

# SENSORY TRANSFORMATIONS

SENSOTRA Pre-Seminar

## SENSORY DIMENSIONS OF ETHNOGRAPHIC FIELDWORK

Creole & SENSOTRA Summer School/Intensive Programme



3. 7. - 9. 7. 2017 Ljubljana & Piran, Slovenia

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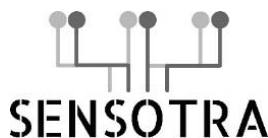
Creole & SENSOTRA Summer School/Intensive Programme



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Univerza v Ljubljani



# SENSOTRA Pre-Seminar and Creole & SENSOTRA Summer School/Intensive Programme: BOOK OF ABSTRACTS

Edited by Sandi Abram and Blaž Bajič

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# INTRODUCTION

What most scholars within the humanities seem nowadays to agree on is that smell, hearing, touch, taste, and vision are historical, i.e., they are not universal but products of place and time (cf. Smith 2007; Howes 2011; Low 2013; Howes & Classen 2014): “The number and order of the senses are fixed by custom and tradition, not by nature” (Howes 2011: 435). One of the premises of the anthropology of the senses is that sensory perceptions are cultural as well as physical (Feld 2013[1982]; Classen 1993; Smith 2007).

The pre-seminar and first part of the IP (Tuesday and Wednesday morning) are organised in the frame of the European Research Council funded AdG Project Sensory Transformations (SENSOTRA). It endorses the view held by Cultural Studies of Technology (CTS) that technology is always cultural (Suopajarvi 2015; Mackay 2005; Barad 2007; McNeil 2007). SENSOTRA extends this stance by emphasizing that sociocultural processes and the specific agency or “liveness” (Kember & Zylinska 2012) of media technologies themselves are mutually constitutive.

Proponents of the “sensory revolution,” such as Michel Serres (2009/1985) in *Five Senses*, and David Howes (2005) in *Empire of the Senses*, are turning their backs on language and the linguistic turn, which implies the textualization of everything from dance to sound. In contrast, an emergent trend in “new materialist musicology” attempts to bring its scholarly focus to bear squarely on the dynamic materiality of human music-making bodies as well as the other materialities actively affecting the sonic and sensed situation (Tiainen 2013; Tiainen 2012; Tiainen 2008).

More than ten years ago there was a call for a new kind of ethnography (Shryock 2004) in a situation where human communities are connected and transgressed by, for instance, telecommunication networks. The methodological situation has to some extent developed since Shryock published his protest; for instance, the recent emergence of sensory and multimodal ethnographies (Pink 2009; Dicks et al 2011; Harrop & Njaradi 2013), the development and spreading of multi-sited (Marcus 1995) and increasingly common transnational ethnographies (Vuorela 2009).

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- University Lyon II
- University of Bern
- University of Brighton
- University of Eastern Finland
- University of Helsinki
- University of Ljubljana
- University of Milano-Bicocca
- University of Vienna

## LOCATION

### • Ljubljana

The Ljubljana Old Power Station (*Stara mestna elektrarna*) was the first power plant in Ljubljana. It was built in 1897 and entered into service on 1 January 1898. It was modernized, upgraded and enlarged until the end of World War II, when the power station with its then obsolete technology, was replaced by a heating plant on the outskirts of the city. Today, the building is a protected cultural, technical and historical monument. The building is owned by the company *Elektro Ljubljana* (Enterprise for Distribution of Electric Energy) and part of premises still functions as an electrical power station. Another part has been renovated into a gallery and performance space after the Municipality of Ljubljana and The Ministry of Culture have reached an agreement with the company *Elektro Ljubljana* regarding the free rental of the building for the purposes of the performing arts. The venue is operated by the Bunker association ([www.bunker.si/eng/](http://www.bunker.si/eng/)).

### • Piran

The joint Creole & SENSOTRA Summer School/Intensive Programme takes place in the old coastal town of Piran, at the multimedia centre Mediadom Pyrhani. Mediadom Pyrhani is a multimedia museum and a multipurpose venue managed by the Association of Cultural Societies Piran ([www.mediadom-piran.si/en](http://www.mediadom-piran.si/en)).

## THE ORGANIZER

The SENSORY TRANSFORMATIONS SENSOTRA pre-Seminar and SENSORY DIMENSIONS OF ETHNOGRAPHIC FIELDWORK Creole & SENSOTRA Summer School/Intensive Programme are organized by the Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana.

The pre-seminar and first part of the Summer School/Intensive Programme are part of Sensory Transformations and Transgenerational Environmental Relationships in Europe, 1950-2020 project, funded by European Research Council (ERC) under the European Union's Horizon 2020 research and innovation programme (grant agreement No 694893).

