Book of Abstracts
Ethnography with a twist
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BOOK OF ABSTRACTS

Adiputri, Ratih, University of Jyväskylä, Finland

Parliamentary ethnography: culture and politics entangled in the plenary forums
Session: Ethnography of political cultures

Emma Crewe’s remark ‘making sense of politics through ethnography (2016: 13) when studying the politics in the Commons and the Lords’ motivated me to use a similar approach in my own research. I study Sustainable Development Goals/SDG policies of the national parliaments of Indonesia, Malaysia and Singapore and parliamentary institutions like Inter-Parliamentary Union (IPU), European Parliament and ASEAN Parliamentary Assembly (AIPA) linking the SDG policy between Southeast Asia and Europe from the parliamentary perspective.

This paper discusses the cultural and political entangled during the two parliamentary forums held in September 2018: World Parliamentary Forum on Sustainable Development (WPFSD 2) in Bali, Indonesia and Asian Europe Parliamentary Partnership (ASEP 10) in Brussels, Belgium. From the observation of these forums – including discussion with some members of parliament and participants – the different styles of parliamentary politics are found, and I argue this different style is affected from the parliamentary culture in the country also the institutional arrangement. The argument then proceeds that the paper will describe the parliamentary ethnography for observing the forums: assess each plenary forum and analyze and compare the forums.

Arapi, Dorina & Dhiamandi, Joana
POLIS University, International School of Architecture and Urban Development Policies, Tirana, Albania

‘Ethnographic practice as a methodology in Design research’: Limits, possibilities and approaches
Session: Ethnography of organizations and work

The following paper focuses on the investigation of the ethnographic practice applied in the Design Field and how the connection between Ethnography and Design could be considered an ongoing field of research. Ethnography and Design have the same study subject: human daily life and his relationship with his environment, both are ‘human centered thinking’. But their mission is completed by asking different questions in order to obtain different result: product and the meaning of the relationship user/ product. The ethnographer tries to answer to ‘Why’, to the engagement of people with daily life, and meanings to a particular set/ objects/system. On the other side, designer as a visual thinker tries to answer questions as ‘What’ and ‘How’, to the needs and functions of the designed product engage to the user.

The methodologies used in the Design field as Design Thinking, Contextual Design, Inclusive Design or Human centered design, show the need and the importance of ethnographic practice during the process of design product. Ethnography in the before
mentioned methodologies is used during the design process because it provides a window onto the ways consumers/users interact with products in their everyday lives. One of the steps during these methodologies is being an empathic observer to the user’s needs. The methodology of Design Thinking, researching through developing steps, is limited to a strategy, and the design process tends to break the possibility of understanding the other. Starting with empathy as the first step, the Design Thinking is limited to a preparatory phase, as the empathy would be in itself. The designer should follow an *exotopic* process (speaking in Bakhtinian terms): a *Creative understanding of the other*. But in Bakhtin thought, empathy it’s just the first step of exotopy: while exotopy is an interpersonal process, empathy is just transitory and preparatory (as Todorov interpreted).

In the era of globalization, a creative understanding of the other is more important. People of different cultural group/membership/background articulate new meanings to things, and different cultural practices overlap. So as the ethnographer by using the multi-sited ethnography tries to understand hidden patterns of behavior, consumptions and cultural ones, design thinking requires a mobile process (as the mobile ethnography stands for multi-sited ethnography).

Creative understanding, as a precondition for designers to understand the user and create a product, and the multi-sited approaches as part of the ethnographic practice are emergent to the processes of design methodology. In this way the designer can map the trajectories of the needs of the user in his research.

The current paper aims to shed more light on an interdisciplinary research between ethnography and design research, reflections on possibilities and limits to the extension of ethnography to new domains and vice versa. Through questionnaires, and semi-structured interviews, the case addresses the research process done by young designers.

**Backa, Andreas**, Nordic folkloristics, Åbo Akademi University

**Self-sufficiency and home slaughter. Affect, place, body.**

Session: Ethnography of landscape and lifestyle

My doctoral thesis in folkloristics explores the relationship between affect, place and body in the contemporary Nordic self-sufficiency movement. In this paper, I wish to examine these concepts especially in the context of home slaughter. The analysis is based on interviews conducted in 2017 with individuals from the region of Ostrobothnia in Finland who are striving for self-sufficiency. My focus is on the interviewees’ narration of their experiences of home slaughter, and more specifically on the role of affect and body in the killing of animals for human consumption. I elaborate on the possible ways in which my own embodied experiences of home slaughter shaped the interviews as well as my understanding of what was narrated to me. I view my findings in the light of Evers’ (2006) ideas about “a shift from research about bodies to a way of researching through bodies”. In conclusion, I discuss the bodily nature of the relationship between humans and farm animals, and I interpret home slaughter as an intercorporeal entanglement of two bodies in which the death of one body—that of the animal—sustains the continued life of the other—that of the human being.

**Beorlegui, David**

University of the Basque Country
“Is still here... sadness is felt here”. Haunting memories and chronopolitics in post-dictatorial Spain.
Session: Ethnography of identities and communities

The paper explores the analytic possibilities of hauntology and ethnographic research for the analysis of the afterlives of Franco's dictatorship in contemporary Spain. It focuses on the affective and material dimension of being haunted by the past, deploying a wide range of practices and techniques that go beyond the limits of traditional disciplines to create new objects and layers of interpretation. Based on a series of interviews, walking tours, and fieldwork practices that I conducted myself in 2016 in the eighth anniversary of the demolition of the Prision Provincial de Madrid, I will defend the necessity of incorporating both synchronic and dyachronic perspectives, temporality and spatiality, history and ethnography, academia and activism, for a better understanding of an intense set of emotions, mobilizations and mnemonic practices that merge the past into present and lead to political awakening, through the gesture of remembrance and an acute sense of ongoing violence and historical injustice.

Bola, Jacinta & Baptista, Maria Manuel
Federal University of Piauí, Music Department & University of Aveiro, Department of Languages and Cultures

Subjectivity and subjectivation: a critical-analytical autobiography
Session: Artistic Approaches in Ethnography #1

I propose to carry out a critical-analytical study based on the experience of my own artistic path and the possibility of making a discourse around my own experience (Pinho Vargas, 2010), aiming to deepen the understanding of the presence of subjectivity, for those who are in the field of the arts. This question led me to problematize the ways of producing artistic knowledge immeasurable with the production of objective, rigorous and accurate knowledge and to try to understand how I could focus on the fecundity of the exploration of the subjective dimensions inherent in artistic professional activity. The hermeneutic reflection - with the essay dimension inherent in any process of interpretation - focuses on how I built my path and it has built me, on how I responded to the differentiated challenges I had to integrate into my development as an artist and, on the use of multiple theoretical, practical, technical, epistemological, critical, marketing, entrepreneurial and other resources to achieve an artistic level and a relevant position in the context of the Cultural Industries, which can not be ignored in contemporary artistic circles. Moreover, after the questioning of classical epistemology, whether by the works of authors such as Thomas Kuhn, Karl Popper, Paul Feyerabend or Edgar Morin, or by its deconstruction from the rhetorical paradigm, we now know that the sciences are "means of production of truth in the world”, despite its objective being the production of “debatable truths” (Latour, 2017, p. s/p).

Borland, Katherine, University of Helsinki

Applied Theatre, Applied Ethnography, Social Justice, Migration, University Outreach
Session: Artistic Approaches in Ethnography #2
Community-based devising uses ordinary people’s stories to create theatre by, with and for communities. In Columbus, Ohio a team of folklorists, ethnographers, dance and theatre students and faculty are engaged in a multiyear outreach project to explore themes of migration and belonging with members of the economically distressed Hilltop neighborhood. Drawing on interviews as well as their own experiences, ensemble groups create physical metaphors and dramatic sketches that speak to the experiences of those who often lack a voice in larger socio-political arenas. Moreover, the act of gathering regularly to explore their creativity offers residents and university partners a space for reflection and personal growth.

In this presentation, I will describe Be the Street’s process and explore its potentialities and limitations as a social justice practice. In its first year, Be the Street developed five distinctively located neighborhood groups and brought those groups together for a culminating community performance. This collective work offered valuable insights into what it means to be an immigrant, a bullied middle schooler, an aging resident. Continuing questions for the work in progress are: Can or should the devising model be adapted to address thorny issues of neighborhood conflict? In other words, can community-based devising cultivate community across lines of difference, or is it limited to voicing that on which we can agree? Can or should the work intervene in neighborhood processes to promote a social justice agenda? Who leads? Can or should university participants steer the process, or should they see themselves as allies to a community-led initiative?

Bradley, Jessica
School of Arts & Communications and Institute of Childhood & Education, Leeds Trinity University

Ethnography, arts production and performance: meaning making in and for the street
Session: Artistic Approaches in Ethnography #2

How might ethnographic approaches to creative practice enable new understandings of communication? How might focusing on the theatre of the street develop rich understandings of people drawing on their communicative repertoires to produce creative work? How can short-term research be embedded within a longer-term commitment to working with research participants and collaborators?

This paper draws upon ethnographic research carried out with street arts performers to address these questions. It does so by examining how, in line with current theories of dynamic multilingualism, attention might be increasingly paid towards the multimodal and the material. It considers the role of ethnography in transdisciplinary research in contexts of arts production and performance.

The study was carried out during the conceptualisation, devising, making and performance of a street theatre production for an international festival by two arts organisations in the UK and Slovenia. Over the course of five months, professional and aspiring performers worked together to create a performance based on a traditional story, told during the conceptualisation stage by one of the performers.

By taking the theatre of the street as its central concern, this paper focuses on language use in relation to the entanglements of bodies, objects and space. In focusing on methodology, reflections on processes and significant moments during the production process, it offers insights into ethnography as transdisciplinary dialogue.
**Bruns, Aylin**, Department of Psychological and Behavioural Science, London School of Economics  
**Heitmayer, Maximilian**, Department of Psychological and Behavioural Science, London School of Economics  
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**Lahlou, Saadi**, Chair in Social Psychology, Department of Psychological and Behavioural Science, London School of Economics

**Dietary habits in advanced age. An investigation of food choice drivers, approaching to fight malnutrition among the elderly in the UK.**  
Session: Subjective evidence-based ethnography using first-person video to capture and analyse activity in context

The nutrition screening week surveys of the British Association for Parenteral and Enteral Nutrition (BAPEN) from 2014 revealed that more than 3 million individuals in the UK, almost half of which were aged 65 years or older, are estimated to be at risk of malnutrition (Russell & Elia, 2014). The estimated costs caused by malnutrition in 2011-12 were £19.6 billion, with a 50% increase from 2007, and are expected to further grow with the aging population (Elia, 2015).

These alarming figures highlight the importance to understand how malnutrition evolves and which measures can be taken to reduce its prevalence. This study used Subjective Evidence-Based Ethnography (SEBE) to identify the important drivers influencing food choices of individuals aged 65 years and older living in the UK. First-person video data of food consumption related behaviour, including grocery shopping, cooking, and eating was collected from 16 individuals.

The data have been analysed using (1) a multiple-perspective model of the food choice process (MFCP) (Furst et al., 1996) and (2) the concept of embodied self-regulation (Petit et al., 2016) as a guideline to further assess the inner value negotiations which occur during a food-choice event. The model helped uncover a strong influence of the pleasure drive on food choices and highlighted the importance of routines and routine changes due to altered life and health conditions, which are characteristic to the elderly population. It showed, moreover, that older adults appear less embodied and thus less able to sense bodily states and act upon them.

**Burkhalter, Thomas**, Norient + Bern University of the Arts

**Norient - analysing music multi-modally and from multiple perspectives**  
Session: Processes of creation and analysis of research material

New technological developments enable us to analyse music from different perspectives today, and to process larger volumes of data. The ethnomusicologist Wendy Hsu (2014) has rigorously adopted this interplay of physical/geographical and digital practice. She speaks of an “augmented empiricism” whose goal on the one hand remains the classical ethnographical immersion in a physical research field, but on the other hand is the transformation of big data into “thick data” (Wang 2013). It is precisely this that the new version of the online platform Norient.com (planned for early 2019) aims to do. Music, Sound and Music Making are to be analysed and discussed in collaboration with scholars and practitioners from different
disciplines and from different geographical perspectives. The depiction of the data will take place multi-modally via audio, video, texts and other formats. The results are intended to be available to scholars and at the same time should bring music research closer to the interested public. The paper aims to give an overview into various approaches used on Norient.

Bäckman, Linda, Åbo Akademi University

Turning the tables: interviewing ‘non-immigrants’ about integration
Session: Ethnography of identities and communities

Integration is often referred to as a multi-directional process involving not only people who move countries, but also the ‘locals’ in the areas of destination and society at large. However, Grzymala-Kazlowska and Phillimore (2018) remark that the ‘majority’ population remains portrayed as a homogeneous mass into which immigrants need to assimilate, despite increased awareness in recent years of the complexity of demographics, captured by the term ‘super-diversity’ (Vertovec 2007). While most research into super-diversity has focused on large European cities, this paper explores its application to a rural small town area. In this paper, I discuss the process of interviewing people living in Raasepori in southern Finland about integration. In this area of almost 28 000 inhabitants, out of which the Swedish-speaking minority constitutes the majority, statistics report approximately 1 000 speakers of languages other than Swedish or Finnish. The paper focuses on recruitment of research participants as well as early findings from an ongoing study of integration into a linguistic minority. I also reflect, with the help of discourse analysis, on the thoughts expressed by interviewees on being asked about integration without having moved.

Čeginskas, Viktorija L.A.
Department of Music, Art and Culture Studies, University of Jyväskylä

Ethnography in extremis
Session: Autoethnography in a Family Setting

Researchers regularly encounter practical, ethic and methodological dilemma in ethnographic fieldwork, which often emerge only during the ongoing research process. Such problems create situations in which there is no ‘right’ decision but only one that is thoughtfully made as the researcher reacts to the current circumstances. Drawing on my doctoral dissertation on the sense of belonging among multilingual adults from binational families who grew up with attachments to three or more countries, I would like to address personal experiences and dilemmas, which I faced while conducting my ethnographic research. I share a similar background with the study’s participants, making me to an ‘insider’. During the research process, my research objective changed, which resulted in the additional inclusion of my siblings into the research data. As this was not a pre-mediated methodological choice, it presented me with various problems that arrived lagged. Insider research and reflexive ethnography may produce interesting complications but the fact that I am the youngest sibling created an additional twist to my research. I will describe the dilemmas of distance-closeness in emic research and illustrate additional issues of unexpected intra-family dynamics during my research, which I could not anticipate. I will also explain why I took certain decisions, which in hindsight were not the best, but which arose from the overlapping roles as a researcher, insider and sibling.
Pilgrimages are an integral feature of Indic religio-cultural self-expression, with various key shrines and geo-sacral sites – like certain confluences of a number of rivers, ancient trees, lakes and mountain-peaks, unique geological formations (e.g., the seasonally-waxing and -waning ice-stalagmite in the Amarnath Cave-Temple, Kashmir) et al. – being the foci of significant pilgrimage-routes. Though some of these are not entirely accessible on foot – at least, not unless one has above-average physical fitness and/or resolve – many of these pilgrimages can be done by walking. In fact, a particularly-meritorious act of pilgrimage is “water-walking,” with vessels of holy water balanced on two ends of a (usually-)bamboo-pole, the kāñvā, to famous Śiva-temples and pouring water over lingam-s (aniconic representations of Śiva Mahādeva, the “God of Gods,” in the Hindu religious multiverse). The “kāñvādiyā-s” (literally, carriers of these vessels) collect water from the River Ganga, at sacral confluences and other sites, and walk to designated temples throughout India, especially in the North. This pilgrimage went through a revival, of sorts, in the 1980s (with certain popular films promoting it) and involves a substantial amount of singing and chanting while walking; in fact, this practice may not be bereft of a narrativised cultural-political dimension.

The proposed paper, through cultural-studies-oriented analyses of selected films and music-videos – along with related literary texts – and nuanced and critical considerations of ethnographic research already done on kāñvādiyā-s, seeks to address religious walking – accompanied by chants – as a meditative trope that defies easy (lazy?) categorisation. This is especially salient as the cultural revival of this practice is coterminous with the rise of Hindu Nationalism in Indian politics.

Cheeseman, Matthew

Not the path

‘Not the path’ was a project carried out in 2011 which was recorded on a website that was last archived in 2016. It tasked project participants with writing a set of instructions to be followed by one of the other participants. Imaginary spaces were thus designed by participants relying on restriction and chance to allow other participants to turn them into geographic spaces. In doing so walkers were asked to retextualise their walks, taking photos and noting impressions, engaging in the ethnographic practices of recording and interpreting in the field. The results demonstrate how the intangible experience of walking can be both determined by and recorded by writing. In doing so the project offers a means of archiving both the imaginary and physical quality of walking via a guided process of textualisation. The paper thus considers ethnography and walking via the methods of creative practice.

Chia, Aleena

Centre of Excellence in Game Culture Studies, Department of Music, Art, and Culture Studies, University of Jyväskylä
This paper processes the intersectional tangle of positionalities that ethnographers often push to the margins as they instrumentalize their bodies to gain access to fieldsites and gain the trust of informants. These issues are pronounced for women who are doubly marked in investigative positions tailored for the colonial figure of the white male anthropologist and in cultural contexts catered for hegemonic masculinities. This paper draws from post-positivist concepts around reflexivity to reassemble a series of vignettes from participant observation in video gaming communities. In everyday conversations at these fieldsites, I was questioned about my commitment as a gamer, my hobbies as geek, my history as a minority, and my solitary travel as a woman. I used my position as a researcher to deflect doubts about my credibility and to shield against unwanted sexual attention. I exerted ethnographic distance that anthropology’s reflexive turn (Clifford 1988) has tried for decades to minimize. Combining reflections on my fieldwork with qualitative interviews with other ethnographers of technical cultures, I reconstruct tradeoffs between personal safety, mobility, and investigative vulnerability in establishing common ground between researcher and researched. I argue that the ethnographic ideal of vulnerability is an epistemological choice for unmarked subjectivities within technical cultures, but is a lived condition for the marked others of geek masculinity. In line with Williams’s (2009) discussions about endemic harassment of women in fieldwork, this paper contributes to frameworks for the complexities and complicities of reflexivity and guidelines for preparing future ethnographers not just theoretically, but also emotionally and pragmatically.

