the mill from the perspectives of former workers while connecting these distinctive experiences to the larger narrative of American industrial boom and bust. These memories and stories are framed as living heritage. It is the intangible that lives on in the hearts and minds of those who know it best.



# List of participants: convenors, chairs, discussants and presenters

Aboubakr, Farah -- Nar006  
Abramson, Allen -- P007  
Adriaans, Rik -- Urba008  
Adžija, Maja -- Nar008  
Agelopoulos, Georgios -- Heri003  
Aguilar Montes de Oca, Rosa Isela -- Heri013  
Aharon Gutman, Meirav -- Urba005  
Aigner, Anita -- Home003  
Al Behandy, Suhaila -- Heri005  
Ala-Pöllänen, Anne -- Gend001  
Alcalde, Cristina -- Mig008  
Alkhoven, Patricia -- P009  
Allen, Michael -- Urba005  
Allen, Richard -- Digi001, Heri010  
Amosova, Svetlana -- Heri010  
Ana, Ruxandra -- Gend001  
Andersen, Dorte Jagetic -- Mig004  
Andersson, Åsa -- Gend001  
Andrade, Constança -- Home003  
Annist, Aet -- Mig001  
Ata, Ayar -- Mig007  
Atanasovski, Srđan -- Urba003  
Audunsdottir, Arndís Hulda -- Nar008  
Aureli, Andrea Bruno -- Pol005  
Austdal, Tord -- P002  
Babič, Saša -- Nar005  
Baca, Bojan -- Pol007  
Bacchiddu, Giovanna -- Nar007  
Bacchilega, Cristina -- Nar002  
Bachelet, Sebastien -- Mig004  
Bachórz, Agata -- Food002  
Badescu, Gruia -- Urba002  
Badoi, Delia -- Disc001  
Bagarić, Petar -- Body004  
Baía, João -- Mig006  
Bajuk Sencar, Tatiana -- P008  
Balazevic, Marko -- Pol001  
Balcerzak, Agnieszka -- Pol008  
Bale, Anna -- Arch001  
Balkenhol, Markus -- Heri003  
Bardone, Ester -- Food001  
Barešová, Marie -- SPS004  
Barna, Gábor -- SPS001  
Bárth, Dániel -- Reli005  
Bartulović, Alenka -- SPS002  
Bastos, Cristiana -- Muse002  
Baussant, Michèle -- Heri014  
Bayindir Goularas, Gökçe -- Gend002  
Beckman, Anita -- Gend001  
Becut, Anda -- Heri005  
Beggiora, Stefano -- Rur004  
Belaj, Marijana -- Reli008, WP007  
Belaj, Melanija -- Food003  
Bellio, Alfonsina -- Disc001  
Belloni, Milena -- Mig005  
Benarrosh-Orsoni, Norah -- Home003  
Benassi, Andrea -- P004  
Bendix, Regina -- Nar001  
Benovska-Sabkova, Milena -- Urba001, Urba008  
Bernardić, Lidija -- P001  
Beydals, Irene -- WP001  
Beyers, Leen -- Muse003  
Bhreathnach, Una -- Arch001  
Bianchi, Michele -- Heri010  
Bielenin-Lenczowska, Karolina -- Rur001  
Billiard, Elise -- Urba007  
Binder, Beate -- Pol008  
Bingaman, Eveline -- Rur001  
Bird-David, Nurit -- Home002  
Birgisdottir, Særun Lisa -- Gend004  
Birt Katić, Danijela -- Gend002  
Bittnerova, Dana -- Rur003  
Bitusikova, Alexandra -- SPS003  
Blaakilde, Anne Leonora -- Body001  
Blagaić Bergman, Marina -- P006  
Blanes, Ruy -- P002  
Bock, Jan -- P002  
Bodner, Reinhard -- Heri013

Bodoque-Puerta, Yolanda -- Rur001  
 Boerhout, Laura -- Heri014, WP008  
 Bofulin, Martina -- Mig008  
 Bogumił, Zuzanna -- SPS003  
 Boldāne-Zeļenkova, Ilze -- SPS003  
 Bolieraki, Eleni -- Mig005  
 Bondanini, Francesco Bruno -- Arch002  
 Borland, Katherine -- Body002  
 Boscoboinik, Andrea -- Rur001  
 Botikova, Marta -- Body001, Gend003  
 Boualam, Dalilah -- P012  
 Boussalem, Houria -- Disc001  
 Bowles, Ben -- Mig001  
 Bowman, Marion -- Reli001  
 Božić-Vrbančić, Senka -- Pol005  
 Branda, Alina Ioana -- Mig003  
 Bravo-Moreno, Ana -- Home004  
 Bregenhøj, Carsten -- Reli009  
 Brenna, Brita -- Muse003  
 Breuer, Ascan -- WP008  
 Brković, Čarna -- Pol003  
 Broer, Irene -- Mig007  
 Browne, Cynthia -- P007  
 Brownlee, Attracta -- Reli001  
 Brozović Rončević, Dunja -- P006  
 Buble, Tamara -- P005  
 Buccitelli, Anthony -- Digi003  
 Bujas, Petar -- Nar007  
 Bukovčan, Tanja -- Body006, WP008  
 Bula, Dace -- P006  
 Bulat Silva, Zuzanna -- Home002  
 Bulić, Iva -- Body004  
 Burgos Tejrovská, Pavla -- Disc002  
 Bürkert, Karin -- Urba006  
 Burset, Sebastian -- Urba003  
 Bursta, Beate -- WP008  
 Butter, Stella -- Home002  
 Butterfield, Nicole -- Gend004  
 Bužeková, Tatiana -- Body001, Reli006  
 Cachado, Rita -- Arch004  
 Cadet, Emmanuelle -- Heri014  
 Campbell, Liam -- WP004  
 Champion-Vincent, Véronique -- Reli006  
 Cantinho de Jesus, Vanessa -- Mig002  
 Čapo, Jasna -- Keynote, Closing  
 Capute, Bernardo -- Heri002  
 Cardeira da Silva, Maria -- Reli002  
 Čargonja, Hrvoje -- Body004  
 Carlier, Patricia -- Heri002  
 Carnassale, Dany -- Gend001  
 Carvalho Fernandes, Marisa -- Urba005  
 Castriota, Leonardo -- Heri002  
 Catrina, Sonia -- Heri005  
 Cavatorta, Giovanna -- Gend001  
 Ceribašić, Naila -- Heri009  
 Černelić, Milana -- Heri013  
 Chabashvili, Tamar -- WP005  
 Chernyavska, Maryna -- Arch003  
 Chocano, Rodrigo -- Heri006  
 Chryssanthopoulou, Vassiliki -- Disc003  
 Cichocki, Piotr -- WP003  
 Clopot, Cristina -- Heri013  
 Clot Garrell, Anna -- Reli004  
 Cobel-Tokarska, Marta -- P005  
 Cocq, Coppélie -- Digi003  
 Coelho, Ary -- Body006  
 Colavincenzo, Rita -- Food001  
 Colombo, Romina Magdalena -- Home003  
 Cook, Ian M -- Urba005  
 Cordileone, Diana -- Heri012  
 Correr, Francesca -- WP001  
 Cortes Vazquez, Jose Antonio -- Rur001  
 Coskun, Mustafa -- Heri004  
 Cruces, Francisco -- Nar008  
 Csáji, László Koppány -- Reli003  
 Cubells, Jenny -- Home004  
 Cubero, Carlo -- WP003  
 Czarnecka, Dominika -- SPS003  
 da Silva e Sá, Guilherme José -- P004  
 Damsholt, Tine -- Mig002, Mig003  
 Dankic, Andrea -- Gend001  
 Dapit, Roberto -- Heri014

