



CENTRE OF EXCELLENCE IN CULTURAL THEORY  
VI AUTUMN CONFERENCE

**EMBODIMENT, EXPRESSIONS, EXITS:  
TRANSFORMING EXPERIENCE AND  
CULTURAL IDENTITY**

PROGRAM AND ABSTRACTS

TARTU  
OCTOBER 30 – NOVEMBER 1, 2013



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University of Tartu

Tallinn University

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## TABLE OF CONTENTS

Conference program	4
Plenary lectures	10
Panels and sessions	14
Poster presentations	61
List of participants	62

## CONFERENCE PROGRAM

### EMBODIMENT, EXPRESSIONS, EXITS: TRANSFORMING EXPERIENCE AND CULTURAL IDENTITY

#### October 30 (Wednesday)

11:00 Registration desk opens (nametags, abstract book) – Ülikooli 16, 2nd floor

12:00–12:15 Conference opening – Ülikooli 16-212  
Prof. Valter Lang (University of Tartu, head of CECT)

12:15–13:30 **Plenary lecture** – Ülikooli 16-212  
Prof. Billy Ehn (Umeå University)  
Making the familiar strange. Autoethnography and reflexivity in the cultural analysis of home  
Chair: Ene Kõresaar (University of Tartu)

13:30–15:00 Lunch – University Cafe (Ülikooli 20) (for registered participants)

15:00–17:00

#### **Panel I: 1** (Ülikooli 16-212)

*Autoethnography and sensory experiences from the field*

Chair: Pihla Maria Siim (University of Tartu)

Linda Lainvoo (Art Museum of Estonia/Tallinn University)

Experiencing art history with my hands: How studying wood work made me a better art historian

Sigrid Solnik (University of Tartu)

Waiting tables on the field

Jaana Kouri (University of Turku)

Collecting the history of a village from the standpoint of an autoethnographer

Carlo A. Cubero (Tallinn University)

Sono-truths: On making a sonic ethnography

15:00–17:00

#### **Panel II: 1** (Ülikooli 16-214)

*Narrative encounters with embodied experiences*

Chair: Ester Bardone (University of Tartu)

Kirsti Salmi-Niklander (University of Helsinki)

Capturing embodied experiences in historical materials: A mission possible?

Susanne Österlund-Pötzsch (The Society of Swedish Literature in Finland/Åbo Akademi University)

Cultural brokerage and embodied performances in early Finland Swedish ethnographic expeditions

17:30–18:45 Guided tour to Raadi cemetery (requires prior registration)

19:00–23:00 Welcome reception – White Hall of the History Museum (Lossi 25)  
Reception includes a performance by Tartu baroque ensemble Gruppetto  
(requires prior registration)

### **October 31 (Thursday)**

8:30–9:00 Morning coffee

9:00–11:00

**Panel I: 2** (Ülikooli 16-214)

*Methodological challenges in the (scientific) mediation of culture*

Chair: Riin Magnus (University of Tartu)

Ganna Tolkachova (Kazan Federal University)

Studying culture in Russia: A struggle within and across institutional borders

Peeter Torop (University of Tartu)

Mediated culture as research object and new reflexivity

Redi Koobak (Linköping University)

The feeling of ‘having been read’: Reflections on writing post-socialist feminist imaginaries

Anne Kull (University of Tartu)

“To be one is always to *become with many*” (Donna Haraway)

9:00–11:00

**Panel II: 2** (Ülikooli 16-212)

*Embodiment in folklore*

Chair: Madis Arukask (University of Tartu)

Merili Metsvahi (University of Tartu)

Thiess’ werewolf-trial reconsidered

Judit Kis-Halas (University of Tartu)

The witch’s touch – Embodied signals of supernatural experiences

Giedrė Šukytė (Šiauliai University)

Taking the shape of a horse in Lithuanian narrative folklore: Ancient beliefs and Christianity

9:00–11:00

**Panel III: 1** (Jakobi 2-114)

*Experiencing memories*

Chair: Franz Krause (Tallinn University)

Irina Kucherova (Russian Academy of Sciences)

Landscapes of Iceland

Jenni Rinne (Södertörn University)  
Emotional places and landscapes

Piret Pungas-Kohv & Ester Bardone (Tallinn University; University of Tartu)  
How do you get your wild berries? Estonian gathering landscapes in change

11:30–12:45 **Plenary lecture** – Ülikooli 16-212

Dr. Katharine Young (University of California, Berkeley/San Francisco State University)

The mimetic series of the body: Narrative, memory, and time in somatic psychology

Chair: Katrin Alekand (University of Tartu)

12:45–14:15 Lunch – University Cafe (Ülikooli 20) (for registered participants)

14:15–16:15

**Panel I: 3** (Ülikooli 16-214)

*Entering, exiting and re-entering the field*

Chair: Kirsti Jõesalu (University of Tartu)

Anna Haapalainen (University of Turku)

Demarcation between a researcher and a research subject: Doing research on the fringes of multiple worldviews

Piret Koosa (Estonian National Museum/University of Tartu)

“If you’re really interested in scientific research, you should study the Bible!” Negotiating the diverging values and understandings of the ethnologist and the research subjects in the field

Art Leete (University of Tartu)

Mimetic knowledge in the ethnographic field

Kirsi Hänninen (University of Turku)

“I wondered where you had been!” Re-entering the Finnish UFO scene

14:15–16:15

**Panel II: 3** (Ülikooli 16-212)

*The body in context: Expressions, transformations, and dialogue*

Chair: Roland Karo (University of Tartu)

Marko Uibu (University of Tartu)

The partner, the resource and the responsibility: The roles of the body in the practices of new spirituality

Liina Paaes (University of Tartu)

Cochlear implant: A monster or a miracle machine for the Deaf community?

Vanessa Agard-Jones (Columbia University)

Of plantations and pesticides: Navigating chemical bodies in Martinique

Darcie DeAngelo (McGill University)

Owning the body: Patents and transformations of the body in Battambang, Cambodia

14:15–16:15

**Panel III: 2** (Jakobi 2-114)

*Technological mediations*

Chair: Tarmo Pikner (Tallinn University)

Nora Fagerholm & Henrik Jansson (University of Turku; Metsähallitus)

Landscape practices and experiences on the map: Towards spatially targeted management through participation

Stephanie Merchant (University of Bath)

Underwater seascapes: The re-organization of the sensorium whilst learning to SCUBA dive

BeAnotherLab (Barcelona)

The Machine to Be Another: Artistic investigation on embodiment and social relations

16:15–17:00 Coffee break – Volga7 (Küütri 1) (for registered participants)

17:00–18:15 **Plenary lecture** – Ülikooli 16-212

Dr. John Wylie (University of Exeter)

Eye-opener: The phenomenologies of landscape drawing

Chair: Tõnu Viik (Tallinn University)

19:00–23:00 Conference dinner (buffet) – Vilde Restaurant (Vallikraavi 4)

Dinner includes a presentation of Volume 2 and 3 in the CECT book series (requires prior registration)

## **November 1 (Friday)**

8:30–9:00 Morning coffee

9:00–11:00

**Panel III: 3** (Jakobi 2-114)

*Emerging (re)presentations*

Chair: Tiit Remm (University of Tartu)

Jamie Kruis (University of Tartu)

Reading the river: Exploring new applications of ‘text’ and ‘language’

Francisco Martinez (Tallinn University)

The invisible city: Rules and flows of urban life

Tarmo Pikner (Tallinn University)

Sensibilities and boundaries related to the urban seashore

9:00–11:00

**Panel IV: 1** (Ülikooli 16-212)

*Privacy from the diachronic and lifestyle perspectives*

Chair: Halliki Harro-Loit (University of Tartu)

Jonathan Roper (University of Tartu)

Public and private in Coker Egerton's Burwash

Anu Masso & Ene Selart (University of Tartu)

Japan in Estonian seamen's travelogues during the second half of the 19th century

Heli Reimann (University of Helsinki)

Articulating the private and the public in Soviet Estonian jazz culture

Anu Kannike (Tallinn University)

Tasting temporary urbanism: The pop-up restaurant phenomenon

9:00–11:00

**Panel V: 1** (Ülikooli 16-214)

*Burial rituals as various ways of changing or maintaining the personhood of the dead (from past to present)*

Chair: Pikne Kama (University of Tartu)

Mari Tõrv (University of Tartu/Zentrum für Baltische und Skandinavische Archäologie)

People behind burials: From ethnic to personal identities?

Maarja Olli & Anu Kivirüüt (University of Tartu)

Personhood in rituals and collectivity in *tarand*-graves

Ulla Moilanen (University of Turku)

Buried with iron – New interpretations of a type of iron fibulae from the Vendel/Merovingian period (c. 550–800 AD)

Marju Kõivupuu (Tallinn University)

Ashes to ashes: Cremation ceremonies in contemporary Estonia as illustration of the construction of tradition

11:30–12:45 **Plenary lecture** – Ülikooli 16-212

Dr. Chris Fowler (Newcastle University)

Death as the transformation of personhood: Relationality beyond the grave

Chair: Kristiina Johanson (University of Tartu)

12:45–14:15 Lunch – University Cafe (Ülikooli 20) (for registered participants)

14:15–15:00 Poster session – Ülikooli 16

15:00–17:00

**Panel IV: 2** (Ülikooli 16-212)

*Mediated privacy*

Chair: Katre Pärn (University of Tartu)



Halliki Harro-Loit (University of Tartu)  
Changes of privacy representations in the media

Andrey Makarychev (University of Tartu)  
From private to public: The rise of biopolitical discourses in Putin's Russia

Katrin Kello (University of Tartu)  
Teaching history between the public, private and professional: Estonian and Latvian teachers' positions

Roosmarii Kurvits (University of Tartu)  
Presenting death and grief in public: Death notices of Estonian newspapers in the period 1910–2013

15:00–17:00

**Panel V: 2** (Ülikooli 16-214)

*Death as the transformation of personhood in social relations and against the background of various belief systems*

Chair: Marju Kõivupuu (Tallinn University)

Normunds Titans (University of Latvia)  
Tricking death? The role of the awareness of death in the self-transformation of personhood according to Georges Bataille

Denis Ermolin & Maria Vyatchina (Peter the Great Museum of Anthropology and Ethnography; University of Tartu)  
Forever online: Death, grief and bereavement on a social networking service

Kadri Ugur (University of Tartu)  
Expressions of death-related emotions and beliefs in memorial videos posted to Youtube.com

17:00–18:00 Concluding reception – Volga7 (Küütri 1) (requires prior registration)

## PLENARY LECTURES

### **Making the familiar strange. Autoethnography and reflexivity in the cultural analysis of home**

Billy Ehn

*Umeå University, Sweden*

Cultural researchers are supposed to be able to look at familiar phenomena with ‘new eyes’, turning the mundane into the exotic. A good training in making the familiar strange is looking as an autoethnographer at your own home. For most of us, it is something so well-known that it is a real challenge to see it in a new light.