Chilton, Elizabeth, University of Birmingham, UK

An auto-ethnography of the textually-mediated practices involved in recording a ‘module guide’ video: an example of an academic’s changing literacy practices

The parallel expectation that students and academics should engage with technology as part of their everyday academic practices is, without doubt, changing the literacy practices of both learners and lecturers in higher education. This paper will present the findings of an auto-ethnographic study of the textually mediated and iterative process involved in recording a ‘module guide’ video. The changing face of academia with its seeming push for all aspects of the learning experience to be made available online has implications for academics’ workplace literacy practices and contributes to ongoing discussions around the merging of boundaries between workplace and local life worlds. This presentation demonstrates that the production of a ‘module guide’ video is the result of a textually-mediated chain of entextualisations and recontextualisations, of materiality, digitisation and computer-mediated communication. The video itself may be an audio-visual experience for the prospective student, but the trajectory to its production is multi-layered, embracing written, oral and aural practices, underpinned by institutional demands and the changing role of the academic in a fast-paced, technology-rich environment.

From the initial request for a video to its completion, the interweaving and overlapping of digital and non-digital literacies will be explored and analysed. The range of textual and
textually-related practices will be examined - from jottings on envelopes to the reading of an auto-cue in a recording studio. Issues of locality, mobility, space and time will underpin my discussion of the processes involved in developing the new communicative resources and forms of knowledge required to produce a video.

Collin, Kaija, Soila Lemmetty, Susanna Paloniemi & Sara Keronen
University of Jyväskylä

New challenges in utilizing ethnography in studying learning in the context of work
Session: Ethnography of organizations and work

The aim of this paper is to elaborate the opportunities and challenges of ethnographic methodology in studying learning and professional development amid changing work organizations. The requirements of work, especially in knowledge-intensive organizations, have changed over the recent years. The work has become more complex in terms of intensified competition, the time and space of work, as well as variety of technological tools (Van Maanen, 2011; Yanow, 2009). Followed by these changes of work, the researchers are required to develop innovative methods and techniques in order to practice ethnography in most appropriate ways. New ways of ethnography have been labelled as multi-site ethnography, self-ethnography, critical, institutional, visual and/or virtual ethnography (see Rouleau, de Rond & Musca, 2014). Ethnography is also becoming a teamwork instead individual endeavor (e.g. Smets, Burke, Jarzabkowski & Spee, 2014).

Based on theoretical views (Down, 2012; Zickar & Carter, 2010; Ybema, Yanow, Wels & Kamsteeg, 2009) and our own experiences of conducting organizational ethnography in different work domains, this paper aims to discuss the utilization of ethnography in investigating the phenomena of learning, creativity and leadership in workplaces. We will offer insights in opportunities and challenges of ethnography at the general level. Additionally, we concentrate on three viewpoints in conducting ethnography in work organizations: i) new possibilities of how virtual working platforms change the nature of interaction and studying it, ii) the balance between doing ethnography for the research itself and/or emphasizing developmental aspects, and iii) ethical issues in researching work organizations.

Curdt-Christiansen, Xiao Lan & Huang, Jing, University of Bath

‘妈妈, I miss you ’: Multilingual Digital Practices in Transnational Families
Session: Mapping apps and sharing caring: digitally-mediated communication

Digital devices are omnipresent in our everyday life and have an immense impact on our social communication and language practices. Transnational families often engage in multilingual practices with their family members close and far via digital devices and through social media. As a result, children are immersed in new technologies from a young age (Teichert & Anderson 2014) which exposes them to multiple languages and digital literacy. This paper focuses on multilingual and multiliteracy practices of three transnational Chinese families in the UK, seen through the lens of family language policy. In particular, it looks into how parents and children establish their family language practices, negotiate meanings and develop multiliteracy skills through social media and digital devices. Using family language audit as a methodological tool, we conducted ethnographic fieldwork through observation of the families to collect ‘live’ events that were captured through digital
communications, including Wechat (Chinese social media app), WhatsApp, Skype, and other apps. The findings indicate that social media are powerful tools to socialise children into multilingual practices and thus enable them to engage in both heritage language and cultural activities. Such engagement will have positive impact on their identity and cognitive development.

Dahl, Karoliina, Åbo Akademi University

“What was I thinking back then?” Comparing and discussing research material with the participants
Session: Participatory research

In this paper, I explore challenges with combining methods in an ethnographic research situation and reflect on the spaces and discussions that come about when participants relate to research material from an earlier research stage. The focus of my research is on young university students in Finland, their life-views and the changes and continuities in these views. The research material was gathered in two stages, a first group of interviews were conducted in 2016 and a second round with 20 participants from the original group in 2018. All participants filled in a survey and took part in semi-structured interviews following the Faith-Q-Sort (FQS), a method in which the participant sorts 101 statements according to how well these describe him or her. Methodologically, the emphasis is on a qualitative analysis, complemented by results from the quantitative material. The survey responses and the FQS responses from the first interview were compared and discussed together with the participants at the end of the second interview. Often the researcher makes the comparisons between different types of research material, however in my study the participants are part of this process. Firstly, this challenges how I as a researcher traditionally would operate with the methods. Secondly, it opens up a dialogue between the previously conducted material and what has been expressed in the second interview, and creates a space for confirmation of the participant’s personal story but also a space for proposing questions such as “what was I thinking back then?”.

Dalbello, Marija, Rutgers University, New Brunswick, NJ, USA

The Sensate Experiences of Migration in the Ellis Island Sensorium
Session: The Synesthetic Imagining of Migration – Historical Ethnography

The proposed paper will draw on a corpus of oral history interviews to present an ethnographic account of migration through its sensate dimensions. The epistemologies of the senses and narrations of the memories of smell, seeing, hearing, taste, touch, or perception in narrating the experience of migration will be culled in a combination of close and interpretive and the “distant” reading across a body of 300 interviews in The Ellis Island Oral History collection, focusing on the cases from Central and Southern Europe (Austria-Hungary, Croatia, and Italy) passing through Ellis Island during the peak migration at the start of the twentieth century. The period of Great Migration from Europe to America at the turn and into the first two decades of the twentieth century has been formative in shaping the transatlantic idea of European migration to America and encompasses trans-generational, ancestral, literary, and autobiographical writings that span multiple temporalities. By analyzing narrations and representations that describe the physiological dimension of migration
experience situated in this historical situation – its visual, aural, olfactory, gustatory, and perceptual dimensions and their mediation in a range of representations of sensate experiences (written, spoken, performed) – the proposed paper will augment the understanding of the historical experience of migration from a phenomenological perspective, telling the story from within the subjectively constructed memories and their mediations. It will assess the status of oral history interviews as ekphrastic writing and the potential of this approach and the material for a historiography of the senses in a historical sensorium of migration.

Depner, Anamaria, Institute of Gerontology, University of Heidelberg, Germany

Approaching Dementia, Diversity and Diseases ethnographically. Cultural anthropological methods in the context of ageing studies.
Session: Ethnography in the study of health, care and ageing

Aging Studies, which are gaining in socio-political importance, are increasingly opening up to approaches used in various fields. This happens mostly because this discipline has to cope with many changes, societal and demographical ones as well as cognitive ones (regarding the subjects of its research).

Presenting my experiences, results and method designs of three interdisciplinary projects carried out at the Institute of Gerontology at the University of Heidelberg, the paper will show how ethnology can contribute in this respect, with its wide methodological repertoire and its theoretical approaches. Ethnological research concerning age and ageing, and its scientific access to the elderly, will be displayed as a promising way for gaining knowledge via well-known and new designed methodological approaches. Analysis and reflection on the ethnological view of the joint work raise questions such as:

- What could be achieved by a cooperation between ethnology and gerontology with regard to theorising, foundational research and implementing practical projects?
- Why and to what extent is an ethnological approach (be it innovative, be it traditional) informative when observing elderly people, their life worlds and their environments?
- What opportunities do we have to influence innovation, such as technological inventions, on the free market, and how should we apply that influence?

Following the ethnological tradition of thick description, this presentation reports on the borders crossed, new ground broken and methodological questions involved in the practice of ethnological work with and about the elderly.

Di Puppo, Lili, National Research University Higher School of Economics, Moscow

Searching for the invisible: Sufism and fieldwork in Volga-Ural
Session: Ethnography as a Practice of Surprise

Sufism in Volga-Ural appears as absent yet present. I reflect on my field research to ask how to approach the elusiveness of Sufism. Sufism transcends efforts to frame it into certain categories; it invites us to go beyond a conventional mode of knowing to consider the invisible realm it opens up.
Sufism in Russia's Volga-Ural region is considered nowadays as a marginal phenomenon and even as extinct. It appears at first sight as invisible and absent. However, Sufism starts to become more and more present the more one searches for it, following hints of its elusive presence. Sufism thus appears as one thing and the other: absent yet present. I relate the changing shapes that Sufism can take and its invisibility to the nature of the gaze that is used to view the phenomenon. Sufism transcends efforts to frame it into certain categories and determine its nature; it invites us to go beyond a conventional mode of seeing and knowing to consider the invisible realm it opens up. I bring together two "failed" or uncertain attempts to apprehend the phenomenon that appeared in the first stages of my field research. A first attempt concerns the process of defining a local Muslim identity in Volga-Ural. When conversing with Muslim representatives and scholars on Islam, I noticed how Sufism appeared and disappeared. It was relegated to the past; celebrated as an integral component of the region's Muslim history that could be "revived"; or viewed as alien and irrational. The difficulty to frame Sufism into the conception of a local Muslim culture due to its elusiveness echoes my own uncertain attempt to "capture" the phenomenon through conventional fieldwork methods. In a second part, I relate my "failed" observation.

Duncan, Sam  
UCL Institute of Education, University College London

**Mass Observing Adult Reading Aloud: finding a ‘dual vision’ of literacy today**  
Session: Methodological Challenges

This paper will examine the role of Mass Observation in understanding whether, where, how and why adults today read aloud rather than in silence. While regular attention is paid to reading aloud as a tool for teaching, far less is paid to the reading aloud done every day at home, work and in the community. This paper presents the methodological challenges and affordances of three strands of a (UK) Arts and Humanities Research Council-funded project Reading Aloud in Britain Today: a questionnaire completed by 629 adults, a Mass Observation Project directive eliciting 160 narratives, 49 interviews and 44 audio-recordings of oral reading. It will examine the ‘dual vision’ (Kramer, 2014) of both the original (1937-1950s) and revived (1981-) Mass Observation projects (observation of others’ practices combined with autobiographical accounts of one’s own) as the overarching driver of this research design, and the key to understanding the personal and social meanings within contemporary literacy practices. This paper will explore both what Mass Observation brings to ethnography and what it tells us about the everyday oral reading practices overlooked in academic and educational discussions of reading, e.g.: When a person is completely alone, does she read silently because there is no one to listen, or aloud because there is no one to hear? How do couples, families and groups use reading aloud as a way of being together? Why do some people read aloud in languages they never speak? How does reading aloud relate to recitation, chanting, singing, storytelling, writing or memorizing?

Elkina, Anna, University of Turku (Entrepreneurial Unit)

**Sensemaking of getting started: autoethnography in entrepreneurship**  
Session: Ethnographic research on entrepreneurship
Researchers do not often apply autoethnography in entrepreneurial studies, because action-oriented activity of entrepreneurs is not easily combined with regular reflexive writings. At the same time, there is a call for process thinking in research of entrepreneurship. Many authors highlight the need for action and enactive research in this field of study. Writing an autoethnography appears to be an appropriate method for doing a research from within a process. I conduct a research where I reflect on my experience of starting own business in Finland after having moved from abroad for PhD studies. An aim of the research is to observe constructing of my entrepreneurial identity. Thus, I try to combine a process of starting a new business with a research process. The aim of this particular paper is to reflect on writing a diary, which is written for the sake of autoethnographic research, and to look at autoethnography as at a tool for sensemaking in the process of starting a new venture. Keeping the diary helps to make sense of issues which a start-upper face. “What is going on?” - the key question of sensemaking process, which I ask myself and answer in the diary, helps to overcome apathy and helplessness and pushes to act, i.e., to answer the next question of sensemaking - “What do I do next?” in order to deal with uncertainties and overcome obstacles. Thus, autoethnography becomes a useful tool for sensemaking, and, in other words, researching supports business creation.

Levy, Gal, The Open University of Israel

Do the subalterns speak (through me)? Dilemmas of the interrelationship between activists and a researcher
Session: Crossing Boundaries in Israel/Palestine: Autoethnographic Tales of Academic Labour

Since 2014 I follow in research the political activism of women who struggle for public housing. During that time, I've become to a degree a part of the struggle and at several occasions also a speaker (mainly blogging about my insights and also by taking part in meetings, committee sessions in the Parliament etc.). One activist has also become my co-researcher as we are now engaged in an Oral History project of gathering the lie stories of women who live in poverty. Given the disparities between us – I am male, the activist is female; I'm educated she's a high school graduate; I am middle class and she relies on social benefits to complement her salary, etc. – the question of who has the power is almost straightforward. However, both her knowledge about public housing and her knowhow about the struggle exceed mine, as well as her becoming by now a public figure as an activist. Hence, the issues of presentation and representation and the question of how my research mediate the claims of the strugglers without appropriating their knowhow and autonomy, but also maintaining a critical outlook become pertinent.

Gonick, Marnina, Mount St Vincent University

Girlhood at the intersection of art and ethnography.
Session: Artistic Approaches in Ethnography #3

I am applying to do an experimental ethnographic session in order to screen and present my 18 minute ethnographic video installation. I am requesting a 45 or 50 minute session in a room with screening capacity. This presentation is an experiment in thinking about girls and girlhood through bringing art and ethnography together in a video installation called Voices.
that I collaborated in making with a professional filmmaker/artist. The presentation will explore methodological questions on working across disciplinary boundaries and the implications for representations of young people and their everyday lives. In producing the video, we travelled to four Canadian geographical regions to work with girls (ages 13-23) from different communities – Inuit in the Canadian far north, Transgender in Halifax, Nova Scotia on the east coast, Jewish in Toronto, Ontario, Canada’s largest urban centre, and Immigrants from different African countries (Congo, Rwanda, Ethiopia, Sudan) in Winnipeg, Manitoba, the country’s geographical centre. We video-taped eighty hours of documentary footage of the girls in their own social milieu (on ski-dos, at gymnastics class, at their houses, etc) landscapes and cityscapes, domestic and public settings and a series of ethnographic interviews.

Voices explores the multi-sensory and affective relations of place and becomings through assemblages of bodies, landscape, infrastructure, and girls’ voices. In the hybrid space of ethnography and art, Voices explores the “intra-action” (Barad, 2007) of these elements to produce assemblages that, I suggest open new epistemologies for making sense of girls’ experiences. I am interested in how these assemblages can provide insights into resources and barriers that diverse girls encounter in their daily lives, their dreams and aspirations for the future. Not only are notions of girlhood and what it means to be a girl challenged, but when girls, places and other manner of matter come together in dynamic ways I suggest that what may be created, if only temporarily, is something new, something Other.

Graan, Andrew
University of Helsinki
Social and Cultural Anthropology

Trans-Sited Ethnography: Interdiscursivity and Analysis in Media Anthropology
Session: Multisited Ethnography and Media

In his seminal essay on “Ethnography in/of the World System,” George Marcus advocated for multi-sited ethnography that would be “designed around chains, paths, threads, conjunctions, or juxtapositions of locations” (1995:105) and so urged anthropologists to follow the people, the thing, the metaphor, the plot, the biography, or the conflict as a research strategy. This paper develops and illustrates an analytic technique to realize Marcus’ call to trace (dis)connections within and across fieldsites: interdiscursive analysis. The concept of interdiscursivity stems from Mikhail Bakhtin’s writing on the heteroglossic and dialogic character of language and directs attention to the interdependence of semiotic forms across past and future contexts. Drawing on my own research on news media in the Republic of Macedonia, I suggest that attention to the interdiscursive character of media forms can anchor the analysis of media’s meaningfulness and social consequentiality. In the end, I argue that following textual and cultural forms as they are (re)produced and (re)contextualized across social contexts—what I call “trans-sited ethnography”—constitutes a productive methodology for research on media and the public sphere.

Haapanen, Lauri & Manninen, Ville, University of Jyväskylä

Rethinking an interview-based inquiry: Innovative solutions to combine emic and etic data in an ethnographic study
Session: Methodological Challenges
Ethnographic observation captures practitioners’ actual activities but leaves it to researchers to interpret practitioners’ intentions. If a research aims not only to describe real-life activities but also to explain them, it needs access to practitioners’ mental reflections on their work. A conventional option for this would be an interview-based inquiry, but for exploring everyday processes, such an approach could have various pitfalls.