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De Cesari, Chiara -- Urba004	Enciso Domínguez, Giazú -- Home004
De Graeve, Katrien -- Home004	Enguix, Begonya -- Disc002, Gend001
De Musso, Federico -- Disc002	Ercan, Arda -- Body002
Deger, Jennifer -- WP008	Erdal, Murat -- Urba004
del Mármol, Camila -- Rur001	Ermel, Marje -- WP003
Delakorda Kawashima, Tinka -- Reli002	Ermolin, Denis -- Urba003
D'Elia, Miriam -- Mig005	Estrada, Zilia -- Body005
Demetriou, Olga -- Urba004	Etienne, Guillaume -- Disc001
Demirer, Yücel -- Body002	Euvrard, Elisabeth -- P012
Demirhisar, Deniz Günce -- Pol007	Fahy, John -- Reli007
Demski, Dagnoslaw -- SPS003	Fakin Bajec, Jasna -- Rur002
Díaz-Aguilar, Antonio Luis -- Urba002	Falski, Maciej -- Urba003
Dibbits, Hester -- Muse003	Farré, Marta -- Rur001
Dimova, Rozita -- Urba004	Faure, Armelle -- Arch002
Dinev, Ivaylo -- Urba006	Feldman, Jackie -- Reli001
Dingersen, Elena -- Urba002	Fenske, Michaela -- Food001, P004
Dobrev, Petar -- Urba007	Fernandez de Mata, Ignacio -- Disc003
Đokić, Goran -- Nar007	Ferrari, Rebecca -- Mig002
D'orsi, Lorenzo -- Heri014, Pol007	Figoli, Leonardo -- Heri002
Douglas, Cristina -- P006	Fikfak, Jurij -- P008
Dragojević, Mila -- Heri014	Filkó, Veronika -- Heri002
Drdová, Lucie -- Digi001	Findlay-Walsh, Iain -- WP003
Dremel, Anita -- Nar007	Firat, Bilge -- Food005
DuBois, Thomas -- WP007	Firmhofer, Angela -- Disc002
Dubrawska-Stepniewska, Joanna -- Food001	Fischer, Michael -- Food002
Dudrak, Agnieszka -- WP005	Fitzgerald, Kelly -- Arch001
Dugac, Željko -- Body006	Fjell, Tove Ingebjørg -- Gend001
Đurin, Sanja -- Pol005	Flynn, Alex -- P002
Dushi, Arbnora -- Mig006	Fourcade, Marie-Blanche -- Heri006
Duyvendak, Jan Willem -- Heri003	Fournier, Laurent -- Disc001, Disc003, Heri002
Eckersley, Susannah -- Home002	Fradejas-García, Ignacio -- Home002
Eckert, Anna -- Urba001	Frazão-Moreira, Amélia -- P004
Efendić, Nirha -- Heri002	Frizzoni, Brigitte -- Nar001
Egberts, Linde -- Heri001	Früh, Anja -- Heri001
Egger, Simone -- Urba001	Frykman, Jonas -- Body003
Eglāja, Eva -- Gend003	Fusari, Valentina -- Mig005
Eklund, Britt -- Heri013	Gačić, Marija -- Heri013
Ek-Nilsson, Katarina -- Heri013	Gadže, Paula -- Food002
El Bez, Melissa -- Reli006	Gaggiotti, Hugo -- Home004
Elchinova, Magdalena -- Urba001	Galasinska, Aleksandra -- Home001
Elpers, Sophie -- P009	Gamberi, Valentina -- Muse001

Gaspar, Marisa -- Heri006	Gutekunst, Miriam -- Disc002
Gato, Maria Assunção -- Home003, Urba003	Haapoja, Heidi -- Gend003
Geiger Zeman, Marija -- Body001	Haase, Donald -- Nar002
Gelfgren, Stefan -- Digi003	Habinc, Mateja -- Heri007
Gemzöe, Lena -- Reli001	Hachkar, Kamal -- WP008
Geuder, Jacob -- Pol007	Hackl, Andreas -- Disc002
Gežin, Mihaela -- Heri013	Haeberlein, Jana -- Mig004
Girvin, Cammeron -- Heri012	Hafstein, Valdimar Tr. -- Nar002
Głowacka-Grajper, Małgorzata -- SPS003	Hagstrom, Charlotte -- Arch003
Godina Golija, Maja -- Food003	Hajrullahu, Jehona -- Body004
Gog, Sorin -- Pol005	Hakamies, Inkeri -- Muse003
Golant, Natalia -- Reli009	Håland, Evy Johanne -- Reli002
Goldstein, Ruth -- Mig006	Halemba, Agnieszka -- Reli008
Golež Kaučič, Marjetka -- P001	Halili, Rigels -- SPS003
Goralska, Magdalena -- Food002	Halilovich, Hariz -- Digi001
Goršič, Ave -- Arch003	Hämäläinen, Niina -- Body003
Grabska, Katarzyna -- Mig005	Hameed, Isbah -- Urba001
Gradén, Lizette -- Muse003	Hamm, Marion -- Pol007
Graeff, Nina -- Heri002	Hämmerling, Christine -- Nar001
Gram, Sidonia -- SPS004	Hänel, Dagmar -- P009
Gramshammer-Hohl, Dagmar -- Home001	Hanninen, Kirsi -- Arch002
Granås, Brynhild -- P011	Hansen, Kirsten Monrad -- Body005
Granbom-Herranen, Liisa -- Nar005	Hansson, Niklas -- Heri007
Gregorič Bon, Natasa -- Nar007	Harmansah, Rabia -- Reli007
Grenet, Sylvie -- Heri002	Harvilahti, Lauri -- Arch001
Gronstad, Line -- Arch003	Hedinger, Johannes -- WP009
Groschwitz, Helmut -- Muse001	Hegner, Victoria -- Reli002
Groth, Stefan -- Heri001	Heimo, Anne -- Arch002
Grubacic, Andrej -- Mig001	Heiniger-Casteret, Patricia -- Heri002
Gruber, Siegfried -- Gend002	Helgesen, Espen -- P007
Grunow, Hendrikje -- Heri014	Henig, David -- Pol003
Guevara Gonzalez, Yaatsil -- Mig007	Henningsen, Anne Folke -- Muse003
Guggisberg, Sonia -- WP008	Hercog, Metka -- Mig002
Gugolati, Maica -- P007	Heřmanský, Martin -- Body001, Rur003
Gulin Zrnić, Valentina -- Urba003, WP007	Herrera Veitia, Pablo D -- WP003
Gulyás, Judit -- Nar002	Hesz, Agnes -- Reli005
Gungor, Pinar -- Food005	Hieslmair, Michael -- Urba003, WP005
Gunnemark, Kerstin -- Heri007	Hiiemäe, Reet -- Urba003
Günther, Luisa -- Body006, P007	Hilsberg, Pia-Marie -- Body005
Gustavsson, Anders -- Reli005	Hobbis, Geoffrey -- Digi001
Gustavsson, Karin -- Muse003	Hobbis, Stephanie -- Food007