In my presentation, I will use the home as a case to develop analytical strategies to problematize what is taken for granted. Is it possible to discover something new and strange in your own place of living? It means to start thinking reflexively about your home as a cultural construction, a set of symbols and an embodied way of living.

To make oneself strange to the familiar and become surprised by the ordinary is a demanding task that calls for practice as well as unconventional methods and analytical tools. You have both to be prepared with well thought-out questions and to make yourself wide open to the unexpected.

In the following, I will try some approaches for exploring different kinds of homes, both those you already are acquainted with and those you have never seen before. What kinds of symbolic expressions, personified experiences and emotional manifestations are produced inside the walls? How may a home be used to create and maintain cultural identity?

**The mimetic series of the body: Narrative, memory, and time in somatic psychology**

Katharine Young

*University of California, Berkeley/San Francisco State University, USA*

Narrative alters the narrator's experience of time by obliging the narrator to embody two temporalities: the time the tale takes to tell and the time the tale refers to. This double embodiment is particularly consequential in personal experience narratives, in which the two temporalities narrators bring together are their own past and their own present. The act of narration brings the temporal order of the taleworld into the temporal order of the storyrealm not only in words but also in gestures, postures, sensations, and emotions. By reconstituting one reality in another, narrative makes co-present in the body two temporal orders. The effect of this is to collapse time. Corporeally speaking, there is no past, just a pattern of sensations in the present. The capacity of the narrating body to inhabit its past as present gives somatic psychology a chance to change somatic experience by intervening in the body's repetition of its past.

**Eye-opener: The phenomenologies of landscape drawing**

John Wylie

*University of Exeter, United Kingdom*

What can the practice of *plein air* painting and drawing bring to our understandings of spatiality and visuality, landscape and materiality? This presentation will reflect upon a year-long visual arts-based collaboration between myself and a fine artist (Catrin Webster). I will focus especially upon the lived practice of landscape drawing, and thus upon the skills and habits of visual and spatial apprehension which the incorporation of painterly practice affords. I will also discuss the specific materialities of different painterly mediums and processes – for instance, the surface matter of the canvas, the sheen/smudge of charcoal, and the wash/dry of watercolours. More widely, addressing the practice of landscape drawing at the intersection of cultural geography, spatial theory and fine art enables critical reflection on a number of longstanding conceptual issues for both geographers and visual artists. In this context, I want to conclude my presentation by discussing more widely aspects relationality, distance and objecthood, and by speaking of landscape in terms of worldly rendition.

**Death as the transformation of personhood: Relationality beyond the grave**

Chris Fowler

*Newcastle University, United Kingdom*

Is death the end of a person? This question can be answered in the negative from many different perspectives, in both religious and secular circles. In this address, I will explore some of the myriad ways that aspects of deceased persons come to endure after death, both through activities that are conventionally described as ‘funerary’ or ‘mortuary’ in nature, and others that are not. In doing so, I will explore death as a transformation in personhood, arguing that differences in how personhood is formulated in life relate closely to patterns in how persons are transformed during and after death. I will adopt the view that personhood is always relational, but in varying ways. This presentation will explore how relationality operates ‘beyond the grave’: i.e. both by considering mortuary practices other than burial in single graves, and also by examining how relations vital to a deceased person may persist, reconfigured, well after death, and will draw on a range of examples from contemporary, historic and prehistoric communities.

## PRESENTATIONS

### **Panel I: Revisiting key issues in the methodology of studying culture: reflexivity, representation and experience**

#### **Session I: 1**

*Autoethnography and sensory experiences from the field*

#### **Experiencing art history with my hands: How studying wood work made me a better art historian**

Linda Lainvoo

*Art Museum of Estonia/Tallinn University, Estonia*

In most cases, academic education is largely theoretical. Yet, in some cases, pure theory is not enough to perceive the research material.

In my research, I have worked on iconostases in Orthodox churches in Estonia. Starting out as an art historian my work mainly concentrated on the appearance of the iconostases and icons – analysing the style and artistic value, finding the artistic examples, etc. However, at one point, I realized that there is something more to the iconostases than mere shape, form, style, and iconography; there is the iconostasis itself – a structure with joints, hinges, panels, and of course the wood. Yet I knew nothing about it; I had no idea how to preserve these objects nor did I have any knowledge of the technical complexity of iconostases. This was the moment for me when I realized that there was another aspect I needed to learn about iconostases.

As I am an art historian and not an anthropologist or an ethnographer, my analysis of how this experience has changed me and what or how I research reflects mainly the shift of the theoretical standpoint of my work. It has made me doubt the social almightiness of T. J. Clarks' and G. Pollocks' *New Art History* and guided me to the theories of visual culture by W. J. T Mitchell, N. Mirzoeff, and many others.

## **Waiting tables on the field**

Sigrid Solnik

*University of Tartu, Estonia*

This presentation is based on my long-term fieldwork in Põhjaka manor restaurant. From May 2012 until May 2013, I simultaneously worked there as a waitress and conducted participant observation as an ethnologist in order to gain insight and gather data for my MA thesis submitted in May 2013. In the presentation, I will highlight the main issues I was confronted with while using myself as a research tool in Põhjaka restaurant – how a researcher's self influences her relationship with the members of community studied; how does the field affect the researcher (and vice versa); and how can one maintain distance when fully participating in the life being studied.

One question I have been frequently asked about my thesis is whether the outcome had been different had I used other methods instead of participant observation. One could also ask whether my research outcome had been different if I were not a young female working in quite a harsh, male-dominated restaurant setting. Being female triggers a certain kind of sexual jokes and behaviour one has to deal with. Ability to react 'right' and joke back are essential at Põhjaka in order to gain acceptance in the professional community as well as on personal level. The fact of me being young and single also gave me the possibility to dedicate myself to the restaurant work and transform working there into certain kind of lifestyle that is loved and despised at the same time by the employees of Põhjaka.

Simultaneously carrying out the roles of an ethnologist and a waitress gave me a valuable insight into the working life at Põhjaka but also challenged me in various ways. How can one maintain distance, avoid subjectivity and emotional bias in a situation if she is an active participant in the community, all her actions affecting the overall outcome of the restaurant as well as the evolvement of relationships played out there? Being a waitress-doing-research has also affected my self-identity as a person as well as a researcher. Questions of research ethics in informal conversations, ethics in general when personal values clash with the values of the studied community, and question of power will be further analysed.

## **Collecting the history of a village from the standpoint of an autoethnographer**

Jaana Kouri

*University of Turku, Finland*

I have collected oral history in Lypyrtti, Turku archipelago, at the villagers' own request. Based on those interviews, I wrote a book of collected stories concerning the history of the village (Kouri 2011). The emerging cultural signification was a process of becoming, an act of interaction between past and present, the locals, me and the environment. In personal narratives, the nostalgic ways of living in relation to spatial practices were almost sacrosanct. I have interpreted villagers' experiences of place as a reaction and an effort of answering to ontological questions.

Simultaneously, I did my dissertation work on the topic of *Experienced, narrated and written environment*. My role as an ethnographer was an anthropologist-at-home and my auto-ethnographical agency was a mediator. By using a reflexive method, I was enabled to construct analytical knowledge, which originated from my experiences, intuition and emotion as a researcher and a villager and also the shared cultural emotions in the field. Emotions could be interpreted as signals or clues to meaningful things.

The research material directed my attention to the interdisciplinary methods and theories of the practices of place making. I have interpreted the textualisation process as a ritual of becoming, in which the villagers, including myself, are performing a spatial practice of taking up place and time, and transforming it to a literal public or published space, a 'village book'.

In my paper, I will give some examples of what I understand as liminal and even ritually embodied experiences of places, and how I learned my methodology by conducting the textualisation of oral history.



## **Sono-truths: On making a sonic ethnography**

Carlo A. Cubero

*Tallinn University, Estonia*

This presentation will reflect on the process of making a sonic-ethnography. I will contextualise this reflection within discussions on the use of sound recording equipment to construct ethnographies. I will propose the notion of “sono-truth”, an analogy taken from ethnographic film-maker Jean Rouch, as a means to articulate the peculiar effect of using sound recordings as the main research methodology. I take sono-truth as the peculiar kind of truth that emerges in-sound.

I will argue that sono-truth acknowledges the reciprocal relationship between the agency of the listener and the sonic structures in the process of understanding the sonic dimension of a social experience. Considering this reciprocal relationship necessarily entails a reflection on the different methodological considerations at stake when using non-textual media as means to carry out and present social research. I will show how the use of non-text methodologies addresses the embodied, experience-rich and inter-subjective dimensions of anthropological research over propositional, functional, and generalising conclusions. Linked to this issue are questions associated with:

- tuning into our affective and empathetic qualities;
- what are the contours of the field;
- is the field an ethnographic laboratory from where anthropologists extract comparative knowledge of social life, or a site constituted through a series of inter-subjective relationships;
- anthropology’s relationship to ethnographic data;
- what are the limits and possibilities of our medium of choice.

**Session I: 2**

*Methodological challenges in the (scientific) mediation of culture*

**Studying culture in Russia: A struggle within and across institutional borders**

Ganna Tolkachova

*Kazan Federal University, Russian Federation*

Despite the fact that cultural studies is nowadays a vibrant area of contemporary social sciences which provides the space for wide interdisciplinary discussions and research, a significant gap exists between what is called cultural studies in Russia and respective discipline in the rest of the world's academia – both in terms of overall content of discussion and forms of institutionalisation.

This creates a paradox on which this paper is built – the paradox of existence of at least two educational and research programs in Russia aimed at studying culture. The first, a local one – culturology (in Russian – kul'turologia) – officially became the main discipline devoted to the study of culture in the 1990s. It has secured a place in the university curriculum but has relatively limited impact to research in humanities and social sciences, and is used mostly at the local academic market. While the other is rather fragmented and included in the curricula of many disciplines, it is also very productive in the formation of the contemporary research agenda mostly in sociology and anthropology, and it is internationally oriented and aimed at global impact.