It is known that straightforward interviews are likely to yield socially desirable answers rather than candid self-reflection. To mitigate this problem, the inquiry should be conducted in close connection with, and a critical eye for, the activity under study. This, too, might be problematic when focusing on activities that require verbal and metalinguistic capacities. For example, a think-aloud protocol would be ill-suited for studying a writing process, as the research method severely interrupts and distorts the writing flow. To avoid this problem, verbalisation should be performed after the activity under investigation has been completed – but still grounding the verbalisation on the activity in question.

In our presentation, we draw on recent media studies to present three complementary solutions combining etic (the research-analyst’s perspective) with emic (the practitioner’s insider perspective) data without failing in the ways described above. These three interview methods focus on journalistic work using stimuli from the actual newswriting activity: screenshot recordings (Perrin 2003), spoken and written text documents (Haapanen 2017) and field notes (Manninen 2017). We conclude by discussing the remaining limitations of the aforementioned solutions and potential avenues of further methodological development.

**Hart, Linda**, Finnish National Defence University

**Civilian Preparedness Training for Women in Finland: An ethnographic study**

Session: Ethnography in an institutional setting

This study describes and analyses civilian preparedness training offered by NGOS to women as a manifestation of the gendered division of security-related labour in Finnish society. Empirical data is gathered by the researcher through participant observation in weekend courses organised by the Women's National Emergency Association (Naisten Valmiusliitto) in garrison environments around Finland and interviews (focus groups and individual interviews) with participants and course leaders. The courses observed cover a wide range of topics and practical skills related to societal and personal security, disruptions to everyday life, disasters and crisis situations. The study investigates forms of participation available to women in the division of "security labour" in a society characterised by male conscription, voluntary armed service for women and high rates of political support and willingness to participate in national defence among the population. This study investigates an area of civil society that has been studied relatively little in its present context: defence-oriented non-governmental organisations and their relationship to the armed forces and the Finnish State. From the perspective of doing ethnography, this presentation reflects on the role and situatedness of the researcher, the nature of the empirical data collected and the ethical implications of studying citizens in the field of security labour and related social hierarchies. The analysis dwells on two interconnected levels: what participants do and learn in the training offered, and how this relates to and potentially affects their own perceptions of citizenship, national defence and participation in security labour as a gendered field of social life.

**Haverinen, Anna**, Design Anthropologist, Taiste Inc.
**Modalities of Ethnographic thinking in Service Design**  
Session: Applied Ethnography – on the possibilities and limitations of collecting, analysing and providing ethnographic insight

During the past ten years, service design as a research and a field of practice has penetrated the Finnish service industry promising more simplified, cost-efficient, innovative and user-driven ways of providing both digital and offline services. Service design is an umbrella term, which mostly derives from Design Thinking (DT), a circular process of gaining insight, ideation and testing, which with the use of quick prototyping can provide better design and production results than the previous linear service provider-user moder. As an umbrella term, service design utilises many qualitative and quantitative research methods in order to both gain fresh new insight before actual ideation and prototyping, as well as in testing and examining the results of the ideas and prototypes. Ethnography in service design is often used as a method of providing emphatic contextual insight, which is gained through various types of design methods, such as persona cards, cultural probes, observational protocols, deep interviews and games (Blomberg & Burrell 2009; Segelström, Raijmakers & Holmlid 2009) – just to mention few.

However, as a Design Anthropologist I would argue, that the actual potential and richness of ethnography is poorly understood, since ethnography is usually taught and treated as a set of contextual data collection methods, and not a way of thinking and being in the world. In this presentation I will discuss how Ethnographic Thinking is beyond observing the present and more about anticipating social and cultural change through empathy, lived experiences, holistic thinking, emotional intelligence and cultural interpretation (see Hasbrouck 2017, 308).

**Heikkilä, Suvi,** University of Turku (Finland)

**Ethnology and experience study as methods for an impact study**  
Session: Ethnography in an institutional setting

The impact studies have traditionally been made using statistics. Furthermore, the *impact* is often being defined concisely through the outputs and their relation to the set strategies. However, these statistics and outputs reflect more on the actions of a foundation than on its impact.

The case of my study was the Satakunta Regional Fund of the Finnish Cultural Foundation. Using ethnological methods and the perspective of experience study, I managed to reach the impact of a grant-making cultural foundation in a broader sense. I studied the impact inter alia through the experiences of culture producers who had worked with the funded projects. I traced all the levels of the process of impact: *context, needs, objectives, inputs, activities, outputs, outcomes, effects* and *impact*. I also paid attention to both planned and surprising, positive and negative, as well as private and societal impact.

The study examined the kind of significance, meaning and bearings the grantees gave to the foundation, the grants and the grand-funded projects. The informants shared their individual experiences regarding the received grants and the impact of their projects. In addition, the study revealed the kind of indicators grantees themselves use when referring to the impact.
The study showed for example that the foundation can grow their impact by improving the accessibility to grants and investing in publicity. The grants provided fundamental monetary help as well as encouragement. Besides the many positive impacts, working for a grant was described to be stressful, uncertain and arduous.

Heikkilä, Suvi, University of Turku (Finland)

Abstract: Living the Crowdfunding — Social interaction, altruism or self interest?
Session: Ethnology in a changing world

In recent years internet based campaign funding has increased exponentially. Crowdfunding has become economically, politically, socially, culturally, globally and technologically relevant phenomenon, and as such it has drawn interest in many researchers. My study uses methodology of ethnology to gain understanding of the funder experiences and their motives to participate in crowdfunding projects. In addition, it is a study on a wider phenomenon of philanthropic and altruistic behaviour.

Ethnology and experience study helps to generate new information and to form a deeper and holistic understanding about crowdfunding from the human perspective. The funder/donor experiences and motives are especially descriptive for the subject, for they are in the core position in valuing who and what kind of campaigns are being supported. Moreover, understanding the processes behind motives can be used in the development of the crowdfunding platforms and the marketing of the campaigns.

How does the today’s crowdfunding differ from the traditional philanthropic behaviour? Is crowdfunding altruistic? How do the funders see their role in the campaign and what kind of bearings do they give to their contribution? What makes a funder take part in a campaign? How do the funders select the projects they want to support?

Heusala, Anna-Liisa, Aitamurto, Kaarina and Urinboyev, Rustam
Aleksanteri Institute, University of Helsinki

Central Asian Migrants’ Legal Culture in Moscow – Interdisciplinary and Multicultural Teams in the Study of Informality
Session: Ethnography in a research group

The article is explores various dimensions of interdisciplinary and multicultural ethnographic work of a Finnish-Uzbek research team working in the Russian Federation. It analyses the experiences gathered in an ongoing study by the authors to examine the legal adaptation strategies of Moscow’s migrant workers in the politically hybrid Russian regime. The project aims to contribute to the conceptual and methodological discussions on informality and legal pluralism in politically hybrid regimes as well as to methodological debates on the study of undocumented migrants. The project’s methods have included thematic individual and group interviews, as well as informal discussions and participant observations. The insights of the article concern interdisciplinarity and multiculturalism in research design, and multicultural work of foreign researchers on-site where questions of language, gender, religion, cultural competence, transnationalism, and ‘undercover investigation’ play a role. The authors underline the significance of shared theoretical understanding of key concepts and their operationalization as the basis of successful fieldwork. For multicultural teams, the importance of cultural competence extends beyond the period of data collection in a foreign
country. Although the authors assess critically the validity and reliability of materials gathered in interviews and observations, they also claim that the study of informality can benefit from teams of researchers with significantly different cultural and disciplinary backgrounds. In such teams, the difficulties of multicultural ethnographic process itself can facilitate the birth of analytical insights.

**Heitmayer, Maximilian**, Department of Psychological and Behavioural Science, London School of Economics

**Everri, Marina**, NovaUCD, University College Dublin & Department of Media and Communications, London School of Economics

**The world in your pocket: The Economics of attention of smartphone use in everyday life**

Session: Subjective evidence-based ethnography using first-person video to capture and analyse activity in context

Smartphones and social media have become pervasive societal phenomena. The increased use of social media and handheld devices has impacted and often changed the daily routines of users. Younger generations are in constant negotiation and coordination between their online and offline worlds, and how to use their time and attention is becoming increasingly challenging.

Building upon a transdisciplinary approach of previous studies in economics (Davenport & Beck, 2001; Sharp, 1981), sociology (Franck, 1998; Münch, 1991) and more recent psychological and computer science research on attention allocation in human computer interaction (e.g., Reeves et al., 2008; Yekelis et al. 2014, 2017), our contribution will provide new empirical evidence on how young people deal with attention allocation and time management in today’s digitised society.

A methodological protocol based on digital ethnography and first-person perspective method, namely Subjective Evidence-Based Ethnography (SEBE) (Lahlou, 2017), has guided the collection of a rich data set of video recordings of adolescents (14-16 years) and young adults (19-27 years) actual behaviours with smartphones in everyday situations (N=50).

The possibility to access young users’ actual use and subjective experiences in their ‘real worlds’ has allowed us to observe that: (a) attention allocation is highly context dependent, (b) time management relates to a set of self-regulation strategies and practices that can enable or limit efficient use of smartphones in daily activities.

The potential of SEBE for the micro-analytical examination of human-computer interaction and differences between the practices of adolescents and young adults’ users will be discussed.

**Holmberg, Suvi, Lydahl Doris, Günther Kirsi, Ranta, Johanna**, University of Tampere

**Mobile ethnography in the context of home visits**

Session: Authoethnography and researcher’s field

The aim of this paper is to present and discuss observations and experiences from mobile ethnography method in the context of substance abuse and mental health home visits. In our work, the focus is on home environments were vulnerable adults (but not elderly people) with
complex needs live. Mobile ethnography entails a researcher moving along with the care and social workers in clients’ homes and nearby communities. Our research data consists of detailed field notes collected during 88 home visits between years 2017-2018 in Finland and Sweden.

In this presentation, we will draw on affect theory to analyze the specific relations and roles emerging when doing fieldwork in such home environments. We will focus on the embodiment of affect, discussing how the context of the home environment can lead to particular forms of embodied and visible positions for the researcher. With this paper, we therefore intend to offer a new perspective for approaching mobile methods in ethnography.

Holmström, Mari, University of Oulu

Photo elicitation as a complementary technique in semi-structured interviews in the study of social interaction
Session: Interview as a Method

Interviewing as an ethnographic method to collect data directly from participants is an intricate technique and encompasses many approaches to gathering information. Interviewers can be faced with the challenge of creating such an environment in which the participant feels at ease to talk about the matter at hand. The present study discusses the use of a photo elicitation technique (cf. Bowling et al. 2017, Cooper 2017, Shortt and Warren 2012) as both a way to encourage dialogue and work as a complement to a semi-structured interview: the aim is to discuss the advantages and difficulties of such a technique in an interview, and elaborate with examples. Furthermore, the paper considers the relevance of such an interview technique as an additional form of material to a study that mainly utilises video recordings of naturally occurring conversations. The interviews were conducted as a part of a project that studies social interaction and other activities in workplace break rooms. Seven interviews were conducted in June and August 2018, utilising a photo elicitation technique. Prior to the interviews, the participants were asked to provide 3-7 photographs of things that they regarded relevant in relation to their break-taking. The photographs were printed and discussed in the interviews. During the interviews, the participants were given the option of drawing on and being creative with the photographs to further illustrate matters. The interviews were video recorded for further analysis.

Howell, Matt E., Cardiff University, UK

Reproducing Culture: A Case Study of a Homeless Youth Hostel in the United Kingdom
Session: Ethnography in an institutional setting

In the United Kingdom, homeless youth hostels are an institutional setting, which is often seen as an alien environment to the young people who first enter them. Although occasionally fragmented, the hostel can possess a unique culture that is influenced by a dominant group of young people who reside at the hostel. It is often the case that young people are accepted into a group, providing they conform to the group’s pre-existing norms and values. Not conforming may result in young people becoming excluded from the social network of the hostel, or their status within the hostel being reduced. Additionally, those who do not conform can experiencing bullying and isolation whilst they reside at a youth hostel. Through engaging with the dominant group, they enter a social contract which requires them to subscribe to the current culture of the group, therefore influencing their behaviour.
This paper shall use data collected through an ethnography that took place over the duration of one year in a homeless youth hostel. The data collected allows one to better understand the behaviour of young people whilst living in a homeless youth hostel. The paper shall demonstrate how the culture in a homeless youth hostel setting can reproduce itself through a process of structuration. The social theory of structuration acts as a useful tool that enables one to rethink the cultural development of young people within an institutional setting such as a homeless youth hostel.

Hytönen-Ng, Elina
University of Eastern Finland

**Theme interviews, auto-ethnography and sensory participation in exploring shamanic ritual sites**
Session: Ethnography in amid of rituals, multimodal research

Religious experiences have often been associated with a specific, culturally-set location. In shamanism the practitioner, by using music and sounds, can move the sacred site from one location to the next.

In this paper I will explore how contemporary European shamanic practitioners use sonic ritual in creating a connection with the environment. I will be doing this by combining auto-ethnography and theme interviews with sensory walks to the sacred sites. At the sacred ritual site, I will explore how the practitioners use sound and how they communicate with the non-human ‘participants’ of the ritual, the spirits.

Through the sensory walks and autoethnography I will highlight the way that practitioners create meaningful relationship with their environment through sound. Data gathered through interviews demonstrate that the instruments and their sounds act as transformative tools that change and create a meaningful place within which contemporary shamanic rituals takes place. Within this sonic place the participants are then producing a sense of wellbeing. This sonic place can be viewed as an example of soundscape of healing.

In this paper I will demonstrate what added value the combination of sensory walks, interviews and auto-ethnographic data can bring into the study, particularly when the topic involves sensitive themes such as spiritual experiences. The paper will also invoke discussions about the roles of the participant and the researcher.

ethnography

Hänninen, Riitta, Department of Social Sciences and Philosophy, University of Jyväskylä

**Abstract: Blog elicitation interview (BEI) among Finnish lifestyle bloggers**
Session: Ethnology in a changing world

As a research method BEI is constructed on the simple idea of utilizing blog posts as a starting point of online ethnography and applying BEI as an extension of thematic interview and observation in an online environment such as the Finnish blogosphere. The aim of the method is to critically view some of the often artificial barriers between online and offline worlds, include the visual aspects of blogging as a part of the interview and lastly to promote the collaborative aspects of online ethnography. In my paper I first describe the basic elements of BEI in comparison with a more traditional photo elicitation (PEI) preceding BEI.
and highlight some of the idiosyncrasies of BEI in the context of my research on Finnish lifestyle bloggers and their readers, or followers. I also discuss the strengths and drawbacks of the method.

**Ingridsdotter, Jenny & Kim Silow Kallenberg**

**Walking and movement – Exploring ethnographic fiction and the writing process**

Session: When walking and writing merge - exploring the potentials and limits of ethnographic writing

Writing is about walking a reader through a text; walking readers through our ideas and the things we want to communicate. Walking can therefore be used as a metaphor for writing. In this paper we first explore how the act of composing a text can be compared to the act of walking. Mapping out life worlds, and putting pieces of lived experience together in forms not necessarily bound by academic formats can be understood as finding new paths for walking. We argue that ethnographic fiction is one of those paths and will give examples from our own work.

Secondly, we approach the physical act of walking and the way it has influenced our own writing. Methodologically, walking, running, and even being carried in movement by a horse have been essential parts of our writing processes. Writing ethnography and ethnographic fiction is an embodied experience, and embodiment also involves movement. When writing ethnographic fiction, you have to imagine the lives of others, and then you have to walk with them. The brain is not separated from the rest of the body, walking, running, and being carried in movement by a horse can become a positive and creative experience that impacts upon our writing. We will explore how the mind writes while we partake in the mentioned forms of movement, while also looking at those moments when movement becomes a destructive force, as in those cases when, in order for us to write and live well, we need to relax but the brain will not let us rest as our thoughts wander around on their own.

**J**

**John, Zoe**, Cardiff University, School of Social Sciences (SOCSI)

**Tampons and Toughness: Body Politics in Mixed Martial Arts**

Session: Autoethnography and the researcher’s body

This presentation engages with several months of ethnographic data to explore the gendered dynamics of becoming a mixed martial arts (MMA) fighter. Analysing both participants’ (and my own) experiences between the spaces of ‘the dojo’ and ‘the cage’, there was evidently certain forms of political narratives or rules around gendered bodies. This included high levels of anxiety around touching and hurting women’s bodies in the dojo (especially by newer members of the MMA club), actively engaging with heterosexist banter to shape the concept of toughness as a fighter - with particular mention to periods and vaginas (“Take your tampon out” being a particularly favoured term) – and the view that same-sex fighting categories (and normative gendered bodies) should remain as an organising aspect for fighting events. Such views were due to the social and moral issues around men hitting women, alongside beliefs around men’s ‘natural’ overpowering strength, even when a fighter
has fully transitioned. Despite that technique and skill - rather than size or strength - were emphasised in training, stereotypes around gender took precedent in their views. Not only do gender dynamics then shape the concepts of skill, toughness, and opportunities to fight in MMA, but they also highlight the complexities of how ‘gender’ itself is understood by participants - as discursive, social, and biological. The presentation concludes that (hetero-normative) gender is a powerful tool in the sport’s organisation, but also in the bodily politics and organisation in everyday life.

Jonassen, Zoe, Chair of Strategic Management and Innovation, ETH Zurich, Everri, Marina, NovaUCD, University College Dublin & Department of Media and Communications, London School of Economics
Heitmayer, Maximilian, Department of Psychological and Behavioural Science, London School of Economics
Yamin-Slotkus, Paulius, Department of Psychological and Behavioural Science, London School of Economics
Lahlou, Saadi, Chair in Social Psychology, Department of Psychological and Behavioural Science, London School of Economics

Replay Interviewing: An Ethnographic Approach Using Objective Video Data
Session: Subjective evidence-based ethnography using first-person video to capture and analyse activity in context

Ethnography aims to understand individuals’ experiences from their perspective. Ethnographers often face the challenge of keeping a balance between being immersed while also staying unbiased. At the same time, implicit behaviors such as motives and emotions are not directly observable, and participants often struggle to express their experiences. To overcome these challenges and facilitate an individual’s ability to express his or her subjective view and inner mental states, we introduce an interview technique called Replay Interviewing, which allows the interviewer and the participant to have an evidence-based emic-epic dialogue using objective video data.