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Hodges, Andrew -- Gend001	Kaivola-Bregenhøj, Annikki -- Nar005
Hoerz, Peter -- Gend004	Kalb, Don -- Pol003
Hofman, Ana -- SPS002	Kale, Jadran -- Heri001
Hofman, Nila -- Gend006	Kaliambou, Maria -- Home002
Højrup, Thomas -- Pol001	Kalir, Barak -- Mig004
Holtzberg, Maggie -- Body005	Kalkun, Andreas -- Reli003
Horáková, Hana -- Rur001	Kallius, Annastiina -- Mig004
Hornstein Tomić, Caroline -- Home001	Kannike, Anu -- Food001
Horolets, Anna -- Urba003	Kapchan, Deborah -- Keynote, Closing
Horvath, Agnes -- Mig001	Karachristos, Ioannis -- Arch001
Howard, Robert Glenn -- Digi003	Karamanes, Evangelos -- Arch001
Hoxha, Eliza -- Urba002	Karatsioli, Barbara -- Urba005
Hrobat Virloget, Katja -- Heri014	Karlson, Anete -- Rur002
Hryciuk, Renata Ewa -- Food002	Karlsson, Áki Guðni -- Heri009
Hunt, Stephen -- Reli002	Karrer, Uta -- SPS004
Hylar, Samantha -- Urba007	Kartowski-Aïach, Miléna -- Heri014
Iancu, Bogdan -- Rur002, Rur004	Kaser, Karl -- Gend002
Ibold, Roland -- Pol008	Katarinčić, Ivana -- Gend006
Ilyefalvi, Emese -- Arch001	Katinski, Jasmina -- Body006
Ilyés, Zoltán -- Heri014	Kato, Yumi -- Food002
Iordachescu, George -- Rur001	Kaurinkoski, Kira -- Mig003
Iuga, Anamaria -- Heri013	Kavedžija, Iza -- Nar007
Ivanišević Caput, Jelena -- Food003	Kelemen, Petra -- Pol005
Ivanova, Dilyana -- Urba008	Çencis, Toms -- SPS004
Iveković Martinis, Anja -- Urba002	Kersch, Adam -- Mig004
Jaago, Tiiu -- Arch002	Kienitz, Sabine -- Digi002
Jaffe-Schagen, Judy -- Muse003	Kiiru, Kahithe -- Heri006
Jambrešić Kirin, Renata -- Gend002	Kiossev, Alexander -- Urba007
Jamieson, Kirstie -- Urba007	Kirndörfer, Elisabeth -- Home001
Janev, Goran -- P012	Kis-Halas, Judit -- P004
Jarec, Morana -- Rur003	Kjartansdóttir, Katla -- P011
Järv, Risto -- Arch001	Kjus, Audun -- Arch003
Jensen, Inger -- Home003	Kleinmann, Sarah -- Heri010
Jerbić, Vedran -- Pol005	Klekot, Ewa -- Body005
Jiménez-Esquinas, Guadalupe -- Body003	Knöhr, Nathalie -- Nar001
Johansson, Anna -- Digi003	Kockel, Ullrich -- P008, WP004
Johler, Reinhard -- P008	Kocković Zaborski, Tanja -- Food003
Jonasz, Gerda -- Food007	Kohne, Sara -- Urba003
Jónsson, Örn -- Urba007	Kõiva, Mare -- Reli003
Jurković, Rahela -- P003	Kokolaki, Maria -- Food002
Kaczmarek, Alina -- WP007	Kolodziejska-Degorska, Iwona -- Nar008

Komar, Tibor -- Mig003  
 Komáromi, Tünde -- Reli005  
 Koosa, Piret -- Body003  
 Kopczyńska, Ewa -- Food002, Food003  
 Korb, Anu -- Food002  
 Kordiš, Meta -- Urba001  
 Koresaar, Ene -- SPS003  
 Koryczan, Anna -- Heri006  
 Kość-Ryzko, Katarzyna -- Mig008  
 Koskinen-Koivisto, Eerika -- Heri014  
 Kosnik, Elisabeth -- Home004  
 Kostecka, Weronika -- Nar002  
 Kovačič, Mojca -- Reli004  
 Kovács, Nóra -- Mig003  
 Koziura, Karolina -- P005  
 Kozorog, Miha -- SPS002  
 Krahn, Yonca -- Digi002  
 Kramsch, Olivier -- Mig004  
 Kresić, Marijana -- Home001  
 Krishnamurthy, Sukanya -- WP007  
 Król, Katarzyna -- Food002, WP003  
 Kropiej Telban, Monika -- P001  
 Krstović, Nikola -- Heri001  
 Krtalić-Muiesan, Iva -- Pol005  
 Kuczka, Marta -- Heri004, WP008  
 Kudo, Masako -- Mig006  
 Kuhn, Konrad -- Arch003  
 Kujundžić, Nada -- Nar006  
 Kullgren, Carina -- Gend006  
 Kumar, Sasi -- Rur004  
 Kunzelmann, Daniel -- Disc002  
 Kuperjanov, Andres -- Reli009  
 Kuusi, Hanna -- Food002  
 Kuutma, Kristin -- Heri003, Heri006  
 Kužma, Inga B. -- Disc001  
 Kuzova, Margarita -- Urba002  
 Kynsilehto, Anitta -- Mig004  
 Kyriakides, Theodoros -- Nar007  
 L'orange, Kristín -- Nar006  
 La Shure, Charles -- P012  
 Labuhn, Beata -- Reli004  
 Lachowicz, Katya -- WP008  
 Lah, Josip -- Heri001  
 Laineste, Liisi -- Nar005  
 Lajić Mihajlović, Danka -- Heri009  
 Lake, Anda -- Heri005  
 Lakika, Dostin -- Mig007  
 Lamothe, Mathilde -- WP002, WP006  
 Lappi, Tiina-Riitta -- Nar008  
 Latvala, Pauliina -- Heri001  
 Laurén, Kirsi -- Heri006  
 Laviolette, Patrick -- P010  
 Le Bigre, Nicolas -- Mig004  
 Ledinek Lozej, Špela -- Rur002  
 Leete, Art -- P010  
 Leimgruber, Walter -- Mig002  
 Leivategija, Karin -- WP008  
 Leizaola, Aitzpea -- Heri014  
 Lemee, Carole -- Heri014  
 Lendvai, Noemi -- P003  
 Lenz, Roman -- Food004  
 Leppälähti, Merja -- Nar006  
 Lesiv, Mariya -- Gend005  
 Letunić, Ana -- P005  
 Leutloff-Grandits, Carolin -- Gend002, Mig005  
 Lewicki, Pawel -- P003  
 Lielbārdis, Aigars -- Reli005  
 Limova, Dita -- Heri002  
 Lin, Hsiu-Hsin -- Body005  
 Lindqvist, Yrsa -- Food001  
 Lipovec Čebren, Uršula -- Body001  
 Ljungström, Åsa -- Body006  
 Lloyd, Katherine -- Home002  
 Löfgren, Orvar -- Keynote, Closing  
 Lombardi, Denise -- Reli006  
 Lončar, Sanja -- Rur002  
 Lopes Fernandes, Margarida -- P004  
 Losardo, Martina -- Rur002  
 Lovatt, Melanie -- Home003  
 Lowthorp, Leah -- Heri006  
 Lubinski, Oskar -- Heri006  
 Lučić, Krunoslav -- Pol008