Using the identity approach this paper explores the scholars of culture in Russia as representatives of various academic milieu. The four major types of scholars have been discerned via interviews with experts, researchers and teachers in the field. The interaction between these types with different educational backgrounds, institutional positions, research interests and teaching practices, as well as perceptions of the role of ideology in studying culture, describes the struggle in the academic field in establishing and institutionalising a new discipline, reflects the level of homogeneity in these two educational and research programs and reveals perspectives of their possible academic 'union'.

**Mediated culture as research object and new reflexivity**

Peeter Torop

*University of Tartu, Estonia*

There are two complementary possibilities to understand the dynamics of cultural sciences. First, the dynamics of cultural sciences refers to a correlation between different disciplines, theories of culture, terminological fields and general methodology of cultural research. This is a process that takes place on a metalevel. Second, the dynamics of cultural sciences refers to the dynamics of culture itself as a research object, including the changing cultural environment and transformations in the border between immediate and mediated culture. This takes place on an object-level.

Researcher is always visible in cultural sciences, notions like reflexivity and subjectivity have been introduced to the process of conceptualising this kind of visibility. On the metalevel, the complementarity between the representation of professional practice and discursive practice induces a real scientific problem – how to analyse research objects and flexible languages that are used to describe research results. On the object-level, the most important question concerns the dynamics of borders between object-languages and metalanguages of culture. Immediate culture or traditional everyday culture is changed in the context of the consumption of new media and with its becoming a part of everyday cultural experience. With this background, it is difficult to describe the process of mediation in culture and the nature of mediated culture. While analysing mediated culture, both new concepts (like convergence, divergence, participatory culture, transmediality, etc.) and old notions (intertextuality, interdiscursivity, intermediality, performance, etc.) interpreted in a new way are used. For the methodology of cultural sciences, it means that the sources of future development in this field are in the cultural processes as well as in theoretical thoughts. As a result, the researcher of culture has the responsibility to show explicitly the shifting of operational boundaries between the mediated and the immediate culture.

## **The feeling of ‘having been read’: Reflections on writing post-socialist feminist imaginaries**

Redi Koobak

*Linköping University, Sweden*

In this paper, I want to reflect on my PhD project that focused on my personal dialogic engagement with the first Estonian queer feminist artist to be put on the lesbian sexuality centre-stage: Anna-Stina Treumund. Zooming in on Treumund’s art through an “ethnographic attitude” (Haraway 1997), I encountered some of the key conceptual issues in feminist and queer theory today: temporality, embodiment, affect, the transnational and the geo-political. Gradually, I came to address the question how might her photographic work be given critical attention in such a way as not to reinforce the normative story of Eastern European time lag in relation to the West’s great progress narrative of sexual modernisation. Leaving the sexual politics premised on a desire for visibility and recognition firmly behind in the 1980s, Western feminist theory seemed unable to provide a framework for this visual artist without already placing her work within the more generalised discourse of the belatedness of Eastern Europe. This dilemma structured and drove my ambivalent desires to articulate post-socialist feminist imaginaries in their own right, as distinctly different and separate from the Western hegemonic feminist frameworks.

In retrospect, the project might best be conceptualised as a confrontation with the limits of the “field imaginary” (Wiegman 2012) of gender/feminist studies. In many ways, this PhD project can thus be seen as a journey through the landscapes of the convergent and discordant fields of feminist, queer and also post-colonial theory. For this paper, I want to trace the difficulties of developing a research project within a terrain that makes the material appear as if it has already been read as lagging behind. I want to ponder more specifically upon the field imaginary of my dissertation and the illusive sense of how to situate such a project politically and intellectually in its local specificity.

### **References**

Haraway, D. J. (ed) (1997) *Modest Witness@Second Millennium. FemaleMan<sup>©</sup>\_Meets\_OncoMouse<sup>™</sup>: Feminism and Technoscience*. Routledge, New York & London.

Wiegman, R. (ed) (2012) *Object Lessons*. Duke University Press, Durham & New York.

**“To be one is always to *become with many*” (Donna Haraway)**

Anne Kull

*University of Tartu, Estonia*

Donna Haraway is one of the most important feminist critics in contemporary theory. As reading her requires multiple literacies and ‘slow’ reading, it has been notoriously difficult to label her. There are surprisingly few monographs about her, even as her most famous essay (*A Cyborg Manifesto*, 1985) has been reprinted and translated countless times.

Donna Haraway loves to tell and to live serious and simultaneously playful (and humorous) stories. She has called it “a way of being in the world”. In the Reagan ‘star wars’ era (mid-1980s), she was wearing the political slogan which read, “Cyborgs for Earthly Survival!”. The times of the Bushes made her switch to slogans borrowed from Schnutzhund dog trainers, “Run Fast, Bite Hard!” or “Shut Up and Train!”. In 2013, her slogan reads, “Stay with the Trouble!”. All these slogans reflect her method and way of theorising: with and through metaphors and figures, with drama and passion and precision, always grounded in details of loved reality or embodied material. At the same time, her narratives invite us to think, act, and relate in hopeful ways.

The roots of Haraway’s thinking and style may be found in her own life: a good Irish Catholic girl (born in 1944, in Denver, Colorado), deeply shaped by the stories, practices, and figures that make up Catholicism, with rather conventional views on family, sex, and politics, becomes a (“radical socialist feminist” – as some characterize her still – but what I consider a category mistake and an understatement) philosopher, historian of science and culture critic. But a culture critic with a twist: according to Haraway one should criticise only that what one loves. In turn, seeds of Haraway’s thinking have potency to beget new worlds, either imaginary or real!

Haraway’s dialogue partners and teachers are often her (many) students, but also “companion species”, the non-human others, the science fiction writers and artists. In my presentation, I will consider her dialogue with two artists – Lynn Randolph and Patricia Piccinini – and a couple of science fiction writers.

**Session I: 3**

*Entering, exiting and re-entering the field*

**Demarcation between a researcher and a research subject: Doing research on the fringes of multiple worldviews**

Anna Haapalainen

*University of Turku, Finland*

At the beginning of every research, the subject of the scholarly interest is perceived as cohesive and uniform. This perception is woven into the technical process relating to the research. Without early delineations and definitions of the subject, as well as the research process itself, it would be impossible to continue the research. Not only is the subject of the research considered intuitively uniform, but the researcher often sees him- or herself as immutable. This technical process of simplifying the task ahead does not exclude the researcher's understanding of diversity in his or her research subject, it merely makes the research possible.

At the beginning of my research (conducted in the St. Michael's Parish – Finnish Evangelical Lutheran Church), I was more concerned about the field than about myself. The notion of upcoming challenges crystallised in my first entries in research diary, where I pondered a variety of different situations in which I might end up and how would I – as a researcher – act in those situations. However, I was still immutable, I was a researcher.

Now, after spending nearly two years in the field, communicating with the diversity of worldviews, participating in multiple different religious practices and observing the polyphony of different understandings of the Lutheran tenet in the congregation, I have awoken to notice that I am not immutable, or merely a researcher. The scholarly self has been personalised.

For me, the research is something that you do. With this I mean that the research is a process where both – the researcher and the research subject – are in interplay as active agents. This interplay generates a variety of connections, as well as collisions, which lead the researcher into the fringes of multiple worldviews where the scholarly self is redefined in upmost personal manner. In my presentation, I will scrutinize, through my own research, this process of discovering the multifaceted 'self' and how this reproduction of the scholarly self can provide access to the source of understanding the research subject.

**“If you’re really interested in scientific research, you should study the Bible!”  
Negotiating the diverging values and understandings of the ethnologist and the research  
subjects in the field**

Piret Koosa

*Estonian National Museum/University of Tartu, Estonia*

In this paper, I intend to discuss my experiences of doing ethnographical fieldwork among evangelical Christians in Komi Republic, Russia. Among other things, I will consider the different kinds of motivations for mutual interaction on my part and on the part of the believers, examine the problematic that is involved in explaining purposes of my queries to the evangelicals, and how the latter interpret my endeavours.

Although the believers question my ability as a non-believer to really understand their experiences, there are several reasons for them to engage in dialogue with me. Just like any other un-believing individual, I have first of all been seen as a subject to be converted by the evangelicals. All the more so as the active interest I have displayed in regard to religious matters and what the evangelicals have to say has been interpreted as my own (unconscious) search for God. However, some other agendas for communing with me can also be distinguished. For example, I have been ascribed to have the role of a mediator of the evangelical message, as I present my findings through published articles to a wider audience. Also, some members of the evangelical group have interpreted my (sympathetic) interest and presence in their gatherings as a kind of validation to their normalcy that has often been questioned, as they form a minority in their specific social context. Thus, although as an ethnologist I certainly have a particular purpose to be in the field and an authoritative position in presenting my field data, the researched subjects have their own specific agendas and purposes to be engaged in this reciprocal relationship. Furthermore, the evangelicals are continuously analysing my intentions and position as a scholar. While doing research and presenting field data, empathic and impartial approach is generally valued as a scientific ideal. At the same time, a neutral stance in questions of belief is not acceptable for the evangelicals who regard the Bible as the ultimate source of knowledge.

## **Mimetic knowledge in the ethnographic field**

Art Leete

*University of Tartu, Estonia*

Reinterpretation of field knowledge is never-ending and depends on accumulating experience. It is related to changing ethnographic strategies in a scholarly community and subjective stylistic choices of appropriate approach by a researcher. Ethnographer's knowledge remains fragmentary, being constituted by numerous details. Understanding of a particular scholarly effort is simultaneously obvious and deep, individual and dialogic.

If a researcher conducts fieldwork during a number of years, fieldwork partners start to treat the ethnographer as an expert of local culture. This feeling of knowledge is produced through dialogic effort of a researcher and his/her long-term field fellows. This presumed awareness produces reputation, needed for continuation of studies. But researcher's expertise is in a certain extent hesitant and illusory. The maintenance of this illusion demands mimetic effort.

I aim to explore my experience of field research with the Komi hunters in the north-eastern corner of European Russia. During a number of years, my fieldwork partners have attempted to provide me a few hints for understanding their behaviour and narrative practices. I intend to analyse the possibilities of a researcher to comprehend vernacular interpretations of local culture.