In preparation of the interview, participants wear a miniature video camera (“subcam”) capturing their normal activity from their perspective in high stereo and definition. During the interview, both participant and interviewer watch the recorded scene from the participants perspective. Seeing themselves from their own perspective directly triggers the participants episodic memory leading to a re-enactment of the situated perception-action loop eliciting a process close to actual introspection.

In this paper, we will discuss the technique and its substantial differences to third-person perspective interviewing by first giving a detailed overview of the interview procedure including best practices that would allow other researchers to successfully use it. We will then illustrate in-depth how the technique substantially changes the roles and relations between researcher and participant. We will end with giving examples for the suitable use of this technique for social science research based on previous studies, discuss its limitations and suggest fields for future research.

Jäntti, Saara, Department of Language and Communication Studies, University of Jyväskylä

How can we know what’s home? Combining ethnography with arts-based inquiry
Session: Artistic Approaches in Ethnography #2
This paper discusses the challenges and advantages of combining ethnography with applied theatre in a research project situated in a drama group in a housing facility unit for mental health care service users. During the two-year ethnography, the ever-changing group devised two performances that dealt with the notions of home and homelessness with the help of a community artist. The combination of arts-based inquiry and ethnographic approach both enriched (or thickened) the knowledge that was gained and exposed some contradictions. In this paper, I discuss these epistemological and ethical challenges through the notions of experience, embodiment and rhythm. I also employ these concepts to explore what, in relation to different methodologies, they can reveal of the subject of research, research participants, the researcher’s position and the site of research. As the findings of this research were later employed in another, action-oriented arts-based project, I also discuss embodiment and applied theatre as an affective and ethical relation to research audience.

Kantonen, Lea & Kantonen, Pekka  
University of the Arts Helsinki,  
In collaboration with Wixárika artist-teachers and pupils of the secondary school Tatuutsi Maxakwaxi

*Performing and translating pedagogical processes*  
Session: Ethnography as a Practice of Surprise

We have planned and carried out artistic performances in which video footage of pedagogical situations is screened, and the artist-teachers explain and demonstrate to the audience what happens in the footage – in performance research pioneer Dwight Conquergood’s words the teachers “perform their own experience”. The main aim for the creating and performing of Translating Other Knowledge together with Wixárika artist-teachers has been to create networks for sharing knowledge between Wixaritari and other indigenous peoples in the context of community museums. We see the collaboration as a process of continuous mutual translation. The performance aims to make visible the fact that there is always somebody who translates, a medium to make the translation possible, and a context where the translation takes place.

Kaplan, Dana,  
The Open University of Israel

*Learning to criticize what you love: On teaching critical Israel studies to ex-Israeli students*  
Session: Crossing Boundaries in Israel/Palestine: Autoethnographic Tales of Academic Labour

Notwithstanding a vast research into American Jewish life, there are relatively less works on the Israeli diaspora in the US, and most of these works are demographic and quantitative in nature. Against the backdrop of campus politicization in American academia in regards to the Israeli-Palestinian conflict, this paper explores the difficulties, failures and successes pertaining to teaching five cohorts of (mostly) ex-Israeli graduate students a course on Israeli society in an American university. The paper will focus on my experience as a critical Israeli sociologist trying to acquaint resisting students with the sociological imagination in general, and with radical thought in and of Israel. Reading through yearly changes in my syllabus, analyzing students’ papers as well as teaching evaluations, and based on my own field notes, my aim in this paper is to trace down the nuanced ways in which mutual trust in the common
goal of studying can be achieved and maintained, this without compromising neither academic freedom and integrity nor students’ fragile identities and political imagination as immigrants.

Kolehmainen, Marjo, University of Tampere, Finland

Affective assemblages: atmospheres and therapeutic knowledge production in/through the researcher-body
Session: Autoethnography and the researcher’s body

This presentation engages with the issue of affective atmospheres in therapeutic cultures by drawing upon a detailed study of relationship and sex counselling in Finland. Its data consists of ethnographic investigations of 40 events, ranging from relationship enhancement seminars to a tantric workshop and from events catering to the recently separated to variously themed lectures. In particular, this presentation experiments methodologically with the use of the researcher-body to explore atmospheres, focusing on the researcher’s own embodied sensations and affective states. Diverse experiences of soaking up atmospheres, moving in/out of affective atmospheres, feeling the limits of collective belonging, and failing to ‘get’ the atmosphere when conducting fieldwork are analysed in order to produce knowledge of the ways in which affective atmospheres come to matter. This presentation draws upon a book chapter which uses the lens of affective atmospheres to map how situational and material therapeutic practices operate in/through both human and non-human bodies, providing an attempt to move away from anthropocentric notions of the therapeutic. The chapter argues that affective atmospheres also speak to the importance of understanding the therapeutic realm through collective experiences, in contrast with the preoccupation with the notion of the self.

Kotilainen, Sofia, University of Jyväskylä

Isa Asp Database: (n)ethnographic analysis
Session: Processes of creation and analysis of research material

In this presentation I explore the birth of digital archive database of Finnish poet Lovisa or Isa Asp (1853—1872). She is known as the first female Finnish poet who wrote her lyrics in Finnish language in the 19th century. Asp studied in the Teacher Training College in Jyväskylä since the autumn 1871. She was planning to become an elementary school teacher and dreamed of becoming also an established author someday. She wrote her poetry (first in Swedish language) since her teenage years. Due to her early death the archives are not very wide but they describe the thoughts of an ambitious young female writer in her early career. Only few of the poems were published during her lifetime or soon after her death in the 19th century. I analyse from the (n)ethnographic viewpoint the participation in creating and compiling the database of Isa Asp, and the observations I made as a historian of the historical archive documents that were joined into the digital database. The archives of Asp are understood here methodologically as an example of making less well-known archive documents available for all researchers via Internet, gendered and lingual margins and the personal networks of the poet Visible, as well as making it possible for different kinds of researchers to complete, comment and discuss the contents of the database continuously in the online social interaction.
Kärjä, Antti-Ville

Practicing ethnomusicological filmmaking: issues of collaboration and orientation
Session: Processes of creation and analysis of research material

The impetus for my presentation derives from the realisation that the notion of "ethnomusicological filmmaking" is by no means as established as "ethnographic" or "anthropological filmmaking". This is evident through a quick search into databases of academic publications, and while the usefulness of audiovisual recording of fieldwork situations has been acknowledged within ethnomusicology for decades, there is relatively little scholarly reflection on what ethnomusicological films are and how is one to make them. In my presentation, I aim at tackling these issues through reflecting on my own experiences as an ethnomusicological filmmaker, or an ethnomusicologist who has made films, particularly in relation to questions that pertain to collaboration and orientation. These are integrally interwoven, as negotiations over collaboration as well as conflicts with musicians, archivists, editors and other participants are implicated and yield differences in orientation, whether on the basis of educational background or expectations towards the outcome and its purposes.

Lahti, Annukka, University of Jyväskylä

Interviewing as an affective, bodily and lively method
Session: Interview as a method

In my recent work ‘Affective Intensities and Gendered Power in Bisexual Women’s and Ex-Partners’ Relationship Assemblages’ (Lahti, 2018) I develop the idea of interviewing as an affective, bodily and lively method. This is in contrast with critiques of the interview as a traditional qualitative method which relies too much on language and is heavily influenced by conventions of narrating life in an ‘interview society’ (Atkinson & Silverman 1997). What these critiques seem to forget is what Muller (2007:vii) writes about: ‘Speech is both embodied (in sound and gesture) and also produces embodiment (the feelings and actions of the listener).’ I thus argue for making use of the complexity and multisensory modalities of interview data. I regard the interview as a situation, which consists of multiple elements of different kinds, an assemblage (Deleuze & Guattari 2004).

In this paper, I develop these thoughts further by analyzing interview data of my ongoing research project Separation experiences of LGBTQI people. I analyze the break-up interviews as assemblages where experiences of relationships break-ups, my questions and responses as the interviewer, relationships events, scenes and ideals come together as a flow always connecting in new ways and taking new forms. In my paper, I show that that by paying attention to the flows and arrests of affective intensities in the interview assemblages, it becomes possible to think collecting and analyzing interview data in such ways that capture the affective, bodily and lively nature of the interview situation.

Laukkanen, Sonja  & Pitkänen Jonne, University of Helsinki

Lived and remebered landscape
Session: Ethnography of landscape and lifestyle
The theme of our presentation is people’s relation to environment and landscape. Landscape is understood to be something lived in and it can’t be separated into culture and nature. Our presentation is based on Laukkanen’s fieldwork at Meili Snow Mountains, Yunnan, China where she lived with a local family running a guesthouse for 2.5 years. Meili Mountains are part of the Three Parallel Rivers UNESCO world natural heritage site and it’s also a National Park. In addition, these mountains are holy to the Tibetans and a pilgrimage site. Laukkanen’s methodology includes participant observation, participatory methods and storytelling as well as autoethnography. Our material consists of video material, photos, soundscapes, stories and objects which Pitkänen composes into the presentation.

**Little, Sabine & Little, Toby**  
School of Education, University of Sheffield, UK

*An un/familiar space: reversing familial language shift after the School Start Gap’.*  
Session: Autoethnography in a Family Setting

In multilingual families, children might reject their heritage of a home language, either forcefully, or through daily, quiet, but persistent dissent. The resulting family environment can be emotionally draining, affecting well-being. This necessitates a look at the family environment overall, with view to creating and maintaining a family equilibrium where feelings and emotions related to language are respected.  
This paper will focuses on what happens when talking *about* the home language becomes as important as talking *in* the home language, putting children in charge, with parents as collaborators, using Third Spaces as places where parents and children can meet in reflective discussions, in an attempt to shed pre-determined roles. We will be sharing findings from a rigorous, fully ethically-approved 2.5 year-long auto-ethnographic study (Little and Little, submitted) which was initiated by Toby (then 6, and aged 11 at the time of conference), when he asked to “re-start” the heritage language, which at that point had been dormant since the school start at age four, and practically non-existent by the age of 6. Working in partnership, and on his instigation, we explored our experiences and emotions as the heritage language got “resurrected”. In our session, we explore notions of child agency, and children as co-researchers, seeking to problematise the ethical and methodological responsibilities – and opportunities – of involving children more directly in the auto-ethnographic process.

**Lonkila, Helena**. University of Eastern Finland, Karelian Institute.

*Viena Karelia with a Twist – Why is a researcher of cultural heritage conversing about bears, dogs and axes?*  
Session: Poster

On my field work trip to Viena Karelia in the summer of 2018 I realized my long-standing field of research had been exhausted. That was when I met up with friend and colleague Iivana, and by some curious accord between us we both simply knew that our shared path of research had come to an end. Our well had ran dry. Over several years of us getting together Iivana and I had discussed the life and the cultural environment of the village – which from a man’s perspective comprised of hunting and fishing trips, of worry over putting food on the table, and later of worry over the preservation of traditional skills.
Out of bears, axes, and dogs a new field of research spread out, one made of multimodal substances – traditional knowledge, the Karelian imagery of archives, museums, media, and research, of shared trips, family members, villagers, The Kalevala, and of the expressions of Karelian culture.

All along our field of research was weblike, multileveled, multitemporal, and multilocal. At times its density was tangible and metonymical, at times the image and metaphor made their escape into transcendence, the timeless and placeless.

On my poster I will review ten years of my research process and its multiple layers from the point of view of shared researchdom, reflecting especially on as to how I as a female researcher ended up conversing in the field of men and of masculine topics, and how this setting allowed for the analysis of the cultural environment (and heritage) in a heterochronic manner. In addition to the abstract cultural semiotic angle I'm bringing up the question of both the researcher's and the researchee's capability (sensitivity) for interaction, and of how through sharing experiences of everyday life it becomes possible to understand the living tradition and transnational cultural heritage present in the materiality of cultural environments.

Lounasmeri, Lotta, Centre for European Studies, University of Helsinki
Skogerbo, Eli, Professor, Dep't of Media and Communication, University of Oslo

Questions of power in interviewing societal elites
Session: Autoethnography of power

Interviewing societal elites is a well-known method in qualitative communications studies which raises methodological as well as theoretical questions stemming from the fact that the interviewees are people in considerable positions of power. In this paper, we address the question of how power manifests itself in elite interview situations. Drawing on feminist and critical accounts of interview research, we examine the ‘micro politics’ of research that affect not only the dynamics of an interview setting but also the actual outcome of the research, that is the knowledge that is created.

Drawing on several research projects in which we have interviewed elites from various sectors (political, journalism, corporate elites, the public sector), we discuss three issues that are fundamental to qualitative studies: First, access, or the gatekeeping process. What mechanisms facilitate or hinder access to powerful sources? The particular context we are investigating are small Northern European countries, where the barriers to elite access are traditionally low, and the interaction between people from different backgrounds fairly egalitarian, which may be indicative of structural and cultural factors that matter.

Second, we seek to uncover how the differences and similarities of status and power between the interviewer and the interviewees in the interview situation may affect the quality of data and hence the generation of knowledge. We analyze how the interviewer can try to move the discussion beyond official ideology or discourse. If this proves difficult, we pose the question whether the object of research actually turns into looking at the ways how the interviewee strives to control the interview situation, and how s/he holds on to a liturgy. By the same
token, there will always appear cracks and contradictions in a discourse, which can prove highly relevant to the research.

Thirdly, we ask how trust is created and what implications do different situations have on the outcome, that is, the data? We find that there are several characteristics that define elite interview situations and their dynamic, including institutional positions and settings, gender, age, center and periphery issues as well as personal characteristics. These factors can have a subtle or more obvious effect, but are nevertheless highly relevant for the understanding social interaction in a given society and context.

**Luggauer, Elisabeth**  
Department of European Ethnology/Volkskunde, Julius-Maximilians-University Würzburg  
Am Hubland

**Challenges of Multispecies Ethnography. On researching relations between humans and stray dogs in the urban culture of Podgorica (Montenegro)**  
Session: Ethnography in amd of rituals, multimodal research

Since the 19th century, science has divided the world and it’s perception into two perspectives: nature and culture. Western sciences interested in Cultures have developed a set of ethnographic strategies and methods to study human everyday cultures. In the development of these methodological tools human cultures have seemed to be perceived as exclusively designed by human agents. All nonhuman entities have seemed to be localized in an idea of nature aside from culture. Scientific and social changes led to new conceptions of nonhuman agents, such as animals, which culminated in an animal turn within the 1990s. Questions that have occasionally been raised before, moved closer to the center of anthropological discussions: How human-exclusive are human cultures and how can they be studied ethnographically as assemblages of agents of different species? Anthropology beyond the Human (Kohn), Anthropology beyond Humanity (Ingold) and Multispecies Ethnography (Kirksey, Helmreich, Ogden) emerged as the most prominent concepts of how to study human cultures as a product of human and nonhuman agents. This paper discusses a multispecies ethnographical research in the urban culture of the postsocialist city Podgorica. The aim of this study is to find out how this urban space is designed by the multispecies relations between the human and straying ‘dogish’ inhabitants. The paper concretely deals with the challenges of the presence of nonhuman agents in an anthropological field of research as well as the strategies and limits to address these agents and to make them visible in an Urban Anthropology beyond the Human.

**Lukkala, Tuuli.** University of Eastern Finland.

*The Soundscape of Orthodox Christian worship – Cross-disciplinary multi-sited insider ethnography with some archiving.*  
Session: Poster

Orthodox Christianity has a long history in Finland as a minority church. Recent years have brought great changes to the everyday life of Orthodox parishes. Today, alongside the twen-
tieth-century emphasis of national Finnish features of the church, multiculturalism due to immigration is a significant part of parish life. This cannot but affect the central activity of parishes, worship.

Due to the strong emphasis on the sense of hearing in Orthodox Christian worship, by focusing on the soundscape of worship, we may study its content and factors influencing it as well as its participants’ personal sensory experiences.

In a field traditionally focused on historical research, interest in the present day of Orthodox worship and church music has only started to gain ground among scholars around the world. In Finland, only sporadic observations of church music repertoire and liturgical practices have been published.

I conduct ethnographic fieldwork in the parishes of the Orthodox Church of Finland in 2018 and 2019, making audio recordings of divine services and interviewing their participants who come from different cultural backgrounds. I aim to visit all 21 parishes to gain an overview of worship in the historically exceptional Orthodox Church of Finland and to discover possible local practices within it.

Ethnography lends itself well to a study in the crossroads of church music, liturgics, ethnomusicology and soundscape studies with a secondary, archival goal of safeguarding intangible cultural heritage. The debatable degree of multisitedness of the field and my insider position there provide abundant material for reflection.

**Lyytinen, Eveliina**
Migration Institute of Finland (MIF)

*Action-oriented research with “activists” on asylum seekers’ deportability in Finland*
Session: Participatory research

During the past years, the diversity and number of deportable people have been rapidly expanding. Yet, research on deportation is still scarce in Finland. For this postdoctoral research project, funded by the Academy of Finland (starting in 1.9.2018), I will conduct action-oriented research on asylum seekers’ deportations. The project is structured around three thematic inquiries: 1) legal geographies of the deportation machinery (e.g. laws, policies and practices), 2) (mis)trust in deportability and deportation activism and 3) asylum seekers’ deportation journeys.