Lukianow, Małgorzata -- P005	Meh, Ela -- Mig004
Lukić Krstanović, Miroslava -- Urba008	Mejias del Rio, Jose Miguel -- Home003
Lukin, Karina -- Heri012	Melcer-Padon, Nourit -- Home002
Luleva, Ana -- Urba008	Mendes, Paulo -- P004
Lulić Štorić, Jasenka -- Gend006	Meneley, Anne -- Food005
Lunaček, Sarah -- Mig002	Mescoli, Elsa -- Food002
Lund, Katrin Anna -- P011	Mészáros, Csaba -- P011
Lysaght, Patricia -- Food001	Metslaid, Marleen -- Heri012
Mackie, Catriona -- P009	Mihail, Andrei -- Body001
Maggi, Jenny -- WP008	Mihăilescu, Vintilă -- Heri005, Rur001
Magoulick, Mary -- Reli009	Mikuš, Marek -- Pol003
Magyar, Zoltan -- Arch003	Milenković, Miloš -- Disc002
Maltese, Stefano -- Arch004	Milić, Nela -- Pol007
Mannik, Lynda -- Mig005	Mišetić, Martina -- Heri013
Mapril, José -- P002	Mladenović, Marina -- Body006
Marcorè, Enrico -- Body005	Mód, László -- SPS001
Mardosa, Jonas -- Reli002	Monterescu, Daniel -- Urba005
Margari, Zoi N. -- Heri002	Montez, Maria Santa -- Reli003
Margry, Peter Jan -- Reli008	Moraru, Madalina -- Heri005
Marinescu, Angelica Helena -- Heri005	Morisset, Lucie K. -- Heri006
Marinović Golubić, Marica -- P006	Mountcastle, Amy -- Mig007
Marjanić, Suzana -- P001	Mrkonjić, Darko -- Rur002
Marovelli, Brigida -- Urba003	Mugnaini, Fabio -- Disc002
Marquart, Vivienne -- Urba004	Muguet, Flore -- Reli006
Marques, Emília -- Heri014	Muktupāvela, Rūta -- Heri005, WP005
Martínez, Bibiana -- Rur004	Muktupāvels, Valdis -- Heri005, WP005
Martins, Humberto -- P004	Muliček, Ondřej -- Urba005
Martynova, Marina -- Mig006	Müller, Seraina -- Disc002
Maskens, Maïté -- P002	Murali, Sharanya -- Urba003
Mason, Rhiannon -- Home002	Murawski, Michał -- Urba007
Massa, Aurora -- Mig004	Muršič, Rajko -- SPS002, Urba003
Mateescu, Oana -- P002	Musalkova, Johana -- Heri014
Matešić, Marina -- Gend004	Musca, Madalina -- SPS004
Mathisen, Stein Roar -- P011	Mykytenko, Oksana -- Heri004
Mattila, Tiina -- Reli007	Mzioudet Faillon, Balkis -- P004
Mayr, Albert -- Urba005	Nakhal, Jana -- Urba005
McDermott, Philip -- Heri010	Nardini, Krizia -- Gend001
McEntire, Nancy -- Digi003	Naumescu, Vlad -- P002
McKean, Thomas -- Body005	Naumović, Slobodan -- SPS003
Medeiros, António -- Food005, Food007, Heri001	Nazarska, Georgeta -- Reli004
Meerpohl, Meike -- Urba004	Nenov, Nikolay -- Urba008