**“I wondered where you had been!” Re-entering the Finnish UFO scene**

Kirsi Hänninen

*University of Turku, Finland*

I wrote my MA thesis in folkloristics based on my field work among Finnish UFO contact people in 1998–2000. After completing other scholarly projects, I returned to the topic for my postdoctoral research on extraterrestrial utopias. In 2011, I started attending events, talking to people I knew from 10 years ago, meeting new people, diving into online UFO scene, and finally this year began to interview the same people I interviewed for my MA thesis. In my paper, I will discuss what it was like to re-establish my (scholarly) position in the UFO scene, among experiencers, researchers, actives and lurkers. I will focus on the question of authority, the construction of institutional authority on the one hand and the vernacular authority on the other hand, and ask where I locate myself and where I see the experiencers locating me. Finally, I will ask why it took 11 years to get back to my favourite research topic and if there are nothing but challenges in re-entering the field.

## **Panel II: Negotiating embodied experiences**

### **Session II: 1**

#### *Narrative encounters with embodied experiences*

### **Capturing embodied experiences in historical materials: A mission possible?**

Kirsti Salmi-Niklander

*University of Helsinki, Finland*

How to capture embodied experiences of the past by analysing historical archival materials? Is this a mission possible? I will approach this methodological challenge from the perspectives of folklore studies, narrative and historical research. The historical archival materials in my research are hand-written newspapers produced in Finnish student organizations and popular movements in the 19th century and at the beginning of the 20th century. My special interest lies in local event narratives, which along with parodic news and advertisements are genres typical to hand-written newspapers. They depict recent events in local communities: meetings, trips, social evenings and informal gatherings. According to my observations, local event narratives can express hidden tensions and slow historical processes, which are rather acted out in apparently trivial events of everyday life than formulated in ideological statements. They also provide material for capturing embodied experiences.

In the analysis of local event narratives, I have been inspired by the narrative methodology oriented to “small stories”, developed by Michael Bamberg and Alexandra Georgakopoulou. The focus of the “small stories” research is on how people use stories in everyday situations “to create a sense of who they are”. “Small stories” can also be called “narratives-in interaction”, which Bamberg and Georgakopoulou define as “the sites of engagement where identities are continuously practised and tested out”. The small stories methodology comes close to my own observations on local event narratives, even though Michael Bamberg and Alexandra Georgakopoulou base their methodological observations on contemporary interview materials. Modified for historical archive materials, the small stories methodology provides possibilities for innovative new readings and for capturing embodied experiences of the past.

I will present my methodological observations with examples of my research materials, focusing on following questions: How do writers relate personal and collective experiences, observations and moral evaluations? How do they depict sensory and physical experiences: visual and auditive perceptions, hunger and thirst, warmth and cold? How do they depict emotions: joy, sorrow, anger, fear, disappointment?

## **Cultural brokerage and embodied performances in early Finland Swedish ethnographic expeditions**

Susanne Österlund-Pötzsch

*The Society of Swedish Literature in Finland/Åbo Akademi University, Finland*

Folk culture was a source of inspiration for the 19th century National Romantic movement, not less so in the Nordic countries where collected and published folklore became intrinsically connected with the promotion of national identity. Consequently, ethnographic expeditions were often viewed as patriotic endeavours. However, besides the importance of producing tangibles, such as the establishment of archives and publishing folklore material, the actual ‘travels’ and ‘physical presence’ of folklore collectors were, arguably, also significant for the national projects.

Based on source material consisting of travelogues kept by 19th- and early 20th-century folklore collectors in Swedish-speaking Finland, I want to ascertain in what ways the motility, the ‘bodies-in-motion’, of the fieldworkers influenced and contributed to the consolidation process of the Swedish ethnic group in Finland, while simultaneously performing an ‘othering’ of the ‘folk’. In their ambition to map Swedish-language culture in Finland, the folklore collectors took on the role of cultural brokers both in creating a “Finland Swedish cultural heritage” and in claiming an ethnic space (and performing this space through their movements).

The fieldwork diaries contain notes on the aspirations of the fieldworkers, as well as descriptions of their interactions with the field. What also emerges from a close reading of the records is the physicality of the fieldwork situation as well as the importance of bodily techniques in this connection.

## **Session II: 2**

### *Embodiment in folklore*

#### **Thiess' werewolf-trial reconsidered**

Merili Metsvahi

*University of Tartu, Estonia*

An extraordinary court case against the old Latvian peasant Thiess took place in Jürgensburg (Zaube) in 1692 in Latvia. Several aspects of this extensive trial record have intrigued scholars of different disciplines over the course of the 20th and 21st centuries. Researchers have argued mostly about the meaning of Thiess' statement with regard to his being a benevolent werewolf, which fits neither with the demonological ideas of the time nor with the later folklore texts about the werewolf.

Carlo Ginzburg and several other scholars who have been interested in Thiess' trial have placed his confessions into the context of belief systems and ritual behaviour. As Thiess stated, the activities of him and his fellow werewolves had ensured the prosperity and the fertility of the land, and Ginzburg has connected Thiess' ideas with the fertility cults in peripheral areas in early modern Europe.

In fact, there are no elements of a fertility cult that can be discerned in the trial record. So, I am going to use a different frame of reference in my presentation. I will interpret the case from the point of view of Thiess' desire to construct a unique and meaningful identity with the help of (folk) narratives in front of the court. How successful was he in such identity creation? Did this identity match the ideas of the judges and his fellow villagers about who he was? Do Thiess' explanations about his damaged nose suggest that corporeal evidence was the best way to prove the truthfulness of the testimony? These are some of the questions that will help me to investigate the meanings and implications of Thiess' trial that were relevant to the time period they belonged to as well as to further the meanings and significance of werewolf narratives.

## **The witch's touch – Embodied signals of supernatural experiences**

Judit Kis-Halas

*University of Tartu, Estonia*

Discussing medieval belief on shape-shifters, Claude Lecouteux pointed at the idea of the double, which is a kind of supernatural/demonic self that several humans with supernatural abilities used to have. What is more: this second body, or double, was regarded as the deposit of these abilities. Narratives of supernatural experiences were often told during the court hearings in early modern witch-trials. Yet, the authorities often required more evidence than mere narrated testimonies of encountering and attacked by a witch. According to Early Modern Hungarian legal practice, corporeal evidences were also needed to justify verbal claims: witnesses were supposed to present visible signs of the witch's touch and mistreat. It seems rather probable that witnesses encountered the witch's supernatural body.

This paper attempts to trace the connections and interplay between contemporary images of the human body in different register (medical/ecclesiastical/'lay') and beliefs about the witch and its supernatural double/alter ego within the context of the witch-persecution. Data has been drawn from the archival records of Early Modern Hungarian witch-trials.

## **Taking the shape of a horse in Lithuanian narrative folklore: Ancient beliefs and Christianity**

Giedrė Šukytė

*Šiauliai University, Lithuania*

The motive of taking the shape of the horse is quite popular in various genres of Lithuanian folklore. It can be forcible or voluntary, though forcible is more frequent.

In narrative folklore, the motive of becoming a horse is most popular in religious tales. The social aspect is also especially vivid in religious tales. In most of the texts, taking the shape of a horse is portrayed as a punishment for certain misdoings. The reasons for such a transformation, the characters having the power to transform, as well as ways of transforming to and converting back are examined here.

In most cases, a shape of a horse is voluntarily taken by mythical characters, namely, devils, witches, and *laumės* (Lith. fairies, pixies). In origin legends, the motifs of the origin of horses are also discussed; they usually explain that a horse was created by turning one object into another. As a result, the negative attitude towards eating horseflesh can be related to this devilish origin of a horse. An image of a little horse made of wax, which can be found in some folktales, may be connected with customs that existed some time ago.

Some of the texts analysed portray transformation of a dead man into a horse; these examples are probably remnants of an ancient belief in metempsychosis. In some belief legends, forcible conversion of a witch woman's young labourer into a horse might have some sexual meanings. The same explanation might be given to texts in which devil transforms women into mares. Joke tales are most exceptional, taking the shape of a horse for fraud. Though joke tales urgently suggest a realistic point of view, the motive itself is quite a traditional one.

**Session II: 3***The body in context: Expressions, transformations, and dialogue***The partner, the resource and the responsibility: The roles of the body in the practices of new spirituality**

Marko Uibu

*University of Tartu, Estonia*

The practices of new spirituality often give an important role to the body and its sensations. For example, in some teachings, the body has something that can be seen as its own 'consciousness' that must be 'awakened' with special rituals or procedures. Practitioners try to establish a dialogue with the body, in order to hear its voice and interpret its signs properly. The body is seen as an 'intelligent' partner, dissolving the rigid dualism of a mind as a conscious subject and a body as a material object.

Physical dimension is an important part of spirituality. For instance, popular practices like yoga or *taijiquan*, although in Western forms taken often as a mere physical training, cultivate different body perception and lead to a spiritual experience through physical means (Karjalainen 2012). Participation in alternative medical and spiritual practices increase people's bodily awareness, making the body more 'present' so the users tend to continue with these therapies even if they did not get help for the specific problem or when the direct reason for turning to these practices is long gone (Baarts & Pedersen 2009).

My presentation explores spiritual practices by focusing on the body and especially on the relationship between body and mind. Through ethnographic fieldwork material, I will demonstrate how spiritual practices lead to different body-awareness and conceptualisations of the body. New spirituality offers both the physical means and specific meanings for novel embodied experiences and understandings of the role of the body.

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## **Cochlear implant: A monster or a miracle machine for the Deaf community?**

Liina Paaes

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Throughout history Deaf people has been under philosophical, juridical and religious, etc., observation. Today, deafness, an object of multiple social relations, attitudes and models is studied in several fields.

Concepts like “Deaf embodiment” (Horejes 2012), “Deafhood” (Ladd 2003) and “cyborg” (Haraway 1991) are applied in disability and Deaf studies. These concepts deal with deafness as part of human diversity rather than only as a narrow medical condition.

The Estonian Deaf community consists of approximately 1,500 people using primary Estonian Sign Language (Hollman 2010, 28). Today a well-known global medical practice aspiring toward eliminating deafness and transforming a deaf body into a hearing one is cochlear implantation (CI), which has been practiced in Estonia for over ten years (Kruustük & Zimmer 2010).

What I claim is that CI has become a controversial cultural practice with folkloristic features, reflected both in Deaf and hearing culture. This medical intervention, especially implantation for young Deaf children, has raised many ethical issues and irritated Deaf communities all over the world (Christiansen & Leigh 2002).

Three groups – the Deaf, the hearing and people with CI – who express their various feelings, beliefs and experiences about Deaf embodiment, ‘bionic ear’ people, spoken and sign languages.