My aspiration is to develop action-oriented methodology for deportation scholarship. By action-oriented approach, I refer to research that focuses on speaking out and aims to enhance participants’ agency. The project will join in the struggle for a more humane deportation policy and practice, and this requires collaboration and solidarity between the different people taking part in this research project.

I am conducting this research project jointly with “activists”. I use the term activist to describe those people (e.g. deportees, asylum seekers, undocumented migrants, refugees, immigrants, native Finns) who take part in different forms of civic activities to support fair asylum and deportation policies. These activists can embody various societal and professional positions. Knowledge will be co-produced in different “activist workshops” and by using various qualitative data collection and analysis methods. As the research topic is sensitive
both politically and personally, ethical questions are reflected throughout the research process.

Lähdesmäki, Tuuli; Ėginskas, Vitkorija; Kaasik-Krogerus, Sigrid, Mäkinen, Katja; Turunen, Johanna. University of Jyväskylä

**Heritage sites as bizarre places**
Session: Poster

In the framework of the EUROHERIT research project, we visited eleven sites awarded with the European Heritage Label by the EU. While doing ethnographic observation each of us researchers experienced at the sites short ‘bizarre’ moments when our attention shifted to some minor observation or even a trivial event, which suddenly became very meaningful for understanding better the essence of the site – and the world(s), people and life entangled with it. This poster highlights the importance of experiencing such unexpected moments during fieldwork for producing valuable insights and realizing something new about the sites that may create a change in the ways we relate to it.

To elaborate these experiences, our poster introduces the concept of poly-space that offers multiple understandings of the meaning of place/space and time relationships. A particular problem with the general conception of place is that it often requires the drawing of boundaries that distinguish the place from other places or spaces, yet what we experienced at the different heritage sites was the crossing or overcoming of various spatial, social and temporal boundaries. The connection of a heritage site to different temporalities can produce a momentary confusing experience and render the site into a bizarre place that enables people to occupy different and changing positions in space-temporality. Our concept of poly-space refers to the experience of both an actual place and the imaginative integration of other time dimensions that result in the spatially linking of separate places, groups and individuals.

Lähdesmäki, Tuuli; Koistinen, Aino-Kaisa; Ylönen, Susanne. University of Jyväskylä.

**Methodological Challenges in Researching Cultural Literacy Learning in Schools.**
Session: Poster

This poster seeks to introduce the project DIALLS and its core aim of promoting intercultural dialogue in formal education by developing the Cultural Literacy Learning Program (CLLP). The project moves beyond the concept of cultural literacy as being about knowledge of cultural artefacts (for example, through an exploration of literature and art) into an understanding of it as a dialogic process where individuals are able to encounter cultural differences and to elaborate one’s own identity in a respectful interaction with others. DIALLS will implement a broad empirical study at schools in seven European countries. This poster explores the methods to be used in this study and discusses various challenges related to them.

Marila, Marko & Tuominen, Suvi, University of Helsinki
**Speculation as somatic practice: The case of Second World War German military occupation sites**

Session: Ethnography as a Practice of Surprise

In much of archaeological theory, speculation has been treated as a counterpoint to understanding. The recent decade, however, has seen a renewed interest in inventing new methods that can challenge established research procedures such as historical narrativity. As result, the role of speculation has been conceptualised as a method beyond conjecture. By seeking inspiration from Alfred North Whitehead’s speculative philosophy, we want to follow suit and highlight speculation as a ‘lure for feeling’ (Whitehead 1978): a method of intensifying the importance of what is there rather than targeting the absent, as is characteristic of much of modern archaeology. The ensuing methodology then aims at knowing differently rather than knowing more (Martínez 2018).

Drawing from ideas and methods native to choreographic and cinematographic settings, we present a case of somatic practice situated at archaeological sites of Second World War German military occupation in the Finnish Lapland. Based on literary documents, artefacts, and the landscape of the sites, the practice focuses on intensifying the variety of the forms of knowledge that make up the sites. One specific form of knowledge that the practice focuses on is the knowledge of old trees and swamps that have lived this past, are living now, and will live in the future. The practice then highlights speculation as lure for feeling not only on the conceptual level, but as site-specific, non-discursive, and open-ended activity with unpredictable results.

**Massalha, Mohammad**, The Open University of Israel

**Seizing the situation: Reversing and re-reversing power relations in higher-education**

Session: Crossing Boundaries in Israel/Palestine: Autoethnographic Tales of Academic Labour

Since Israel is a self-defined Jewish state, and although it considers itself also democratic, it designates Palestinian-Arabs like me, as second-class citizens. The recently legislated Basic Law: "Israel – the Nation State of the Jewish People" further seals this designation, which negates the Arabs' self-definition as the indigenous inhabitants of the land. Thus, any act of a Palestinian-Arab is preconfigured within these imbalanced power relationships between Jews and Arabs.

Since the 1990s, I am a lecturer of sociology and sociology of education, teaching also on the Palestinian-Arab society in Israel in universities and colleges, where most students are Jewish-Israelis. In this capacity I teach many Jewish students, lecturing critically about the trends in the Israeli society and about major schools of thoughts and theories in sociology. This kind of interaction is "uneven" as, at least temporarily, the power relation is reversed to the prevailing power structure. My intention is to investigate this situation and to focus on my own experiences, attitude and interpretation of the interaction, and how this reversal of power relationship affects my interaction and teaching style. It is my intention also to relate to the other side of the situation (interaction) especially how do they digest this temporary shift of power and reject it, and what are the ways in which they maintain their position as masters of the situation.
Researching change through ethnography in educational contexts
Session: Ethnography in an educational context

In education, change is constantly pursued. Usually the aim is to generate change in the attitudes and abilities of students, or in the teaching philosophies and methods utilized by teachers. This endeavor for change makes change itself a possible interest for ethnographic research. Although ethnography has traditionally been used when researching the culture of a community, in recent years there have also been efforts to study change via ethnography. In their ongoing doctoral researches, Minni Matikainen and Ida Vesterinen have both dabbled with questions of examining change in educational context.

Matikainen studied learning processes of student teachers by observing a group of students in an alternative model of teacher education for two years. During this time, the students’ conceptions of learning and teaching seemed to change, which raised the question, whether it is possible to see actual changes in participants thinking using only observational methods. Vesterinen observed the history lessons of a group of eight graders throughout a period their teacher was participating a continuing education on historical skills and inquiry-based learning. The researcher’s presence in the classroom had an effect on the ways the teacher reacted to and dealt with the proposed changes in history education presented in the continuing education.

Through these two case studies, we examine how ethnographic research can capture, drive and halt change in educational contexts. What sort of requirements and limitations are there? We also reflect the role of the researcher as a factor in the change under study, and the possible ethical questions arising in such settings.

Entrepreneurs in Bogota: multi-sited ethnographical approaches and the problem of the entrepreneurial subjectivity.
Session: Ethnographic research on entrepreneurship

Today, entrepreneurs are not only economic subjects, but also, specific subjects of governance that are constructed by different disciplines and knowledge. However, the diversity of discourses and practices that constitute global and local entrepreneurialism makes difficult to define precisely who, and how is an entrepreneur in contemporary neoliberalism. This tension, between the mainstream, disciplinary imaginaries of the entrepreneur and the diverse experiences of entrepreneurship, lead us to the question: how are different discourses embodied in these entrepreneurial subjects? For this reason, this paper aims to explore how entrepreneurs articulate diverse discursive practices in their subjective experience. By using data produced by a multi-sited ethnography, conducted in different entrepreneurial spaces from the Bogota, I will illustrate how diverse discourses interact, confront and change in multiple ways through various entrepreneurial experiences. The discussions that emerge from this exercise are oriented to generate reflections about how subjectivities are constructed in
contemporary regimes of work and to problematize these processes of subjectification with theoretical approaches from contemporary perspectives of critical and social studies.

Meriläinen, Eija, Hanken School of Economics
Koro-Ljungberg, Mirka, Teachers College, Arizona State University

Temporality and spatiality of creata within disaster studies
Session: Processes of creation and analysis of research material

No longer data is seen as an object to be stumbled upon, collected, and subsequently analyzed. Data is constructed in diverse events, often seen as process and as such mixed with its own analysis. To highlight the entanglement between context, diverse processes of creation and analysis has led Bendix-Petersen to refer to the concept “creata” instead of data. In field research where the space-time trajectories of the researcher(s) and place studied are not permanently fixed together, creata acts as a bridge across the trajectories. Documentation of data permits the intersection the researchers’ and field’s space-time trajectories to be revisited and reconstituted. Yet, as creata is constructed, the whens and wheres of it are more complicated than the date/place/respondent label under which the field documentation might be filed. It could be argued that creata belongs to the then-present of the field, to evolve along the trajectory of the researcher(s) constructing it and to aspire to the universal space-time of knowledge. Through building on Massey’s thinking about space-time trajectories, we interrogate and exemplify the spatiality and temporality of creata within disaster studies. Disasters are space-time-sensitive phenomena, and disaster studies provide an excellent illustration on why spatiality and temporality of creata merits a debate. Who experiences a disaster, where and when is not arbitrary since disasters often have political geographies. In this paper we ask, how does creata happen especially in the context of disaster studies? How does diverse creata practices influence the ethnographical research processes?

Miller, Cherry M, University of Tampere

Feminist institutionalism and ethnography: Is the tail wagging the dog?
Session: Ethnography of political cultures

Political science is slowly becoming more reflexive and is paying attention to the varieties of ethnography that can be practiced from interpretivist ethnographies (Rhodes and Geddes, 2018), to linguistic ethnographies (Shaw, 2000), to feminist institutionalist ethnographies (Gains, 2011; Chappell and Waylen, 2013; Galea and Chappell 2017). Emma Crewe, an anthropologist, has produced path-breaking ethnographic research into everyday life within the British House of Commons. In a 2014 article in Politics and Gender article, she cautions that some versions of new institutionalist analytical frameworks downplay agency, contradictions and heterogeneity. This may imply that the empirical twists that might come within ethnographic research may not easily be domesticated within frameworks that are operative within political scientists’ conventional toolkits.

In this paper, I reflect upon these concerns posed by Crewe about some new institutionalist approaches and then bring these concerns to bear on the comparative components of ethnography within our current EUGenDem research project at the University of Tampere –
a study of the reproduction of gender within the informal institutions of political groups in the European Parliament, and how as researchers we can ensure meaningful comparison whilst not squeezing out rich subjective and affective findings. To date, texts on social science comparisons have been positivist. I consider what comparison might mean in a post-positivist institutional analysis. I reflect on how and whether feminist institutionalist ethnographers may/can simultaneously perform ‘Feminist Judo’ and use the weight of mainstream traditions to produce critical analyses, whilst also retaining the ‘fleshy’ depth and thickness of ethnographic inquiry.

Molesworth, Suzanne, Keele University, Staffordshire, UK

Ways of seeing tacit knowledge in two dementia services: implications for people and practice
Session: Ethnography in the study of health, care and ageing

This paper considers the implications of findings from a doctoral research project which set out to try to 'trace' intangible tacit knowledge at sites of health and care practice.

Ethnographic fieldwork totalling 140 hours over a fifteen-month period involved participant observation in one healthcare and one social care service together with seven semi-structured interviews with health and care practitioners. The remit of the healthcare service was to provide a specialist memory service to people experiencing significant memory problems. People were referred into the service for memory assessment, diagnosis and (if appropriate) treatment. The remit of the social care service was to provide day-care and respite care to people already diagnosed with dementia.

The accounts of tacit knowledge developed for each service draw attention to ways of looking at knowledge that remain little explored, including: knowledge repertoires of individuals with dementia, family carers, and practitioners and how these different knowledge repertoires might operate together for holistically understanding individual situations of dementia; what sorts of interaction and/or conditions within services promote 'knowing the person as a person and knowing what matters to that person'; and how might the identity of the person - in the sense of 'the self' - be preserved when that person is no longer able to articulate an account of self.

In opening up some possibilities for how knowledge might be oriented in dementia services the possible implications both for health and care practice and for people with dementia and their carers can be identified and discussed.

Mustosmäki Armi & Sihto Tiina
Department of Social Sciences and Philosophy, University of Jyväskylä

Negative maternal emotions and the limits of their public expression: online ethnography on the case of Sini Ariell
Session: Ethnology in a changing world
“FUCK THIS SHIT that this day-to-day real life is with a newborn.” A quote from blog post (12.12.2017) of a Finnish reality TV-star Sini Ariell (e.g. Australia's cheapest weddings), model and tattooist living and married in Australia. In her personal blog she revealed her difficult feelings and exhaustion as a mother of a surprise baby. The blog post went viral, raising moral outrage and condemnation on various digital media forums. Ariell was also invited to TV talk shows to discuss why a mother is not allowed to express negative feelings. However, the blog post was also responded with support and thanking Ariell for honesty and giving voice to many women who struggle in motherhood.

This research explores the limits of displaying (negative) maternal feelings in digital media forums and whether the expressions of feelings are considered to have different limits online (than offline). The data is collected online, i.e. by following discussions, links and Ariell’s media appearances after the initial blog post. The interest is to analyze how the public speaks of her case and through what kind of discourses she explains her maternal experience. In this presentation we are interested in discussing the methodological perspectives of this study: what is online ethnography and how feelings and may be studied using online data.

Mäkelä, Jyri, CEO Anthropologist, Genbu Inc.

**Applied visual ethnography**
Session: Applied Ethnography – on the possibilities and limitations of collecting, analysing and providing ethnographic insight

Visual ethnography (VE) is the use of pictures and videos in the ethnographic research process. VE can be used during all parts of the research process - from observation to presentation. The methodology of VE can be broadly divided into three parts: 1) The researcher produces the new visual material of the subject. 2) The researcher analyses existing visual material. 3) The researcher collaborated with the subject to produce new visual material.

Applied visual anthropology and ethnography, in the context of business, is a tool best used to showcase and describe phenomena that would be otherwise inadequately presented by other mediums. It can also make nonverbal information visible, which otherwise could be missed. In practice, it can be used as the main research and presentation method or as a support method. For example, you can use pictures and videos as means to preserve information for later use or to share relevant findings with others in the information gathering phase. In the analysis phase, you can use these materials to form conclusions. In the presentation phase, you can use the visual materials you have gathered, as well as new constructed materials to bring your points across.

Before practice, you need to learn the methods and techniques, so you can utilize them to their fullest extents in the field. Think about the best methods and means to tackle the challenge ahead and find the link between practice and theory. How could you use visual ethnography?

Nikunen, Minna, University of Jyväskylä

**Affective atmosphere and start-up-entrepreneurial spirit**
Session: Ethnographic research on entrepreneurship
In my presentation, I will discuss my ethnographical analysis on Finnish start-up event Slush. Start-up enthusiasm is in Finland supported by the political elites, and it has its connections to Neoliberal ideology. It is also clearly gendered ideology of success and progresses. Start-up entrepreneurs are usually men, and reacquired mind-set and related performances are masculine.

The focus of my analysis is on affective atmosphere that is designed for start-up entrepreneurs and other audience in the Slush. I inspect the event firstly from the point of view of belonging: who is invited to be part of ‘us’ or in what condition one can be part of ‘us’? Secondly, I ask how this is accomplished in terms of atmosphere design (recipient design). I claim that atmosphere is created both materially and interactively. The design of the space is important, as well as selection of the themes and frames, and making these themes understandable from certain perspectives, but not from the others.

In my analysis, I use my observations on my own experiences, affects and encounters, as well as my interpretations on affective encounters by the other people, material objects and environment. Additionally, I have observed the stage performances, their design and ways to affect and address the audience (audience-design).

Ojajärvi, Anni, Ethnographer & Service Designer, Palmu Inc.

Between ethnographic mindset and fieldwork – why and when to use ethnography to innovate in business
Session: Applied Ethnography – on the possibilities and limitations of collecting, analysing and providing ethnographic insight

Ethnographers and anthropologists have worked in global companies for a long time, but today “business ethnography” has become a buzzword in the corporate world more than ever before. In an ever-changing world, having a method that can do almost everything from identifying customers unmet needs, helping develop meaningful new products, uncovering new trends and to creating a successful business strategy for the future, seems promising. As the business world is full of lean and fast product development methods ethnography is facing pressure to get insights fast and effectively. Trying to get the most out of limited time resources there is misusage of such terms as fieldwork and ethnography. Without clear understanding to what questions and why to use ethnography, the rich and deep cultural understanding is in danger to be minimized only to a mindset or perspective that people can take without ever leaving the office.

In my presentation, I will ponder when companies should take time and really get to understand people’s messy lives, cultural context and history and when only a curious mindset might be enough. Examining different example from future-oriented strategical problems to more current service development problems, I will show how the depth and the scope of the task at hand together should define the methods. Contrasting academic research questions to business problems makes this decision even more apparent. Having worked both in the academic and private sector, I will tackle methodological question but also ponder the possibilities and limits of collaboration of corporate and academic work.

Palmgren, Lotta (Ann-Charlotte), Gender Studies, Åbo Akademi University
The neighborhood(s) inside me: A critical autoethnographical and audiovisual experimental inquiry
Session: Artistic Approaches in Ethnography #2

This presentation takes the form of an audiovisual film (17 minutes), where I use family photographs, new filmed material, her own memories, voice and childhood health card, as well as her brother’s memories and voice when exploring questions connected to memory, place, class, gender, and age.

I argue, that neighborhoods become meaningful through the memories that accumulate in or haunt places. The same neighborhood can cause experiences of feeling stuck or wanting to stay put, and the neighborhood where you grow up can stay within you even if you move away. In the research project I return to my childhood’s working-class neighborhood as a researcher and discuss belonging (Yuval-Davis 2006) and (im)mobility (Cresswell 2010), while utilizing a critical autoethnographical method (Holman Jones 2016).