Nic Craith, Máiréad -- Heri005, Heri006, Heri010	Paterniani, Stella -- Pol007
Nicolaysen, Kristin -- WP008	Patzer, Helena -- Mig002
Niedźwiedz, Anna -- Reli002	Pauknerova, Karolina -- SPS001
Nießer, Jacqueline -- Pol003	Pavlicova, Martina -- Heri002
Nikočević, Lidija -- Gend001	Pawlak, Marek -- Mig003
Nikolić Đerić, Tamara -- Pol001, WP008	Peck, Andrew -- Digi003
Nikolić, Dragan -- Heri010	Pedersen, Marianne Holm -- Urba003
Nikolotov, Anton -- WP003	Peled, Kobi -- Heri014
Nikolova, Vyara -- Nar006	Peng, Lijing -- Heri006
Nilsson, Mats -- Heri004	Perinić Lewis, Ana -- P006
Norkunas, Martha -- Urba003	Peselmann, Arnika -- WP002, WP006
Novik, Alexander -- Gend002, Heri013	Pešćanská, Zuzana -- Body001
Novotna, Hedvika -- Heri014, Rur003	Petkova, Gergana -- Nar006
Nowak, Katarzyna -- Mig005	Petrov, Ana -- SPS002
Noyes, Dorothy -- Body002	Petrović Osmak, Željka -- WP007
Ó Cleircín, Gearóid -- Arch001	Petrović, Duško -- P003
Ó Raghallaigh, Brian -- Arch001	Petrović, Tanja -- Urba003
Oanca, Alexandra -- P003	Petrovici, Norbert -- Urba001
Obad, Orlanda -- P003	Petrović-Šteger, Maja -- Nar007
Oberlé, Hélène -- Mig003	Pétursson, Jón Þór -- WP002, WP006
Obućina, Vedran -- Body006	Pfeiffer, Kerstin -- Body003
O'Carroll, Cliona -- Arch001	Pfeiffer, Patricia -- Gend004
O'Dell, Tom -- Digi002, Muse003	Pfeilstetter, Richard -- Heri003
O'Hearn, Denis -- Mig001	Pimenova, Ksenia -- Reli006
Opetcheska - Tatarchevska, Ivona -- Heri009	Pinho Mateus, Débora -- WP001
Oras, Janika -- Gend003	Pisev, Marko -- Disc002
Orlić, Ivona -- P001	Pitzalis, Marco -- Rur001
Orlić, Olga -- Food004	Plainer, Zsuzsa -- SPS003
Oroz, Tomislav -- P006, WP007	Podjed, Dan -- Urba003
Osman, Robert -- Urba005	Pokrajac, Dina -- Nar007
Österlund-Pötzsch, Susanne -- Arch003	Polgar, Nataša -- Body006
Ostojić, Jelena -- Pol001	Poljak Istenič, Saša -- Rur002, Urba003
Ota, Shimpei -- Mig002	Polymerou-Kamilaki, Aikaterini -- Arch001, Heri002
Ott Franolić, Marija -- Gend002	Popadić, Milan -- Heri001
Ozolins, Janis -- Gend004	Potiropoulos, Paraskevas -- Arch001
Öztürkmen, Arzu -- Nar001	Potkonjak, Sanja -- Pol001
Palmsköld, Anneli -- Heri007	Pöttler, Burkhard -- Food001
Papachristophorou, Marilena -- P006	Povedák, István -- Body002, Reli003, Reli005
Paprot, Aleksandra -- P012	Povedák, Kinga -- Reli005
Pasarić, Maja -- P001	Povržanović Frykman, Maja -- P006
Passoth, Jan-Hendrik -- Digi002	Pozniak, Romana -- P003



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Pozzi, Giacomo -- Arch004	Ronakiat, Nantana -- Gend006
Pranskevičiūtė, Rasa -- Reli003	Ronström, Owe -- P006
Primiano, Leonard Norman -- Reli003	Roodenburg, Herman -- Heri003
Primorac, Jakša -- SPS002	Rosas, Joao -- Heri014
Prince, Bonnie L -- Home001	Rosati-Marzetti, Chloé -- Heri005
Prins, Annemiek -- Mig005	Roth, Klaus -- Disc003
Puchberger, Magdalena Anna -- Urba006	Roth, Sascha -- Home003
Puzon, Katarzyna -- Urba004	Roussou, Eugenia -- Reli004
Qiu, Yue -- Heri004	Rozas Krause, Valentina -- Gend006
Quintero, Victoria -- Urba002	Rubić, Tihana -- Urba003, WP007
Radulović, Nemanja -- Nar002	Rusu, Alexandru -- Reli005
Rainey, Elizabeth -- Body002	Ružić, Ivana -- Rur003
Rajavuori, Anna -- Body003	Ryzhakova, Svetlana -- P012
Rajković Iveta, Marijeta -- Food002	Saarlo, Liina -- Arch003
Rajković, Ivan -- P003	Sadovina, Irina -- Gend005
Rakopoulos, Theodoros -- Food002	Saleh, Fadi -- Gend004
Ram, Moriel -- Urba005	Salemink, Oscar -- Reli002
Ramalhete, Filipa -- Home003	Sallustio, Madeleine -- Rur002
Ramos Coutinho, Suzana -- Mig008	Sama Acedo, Sara -- P002
Ramsden, Hilary -- WP003	San Román, Beatriz -- Home004
Ranocchiari, Dario -- WP008	Sandberg, Marie -- Mig004
Rasing, Simon -- WP008	Sanders, Angela -- Mig002
Rastrick, Ólafur -- P009, Urba007	Sandoz, Laure -- Mig002
Rattus, Kristel -- Muse003	Saraiva, Clara -- Reli002, Reli004
Rau, Alexandra -- Gend003	Sardzoska, Natasha -- Mig001
Rauchi, Francesca -- WP001	Sarikoudi, Georgia -- Home001
Reichenbach, Anke -- Heri005	Sarr, Dame -- WP008
Reijnders, Daniek -- WP007	Sarr, Haddy -- Mig003
Renwick, Trude -- Urba002	Savolainen, Ulla -- Body003
Richter, Marcus -- Gend004	Scheer, Monique -- Reli008
Ries, Susanne -- Gend004	Schiesser, Sigrid -- P009
Rinne, Jenni -- Reli006	Schimek, Michael -- P009
Ritter, Christian -- Digi003, Mig003	Schlanger, Nathan -- Heri002
Rivetti, Paola -- Mig004	Schmidt-Lauber, Brigitta -- Urba001
Robinson, Jennifer Meta -- Food002	Schoer, Hein -- WP003
Rogelja, Nataša -- Mig003	Schönberger, Klaus -- Pol007
Rogojanu, Ana -- Home003	Schram, Kristinn -- P011
Roivainen, Päivi -- Body001	Schriewer, Klaus -- Mig002, Pol001
Rolf, Werner -- Food004	Schrire, Dani -- Arch003
Rolland-Traina, Stéphanie -- Mig006	Schuiling, Floris -- P002
Romashko, Elena -- Reli003	Schwell, Alexandra -- P003