In some Deaf stories or sketches, CI has been represented humorously and sceptically (Paaes 2010). Other stories express strong resistance to CI. Deaf people are worried about the disappearance of their communities, national sign languages and Deaf culture.

In hearing culture, this biomedical remedy has been represented as a miracle machine, for example newspapers headlines, etc., in the media. Hearing people are excited about this ‘miracle’ cure of deafness. CI people’s personal stories tell us about everyday life with CI.

These stories reflect a cultural-medical act which transforms Deaf/eye embodiment into hearing/ear embodiment. They indicate that CI is much more than being fitted with a biomedical gadget – it is a cultural phenomenon that has obtained folkloric features.

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## **Of plantations and pesticides: Navigating chemical bodies in Martinique**

Vanessa Agard-Jones  
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In Martinique, one of France's territories in the Caribbean, people are asking new questions about what it might mean to be truly decolonized – not just in their minds, or on their lands, but also in their bodies. Inspired by an environmental crisis of epic proportions, residents of the island are now confronting a set of concerns about how their bodies are affected by their relationship to France, as well as to the global economy.

In the last ten years, folk narratives about the origins of gender transgression and same-sex desire have come to include emergent anxieties about their relationship to pesticide contamination on the island's banana plantations. As a source of rising levels of oestrogen-like hormones in the environment, the pesticide *chlordécone* has been linked to both male infertility and prostate cancer. Concerns about the effects of this contamination have been heightened by uncertainty about the range of *chlordécone*'s impacts, and popular responses have included panic about male effeminacy and intersex births as well as critiques of the post-colonial dynamics that drive uneven exposure.

Drawing from 20 months of fieldwork on the island, this paper explores the ways that the paradigmatic narrative about the origins of gendered forms of sociality in the Black Atlantic – violent relations under slavery – are being transformed through the transnational travels of this hormone-altering pesticide. I focus in particular on how individuals in Martinique narrate their experiences of living in a 'chemical' body, and examine new cultural products that link toxic chemicals to gender expression, sexual desire, and ideas about post-colonial personhood.

## Owning the body: Patents and transformations of the body in Battambang, Cambodia

Darcie DeAngelo  
 McGill University, Canada

The body is patented.

Intellectual Property (IP) debates raise high stakes for developing countries. The field of biotech, including antibiotics patents, prostheses designs, and hospital equipment, incorporates the body, so that global organizations own things like replacement limbs. This paper examines what is at stake for those people implicated in these biomedical IP debates. It is based on ethnographic fieldwork conducted in Battambang, Cambodia among people working for amputee rehabilitation in the Norwegian-Cambodian non-governmental organization (NGO), The Trauma Care Foundation (TCF). Cambodians, according to TCF, cannot afford the Red Cross patents on prostheses or biotech equipment; it is both too expensive and too slow to get.

Cambodians must insist on a body that is novel, that is, ‘different enough’ to escape its patent. My research takes place in a hospital for landmine victims, where doctors from Tromsø, Norway and Battambang collaborate to find new patents for the body to compete with the International Red Cross. Beyond the overarching narrative of biotechnology, patents, and business plans, I met amputees and workers who insisted that *barangue*<sup>1</sup> people touched people differently, transforming the body. A Cambodian body touches and is touched differently. This touch implied a kind of shared ownership of the body. I could touch an amputee’s missing limbs and partake in a mimed experience of his trauma because it did not only belong to the patient. Cambodians suggest that a *barangue* body is ‘shy’. ‘Shyness’ suggests a private ownership. These permission issues parallel the debates over patents, where corporations retain “the right to exclude and control” (Coleman 2012, 1) while individuals insist on do-it-yourself free designs, to be ‘hacked’ for improved iterations and creative commons. Moreover, these patent debates are a focal point for TCF working with amputees and their doctors. TCF works to find ways of getting around the patents the Red Cross has procured for prostheses designs. Red Cross patents on these have made it difficult to address the biomedical body issues that come from unexploded ordinances and mines leftover from wars. Cambodians literally piece their bodies back together with artificial limbs. Who has claim on a body composed of biology and prostheses? Who can patent such a body?

In Cambodia, biotech patents have transformed the body into something beyond the concept of the human. This paper examines how global patent laws get translated on the ground in the embodied day-to-day. Such negotiation portrays how we think through the ‘self’.

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<sup>1</sup>*Barangue* is the Cambodian word for a French person, which is what Cambodians call all white people. They refer to themselves, Cambodians, as *khmer*.

### **Panel III: Learning landscapes: stories, senses and sensitization**

#### **Session III: 1**

##### *Experiencing memories*

#### **Landscapes of Iceland**

Irina Kucherova

*Russian Academy of Sciences, Russia*

The paper is dedicated to the description and analysis of the usage of literature background in creating the contemporary Icelandic landscape. The case of Iceland is unique in a way: literature (especially medieval literature) not only plays a significant role in the building of national identity, but also has an established connection with the geographical landscape of the country.

The ‘historical’ or ‘cultural’ landscape of the ‘Saga Age’ interweaves with the ‘natural landscape’. Certain parts of the country are recognized as ‘saga places’ and the traces of the farms of saga heroes are found. Moreover, many Icelanders are able to trace their descent to the protagonists of *Egla* or *Njála*, thus making the sagas part of their personal space. The government and non-governmental organizations also take part in constructing the ‘historical landscape’: the space of the country is imbued with different series of memorials (places of saga events, archaeological findings as well as information about writers and poets from the later age) and museums; the significant ‘saga places’ may even be marked at the tourist maps.

The mythological space of *Edda* that also plays an important role in the Icelandic culture is localized in a different way. Unlike sagas, Eddic poetry cannot be located in Iceland – so the connection is being established through place names. Volcanoes, mountains and settlements bear the names of mythological places and heroes – introducing the mythological framework into everyday life.

The cities suggest a slightly different way of landscape construction. The urban landscape lacks integration with literature and nature. Thus, the city, as we can see on the example of Reykjavík, creates an elaborate system of markers – spatial, visual, verbal: be it the names of the streets (e.g. several streets in the city centre are named after the heroes of *Njála* and the spacing corresponds with the relationship between them), advertisements using the images from a saga, or images of mountains, geysers and lava widely spread across the city. Thus literature, history and nature – the key points of Icelandic identity – form together the space of contemporary Iceland.

## **Emotional places and landscapes**

Jenni Rinne

*Södertörn University, Sweden*

Historical sacred places (*hiis*) in Estonian nature play the main part in identity construction and religious practices of the Estonian native religion (*maausk*) movement. I am interested in the effect that these places have on practitioners of the *maausk*. What kinds of emotions are involved, when visiting the sacred places? My interest lies in the lived experience: when do these places create sensations that can be felt emotionally? I am focusing on orally described emotions, drawn from the taped conversations inside and outside the sacred places. I will also trace the cultural construction of these places, and how lived experiences in these places contribute to the meaning construction of these places. The landscape surrounding the sacred places becomes meaningful through the mere presence of the places. I will look into what kinds of feelings are attached to the landscape with the sacred places in it, and what kind of implications these feelings have when the landscape is imagined.

## **How do you get your wild berries? Estonian gathering landscapes in change**

Piret Pungas-Kohv

*University of Tartu/Tallinn University, Estonia*

Ester Bardone

*University of Tartu, Estonia*

Wild berry picking has been one of the oldest forms of foraging and a sustenance strategy, which has not lost its importance in the situation of modern food production and consumption. This practice reflects not only the ways people relate to their food but also what they know about and do in landscapes that are habitats for the wild fruits.

Encouraged by John Wylie's (2007) idea of the landscape as a "lifeworld" to be lived in and by Tim Ingold's (2000) idea of the "taskscape" that highlights temporal and emergent nature of human dwelling in the landscape and related practices, our aim is to study 'gathering landscapes' and their changes in Estonia. We suggest that 'gathering landscape' is constituted by the experiential knowledge related to wild fruits and their habitats together with embodied acts of picking berries and perceiving the landscape.

We are interested in how gathering landscapes have emerged in different socio-economic conditions during the 20th and 21st century and what kind of cultural and environmental knowledge about berries, as well as their habitats, have been considered important by Estonians at different times. For studying this, our major empirical sources are narrative fragments and recollections from the correspondents' archive in the Estonian National Museum (ethnographical surveys on gathering and food culture from 1947, 1983, 2002, 2004). Additionally some other sources are used.

Considering 'gathering landscape' as a general conceptual frame, we are interested in more detail:

- What kind of expertise and means have been needed for navigating to and off from berry places?
- What kind of changes in landscape knowledge and attitudes are reflected by two different picking strategies – foraging for and collecting the berries?
- How emotionally meaningful experiences shape the ways different generations relate to wild berry picking?

**Session III: 2**

*Technological mediations*

**Landscape practices and experiences on the map: Towards spatially targeted management through participation**

Nora Fagerholm

*University of Turku, Finland*

Henrik Jansson

*Metsähallitus, Finland*

The 37 National Parks in Finland offer an important recreational value for people around the country and coming from abroad. In surveys asking about the motives of people visiting the protected areas, the landscape comes up almost always as the primary motivator. So far, we have not had the chance to understand this motive because of the lack of empirical material. This situation is now changing when an internet-based survey applying PGIS (participatory GIS) methods, and focusing on landscape service mapping, is piloted in the multifunctional Archipelago Sea area in south-western Finland.

The subjective place meanings have started to gain interest within practical landscape management bound to geographical context, and the relevance of mapping these landscape meanings through participation has been increasingly addressed. We consider participatory mapping as a useful strategy for bringing the subjective human practice in and experience of the landscape to spatial context, while acknowledging the underlying phenomenological concern of the experiencing subject. The participatory mapping survey in the Archipelago Sea area creates place-based local knowledge through capturing the diversity of the landscape practices and experiences of tourists, inhabitants and other stakeholders operating in the area.

In our paper, we will discuss the preliminary results from the survey focusing on why certain areas are experienced in a certain way. What kind of cultural values people attach to their Archipelago Sea landscape and how are these distributed spatially? Are the survey results correlating with how the Archipelago Sea is presented and managed or is there something else intricate to the landscape guiding the experience? Why do people experience certain places positively or negatively? Furthermore, we will discuss how the management of the area might affect stakeholders experiencing the landscapes. What kind of spatially targeted management practices based on stakeholder participation could be promoted?