In the film, theory, (moving) images, sound and story work together as a collaborative engagement and the aim is to create bridges between analytical, practical and aesthetic modes of inquiry and representation. Through the form of an audiovisual film, all parts exist in a mutually influential relationship. Following Holman Jones (2016), both theory, images, memories and stories are languages for thinking with and through, asking questions about, and acting on.

Paulasto, Heli, University of Eastern Finland

Linguist as a dancer and the boundaries of participation
Session: Artistic Approaches in Ethnography #1

This paper discusses research conducted through participant observation in an Eastern Finnish multilingual and multicultural community dance group during the year 2017. The research is part of the project Researching and enabling art (Tutkiva ja mahdollistava taide), where I study aspects of multilingual and multimodal English as a Lingua Franca (ELF) interaction (e.g. Jenkins 2015, Paulasto forthc.) and the role of ELF as a transnational language for the participants.

In this paper I will focus on my role as a “language expert” in the dance group, which involved highly asymmetric linguistic resources and diverse proficiency levels in English. English was the primary shared language of the rehearsals, but the group included both Finnish speakers with varying levels of English skills and other first language speakers with little command of Finnish. This led to translation being a frequent strategy of communication in various ways and with varying degrees of similarity (see Kolehmainen 2015) along with other collaborative practices, like code-switching or appealing for assistance. As a researcher, my policy was to participate in the translatorial action as little as possible, but as a participant, I could not exclude myself from the interaction either. I will therefore address the fine lines between researcher interference, negotiation, and reciprocity in light of field notes and audio-visual recordings of the rehearsals.

Pohtinen, Johanna, European Ethnology, University of Turku, Finland
**Doing research in a small community: Ethnography and fiction**

Session: Artistic Approaches in Ethnography #1

In my ongoing study for my PhD dissertation on the Finnish kink community I face certain challenges: how to handle a sensitive topic that is connected to people’s sexuality and identity; how to maintain individuals’ anonymity inside a small community; how to include my own experiences as a community member without doing autoethnography?

The kink community in Finland is rather small and it is special in that it includes a vast array of different kinks (such as rubber fetishists and sadomasochists) under the same roof. The community exists for instance in registered kink organizations and their events, and in online forums.

My research material is query answers from kinky identified individuals. Through these writings I get a glimpse of what being kinky is. In addition to these writings, I have decided to create fact based fictional narratives that enable me to reach the interface between my research material and my own knowledge. This way I can also be respectful to the individuals who answered my query and yet put my own experience in use without turning to autoethnography. Through fiction it is possible to depict scenarios from a kinky everyday life, to convey affect, to engage the reader, and to make the research more tangible. In this presentation I will discuss the factors why I turned to creative writing in addition to the query answers and why it is a useful method in my ethnography.

**Polynczuk-Alenius, Kinga**, University of Helsinki

**Liminal city: Ethnographic methods in analysing racism and nationalism in urban environment**

Session: Ethnography in an institutional setting

This paper seeks to bridge ethnography, Foucauldian discourse analysis, and urban communication in the context of research on racism and nationalism in Poland. It does so by employing ethnographic methods to explore how the built environment contributes to the production of racist and nationalist subjects. Theoretically, I lean on Foucault’s understanding of spatial arrangements as geared towards the construction of desired subjects.

Urban communication offers a similar premise: the built environment reproduces major ideologies and structures in ways that directly impinge on everyday lives. Methodologically, I propose that the role of urban spaces in manufacturing racist and nationalist subjects can be studied ethnographically through methods such as auto-ethnography and participant observation.

Empirically, I analyse everyday spatial arrangements and practices in the temporally ‘liminal’ urban environment, suspended between its past, saturated with the presence of the racialised others, and its present marked by Polish nationalism. My focus is on Białystok, the largest city in the north-eastern Poland. Considered a hotbed of racism and nationalism, the city has a multicultural, most notably Jewish, heritage that was largely erased following the World War II.
This paper will present some initial insights from the fieldwork to be conducted in Białystok between November 2018 and January 2019. In so doing, I will auto-ethnographically ‘rediscover’ the city that I consider my home town, and ethnographically document other people’s everyday uses of ‘liminal’ urban spaces.

Prieto-Blanco, Patricia, University of Brighton

*Digital Sharing, Digital Caring. Pragmatics of photographic practices in transnational families.*

Session: Mapping apps and sharing caring: digitally-mediated communication

Researching (digital) family photography demands interdisciplinary expertise as well as methodological finesse in order to address the contexts of this “socio-technical” practice (Gómez Cruz 2013, pp.10–11) holistically. This paper accounts for both and it also argues that such an approach is paramount when exploring photographic practices of transnational families as spatial dislocation is a catalyst for early, heavy and informed media use (Ponzanesi & Leurs 2014, p.6 & 18). The research approach is built on the pillars of ethnographic fieldwork, narrative inquiry (Squire, 1995) and the question of agency distributed among humans and non-humans.

Three research methods originally developed for this research – three phase consent process, visualization of circle of reference and the home tour of photographic displays – have facilitated access to tacit and intersubjective knowledge about digital photographic practices of eleven transnational families. For transnational families the material and technological aspects of singular media come under scrutiny insofar as they promote social co-presence and the generation of social capital. WhatsApp affords a tailored control of disseminated information (visual or otherwise). Snapchat photographs are employed as mirrors to check hairstyles and apparel before a night out. Photography emerges as a multi-dimensional site of image production, distribution and storage, in short as a practice that is both unique to the socio-cultural moment in which it is embedded, and general enough to be recognized as such across cultures and societies. At the same time, this research accounts for a research gap in ICT and migration (Oiarzabal and Ulf-Dietrich Reips, 2012).

Pöllänen, Sonja & Jonne Arjoranta, University of Eastern Finland & University of Jyväskylä

*Affectiveness and likeness in Halat hisar live-action role-playing game*

Session: Ethnography in and of rituals, multimodal research

Live-action role-playing games (larps) are platforms of synchronic - and mimetic - (Gibbs 2010) communication where the transmission of information happens through embodiment of the characters. We argue that live action role-playing games (larps) offer a twist to the traditional fields of ethnographies. They create an intersecting window to visit other world-lines (Michotte 1963; Massumi 2011) – other situations, cultures and other ways of living.

We analyze the larp *Halat hisar* (“state of siege” in English), set in a Finnish version of the political situation in the Gaza Strip, in terms of Brian Massumi's "arts of experience".

More specifically, we show how *Halat hisar* participates in creating sensuous and
nonsensuous likeness. We discuss likeness in terms of sensuous and "nonsensuous" similarity (Benjamin and Tarnowski 1933) and semblance (Langer 1953; Massumi 2011). We propose the term “likeness” as a roof concept for these all.

Through likeness we have identified four affective tonalities from debriefs and player survey that we examine in more detail: hopelessness, powerlessness, fearfulness and togetherness.

We conclude that larp is a powerful tool draw from the "power of the false" (Massumi 2011: 121), showing what might at some point and in some place be reality. These kinds of "false" experiences can be informative and construct alternative paths for real events, and therefore be political acts by portraying political alternatives and raising awareness.

Rantanen, Saijaleena, Sibelius Academy of the University of the Arts Helsinki

Handwritten Songbooks of Finnish Americans as Local, Translocal and Transatlantic Mediators
Session: The Synesthetic Imagining of Migration – Historical Ethnography

Music had a significant role in the lives of Finnish immigrants. In addition to performing, Finns were active in collecting and writing music, especially song lyrics. These particular songs offer an interesting and rare peak for reflecting the social and political identities of the immigrants at the grass roots level. In this presentation, I will analyze a collection of handwritten songbooks of Finnish Americans at the turn of the nineteenth century. These books contain a wide array of songs describing the experiences of the Finns far away from home. In addition to homesickness and heartache, the songs include the narratives of the hard conditions of workers and the oppression they faced on employer’s side in the industrial America. Handwritten songbooks were produced locally, but the same themes, even the same songs, connected the Finns around the Northern America. I will explore the content, use and dissemination of the songs as well as their local, translocal and transnational dimensions. In addition to focusing on historical processes, I will discuss the work I have done with a group of Finnish musicians in the context of the Finnish American songbooks. Based on the material from my fieldtrips, they have formed a music group, the repertoire of which is based on the “forgotten” songs of the Finnish immigrants. I will analyze how these songs from a hundred years ago were vivified, processed and transformed in the hands of the musicians. I will also explore the reasons behind the enthusiastic reception of the group from the Finnish audiences. What kind of emotions and meanings do these songs mediate today?

Rashid, Azra, Art History and Communication Studies, McGill University

Cinema Solidarity and the Challenges of Transnational Alliances in “Ethnographic” Documentaries
Session: Artistic Approaches in Ethnography #3

Ethnographic documentaries, in particular, films that deal with third world subjects often employ transnational alliances in the telling of the story. Trinh T. Minh-ha argues that evidence presented remains evidence, whether the observing eye qualifies itself as being
subjective or objective. The divide between subject and object, which perpetuates an inside/outside relationship and marks the authorial mode of address, is kept discreet. Seeking “authenticity”, the well-intentioned western ethnographic researcher and filmmaker intends to build an alliance with local activists and film community members. This kind of alliance-building in documentary filmmaking has been implemented by filmmakers with a transnational feminist approach, such as Kim Longinotto (Divorce Iranian Style, Salma, etc.). The alliance made between the filmmakers, the subject, and the viewers is intended to encourage a transnational feminist solidarity that gives rise to an accountable, personal, and subjective meaning of women’s experiences. However, it is the vision of the filmmaker that defines the frame of the film, supported by an institutional vision in the form of funding – both imbued in systemic power differences. The films, as a result, become less about the alliance and more about the frame. In this paper, through my lens as a postcolonial filmmaker and scholar, I explore the realities of transnational alliances built in the name of ethnographic film practice using the case study of feminist filmmaking in Cambodia.

Renman, Carolina, Åbo Akademi University, Department of Nordic Folkloristics

Possibilities and limitations of using an insider position and auto-ethnography in the creation of fieldwork material from a live action role-playing game

In my research I am studying live action role-playing games (also known as larps) through the means of participant observation and auto-ethnography. Live action role-playing games are events where participants acts as a fictive character and interacts with other participants' characters in a fictive universe. Auto-ethnography is the use of personal experiences to comment or to critique cultural experiences.

During my fieldwork at live action role-playing games my focus has been on participation in all activities as any other participant in the game, and not on observation of what the participants are doing. I have thus become a full member of the group I am studying and gotten an insider experience of live action role-playing games. When writing my field diary I have focused on my experience of the game, what my character has been thinking and feeling, and what I – as a player – have been thinking and feeling.

In my paper I will discuss how my position as an insider and participant influence what kind of material I am able to create during my fieldwork, and what kind of knowledge about live action role-playing games can be gained through the means of auto-ethnography. I will show what possibilities and limitations my method of collecting material gives, by presenting examples from my fieldwork during a live action role-playing game about a patriarchal honor culture – Brudpris – played in Denmark in September 2018.

Richter, Christoph & Heidrun Allert, Institute of Education - Kiel University, Germany

Tracing Processes of Subjectivation and Enablement in a State of Flux

In this paper we are concerned with the question of how to trace processes of subjectivation and enablement when social and cultural practices are in a state of flux. To follow and render apparent these highly idiosyncratic, erratic, and fragile processes, we contend that there is a
need for approaches that account for the performative nature of research and turn it into a collaborative effort. While ethnographic research approaches are inherently aimed to portray everyday experiences and practices as well as the contingencies in which these unfold, retrospective and reconstructive strategies do not directly lend themselves to the dynamicity, precariousness, and open-endedness of transformational practices. Against this background we outline a participatory approach that combines cultural probes with a practice-theoretically informed take on the Critical Incident Technique as a way to explore into the conflicting nature and instability of existing practices as well as the becoming of potentially meaningful new social realities. We will describe how we have implemented this approach in an ongoing research project on digital cultural education aiming to learn about the unfolding rationalities and aesthetics of social media usage among people of different age groups. Drawing on case vignettes created by the participants, we aim to show how the participatory approach can provide insights that are relevant to the practitioners themselves but also add to our understanding of processes of enablement and subjectivation. However, the suggested approach poses questions on the possibilities of understanding, the role of the not-yet-existent and the boundaries between research and education.

**Richter, Marcus**, Philipps University of Marburg

*An attempt at “reverse deconstruction”: the case of “healing work”*

Session: Ethnography of landscape and lifestyle

The paper draws on the challenge that arises for me – the European ethnologist – when faced with hints suggesting that work can be healing. Since I am not unaffected by the “critical intelligence” (Latour 1999: 281), the concept of “healing work”, to which a German biodynamic farm community is committed, almost inevitably reminded me of oppressive uses of work in the past. Not less, at least initially much more than by “healing work”, I was furthermore borne by an idea as expressed by a popular comment on biodynamics in general: Biodynamic practitioners are “just applying organic principles in a ridiculous ‘arcane’ manner”. Adapting that to “healing work”, one could split it into common, not to say down-to-earth, “work” and what is added: the spiritualization, veiling, or howsoever one wanted to translate the “healing” (cut off from actual work) into something comprehensible for the “critical mind”.

However, I do not want to go on with this more or less reasonable approach. Based on ethnographic encounters with “healing work” in the course of my dissertation research on “quality formation in biodynamic agriculture”, I rather want to make an attempt at what Martin Holbraad and Morten A. Pedersen (2017: 294) have called “reverse deconstruction”: “As a sort of reverse deconstruction, the ontological turn performs its interventions, not by making the world less real by taking it apart and thus exposing the processes that made it into what it is, but by adding to it – taking it ‘too seriously’ – and thereby making it ‘more’ or differently real.”

**Rüdiger, Sofia**. University of Bayeruth.

*Eating Shows on Youtube as Digital Artifacts: Food Discourses Online*

Session: Poster
This poster presents the discursive practices as found in eating shows, so-called Mukbang, on YouTube. Mukbang have a Korean background, but have recently spread to become a global phenomenon and are frequently performed in English. In a typical Mukbang recording, the YouTuber him/herself eats copious amounts of food while talking about a range of topics. Interesting here is the absence of an audience present during the recording, as we would find during regular dinner conversations. Nevertheless, Mukbang YouTubers construct their discourse as a conversation over food, drawing on the notion that “eating together creates a social bond” (Beeman 2014: 32). Focus in the Mukbang videos, therefore, lies not only on the celebration and pleasure of food (cf. food porn; see, e.g., McBride 2010) but also the interactional nature of mealtime discourse.

Using samples from a corpus of 100 Anglophone Mukbang videos, I describe eating shows as digital artifacts of a participatory and inclusive new media culture. YouTube is a digital place where “individuals and groups representing different traditions and backgrounds can find [and express] their own communicative and sociocultural needs” (Leppänen and Elo 2015: 114). This poster shows how Mukbang discourse creates rapport with the viewers and forms a social bond between the eating show producer(s) and their audience, while also interrogating the fundamental nature of human-machine interaction, the boundaries between public and private space(s), and the existential relationship between language, food, and identity from a linguistic and ethnographic point of view.

**Räty, Risto**

Session: Methodological Challenges

The aim of my study is to get acquainted with a minority religious community in Finland via interview survey and participant observation. The target is to research attitudes connected to life and belief of the LDS members in the southern Finland.

I have used a form consisting of 16 questions. First come basic personal background data (length of membership, profession, age, gender, family background and living conditions: town / countryside). Spots 8-11 concern attitudes towards religious scripture, one of them is an open question. Then two further open question parts challenge the partakers or interviewees to suggest some new activities for the members in the church, either for youth or those middle aged.

The last four questions consist of assertions, each of them has 4-5 alternatives for marking the most fitting grade. The questions pertain to family emphasis in the church, marriage, motion (frequency of activity) and the 16th question concentrates to the attitude as to the importance of vegetarian regime.

I succeeded to get more than half a hundred responses. The survey had been easier to conduct via internet. I’m grateful for the allowance for doing the survey in a more old fashion. Here I found “twist”, but this method has anyway opened opportunities to get contacts to the membership

This method opened a possibility to do ethnographic research. The field is composed of a religious minority, which has exclusive traits, but does emphasize a positive attitude to human life in several aspects. I’m to complete my project during October 2018.

**Salmi-Niklander, Kirsti**. Department of Cultures/Folklore Studies, University of Helsinki
**Three Languages, Many Fields: Fieldwork and Archival Ethnography in a Finnish-American Community**

Session: The Synesthetic Imagining of Migration – Historical Ethnography

In my paper I will reflect the many-phased process of fieldwork and archival research, focusing on the Finnish immigrant community on Cape Ann, Massachusetts. In 2012 I discovered the huge archival collections from Rockport and Lanesville, Massachusetts, in the Finnish American Heritage Center at Hancock. These materials include the manuscript newspaper Walotar, edited by the temperance society Walon Leimu 1903-1925. It is the largest collection of its kind and a unique document of the everyday life in an immigrant community. The Cape Ann materials had been transported to the Finnish American Heritage Center in Hancock in 2009, most of them having been preserved in the basement of the Lanesville Lutheran Church or in private homes.