Schwinghammer, Alexander -- Food007	Stary, Dawn -- Mig005
Sebba-Elran, Tsafi -- P012	Steel, Tytti -- Muse002
Sedakova, Irina -- Heri013	Stefani, Silvia -- Gend001
Selberg, Torunn -- Reli001	Stefano, Michelle -- WP008
Selvelli, Giustina -- Urba003	Stein, Mary Beth -- SPS003
Senroy, Nandini -- Urba007	Stengs, Irene -- Urba001
Senvaitytė, Dalia -- WP007	Stephens, Mark -- Heri005
Sepp, Tiina -- Reli001	Stepušaitytė, Vitalija -- Home003, WP005
Shapiro, Matan -- Home002, P007	Stodolska, Monika -- Urba003
Shapkalova, Svetla -- Reli004	Stoicescu, Adrian -- Digi001
Shewbridge, William -- WP008	Stojanović, Marko -- Urba008
Siddique, Salma -- WP005	Stojić Mitrović, Marta -- Mig004
Siegel, Adam -- Food005	Stojmenović, Dragan -- SPS003
Siganporia, Harmony -- Mig005	Straczuk, Justyna -- Food002
Siivonen, Katriina -- WP004	Strani, Katerina -- Heri010
Šikić-Mićanović, Lynette -- Home002	Stroe, Monica -- Rur002
Silow Kallenberg, Kim -- Gend006	Stubbs, Paul -- P003
Silva, Cidália -- Urba005	Sturdevant, Angela Nicolle -- Reli006
Silvério, Maria -- Home004	Suhr, Christian -- WP008
Sindelar, Melanie Janet -- Pol005	Sujoldžić, Anita -- Urba002
Siragusa, Laura -- P004	Summers, Heather -- WP003
Sirimarco, Mariana -- Body003	Sutter, Ove -- Urba006
Sivic, Ursa -- Reli005	Swensen, Grete -- Urba006
Škokić, Tea -- Pol001	Switek, Beata -- P007
Slavkova, Marketa -- Food001	Sykäri, Venla -- Gend003
Smith, Robin -- Rur001	Symons, Jessica -- P008
Snellman, Hanna -- Food001	Szakál, Anna -- Heri012
Snyder, Conrad -- Home001	Szasz, Ileana Gabriela -- Nar008
Sobolev, Andrey -- Heri013	Szilágyi, Levente -- Mig006
Song, Gin-Young -- Urba004	Szolysek, Mikolaj -- Gend002
Songin-Mokrzan, Marta -- Rur004	Sztandara, Magdalena -- Urba008
Sontag, Katrin -- Mig003	Szymańska, Justyna -- P012
Soronellas Masdeu, Maria Montserrat -- Rur001	Tarkka, Lotte -- Heri012
Sousa, Vilmar -- Heri002	Tateo, Giuseppe -- P003
Sova, Jaak -- WP003	Teisenhoffer, Viola -- Reli006
Soverino, Tiziana -- Reli005	Testa, Alessandro -- Heri004
Sparks, Logan -- Reli007	Thelen, Tatjana -- Mig003
Srinivasan, Rama -- Home004	Thomas, Suzie -- Muse002
Stadlbauer, Johanna -- Pol007	Thorne, Cory -- Gend005
Stahl, Irina -- Reli003, Reli005	Thüne, Eva-Maria -- Home001
Stark, Eija -- Heri012	Tibet, Eda Elif -- WP008

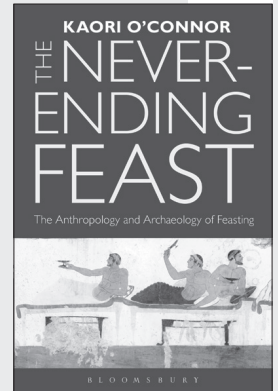
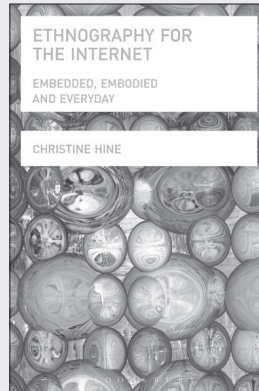
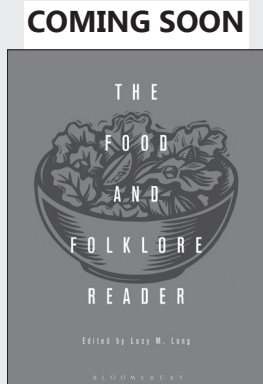
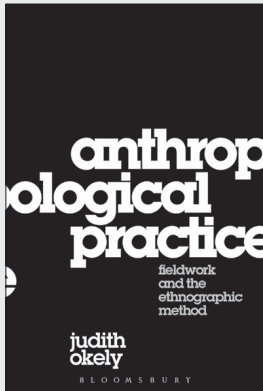
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Tiemann, Julia -- Disc002	Vesik, Liisa -- Reli009
Tijerina García, Alejandra -- Mig003	Vespeira de Almeida, Sónia -- Arch004
Tinius, Jonas -- P002	Vičar, Branislava -- P001
Tkalčić, Marina -- Reli006	Vidacs, Bea -- Reli003
Todorov, Tsvetomir -- Urba002	Vidal, Frédéric -- Heri014
Todorovska, Ivana -- WP007	Vidan, Aida -- Pol008
Todorovska, Meri Marija -- P005, SPS002	Vidner Ferkov, Katerina -- Reli004
Topp, Sebastian -- Urba006	Vimont, Michael -- Disc003
Treija, Rita -- Arch001	Vince Pallua, Jelka -- Gend006
Trifan, Elena -- Nar008	Vlaskina, Nina -- Heri013
Tschofen, Bernhard -- Keynote, Closing	Volanska, Lubica -- Body001
Tumenas, Vytautas -- P009	Volz, Peter -- Food004
Turellols, Anna -- Home004	Vonderau, Asta -- Digi003
Turkoz, Meltem -- Food007	Vonnak, Diana -- Urba008
Turner, Kay -- WP009	Voolaid, Piret -- Nar005
Tuzinska, Helena -- Disc002	Vorwig, Carsten -- P009
Umbres, Radu Gabriel -- Nar005	Vos, Claske -- Heri001
Upadhyay, Rashmi -- Body006	Voyloshnikova, Daria -- Arch001
Urbańczyk, Joanna -- Reli003	Vučinić-Nešković, Vesna -- Disc003
Urboniene, Skaidre -- P012	Vuilleumier, Julien -- Food004
Uzelac, Kristina -- P005	Vukanovic, Masha -- SPS004
Vaccaro, Ismael -- Rur001	Vukčević, Jovana -- Heri007
Vacchiano, Francesco -- Mig002, Mig004	Vukušić, Ana-Marija -- Heri003
Vaicekauskas, Arūnas -- Heri013	Wagener-Böck, Nadine -- WP007
Vaivade, Anita -- Heri003	Wajszczak, Jacek -- Urba004
Valdivia, Gustavo -- WP003	Wang, Xuan -- Gend005
Valk, Ülo -- Heri012	Warsi, Sahil -- Mig005
van der Lans, Sebastiaan -- Muse003	Welz, Gisela -- Heri001
van der Walt, Adolph -- Reli007	Werth, Romina -- Nar002
van Gorkom, Joost -- WP007	Wettich, Thorsten -- Reli003
van Tetering, Thijs -- WP007	Whigham, Kerry -- Heri010
Vargha, Katalin -- Nar005	Whitehead, Chris -- Home002
Vartabedian, Julieta -- Gend004	Wiklund, Lisa -- Mig002
Vávrová, Lucia -- Gend005	Wilk, Urszula -- Heri013
Vaz da Silva, Francisco -- Nar002	Willekens, Lieve -- Muse003
Vellinga, Marcel -- P009	Willim, Robert -- Muse003
Velošo, Luísa -- Heri014	Wissink, Lieke -- Mig004
Verdins, Karlis -- Gend004	Woitsch, Jiří -- SPS001
Verinis, James -- Food005	Wolf, Kristine -- Mig002
Veselič, Maja -- Nar007	Wolfe, Thomas -- P008
Vesić, Daniela -- Arch001	Wolfmayr, Georg -- Urba001