## **Underwater seascapes: The re-organization of the sensorium whilst learning to SCUBA dive**

Stephanie Merchant

*University of Bath, United Kingdom*

Learning to negotiate and perform in a variety of cultural and natural landscapes has become an increasingly popular topic for academic inquiry since the non-representational turn. Yet, to date, the SEAscape remains relatively understudied, particularly with reference to embodiment and sensuous perception of natural and mediated affordances. Employing an innovative visual methodology, this paper begins to address this lacuna. The desire to escape from land-based bodily constraints, to become enchanted by the spectacle of technicolour reefs, sunken ships and otherworldly creatures, is growing in popularity despite the expense and training required to explore the ocean depths. This dense water world, where a person's resistance to gravitational pull results in differing feelings of weightlessness, where sound travels about five times faster, yet more unevenly than in air, and where verbal communication is impractical such that visual cues are necessary, calls for a different 'way of being' to the everyday spaces of the home or the workplace. It is these different ways of being and feeling that I explore in this paper. To do this, I present a sensual phenomenology that pays particular attention to the reorganisation of the sensoria of a group of novice divers as they start to gain an awareness of the different perceptual means by which they move through and sense underwater space. The paper concludes by highlighting that phenomenological accounts of tourist space can shed light on the intricacies of tourists' lived experiences, which in turn could prove useful in the structure and organization of tourist activities.



**The Machine to Be Another: Artistic investigation on embodiment and social relations**

Philippe Bertrand

*BeAnotherLab, Barcelona, Spain*

Daniel Gonzalez-Franco

*BeAnotherLab, Barcelona, Spain*

Arthur Pointeau

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Christian Cherene

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The Machine to Be Another is an artistic project designed to investigate the relation of identity and empathy, by offering users the immersive experience of seeing themselves in the body of another person, while listening to an interactive narrative about this other person's life.

The project is inspired by neuroscience embodiment experiments by research centres like EventLab (University of Barcelona) and Ehrssonlab (the Karolinska Institute), which use Virtual Reality to cheat the brain's perception of one's own body. Combining an installation and performances, The Machine to Be Another uses immersive glasses, a first-person perspective video camera and pre-recorded audio to work as a social interaction tool, helping users to better understand another person's perspective.

We will present the results of a four-months art residency at L'estruch (Sabadell, Spain) in collaboration with other artists and local community, addressing issues like immigration, disability, and mother-daughter dialogue. The art residency is part of a broader work in progress investigation into designing new interaction procedures that can be used in different contexts involving psychology and social relations.

**Session III: 3**

*Emerging (re)presentations*

**Reading the river: Exploring new applications of ‘text’ and ‘language’**

Jamie Kruis

*University of Tartu, Estonia*

The semiotic concepts ‘text’ and ‘language,’ having originated in literary theory, have seen a wide range of extra-linguistic application. Currently, some theorists are beginning to bring these notions into landscape studies, ecocriticism, and other disciplines that focus on the relations between human cultures and the environment, though they are still being redefined in this context. This paper uses an empirical study to critically examine whether these notions can provide a useful synthesis for conceptualising the relations between human cultural spheres and landscape. The author conducts a case study of commercial whitewater raft guides in Glenwood Springs, Colorado, with a focus on how these guides learn to ‘read the river’ with various senses. Direct experience on the river is compared with symbolic representations of the river through linguistic terminology and maps. The main argument of this paper is that similarities and relationships between these two aspects can be discovered through the use of a more precise understanding of the notions of ‘text’ and ‘language’. First, direct experience and symbolic representations may be conceived as differently ordered levels of a whole, integral experience of learning the river. While the contents of these models are certainly not identical for every guide, they share structural and functional similarities. Second, the division of continuous and discrete texts may correspond to the direct perception of the river by a lesser and greater experienced guide, respectively. As guides learn to read the river, their perception of the relevant environment moves from a continuous to a more discrete, multi-sensory text.

**The invisible city: Rules and flows of urban life**

Francisco Martinez

*Tallinn University, Estonia*

With this paper, I aim to contribute to the debates about how to represent urbanscapes. Firstly, I argue in defense of the relevance of invisible aspects of urban life. Secondly, I give several examples and draw on philosophical literature to frame this hypothesis. Thirdly, I make a comparison between the chess game and urban life in order to illustrate the multiplicity of open-end engagements within the city. My conclusion is that simply by cataloguing the many features and elements of the city we cannot show its specific qualities and understand the inner logics within. Instead, I propose to pay attention to the intercourse of rules and flows – to the in-betweens of the city.

Keywords: Calvino; Perec; Simmel; Wenders; Wittgenstein

## **Sensibilities and boundaries related to the urban seashore**

Tarmo Pikner

*Tallinn University, Estonia*

Seashore indicates a particular edge of cities as intersections of fluid and solid surfaces. These intersections provoke concerns about the matter of openness and chaos. This paper analyses how urbanity is negotiated and enacted along sensibilities and boundaries related to the seashore. The seashore as a “matter in excess” (Anderson & Wylie) guides us to reimagining relations between material, perceptual, affectual and discursive. Here, the important aspect is on learning the city through translation and dwelling (McFarlane). The theoretical dimensions are elaborated together with ethnographies, and stories of three architects speaking about their (temporal) installations on Tallinn’s seashore. It is discussed how these architectural practices encounter acceleration of change. The seashore provides a particular context, because it was a closed area in Soviet time and became a part of hectic renewal only in the recent decade.

**Panel IV: Dynamics between public and private**

**Session IV: 1**

*Privacy from the diachronic and lifestyle perspectives*

**Public and private in Coker Egerton's Burwash**

Jonathan Roper

*University of Tartu, Estonia*

The Reverend John Coker Egerton (1829–1888) produced a public account of his Wealden parish of Burwash in the pages of the journal *The Leisure Hour* in the course of 1881. But there was another record of his parish and parishioners in another kind of journal – his private diaries. This paper argues that these two sets of accounts, if read stereoscopically, can give a depth that either account taken separately lacks.

## **Japan in Estonian seamen's travelogues during the second half of the 19th century**

Anu Masso

*University of Tartu, Estonia*

Ene Selart

*University of Tartu, Estonia*

This paper concentrates on analysing representation of Japan in the travelogues of Estonian dailies as seen by Estonian seamen during the second half of the 19th century. This period was the era of Estonian national awakening and the reopening of Japan to the West. The analysed period falls outside the purposeful construction of Japan by tourism institutions that began in Japan in the 1930s. In Estonia, at the turn of the 20th century, the personal experiences mediated in travelogues were the sole source to accessing the geographically distant regions (sources like formal educational system were rather marginal). The article aims to answer to the next research questions: What are the thematic emphases when constructing Japan in Estonian dailies? Which (im)mediated national or other cultural references are used for 'translating' the travelling experiences for the Estonian readers? Which linguistic-textual techniques were used when trying to make the travelling experiences understandable for the Estonian readers?

Empirically, the study is based on travelogues of two Estonian seamen which were published in Estonian dailies during the given period (the total number of articles analysed here is 24). Methodologically, the narrative approach is used; and the actions, events, existing factors and discourses are all empirically analysed. The initial results of the study indicate that when presenting geographically distant Japan, the cultural emphasis was thematically preferred. In the travelogues, both the formal descriptions of domestic life but also the individual evaluations to the situations are depicted. The evaluations are mainly based on the personal spatial experiences and cultural comparisons. The analysed travelogues use linguistically diversified techniques when 'culturally translating' the geographically distant Japan for the Estonian readers: dialogues in languages familiar to the readers are presented, but also some phrases in Japanese without translation are used. Several Estonian national discursive techniques are used for explaining the events happening during the journey. In conclusion, although travelogues from Japan published in Estonian dailies were inherently modern, the domination of spatial practices over representations indicate both the moderate globalisation scope and the singularity of the journalistic genres at the turn of the 20th century.

**Articulating the private and the public in Soviet Estonian jazz culture**

Heli Reimann

*University of Helsinki, Finland*

The distinction between the public and private spheres is of crucial importance for understanding the Soviet society. Not only can the social and political construction of the Soviet society be delineated on the basis of private/public distinction but similar principles were embodied in other areas of society life, including cultural spheres. In the intellectual framework of my study on Soviet Estonian jazz culture (1944–1950), the private/public paradigm is conceptualised in terms of two imaginary spaces, as two separate territories where one, the somewhat utopian public, is held by officially propagated political thought, and the other, the private space, is filled with the actions and thoughts of individuals that happen to live in the socio-cultural space. By this model of dual ‘spatial’ thinking the discourse of Soviet Estonian jazz culture forms as interaction between two sub-discourses. One, highly politicized and subjugated to political power, was largely alienated and detached from musical discourse itself. The other, constructed by music practitioners and audiences, was intrinsic to the actual performing practices and musical identities.

My study tries to demonstrate that in reality those two discourses, however, are not separated from each other, but are, instead, merging into each other by forming a myriad of combinations during the process of interaction. The entire holistic perspective of the jazz discourse forms as a product of the imaginary play between the forces pursuing their interests, which are sometimes conflicting or consenting, sometimes subordinate or rebellious.

## **Tasting temporary urbanism: The pop-up restaurant phenomenon**

Anu Kannike

*Tallinn University, Estonia*

Changes in the nature and practices of work, new technologies and increasingly transient and mobile urban lifestyles has resulted in diverse new uses of the public space. Temporary venues for consumption have been one of the most common manifestations of the phenomenon in recent years. This paper will focus on one of the aspects of temporary urbanism – pop-up restaurants, drawing on ongoing research in Estonia and Finland.

The pop-up dining concept has been developed in various ways, extending the conventional restaurant/cafe experience to streets, parks, museums, art galleries, private living rooms or gardens. Pop-up dining is often combined with community and heritage events, charity projects and the arts. In 2011, the International Restaurant Day was launched in Finland under the slogan “A food carnival when everyone can open a restaurant for a day” that confronted bureaucratic restrictions limiting the chances for individuals to share and sell the food they have cooked. The event has grown global transforming city spaces all over the world. There are multiple pop-up dining events also happening in Estonia some of which are more focused on culinary and some on social experiences, often the creation of a temporary *communitas* is one of the aims of such events (e.g. district days in Uus Maailm and Kalamaja; Kärkla Cafés’ Day; Tallinn Supper Club, an event for limited diners; food bloggers’ pop-up buffets in different Estonian towns etc.).

Like the setting and the menu, the sensory elements of the atmosphere in pop-up restaurants are not fixed, but of temporary character, allowing the hosts to employ their creativity in diverse ways and provide a multitude of new restaurant experiences.