During the recent years I have visited Rockport and Lanesville several times, making interviews and documenting private collections of personal documents, printed materials and objects. This process has been both rewarding and challenging in many ways. The members of the Finnish community can no more speak or understand Finnish. Walotar and other archival sources have been written in nonstandard Finnish, “Finglish”, which is challenging read even for a Finnish-speaking person. I have taken the role as a mediator between the past and the present, the archival sources, family histories and local heritage projects. This is a process which I have outlined as “archival ethnography”. It involves many kinds of sensory experiences: from the mold and dust of the archival records and the detailed reflection of early 20th-century immigrant life to seaside views, heritage houses and family memorabilia on today’s Cape Ann. Rockport and Lanesville are exceptionally stable and well-preserved Finnish immigrant communities, and the people set a high value to their heritage. However, this heritage process is also selective. I will discuss the challenges in this process of negotiation.

**Salonen, Juhana & Sisko-Margit Syväoja**

Sign Language Centre University of Jyväskylä & Medical specialist of psychiatry and general medicine, Helsinki

*Finding an identity with a help of Finnish sign language*

Session: Authoethnography and researcher’s field

In this paper the researchers present an auto-ethnographic study of Juhana Salonen’s life. Salonen is a Deaf person who suffered hard psychiatric problems during puberty as a consequence of unawareness of his language identity and a lack of social-emotional skills. Syväoja is a hearing psychiatrist and she is also Salonen’s mother.

The purpose of this research is to discuss openly Salonen’s life and consider especially a meaning of such a minority language as Finnish Sign Language in a process of finding the language identity.
An auto-ethnography as a qualitative research method includes the interconnectivity of the self and others (Chang 2008). The data of the present study consists of personal memories, self-observation, self-reflection and external material (e.g. diaries).

The research shows why it is important to examine closely how a Deaf person can find a language identity in the society. Sign languages are minority languages around the world – very often accessibility of information and facilities by sign language are inadequate.

More detailed discussion is needed of how language identity and social-emotional skills within the minority language can be developed. It is necessary to analyze more exactly human rights and their implementation in all cultural and linguistics minorities around the world.

Saramo, Samira, John Morton Center for North American Studies, University of Turku

Finnish Pasts and Presents in the U.S. Midwest: Photography, Auto/Ethnography, and Historical Research
Session: The Synesthetic Imagining of Migration – Historical Ethnography

In summer 2018, I set off on a 5000 km research journey in the U.S. Midwest, searching for materials or my current historical research project on everyday experiences of death and mourning in Finnish North American communities. In these places with long histories of Finnishness and changing economies, it quickly became evident that the Finnish pasts I was looking for were, indeed, multiple, but also deeply entangled in complex presents. Meeting community knowledge keepers (elders, “amateur” historians, and local busybodies among them), I was honoured to learn about the paths that led them to know so much, but I also deeply empathized with the burdens they carry, knowing they may stand as the final links to Finnish heritage and history in their communities. While I found much that builds my historical project, what was I to do with the profound feelings of simultaneous amazement and heartache that accompanied these local histories and the community efforts to preserve them? I photographically documented these spaces and landscapes. The resulting images suggest something of these emotive collisions of pasts and presents - the slippage of historical time. In these spaces, so crucial to the making of Finnish immigrant history, I found my role as historian too limiting. At “Ethnography with a Twist,” I would like to speak about this auto/ethnographic journey, its methodological implications for my research, and share these images. In addition to a paper presentation, I would like to propose a small exhibit of these images (perhaps in a conference venue hallway or lobby).

Saresma, Tuija, Department of Music, Art and Culture Studies, University of Jyväskylä

Twists and turns of mobility – Oikoethnographic fieldwork and affective borderwork in a (semi) closed context
Session: Autoethnography in a Family Setting

Melilla is an exclave of Spain, and EU, located at the Northern coast of Morocco. For some, it is a potential passage from Africa to Europe; for others, the last frontier of Europe. The city itself is full of contradictions – wealth and homelessness, art deco buildings and ratty shacks, design districts and school dropouts, joggers and junkies, worldliness and devotees of Christianity, Islam, Judaism, and Hindu religions respectively. Melilla is surrounded by old fortresses and an ancient city wall; these and the proximity of the EU border with heavily
armed guards and concertina barb wired walls create a special enclosed affective space, filled with almost tangible ambience of both hope and despair.

This semi ‘closed context’ (Koch 2013) is where we travelled last February with my spouse (a photographer) and two kids, aged 11 and 14. Instead of autoethnography, we experimented with what I call ‘oikoethnography’, a household or family ethnography. I hypothesized that bringing my family with me would affect the ways (1) I observe the ‘field’, (2) we as a family interact and (3) we are received and let/not let ‘in the field’. Using oikoethnography was also a means to explore the role of intersecting differences (gender, age, skin colour, nationality etc.) and power relations emerging in various encounters.

This presentation, with photographs by Sami Saresma, is the story of the field trip, of its twists and turns, and of the ethical questions it raised. It is a part of a research project www.intersectingmobilities.org, funded by Kone foundation.

Seltzer, Daniella

*Walking With or Away from Religion*

Session: When walking and writing merge - exploring the potentials and limits of ethnographic writing

Walking is never just about walking. Considering that the physicality of our walking movements extends far beyond the purely physical bodily performances, walking is a fruitful site of investigation, a “nexus between environment and self” (Slavin 2003). The proposed paper delves into the reflexive and phenomenological perspective of women who have undergone a dramatic change in religiosity on their walking and the way they carry themselves in public space. This paper is based on interviews with women living in Jerusalem who were previously secular and chose to become ultra-Orthodox Jews (ba’alei teshuva in Hebrew, meaning ‘one who returns’).

Ultra-Orthodox Jewry is the most religiously conservative and stringent branch of Judaism, which broadly-speaking rejects participation in secular and Western culture, and generally remains in chosen spatial enclaves. Becoming ultra-Orthodox entails taking on new beliefs and a complex system of laws that govern most aspects of life; including strict rituals and practices, distinctive modest dress, pious gender performance, dietary laws, and codes of conduct. Thus, it is a conversion that isn’t only religious but also cultural, changing much of everyday life as well as broader ideologies and lifestyle.

This paper explores the juncture where the social and the spatial meet in the body in movement. How does this drastic change affect the women’s reflexivity and ability to verbalize the performance of how they walk now in relation to before the change, what meaning do they give to their walking and how they perform and negotiate their religiosity and gender through their walking in relation to different places (e.g. secular vs. religious spaces/neighborhoods, place of growing up, in Israel or abroad)? Relying on Judith Butler’s concept of performativity, this paper further questions the methodological and theoretical contribution of exploring reflexivity around the walking, movement, and gestures of participants who have undergone a large all- encompassing life change in contrast to those who have not (here, women who grew up and remained ultra-Orthodox).
In considering the sociality of walking, and extending performativity and possibilities for verbalizing how one walks, this paper compares the performativity of secular actresses who learn to walk and perform as ultra-orthodox women in film and television shows.

Siim, Pihla Maria
University of Tartu, Department of Estonian and Comparative Folklore

**Approaching children’s experiences of mobility using storycrafting method**
Session: Interview as a method

While working in a project on children’s experiences and understandings of mobility, I strongly felt that interview method that worked well with adults was not sufficient with younger children, which urged me to try alternative fieldwork methods.

I will share our experiences of using storycrafting method (see Karlsson 2013) with children aged 3 to 10 years. Together with Keiu Telve, we have organized storycrafting and drawing sessions for Estonian children living in Finland. When applying the storycrafting method, the child is asked to tell a story, the researcher writes it down, word by word, and reads it aloud to the child after which the child may correct the story until s/he is content with the outcome. We have modified the method a bit to fit our objectives, i.e. we have worked with small groups, mostly 2–4 children, and given children a certain broad theme for the story.

We have found this method challenging but fruitful, enabling children to express their personal experiences and emotions through imaginative stories. Working in group makes it also possible for children to negotiate these experiences with each other.

Our Kone foundation funded project (Inequa lities in Motion, PI: Laura Assmuth, 2016–2018) team includes a visual artist, a journalist, and a documentary filmmaker. I will also shed light on our ways to work together, which has further encouraged the use of different kinds of output of the research results, i.e. combining factual and fictional elements.

Skaniakos, Terhi, University of Tampere

*The social organisation of university teaching – an institutional ethnography of teaching and research in a Finnish university*
Session: Ethnography in an educational context

The interest for this research stems from the tensions between teaching and research in university. The relation of these two is complex and is manifested in various ways, depending on the individual’s position and career phase, as well as the organisational specificities and structures. The indicators and rewards are largely based on research in job applications and possibilities to advance in the career. At the same time most of the basic funding of the universities is still distributed on the basis of education. Furthermore, there are many ideals about the connections of research and teaching, which have been considered the main characteristics in higher education. There isn’t, however, just one ideal, but many considerations of how teaching and research are and could be connected together (e.g. Healey 2005; Brew 2003, 2010; Annala, Mäkinen & Linden 2015).

In this paper I want to outline a research proposal for the study of the social organisation of university teaching in the context of a Finnish University. The purpose is to apply
institutional ethnography as a research strategy to discover, how teachers work in their everyday work and what are the social structures and relations that matter and affect the individual subjects’ work as teachers. I believe it is vital to approach this phenomenon from the bottom-up in order to understand the realities of teachers. I will present some premises for this research, as well as problematic issues related to my role as a researcher, and the political and structural issues involved.

Steel, Tytti
University of Helsinki, Department of Cultures

*An intersectional view of participatory action research on unemployment and ageism*
Session: Participatory research

This presentation explores the participatory action research (PAR) features of a research project conducted in South-East Finland together with two groups of jobseekers. The aim of the project is to find solutions for increasing employment among jobseekers aged 50+ and to map out the different forms of ageism from an intersectional point of view. The most important aspects of intersectionality in this case were age, gender and regionality.

The field work of this project used a mixed method. The participatory features were two sets of meetings for jobseekers, preceded by collaborative planning by employment officials, NGOs, jobseekers and researchers. Each group of jobseekers attended four meetings, followed by semi-structured interviews. Some participants continued their collaboration in consequent meetings, in social media or by jointly writing a series of newspaper articles.

In the presentation, I consider the benefits and drawbacks of the PAR approach. I argue that the participatory features of the research design can work especially well within the frame of an intersectional approach, due to the ‘thick description’ nature of the produced source material. As regards the action research aspect, it was included in the design because the funder wished to tackle working life inequalities through research.

Strandén-Backa, Sofie, Åbo Akademi University, Finland

*The involuntary ethnographer*
Session: Methodological Challenges

This paper deals with the problem of the constant on-going ethnographic alertness of the researcher. I focus on a specific event that took place in 2011, and as such it has returned to my mind for many times, always with a puzzling feeling because of the absurd setting. It starts with me washing my kitchen door mat in the basement of the apartment building where I used to live, and another woman washing hers in the same facility. It goes through a discussion about our life situations, via her inviting me for coffee to her place and me visiting her the next day, and ends with me (and several other) witnessing her as a by-standing part of a (in my view) heavy and violent dispute between her extended family in the parking lot. After this intermezzo I never saw or heard from her again. During this condensed time I was
offered a place at her and some of her female relatives’ homes as a cleaning lady, because of
the system of taboo rules they mentioned. The whole situation was absurd and I was taken by
surprise at the request. I really wanted to get to know this woman and her culture better, but
the next time I rang the door bell, no one answered, despite the fact that I could hear someone
behind the door. I felt disappointed.

I was thrown into the situation, unprepared for anything to happen, and not knowing how to
handle the whole thing. I never planned this event to be an ethnographic one – I just wanted
to wash my mat. All of the time my ethnographic and analytical brain was functioning, in one
way unconsciously and without my consent, later, in another, with my wish to create an
extended fieldwork. There was a change of clothing and a change of attitude towards me
according to the change of place – in the basement, in her apartment and on the parking lot –
that was hard to grasp at the time being. In order to get closer to an understanding of the
whole situation I call upon the writings of Erving Goffman, in particular his famous notion of
front stage and back stage in a social setting.

Strömmer, Maiju Sari Pletikäinen & Anna-Liisa Ojala
University of Jyväskylä, Department of Language and Communication Studies

Multisited team ethnography for examining dynamics of language and identity in
expanding Arctic hotspots
Session: Ethnography in a research group

This presentation reflects some methodological aspects of multi-sited team ethnography that
we develop and test in exploring transforming language and identity questions in expanding
Arctic economies, related to our project called Cold Rush (funded by the Academy of
Finland, 2016–2020). In our project, we understand language and identity as discursively
constructed through situated social interaction under historical, political and economic
conditions. To examine the ways in which language and identity matter to individuals living
and working in the transforming Arctic Finland, we make use of critical ethnography,
sociolinguistics and discourse studies.

In this presentation, we discuss our experiences of applying multisited team ethnography to
map and analyse connections, continuities and contradictions between the researchers and our
project’s three hotspots: Arctic tourism, nature resource extraction and winter sports. We
reflect the benefits and challenges of multi-sited ethnography from ethical, analytical and
practical points of view. We argue that working as a team has multiple benefits in different
phases of research project from data collection and writing fieldnotes to analysis and making
conclusions, and it facilitates rich and rhizomatic analysis of emerging, complex phenomena,
such as changing working life in the era of globalizing late capitalism. However,
ethnographers need to consider carefully how to conduct fieldwork with a team of researchers
in different sites with different participants, activities and time-scales to take full advantage
of the method. The challenge is to build a shared understanding of the meaningful aspects of
different sites with team members.

Sullivan-Thomset, Chantal, University of Leeds

Exploring the party from within: conducting an ethnography of Green Party Membership
Session: Ethnography of political cultures
My doctoral research aims to explore the contemporary German Green Party’s engagement, and use of, protest. The party itself was originally a protest party, originating out of various social movements (Environmental, Women’s, Peace, Anti-Nuclear). When the German Greens entered parliament in the 1980s, they stated that the movements on the streets should dictate the action of Green MPs. However, through experiences of governance at both local and national level, the party has professionalised from protest party to an electorally-motivated one. Yet, the Greens’ continued engagement with protest remains under-researched, despite renewed academic focus on movement politics and direct and participatory forms of democracy, such as referendums. I therefore aim to explore the German Greens from the bottom-up, using an ethnographic approach of interviews and participant observation, to explore the experiences of party activists and grassroots support of party protest action. This paper outlines the ‘fieldwork-in-progress’ of my data collection approach and outlines the strategies and issues of accessing and ethnographising party membership and protest action across multiple sites (Berlin and Kiel). It will also highlight how ethnographic methods can contribute a crucial understanding of politics outside of political institutions and elites, a perspective that is invaluable in a rising environment of anti-politics.

Suopajärvi, Tiina, University of Tampere

Never of the field? Studying the Finnish Academia
Session: Autoethnography and power

In our research project called Beyond the Gender Paradox – Women’s Careers in Technology-Driven Research and Innovation In and Outside of Academe, we study gendered practices and experiences in the everyday working life with women who work in the fields of bio- and health technology. Further, our aim is to start a change to replace the discriminative practices with practices that support gender equality. Our study is located in the University of Tampere and Tampere University of Technology, which are merging to start as one in 2019. This merger process unfolds the current state of our universities well: the most intensive public arguments have concerned the autonomy of the university, particularly, who decides and on which basis, what kind of research universities should produce in order to thrive in the global competition.

Though our research does not focus directly on the field of social sciences where I work, the academic environment is the same. Like many women that we have interviewed, I am also working in a short-term contract, I am more than familiar with the ongoing funding application roulette, I have witnessed talented scholars leaving the academia, and I have run into both gendered everyday practices and non-transparent recruitment processes at the universities. Thus, I am working and living on the field of my study every day. In my presentation, I consider what does this mean in the understanding of ethnographic documentation, knowing and knowledge-making, particularly when the study is made in the frames of feminist collaborative anthropology.

Suzina, Ana Cristina
Collège d’Études Mondiales (Paris, France)
**What are they sharing? Searching for common patterns among popular media practices in Brazil through multi-site approach and maximum variation sampling**

Session: Multisited Ethnography and Media

This communication presents the trajectory of my doctoral research, concluded in June 2018 at Université Catholique de Louvain, Belgium. It consisted of the study of 29 popular media initiatives from 2013 to 2016 within a debate about political asymmetries in the Brazilian democracy. My interest in this research came from my professional background. I had already 15 years’ experience as a journalist working with popular communication and I had traveled all over Brazil and met popular communicators, working with them in some projects and organizing training programs and seminars. This background has nurtured an intellectual curiosity for comparing information from diversified case studies in order to identify and discuss shared features as well as particular characteristics of interest.

My choice was to build a multi-site study (Hannerz, 2003; Herriott & Firestone, 1983), that recognizing the richness of in-depth description and analysis provided by the study of individual cases, would also allow me to explore the specificities of each initiative while keeping the focus on shared features. Another methodological reference that helped to structure the selection of cases was Maximum Variation Sampling (Patton, 1990). Keeping three pillars of shared features – attachment to a social struggle, peripheral situation and long-term strategy –, the sample searched for differences in order to observe shared patterns across the case studies. The pillars gave the research the stability for undertaking my research question, while the variety provided the necessary elements to identify and confront particularities that enriched my understanding of the trans-local topics identified.