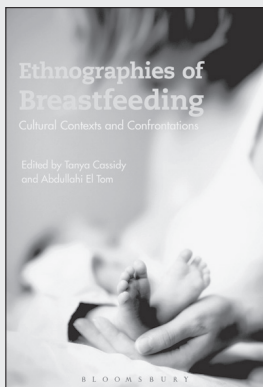
Woźniak, Anna -- Rur003  
Wrzesinski, Marcel -- Pol007  
Wynn, Katrina -- Arch001  
Yazdani Dehkhareghani, Jvan -- Mig005  
Yazici, Berna -- Digi001  
Zaban, Hila -- Urba004  
Zamorska, Joanna -- Reli009  
Zandlova, Marketa -- Heri006  
Zapata-Barrero, Ricard -- Heri003  
Zatorska, Magdalena -- Food001  
Zeman, Zdenko -- Body001  
Zerilli, Filippo -- Rur001  
Zimmer, David -- Reli001  
Zimmer, Mona Sophia -- Gend004  
Zinganel, Michael -- Urba003, WP005  
Žitko, Mislav -- Pol001  
Živaković-Kerze, Zlata -- Rur002  
Zlatkova, Meglena -- Urba003

# BLOOMSBURY RECOMMENDS

International Society for Ethnology and Folklore Congress 2015  
Zagreb, Croatia



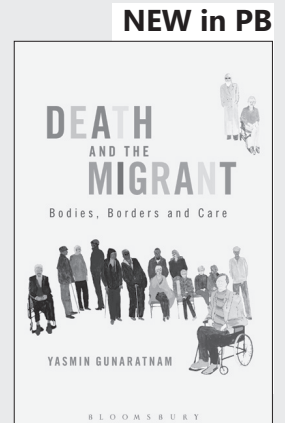
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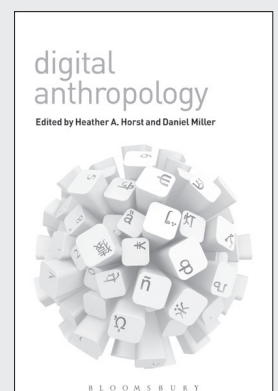
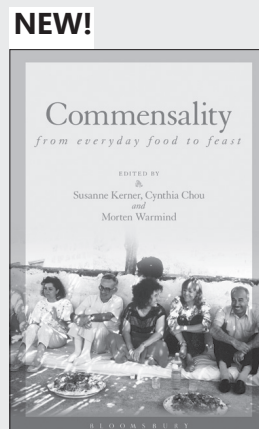
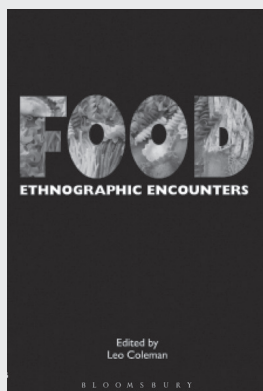
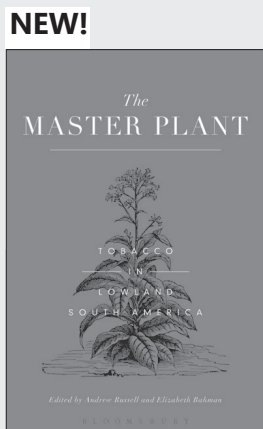
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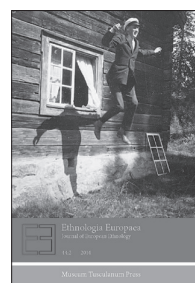
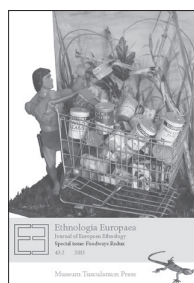
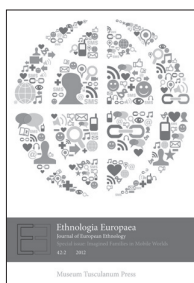
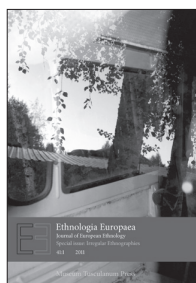
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The journal is edited by Marie Sandberg and Regina F. Bendix.

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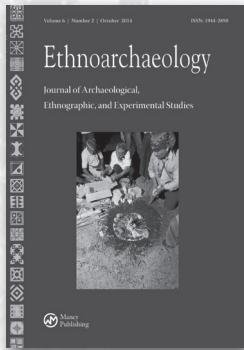
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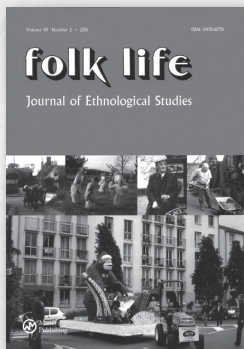


## Ethnoarchaeology

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*Ethnoarchaeology*, a cross-cultural peer-reviewed journal, focuses on the present position, impact of, and future prospects of ethnoarchaeological and experimental studies approaches to anthropological research. The primary goal of this journal is to provide practitioners with an intellectual platform to showcase and appraise current research and theoretical and methodological directions for the 21st century.

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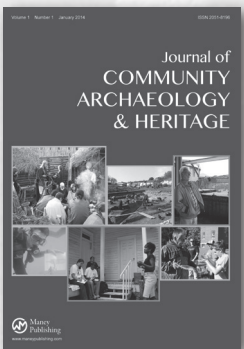


## Folk Life: Journal of Ethnological Studies

Published on behalf of the **Society for Folk Life Studies**

*Folk Life* is a journal devoted to the study of all aspects of traditional ways of life in Great Britain and Ireland. The journal publishes research dealing with the traditional ways of life of other countries and regions, which may be compared to or contrasted with those of Great Britain and Ireland. The journal may also include work on museology related to traditional ways of life, on cultural heritage and tourism, and on the history and development of the study of ethnology.

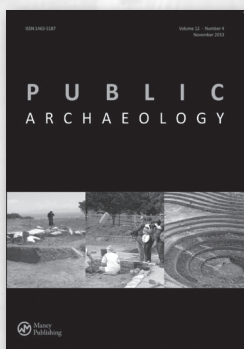
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## Journal of Community Archaeology & Heritage

*Journal of Community Archaeology & Heritage* is intended for participants, volunteers, practitioners, and academics involved in the many projects and practices broadly defined as 'community archaeology'. This includes the excavation, management, stewardship or presentation of archaeological and heritage resources that include major elements of community participation, collaboration, or outreach. The *Journal* seeks to demonstrate both the diversity of community archaeology and its commonalities in process and theory.

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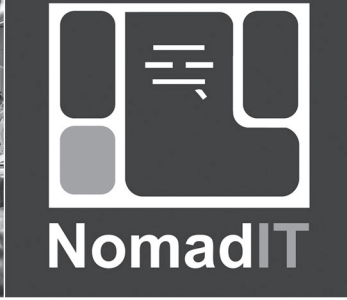


## Public Archaeology

*Public Archaeology* is the only international, peer-reviewed journal to provide an arena for the growing debate surrounding archaeological and heritage issues as they relate to the wider world of politics, ethics, government, social questions, education, management, economics and philosophy. As a result, the journal includes ground-breaking research and insightful analysis on topics ranging from ethnicity, indigenous archaeology and cultural tourism to archaeological policies, public involvement and the antiquities trade.