The presentation will look at:

- how the pop-up restaurants shape the perception of and the activities in urban space through sensual (smell, taste, vision, sound) and physical (strolling, sitting, lying) experience;
- which different sensory elements are used for creating and communicating a special atmosphere in temporary restaurants and how they are combined with food narratives;
- how the borders of the private and the public are negotiated by the hosts and the guests of pop-up restaurants;
- how (multi)cultural heritage is transmitted through embodied practices.



**Session IV: 2**

*Mediated privacy*

**Changes of privacy representations in the media**

Halliki Harro-Loit

*University of Tartu, Estonia*

Representation of personhood in media changes over time as the conventions concerning the construction and representation of individual as well as journalistic conventions change. On the one hand the first-person life-experience narratives and confessional journalism is not a new genre, as publishing personal diaries has been a long-rooted tradition. Still, today the self-exposing storytelling has become a part of daily news journalism. Also, journalists sometimes withdraw the 'neutrality' and expose their individual position (honestly) in their news reporting. Conventions concerning the acceptable presentation of private life in news media have changed dramatically over the 20th and 21st century.

The aim of this study is to discuss the theoretical frame that allows to analyse changes of privacy representations in media. By taking into consideration different concepts concerning privacy (legal discourse and journalism studies) the author presents the operational schema for the privacy-analysis in journalistic discourse. Categories like the status of a person, his/her informational self-determination, narrative, autobiographical time and discourse of confession, as well as journalistic genre conventions, are discussed. In order to present the practical use of these categories of text analysis the author of this study will apply the factors to four case studies: one number of an Estonian weekly newspaper in 1929, 1959, 1989 and 2009.

## **From private to public: The rise of biopolitical discourses in Putin's Russia**

Andrey Makarychev  
*University of Tartu, Estonia*

The paper proffers analysis of a recent phenomenon of the strikingly rising weight of biopolitical discourses in today's Russia. The issues of gender identities, family and demographics, sexual orientations and preferences were in a matter of months elevated to the very top of political agenda, involving in their orbits state institutions, church, the media, expert and educational communities and, evidently, civil society organizations. It is the very borderline between the private and the political, and its construction by means of various discursive practices, that constitutes the core of the problem to be scrutinized.

Paradoxically, it is against the background of growing dissatisfaction and disillusionment with the government's ability – or, even worse, willingness – to guarantee decent protection of its citizens that the state ventured to drastically increase its interference in regulating private and even intimate domains of everyday lives. This relatively novel zeal for routinized bans (from making noise to consuming alcohol) as a technique of biopolitical totalisation betrays a politically exclusive position taken by the sovereign power for whom human bodies are objects of multiple regulatory practices.

In my analysis, I will draw on Foucauldian conceptualisation of biopolitics, thus venturing to uncover its intimate linkage with regulatory instruments, widely utilized by the Putin regime. In this light, I will focus on conditions and instruments of politicization of the private/corporeal sphere within the framework of hegemonic discourse. I shall argue that the reverse side of the introduction of biopolitical governance is growing securitization of Kremlin's political discourse, which has serious implications for both domestic and foreign policies of Russia.

Structurally, the paper contains the following blocs:

***The Ban on propaganda of homosexuality.*** The anti-gay legislation betrays the general atmosphere of suppressing minorities (sexual, ethnic, or political) in Putin's Russia and unleashing the most parochial and backward sentiments in the society. The attitude to homosexuality publicly displayed by the Kremlin unveiled the understanding of democracy by the ruling regime as the rule of majority, which leads to the intentions to socially and normatively homogenize the country. A proposal to legalize physical flogging of homosexuals aired by a regional legislator in June 2013 clearly demonstrated the potential for returning to medieval practices of control over human bodies.

***Anti-adoption law.*** The law that forbids American families to adopt Russian orphans was rhetorically substantiated by the reference to 20 cases of tragic deaths of Russian adoptees in the United States (which makes a tiny percentage against the backdrop of about 60 000 adopted children living in American families). The "Dima Yakovlev Bill", named after one of the victims, is another illustrative case of biopolitical ban: in its logic, the bodies of 'our' children are believed to belong to the nation.

***School education.*** The state policy toward secondary education also contains strong biopolitical components. Health Ministry has recently produced a test to unveil not only drug

consumption among adolescents but their sexual liaisons as well. President Putin personally has suggested that no pupil, even with disabilities, has to be exempt from classes of physical education, and that the Soviet-era GTO ('Ready for Labor and Defense') norms of physical fitness have to be restored.

***Reproductive behaviour.*** The state appears to be eager to play a role in regulating sexual relations. A number of regional legislators from the ruling party proposed to conscript young women who after the age of 20 remain childless. There were voices at the All-Russian People's Front convention to introduce mandatory DNA tests for presumed fathers of children born beyond official marriages upon mothers' requests.

In a separate section, I will touch upon ***international repercussions*** of the current mixture of conservative wave and biopolitical regulation in Russia, the anti-adoption legislation, repressions against LGBT community and other measures, unveiling a biopolitical reading of Russia's understanding of greatpowerness with strong elements of conspiracy theories and hysterical othering of 'domestic enemies'. All this reveals a deep value gap between Russia and the West, deteriorates the Kremlin's reputation in the West, and demonstrates the growing normative cleavages, in particular, between Russia and Europe.

## **Teaching history between the public, private and professional: Estonian and Latvian teachers' positions**

Katrin Kello

*University of Tartu, Estonia*

Teaching is a semi-public practice. Teachers are balancing between the public and private, particularly when teaching personally relevant issues, such as identity-related topics in history teaching.

In educational research, there are many studies on teachers' positions on dealing with controversial issues in science and social studies. To what extent may a teacher reveal his or her private beliefs? Which is more professional in the case of controversial issues – hiding the personal values and worldviews or revealing them? Answers to these questions enact and negotiate different conceptions of teacher's professionalism. Both the teachers' private values and identities as well as local and global contexts have been found to be relevant influences to the teachers' positions on these issues. There are cultural differences and effects on several levels: national curriculum (whether it exists at all and how much freedom it allows to the teachers), institutional structures, local community and parents' behaviour, school ethos and teachers' own beliefs.

The paper presents interviews from the study on how Estonian and Latvian history teachers represented their perceptions of the 'public' and the 'personal' when talking about dealing with sensitive and controversial issues related to Estonian and Latvian recent past. The teachers' ways of representing conflicts or congruities between the 'public' and 'private' reflect different ways of coping with demands from different fields: educational structures, socio-political and memory-cultural contexts, pupils' worlds, past-related scholarship. The study reflects the teachers' asymmetric social positioning and identities, and illustrates how history teaching is conditional in a tight interplay between social, political, educational and other representational factors and positionings.

## **Presenting death and grief in public: Death notices of Estonian newspapers in the period 1910–2013**

Roosmarii Kurvits

*University of Tartu, Estonia*

In my presentation, I will analyse the changes of information presented in Estonian death notices throughout the last 100 years. The central questions are: what kind of information do people express in death notices, and what is considered essential and appropriate to discuss in public regarding someone's death.

The research is based on the data of content analysis. The sample consists of death notices from newspaper *Postimees/Edasi* (published in Estonia) with (approximately) 20-year intervals, i.e. the years 1910, 1930, 1950, 1975, 1995 and 2013 are analysed. In 1950, death notices from Estonian newspaper *Vaba Eesti Sõna* (published in New York, USA) are analysed for comparison in order to detect how social conditions influence the private self-expression in public. Each sub-sample consists of 100 death notices.

The analysis shows that there have occurred conceptual changes during the century and the focus of death notices have moved from death and dying to grief and grieving. At the beginning of the 20th century, the death notices concentrated on the detailed account of death, dying and funeral (when and how someone died, when and where (s)he will be buried). At the beginning of the 21st century, the death notices have detached from death: they have evolved into condolence announcements which concentrate on the emotions and feelings of the closest relatives of the deceased person and their friends and acquaintances. In conclusion, 100 years ago dying was public occurrence and grief was private, nowadays dying is private occurrence and grief is public.

My presentations seeks to answer the following questions. When did this transformation from public death to public grief take place? What private and public factors contributed to this transformation? How have the political conditions influenced the transformation of death notices?

## **Panel V: Death as the transformation of personhood**

### **Session V: 1**

*Burial rituals as various ways of changing or maintaining the personhood of the dead (from past to present)*

### **People behind burials: From ethnic to personal identities?**

Mari Tõrv

*University of Tartu, Estonia/Zentrum für Baltische und Skandinavische Archäologie, Germany*

We all are aware that mortuary rituals vary widely among different cultures and even inside one culture. Explanations for these variances visible in material culture have been looked for in archaeology from the beginning of this academic discipline. My PhD project focuses on the Late Mesolithic and Neolithic hunter-gatherer mortuary practices that have maintained seemingly similar features throughout millennia. These inhumation burials have fascinated archaeologists from the beginning of the 20th century. The remains of people buried in inhumation graves have been assigned to persons somehow important to the community (e.g. hunters, shaman-like persons). The variance in body positions and to some extent also in grave goods has served as a basis for distinguishing various ethnic entities who placed their deceased into same cemeteries.

The detailed study of mortuary remains with the aim of reconstructing past practices in Late Mesolithic and Neolithic hunter-gatherer communities has revealed that the general features of the mortuary treatment in Baltic Sea region has remained unaltered for millennia. Nevertheless, the “thick descriptions” of mortuary record reveal a variability of single practices. Thus, in my presentation I would like to pose the following questions:

- (1) Whether and how are mortuary practices linked to the identities of the deceased?
- (2) Whether the variances in practices can be seen as personal identities of the deceased?
- (3) Whether the seemingly similar features of the practices reflect previously proposed ethnic identities?

I argue that mortuary practices and identities of the deceased are linked to each other, the question of how remains. So, in order to truly understand the dynamics behind past mortuary practices one has to consider the people behind burials.

**Personhood in rituals and collectivity in *tarand*-graves**

Maarja Olli

*University of Tartu, Estonia*

Anu Kivirüüt

*University of Tartu, Estonia*

The aim of this paper is to discuss the meanings of mortuary practices, grave goods and graves during Pre-Roman and Roman Iron Age (500 BC–450 AD) in Northern Estonia; how and what aspects of personhood of the dead and the living were expressed through them. Most of the archaeological material we have from that time period in Estonia is found from monumental collective stone graves called *tarand*-graves.