**Sybing, Roehl, University of Massachusetts-Amherst**

**Make them laugh, make them comfortable: Seeking rapport across cultural divides in ethnographic research**

Session: Ethnography in an educational context

Participant observation is as beneficial as it is fraught with obstacles. When rapport between researcher and participant is essential to meaningful data collection, discursive and pragmatic strategies with participants who face anxiety over language and cultural barriers are important considerations in research design. In acknowledging that the researcher in classroom observation is both an analytical lens and an influence on participants, this study asserts the need for ethnographers to reflect on their own practices in interacting with research participants. Given these considerations, this paper will examine data from a study conducted in an English classroom in a Japanese university involving a native-English-speaking researcher. Over the course of two weeks, the researcher interacted at length with Japanese learners of English and their native-English-speaking teacher. Episodes from the observation data collected for this study document the various strategies the researcher used to establish rapport with students in a non-threatening manner that projects openness and empathy. Through the use of humor, working relationship with the teacher, and knowledge of the students' language and culture, the researcher's positionality as a former teacher of Japanese learners of English allows for a classroom environment that is comfortable and respectful of its participants even given the demands of ethnographic research. The methodology employed in this study has implications for ethnographers observing research sites in which they are conspicuous outsiders seeking rapport across languages and cultures.
Tainio, Matti
Aalto university, Pori Urban Platform, Finland

Running and talking about running
Session: When walking and writing merge - exploring the potentials and limits of ethnographic writing

The paper examines a study in applied aesthetics where running interviews are used as a method for collecting information about running experiences. The presentation concentrates on the method of running together in order to understand the aesthetic aspects of a running and the means of obtaining information in aesthetics.

The interviewing method used is best described as running and talking about running, which can be defined as unconstructed discoursal running interview. While running together, the researcher does not actively provide questions but keeps up discussion about the topic. If required, he addresses themes to be emphasized. In addition to talking the researcher gained understanding about the informants practice through his own bodily action.

Even though the details of the running practices differ, the experience as a runner helps the researcher to understand another runner’s practice. The bodily knowledge assists in comprehending the participants description about her history and experiences running. Furthermore, running together makes the verbal communication more distinct when the bodily understanding completes the shortcomings of words. This became evident especially while discussing about details of running style: talking transferred immediately to the physical action in testing a different posture.

Collecting concrete data for aesthetic research is still rare even within applied aesthetics. Even though contemporary aesthetics deals with issues that affect people’s everyday life, the research typically depends on general observations, not especially collected data.

Tammela, Annika, Music Education, University of Jyväskylä

Songs from childhood impacting on elderly people’s welfare
Session: Ethnography in the study of health, care and ageing

In this paper I will demonstrate, how familiar songs from childhood have a remarkable cultural significance and impact on individual’s welfare. I am about to work on an ethnographic oral history study about Finnish and Swedish elderly people, who have lived their childhood during Second World War and Post War times. The methodological approach of my study is participant observation and in-depth interviews.

Earlier studies have demonstrated that compared to non-musical atmosphere patients with dementia were able to recall life events better with music which they had chosen themselves (Sihvonen et al. 2014; El Haj et al. 2013). Singing also improved the emotional wellbeing of dementia patients (Särkämö et al. 2014) and a study demonstrates that familiar music activates healthy person’s frontal lobe interior greater than an unknown song (Plailly et al. 2007).
In my Master’s Thesis (Tammela 2018), I discovered that the picture of the times and values of the society have a significant influence on songs used in Formerly in the Finnish school system in 1940’s and 1950’s. These values were reflected in the topics and contents of commonly used songs and also in the memories of the interviewees. (Tammela 2018.) I suggest that Finnish elderly have a shared value system regarding to music taste and this should be taken into account when choosing music for elderly in sheltered homes and also noted in Finnish health care system. Songs from the childhood could stimulate elderly people’s memory functions and increase their well-being.

Thadathil, Abhilash, Centre for Development Studies, Thiruvananthapuram, Kerala

Demystifying the myth of primitiveness: Ethnographic research and forest dwelling indigenous communities in the Western Ghat region of Kerala
Session: Ethnography of identities and communities

The colonial ethnographic research on indigenous communities in southern western ghat—a mountain range that runs parallel to the western coast of the Indian peninsula—largely focused upon anthropometry. As a result, the post-colonial state in Kerala has a significant influence of anthropometric understanding in formulating policy initiatives for the social inclusion of these groups. Such a colonial understanding prevented the state from understanding the divergent social milieu of more than thirty-five diverse indigenous groups, which constitute 1.4 per cent (Census,2011) of state’s population, in Kerala’s forest-clad western-ghat region. Therefore, this paper will do an empirical analysis through ethnographic field survey to crystalize the socio-economic milieu of two hunter-gatherer indigenous communities in western-ghat, i.e., Kadar and Kurumbar by evaluating the level of entitlement each households availed from the state. Beginning with the historical account of these communities this paper problematizes the anthropometric underpinnings in the state-sponsored social and settlement policies. The imposition of a settled livelihood without fulfilling the subsidiary needs and state’s denial of their hunter-gatherer life style have not only created a number of serious problems but also storm-tossed their livelihood options and indigenous agriculture practices, economy and mobility. The situation reveals the fact that the resettlement of these communities need a fresh ethnographic imagination and that should be in par with their existing economy and livelihood.

Turunen, Johanna & Kaasik-Krogerus, Sigrid
Department of Music, Art and Culture Studies University of Jyväskylä

Challenges and opportunities of doing ethnography in a research group
Session: Ethnography in a research group

Our paper is based on ethnographic study of difficult heritage associated with three forms of structural violence in European history - the communist and Nazi regimes and the former European colonies. We scrutinize how these three sources of difficult heritage are dealt with in EU’s flagship heritage action, the European Heritage Label (EHL). Our empirical data consists of three EHL sites: Solidarity Center (Poland), Camp Westerbork (the Netherlands) and Sagres Promontory (Portugal). Solidarity Center tells an Eastern European story (communist regime), Camp Westerbork represents broader European experience (Holocaust), and both Camp Westerbork and Sagres Promontory are indirectly connected to structural
violence targeted outside Europe (colonialism). From the EU perspective Solidarity Center communicates violence of ‘the Other’ against ‘us’, whereas Camp Westerbork stands for ‘our’ violence against ‘us’ and Sagres for ‘our’ violence against (supposed external) ‘Others’.

This paper focuses on identity and subject positions of researches in the process of analysing difficult heritage. We approach researcher identity and related subject positions as continuously in flux and formed in the process of ethnographic study. At the same time the positions shape interpretations researchers make during their field work and in further analysis. Our paper scrutinizes the challenges and opportunities related to doing ethnographic analysis in a research group where group interaction impacts both on the researchers-site relationship and the way the fieldwork data is interpreted.

Varis, Piia  
Department of Culture Studies  
Tilburg University, The Netherlands

**A feminist conspiracy? Online ethnography on the uses and functions of conspiratorial discourse**

Session: Multisited Ethnography and Media

Conspiracy theories “have migrated from the margins of society to the centre ground of politics and public life and have become a ubiquitous feature of contemporary political and popular culture” (Byford 2015: 3). While research on conspiracy theories is thriving, surprisingly few studies assume an ethnographic approach, and fewer yet address conspiracy discourse online, though online environments such as social media have arguably contributed to the circulation and visibility of conspiracy theories.

This paper focuses on the uses of the label ‘conspiracy’ online in constructing discursive positions and affiliations, and ‘knowledge communities’. More specifically, it examines a label used by both those identifying as feminists (e.g. as a move to disqualify anti-feminist claims), as well as anti-feminists (e.g. to identify what they see as detrimental effects on society by a group they call feminists): feminist conspiracy.

Based on a multi-sited online ethnography, the paper aims to show how an ethnographic approach helps us understand the forms and social and political functions of conspiratorial discourse today, and how conspiracy theories are multimodally constructed and circulated online. The paper also addresses ethical issues involved in ethnographic research on ‘unlikeable subjects’ online (cf. Rüdiger & Dayter 2017).

Vasarainen, Minna, DigIT Research Group, University of Helsinki

**Ethics and ethnography in digital spaces**

Session: Ethnology in a changing world

The paper brings together three themes: ethics, ethnography and digitalization. Digitalization inevitably changes our everyday lives and previously mentioned subjects to study, but also the research process itself. Ethics is inseparably entangled to all human interaction including research and digitalization. Ethnographic methods can help us to track different kinds of concepts from people and things to metaphors, stories, allegories and biographies. Ethnography may be especially useful method to study ethical issues in digital worlds.  

This
paper is a part of PhD dissertation, which focuses on new ways of collaboration in digital environments. The dissertation itself will have ethically focused approach towards collaboration and the paper will help clarifying it. The theoretically oriented conference paper will focus on the ethical issues, which arise from conducting ethnography in digital spaces. I will handle research ethics in ethnographic digital spaces through three distinct but related concepts: academic freedom, hacker ethics and ethical sensitivity. I will take a short look at each of these phenomena and introduce their historical background and ties with each other. Different researchers have found mutual links between all three, especially between ethical sensitivity and with good scientific practice. Hacker ethics is historically strictly related to development of digital environments. Based on these theoretical discussions, I will identify practical implications of ethical issues of conducting ethnographic research in digital environments. The paper will conclude with summarizing the different discovered approaches towards research in digital worlds and offer fruitful viewpoints for academic discussion as well.

**Vetoshkina, Liubov**

DigIT Research Group, Department of Education, Faculty of Education, University of Helsinki

**Open borders: Photographs for Boundary-Crossing in Multi-Sited Ethnography**

Session: Interview as a Method

Photography, as other visual methods, finds multiple uses in the field of ethnography. One of the challenges of multi-cited ethnography is establishing dialogue between multiple research sites. This paper analyzes a possibility of photographs to work as a boundary objects (Leigh Star, 2010) - a tool for building dialogue between research sites. The study is a multi-sited ethnographical study of traditional crafts, namely wooden boat building. The framework of the study is cultural-historical activity theory, where unit of analysis is object-oriented activity system (Engeström, 2015). The data comes from photo-elicitation interviews with two communities of wooden boat builders in India and Finland. Researchers presented photographs from another site and asked practitioners to comment them. The interview data was analyzed primarily focusing on significance difference, as references to a possibility of establishing unity between the sites. The photographs played multiple roles in this research: they were means of making fieldnotes, and presenting research on highly embodied practice. In the photo-elicitation interview, they were a tool for researchers to build a shared understanding of activity with practitioners. Primarily, photographs were powerful boundary objects, which were able to travel across cultural boundaries to provide a possibility of establishing connections between two distant communities of artisans.

**Vold Lexander, Kristin**, University of Oslo

**Androutsopoulos, Jannis**, Universität Hamburg/University of Oslo

**Turning ethnographic data to mediagrams: a method for the study of language and media choices among Norwegian-Senegalese families**

Session: Mapping apps and sharing caring: digitally-mediated communication

This paper discusses methods for data collection and analysis in an on-going project that examines
how polymedia (Miller/Madianou 2012) impacts on distant and local communication in transnational multilingual families. In our study of multilingual mediated communication in four Senegalese background families living in Norway, we draw on several ethnographic tools to create a mixed data set that includes language portraits, media maps and media diaries, family and individual interviews, and digital interaction logfiles. Based on this data, we have developed for this particular project a schematic visualization, the ‘mediagram’, which draws on layout, line shapes, colours and icons to represent interrelations between pairs of interlocutors, their selections of media apps for interpersonal communication, and their choices of language and linguistic modality. These graphs serve as a pivotal point between data collection and further data analysis. In this paper we discuss procedures we apply to collect diverse ethnographic data and transform it into a coherent, reader-friendly visualization, thereby proposing a method for charting the sociolinguistic complexity of contemporary transnational communication. Our paper contributes both to the emerging research on digitally-mediated family interaction in sociolinguistics and to current discussions of methods in the rapidly-changing landscape of mediated communication (Androutsopoulos and Stæhr 2018).

Willim, Robert, Lund University, Sweden

Using art probes as instruments of evocations
Session: Ethnography as a Practice of Surprise

In this presentation I will discuss my experiences of working with what I call art probes in two projects. Art probing is a way to use art for speculation and as an instrument of evocation in connection to (ethnographic) research, design or strategical decision making.

The two projects I will discuss are Sparks (2017-2018) and The Mundania Files (ongoing). Sparks is a series of short audio-visual evocations used in a collaboration with Volvo Cars. The aim has been to imagine automotive futures, and social as well as environmental dimensions of mobility. Sparks was produced as part of the research project Human Expectations and Experiences of Autonomous Driving (HEAD), led by the DUX (Digital User Experience) Development Center at Volvo Cars in collaboration with Halmstad University. Sparks was used to promote lateral thinking and to provoke affective dimensions related to mobility and the automotive. The second project, The Mundania Files, is connected to the ongoing research project Connected Homes and Distant Infrastructures. By using video and electronic music I aim to extend my methodological toolbox when researching complex and ungraspable infrastructures and people's experiences of domestic technologies and elemental media.

Wright, Lyn, University of Memphis

Critical kinship studies and family language: Ethnographic directions
Session: Mapping apps and sharing caring: digitally-mediated communication

This paper examines the ways in which critical kinship studies can be applied to the fields of family language socialization and family language policy (FLP) in order to expand the theoretical and methodological reach of such studies. Broadening the scope of family language studies brings into focus the role that family configuration, kinship formation, and
gender and sexuality play in family language ideologies, practices, and planning. The paper draws on different studies of adoptive, single, and LGBTQ-parented families made up of bi- or multilingual Russian-English speaking members. These studies take explore the discursive processes of kinship formation and language planning in adoptive families, relationships between family configuration and interactional patterns in single-parent families, and the role of gender ideologies and sexual identities in FLP for LGBTQ-identified families. The paper further argues that FLP, family language socialization, and family discourse studies have an ethical imperative to include diverse family types in the research design and includes recommendations for researchers, practitioners, and parents for establishing more inclusive research programs as well as building community networks to support traditionally marginalized multilingual families. Taken together the findings from these studies lead to both theoretical and ethical implications for the fields of family discourse, language socialization, and family language policy as a focus on the social construction of family can lead to greater understanding of language maintenance and shift as well as multilingual meaning-making in kinship processes. Directions for future research involving digitally-mediated communication will be discussed.

Yamin-Slotkus, Paulius, Department of Psychological and Behavioural Science, London School of Economics
Mutinelli, Sofia, LPK, Department of Psychological and Behavioural Science, London School of Economics

Subjective Evidence-Based Ethnography: a participatory evidence-based method for social intervention
Session: Subjective evidence-based ethnography using first-person video to capture and analyse activity in context

Transforming some of the collective trends of behaviour that people engage in can have enormous social, environmental and economic benefits. Nevertheless, interventions that aim to alleviate social problems are often faced at the institutional level, without involving the people that are directly affected by them or relying on their personal opinions. By doing this, these efforts often ignore their actual behaviours and the cultural and psychological elements driving them, which are essential to make interventions sustainable.

In this paper, we discuss how Subjective Evidence-Based Ethnography (SEBE) can unveil such drivers and create powerful social interventions by analysing and changing behaviour in real-world settings. Rather than depending on past recollections or hypotheticals, this technique creates an etic-emic evidence-based dialogue between researchers and participants about observable behaviours and the cultural and psychological processes behind them. In this way, it has the potential of creating common understandings of social issues and possible solutions that go beyond technical issues or short-lived rewards. We argue that, by providing the information and the tools to create participatory and evidence-based social interventions that focus on the local social, psychological and physical dimensions of behaviour, SEBE has the potential of radically increasing the effectiveness and sustainability of such initiatives.

After presenting some basic procedures, we will use practical examples of successful interventions in households’ resource waste, fuel consumption among truck drivers, and daily water intake by children, to discuss how SEBE can be used for social intervention, as well as some of the advantages and limitations it offers.
Ylipulli, Johanna, Helsinki Institute of Urban and Regional Studies, University of Helsinki, Finland

**Ethnography and Participatory Design: case Virtual Library**

Session: Applied Ethnography – on the possibilities and limitations of collecting, analysing and providing ethnographic insight

In Scandinavian participatory approaches to technology design, ethnography has been a somewhat popular way to research real-life contexts and challenges. Following the arguments of Blomberg and Karasti (2012), ethnography and Participatory Design (PD) do resonate with each other in many ways: Both approaches are interested in insiders’ perspectives, i.e. in understanding the views of the studied people in-depth and respecting different perspectives. They both also emphasize the meaning of “natural settings”. On the other hand, several differences also exist: ethnography tends to be more holistic than PD as it emphasizes the meaning of broader contexts. The role of reflectivity is understood differently within these two approaches, as well as the role of change – it is not seen as a part of a traditional ethnographer’s agenda but on the other hand, change is situated at the core of PD (and design in general).

This presentation probes the differences and similarities between these two approaches and argues they are becoming increasingly blurred. Practical examples are drawn from a design case that aimed at creating a functional prototype of an immersive virtual reality application for a library. The application was produced by an interdisciplinary research team at the Center for Ubiquitous Computing, University of Oulu, and the initial design process was led by an anthropologist.

Yun, Soyoung, Baekseok University (South Korea)

**New roles and relations of me as a researcher in the fields: as the site of negotiation and learning**

Session: Autoethnography and power

The purpose of this study is to study about the procedure of learning of a researcher in a field. The focus will be on the roles and relations of a researcher and her ‘fields’ that was constructed and developed throughout the whole process of the fieldwork and data analysis. The participant of this study is a lecturer of two universities in South Korea; one in Seoul and the other one in Cheonan. In the time of data collection, she was in her first year of teaching in those universities. The data was collected for 8 months from the March, 2017 to December, 2017 (except the summer vacation period). Data was collected in three methods; participant’s diary, interview, and researcher’s diary. The collected data were triangulated and thematically analysed.

This study shows the procedure of role changing of the researcher as a subject of negotiation. The researcher had to react spontaneously about the happenings and culture of the fields. The role of the researcher was constantly contested and negotiated. This study also shows the procedure of construction of paradigmatic framework of the researcher. It was shown not only in the procedure of data collection, but also in the process of data analysis.
In the field, the meaning of the field was somewhat similar to a ‘battleground’ where the researcher was battling to negotiate the role. However, in the process of data analysis, the meaning of the filed was changed to a ‘mirror’ that invite the researcher into the self-reflection scheme.