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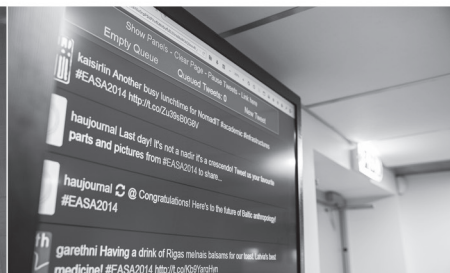
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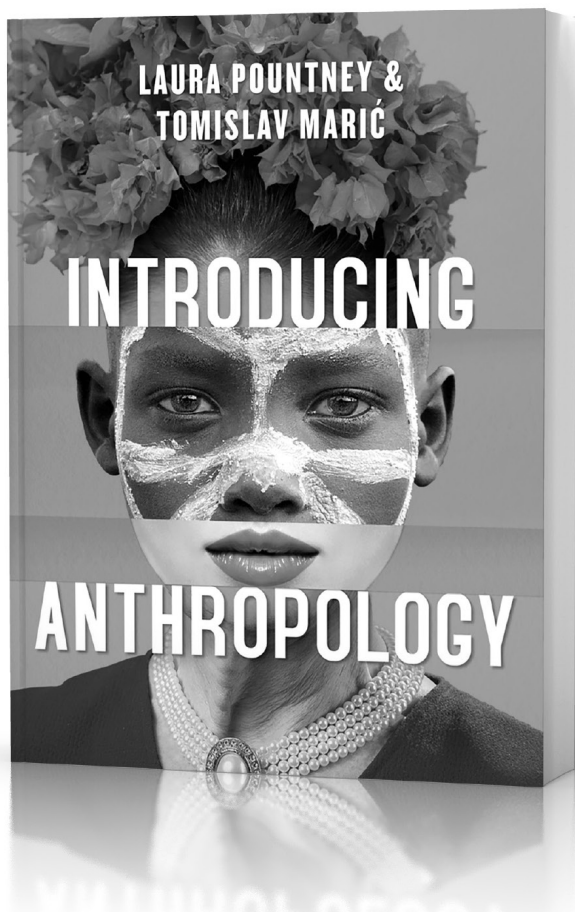
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# Panels in thematic streams

Location	Mon, June 22nd			Tue, June 23rd			Wed, June 24th		
	10:30-12:00	14:00-15:30	16:00-17:30	10:30-12:00	14:00-15:30	16:00-17:30	10:30-12:00	14:00-15:30	16:00-17:30
D1	Film programme (WP008)			Film programme (WP008)			Film programme (WP008)		
D2	Mig005	Mig005	Mig005	Mig005	Mig001	Mig001	Mig007	Mig007	
D3	Mig004	Mig004	Mig004	Mig002	Mig002	Mig002	Mig003	Mig003	Mig003
D4	Heri001	Heri001	Heri001	Heri013	Heri013	Heri013	Heri013		
D5	Heri014	Heri014	Heri014	Heri014	Heri014		Heri002	Heri002	Heri002
D6	Heri003	Heri003	Heri003	Heri006	Heri006	Heri006	Heri005	Heri005	Heri005
A101		Heri004	Heri004	Heri012	Heri012	Heri012	Heri010	Heri010	
A102	Heri009	Heri009		Heri007	Heri007		P012	P012	P012
A105	Mig008	Mig008		Mig006	Mig006	Mig006	Pol007	Pol007	Pol007
A106	Pol001	Pol001		Pol008	Pol008		Pol003	Pol003	
A107	SPS002	SPS002		Pol005	Pol005		SPS004	SPS004	
A111	SPS001	SPS001		P005	P005	P005	WP002	WP006	
A112	P007	P007		P010			Home004	Home004	Home004
A113	Home003	Home003	Home003	Home001	Home001		Home002	Home002	Home002
A116	WP004	WP005	WP005	WP001	P008	P008			
A118	Urba005	Urba005	Urba005	Urba003	Urba003	Urba003	Urba003	Urba003	Urba003
A119	Urba008	Urba008	Urba008		P011	P011			
A122	Urba002	Urba002	Urba002	Urba001	Urba001	Urba001	Urba004	Urba004	Urba004
A123	Urba006	Urba006		P006	P006	P006	P004	P004	P004
A124	Urba007	Urba007	Urba007	Muse002	Muse001		Muse003	Muse003	Muse003
A125	WP009	Arch002	Arch002	Arch001	Arch001	Arch001	Arch003	Arch003	Arch003
A126	P002	P002	P002	Arch004			P009	P009	P009
A128	Disc003	Disc003		Disc001	Disc001		Disc002	Disc002	Disc002
A201	Gend001	Gend001	Gend001		Gend002	Gend002	Gend004	Gend004	Gend004
A203	Gend005	Gend005		Gend003	Gend003				
A205		Digi002							
A208	Digi001	Digi001		Digi003	Digi003	Digi003	Gend006	Gend006	Gend006
A209	Body002	Body002		Body003	Body003	Body003	Body006	Body006	Body006
A214	Body001	Body001	Body001	Body005	Body005	Body005	Body004	Body004	
A218	Food001	Food001	Food001	Food002	Food002	Food002	Food002	Food003	Food003
A220	Food004	Food004			Food007	Food007	Food005	Food005	
A223	Rur001	Rur001	Rur001	SPS003	SPS003	SPS003	Nar007	Nar007	Nar007
A224	Rur002	Rur002	Rur002	Rur004	Rur004		Rur003		
A225	Nar005	Nar005	Nar005		Nar006	Nar006	Nar002	Nar002	Nar002
A226	Nar008	Nar008	Nar008	P001	P001			Nar001	
A227	Reli002	Reli002	Reli002	Reli004	Reli004	Reli004	Reli005	Reli005	Reli005
A228	P003	P003	P003	Reli006	Reli006	Reli006	Reli009	Reli009	
A229	Reli008	Reli007	Reli007	Reli003	Reli003	Reli003	Reli001	Reli001	Reli001
Library							WP003	WP003	WP003

# Map of Zagreb

 Main venue:  
University of Zagreb,  
Faculty of Humanities  
and Social Sciences


 UNIZG Student Centre  
(Keynotes)


 Mattis Absolut Lounge (Party)


 V. Lisinski Concert Hall  
(opening, lunches, banquet)

 Zagreb Main Railway Station

## How to get from

 Faculty to V. Lisinski

 Faculty to Student Center

 Faculty to Student Center  
(alternative route)