Both inhumed and cremated individuals have been buried into *tarand*-graves. Each of the burial events refers to the varieties of personhoods of the dead attributed to them by the living. The personhood of the dead can be detected in the burial rituals, items given to the dead, the location of the bones in relation to the grave constructions and other individuals, people's age, sex and status at the time of their death or some additional aspects that may not be detectable in archaeological material. What can be said about the personhood of the dead based on the osteological material of the graves? After the burial ritual the human remains commingle, the individuals seem to lose their own and acquire a collective personhood.

The collectiveness of the burial place is also expressed after the funeral rite through different rituals. The grave can be considered as the arena of activities where the moulding of the personhood and identities took place. The grave goods are examined from this aspect to study the possible cases of gift exchange with the dead that took place during and after the burial rite. Also the question how the location of the burial place and the rituals on the grave maintained and changed the social relations of the society is discussed. What did the location and the characteristics of the stone graves reflect on the personhood and identity of the dead and of the living?

**Buried with iron – New interpretations of a type of iron fibulae from the Vendel/Merovingian period (c. 550–800 AD)**

Ulla Moilanen

*University of Turku, Finland*

The so-called “iron fibulae with band-shaped arches and hinges” is an artefact type that has not been studied much. In literature, it has usually been considered as simple and uninteresting. However, new studies on the fibulae can offer a fresh view to the neglected artefact type. Although the fibulae are not numerous, they have been found in Finland, Sweden, Denmark, Norway, and Latvia. They were manufactured and used for a short period of time during the Scandinavian Vendel/Merovingian period (c. 550–800 AD). The era has generally been thought of as a period of social transformations. The appearance of new types of fibulae might be linked with the emergence of new social groups, and new kind of communication, and interaction between them. The discussed artefact type could be seen as a link between individuals and groups, and thus as a tool of shaping personal or collective identity and personhood. The theory of a uniform group formed by the users is supported by the grave finds of Luistari, Finland, where the graves in which the fibulae have been found form a cluster.

Previously the fibulae were interpreted as a “simple” part of “menswear”. However, they have been found from both male and female graves, so biological sex cannot be seen as the defining marker of the users of the fibulae. Several of the fibulae have also been found from sites of extensive iron production or blacksmithing, and from so-called smith graves, and hoards of smithing tools. The manufacture of an iron fibula, in times when most of the dress accessories were made of bronze, could link the fibula with social aspects of blacksmithing. The fibulae can be classified in three different subtypes based on the manufacture technique. Because the personhood of an object can be seen as a product of the qualities of its makers, the symbolism connected to iron-working could be incorporated in the artefact type. The fibulae might not hold an extensive economic value, but their ritual significance might be even larger than that of the prestige objects, as they could symbolise the importance of iron as an everyday material, the ritual activities and symbolism connected to iron-working, the networks of blacksmithing traditions, and communication in and between certain social groups. As a grave-good, the fibula can be seen as a metaphor for the deceased person, and as a representation of his/her personhood. The ritual aspects of iron-making and burial are closely connected, as is their way of shaping personhood. These aspects are discussed in the presentation.



**Ashes to ashes: Cremation ceremonies in contemporary Estonia as illustration of the construction of tradition**

Marju Kõivupuu  
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The common understanding of cremation includes a send-off with an open or half-open coffin, which is followed by cremation, usually in the same building, a chapel which is usually specifically built for this purpose.

Cremation, as we understand it nowadays, comes from the end of the 19th century Europe, where, in 1887, a crematory was opened in Rome. The first cremation took place couple of years later, in 1889. Thus, cremation is well accepted in Europe, but in Estonia cremation ceremony can be understood as a relatively new development in death culture, about a couple of decades old. The ease of receiving the ashes of a deceased person from the crematory is noteworthy, as the regulations concerning cremation in Europe are considerably more strict.

Cremation has considerably changed the clerical and secular death culture starting with the changes in appearance of cemeteries (smaller burial places for urns and planning of columbaria, etc.) and concluding with new secular and clerical customs for burial ceremonies (urn burial, sea burial, spreading of the ashes of the deceased, keeping the urn with the ashes at home on a family altar with photos or other private memorial artefacts), which all reflect the attitudes towards mortality and death.

My presentation will dissert customs and behaviour considering cremation in the context of changes in Estonian society and mentality, which has affected death culture and funeral customs.

**Session V: 2**

*Death as the transformation of personhood in social relations and against the background of various belief systems*

**Tricking death? The role of the awareness of death in the self-transformation of personhood according to Georges Bataille**

Normunds Titans

*University of Latvia, Latvia*

According to Bataille, a human being is caught up in an impossible condition, between Scylla and Charybdis of two contrasting drives. On the one hand, there is a desire to maintain an autonomous personhood, separate existence and continuity, which means overcoming death (even by the last resort to a kind of a serviceable belief in God). On the other hand, however, the awareness of the inevitable fact of death denegates this continuity into discontinuity, bringing about unbearable anguish for the lost personhood and simultaneously another desire transforming the personhood – the desire for the once lost intimacy with everything, pure immanence of losing oneself into totality, into otherness, which, paradoxically, is unfeasible because of death, but at the same time achievable only through death. Since death – properly understood – terminates the entry into intimacy and continuity, for there is no personhood left to experience it, in order to have the transforming experience of continuity, one has to trick death, to undergo death without actually dying.

How is that possible? To pass through death without dying, understandably, requires some sort of simulation of death, and such simulation should be sufficiently powerful and real. Bataille has considered such an impossible possibility of tricking death in several ways, and this paper will outline the two most prominent lines of his thought in this respect: on a collective level, it is the practice of ‘sacrifice’, including its contemporary transformations, e.g. in fiction etc., and on an individual level, it is the experience of ‘eroticism’, including its agapeic religious transformations. Furthermore, the concluding, evaluative part of the paper will deal with the ambiguous issue of interpreting Bataille’s quasi-mystical attempts of transforming personhood in the light of his stance of radical finitude that seems to preclude transcendence beyond the limit between death and continuity.

## **Forever online: Death, grief and bereavement on a social networking service**

Denis Ermolin

*Peter the Great Museum of Anthropology and Ethnography (Russian Academy of Sciences),  
Russia*

Maria Vyatchina

*University of Tartu, Estonia*

The development of Internet technologies has had a great impact on including a human life in cyberspace. A person may build virtual social networks and create their online portrait with peculiar traits, characteristics, etc. Our research is based on the data of a Russian social network service (SNS) VKontakte (vk.com) that has several million users. This work is aimed at analysing visual and verbal demonstrations of grief in cyberspace. In addition, we also paid attention to the mechanisms of commemoration and memorialisation processes that correspond to the death of a SNS-user and appear in the form of users' activity on different levels. Firstly, we will mention special types of quasi-ritual actions on the personal profile of the dead user, as well as the creation and function of a special (memorial) community ('a group') in the memory of the deceased. The next level of activity is not devoted to any given person, but consists of the compilation of data on inactive profiles caused by the deaths of their users. This information is shared and available in special virtual communities and may be regarded as cyber-cemeteries. We also should not forget about the SNS-builders' activities in the context of commemorative policies. Here, the economic law of supply and demand is evidently observed, and today the special services that regulate the last will of the dead are created. For instance, relatives of the deceased may obtain admittance to personal data of the dead or even continue upkeeping their profiles upon request. Thus, a kind of virtual immortality is reached, as even after death their profiles are managed as if the users were still alive.

To sum up, we can state that the SNS-administration legitimizes some social processes and controls them. The SNS-cyberspace is used as a platform for emotional distraction and bereavement. The profile of a deceased person is used as a centre of a mini-network where unacquainted people keep in touch with each other by re-post services. The SNS may involve more people in commemorative acts, even if these participants are remote in a strict geographical sense.

## **Expressions of death-related emotions and beliefs in memorial videos posted to Youtube.com**

Kadri Ugur

*University of Tartu, Estonia*

Death does not only change the personhood of the deceased but also the relations between the living, and the ways they feel about life, and mortality. Grief has been a social phenomenon throughout history, yet in the 20th century it is also understood as set of complex personal feelings. At the same time, public expressions of grief are diminished. There is a common understanding (supported by numerous research since E. Kübler-Ross, 1968) that death and mortality are eliminated from public life and social relations, or represented in ways that create significant emotional distance between mortality and individual human beings: death is either fictional, or happens in other places and to unknown people, or is too common, or can be avoided by healthy lifestyle, etc. Predominantly secular culture in today's Estonia does not support discussing death related emotions and beliefs in any way. Yet, in the past seven years, there have been made and posted to [www.youtube.com](http://www.youtube.com) several memorial videos, after the death of (mostly very young) individuals. Several common content-creating programs such as PowerPoint, and Youtube as a low-access technological application, provide many different ways for self-expressing, and in this way many feelings, thoughts and beliefs that are not acceptable in daily communications, become visible.

My paper is based on combined research of mourning videos, conducted by myself, and Ms Mariliis Lemberpuu (BA). Some findings of our research indicate that young people need to express their feelings related to the unexpected death of a friend not only in the midst of closest social circle, but also in front of bigger and less limited audiences. This finding may be interpreted as a changed understanding of privacy and publicity amongst the generation of 'digital natives' in comparison to their parents' generation and the media environment they grew up in.

The results of our project raise many methodological aspects of death related research in general, which will be further discussed in my presentation.

**POSTER PRESENTATIONS**

<b>Jaanika Hunt</b> (Tallinn University)	Memorial tattoos – Grief sewn into your skin
<b>Maarja Kaaristo</b> (University of Tartu)	Rural timescapes of South-East Estonia: Space, place, and temporality in tourism farms
<b>Krista Karro</b> (Tallinn University)	Russian Old Believers as “the people of the lake”: A key towards understanding Iron Age lakeside landscape?
<b>Maili Pilt</b> (University of Tartu)	Personal experience stories of conception, pregnancy, and childbirth on the Estonian Internet family discussion forum <a href="http://www.perekool.ee">www.perekool.ee</a> . An insight into digital storytelling
<b>Riina Rammo</b> (University of Tartu)	Skillful craftsperson in the 11th century Raatvere?
<b>Eve Rannamäe, Liivi Varul</b> (University of Tartu)	Solving the puzzle of the Bronze Age stone-cist grave in Jõelähtme, Estonia
<b>Pihla Maria Siim</b> (University of Tartu)	Transnational family life from the viewpoint of relatives staying behind
<b>Marko Sõmer</b> (Tallinn University)	Culture-specific aspects of value systems in Estonia: Comparing Estonians and Estonian Russians

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CECT VI autumn conference

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CECT VI autumn conference

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CECT VI autumn conference

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