The Summer School/Intensive Programme is also a curricular part of the European Joint-Master Programme in Social and Cultural Anthropology CREOLE – Cultural Differences and Transnational Processes.



# SENSOTRA Pre-Seminar “SENSORY TRANSFORMATIONS”

3 July 2017, Ljubljana, Stara mestna elektrarna (Old Power Station)

## PROGRAM – TIMETABLE

Monday, July 3

### Morning sessions

9:30 Registration

10:00-11:00 **Welcome speech, projects presentations**

(1) Opening words: Professor Rajko Muršič

(2) SENSOTRA project presentation: Professor Helmi Järviluoma-Mäkelä: Introduction to the Study of Sensory Transformations

(3) AKTE project presentation: Dr Annu Haho & MA Mari Jolkkonen: Touch as a part of the Professional Skills and Ethics in Elderly Care – Introducing AKTE project

11:00-12:30 **Panel discussion: Sensory Dimensions in Ethnographic Fieldwork**

*Laura Formenti (chair, Epistemological groundings)*

(1) Presentation: MPhil Inkeri Aula: Affective Atmospheres in Playing Capoeira

(2) Presentation: MSc Sonja Pöllänen: Recent Studies on Transgenerational Environmental Relationships, Aging and Place

(3) Presentation: MA Mari Jolkkonen: Seeking to Understand Physical Touch and its Meanings in Home Care of Elderly People

(4) Presentation: MA Sandi Abram: Sensing the City: Sensory Experiences in a Biopolitical City

*Lunch break (12:30–14:00)*

### Afternoon sessions

14:00-15:30 **Keynote session & Discussion**

(1) Lecture: Professor David Howes: Sensing Cultures: The Rise of Sensory Anthropology

(2) Lecture: Adjunct professor Taina Kinnunen (and Marjo Kolehmainen): Touch as an Affective Practice

*Coffee break (15:30–16:00)*

16:00-18:00 **Sensory Transformation in Focus**

*Prof. Helmi Järviluoma-Mäkelä (Chair, Embodied remembering and senses)*

(5) Presentation: Dr Juhana Venäläinen: Sensory Commons: Scenting the Air for a Political Economy of the Sensory

(6) Presentation: Dr Milla Tiainen: Rethinking Mediations of Experience as Trans-Corporeality

(7) Presentation: Dr Blaž Bajič: Running as a Way of Becoming

*Transfer to Piran @ 19:00, arrival @ 20:30*

# Creole & SENSOTRA Summer School / Intensive Programme

## “SENSORY DIMENSIONS OF ETHNOGRAPHIC FIELDWORK”

4.7. – 9. 7. 2017 Piran, Mediadom Pyrhani

### PROGRAM – TIMETABLE

#### Tuesday, July 4

##### Morning sessions

- a) IP announcement (10:00-10:30)** Rajko Muršič
- (1) Workshop (11:00-11:40)
- (2) Workshop (11:40-12:20) Key concepts workshops (Laura Formenti, Radharani Pernarčič)
- (3) Workshop (12:20-13:00)

*Lunch break (13:00-15:00)*

##### Afternoon sessions

- b) Impulse lecture (15:00-16:00)** David Howes: Being of Two Sensoria: The Comparative Study of Sensory Orders

*Coffee break (16:00-16:30)*

- (1) Student presentation (16:30-17:00) Ana Svetel: Spaces of Iceland: Ethnographic Sketches  
Katie Kerl: How Meal Sharing Between Locals and Immigrants Can Positively Impact the Integration Process of Immigrants to Their New Host Country
- (2) Student presentation (17:00-17:30)
- (3) Student presentation (17:30-18:00) Conor Bracken: Effects of the Current Migration Crisis in Slovenia
- (4) Student presentation (18:00-18:30) Leanne Strong: How the Denigration of the Concept of the Refugee Has Furthered the Development of Xenophobic Attitudes and Created an “Us VS Them” Discourse Within Host Communities

#### Wednesday, July 5

##### Morning sessions

- a) Impulse lecture (09:30-10:30)** Helmi Järviluoma: The Art and Science of Sensobiographic Walking  
Johannes Pleschberger: The Effects of Uncertainty and Liminality among Asylum Seekers in Vienna and Lyon
- (1) Student presentation (10:30-11:00)

*Coffee break (11:00-11:30)*

- (2) Student presentation (11:30-12:00) Nastja Slavec: Language and Community: Language Practices and Mechanisms of Belonging in the Irish Gaeltacht
- (3) Student presentation (12:00-12:30) Lilie Fréchuret: Waiting Time – From Refugee’s Arrival to South Austria to “Being Integrated”
- (4) Student presentation (12:30-13:00) Ava Katharina Moll: Living on the Edge – How Migrant Youth Make Sense of the Space That Governs Them

*Lunch break (13:00-15:00)*

##### Afternoon sessions

- b) Impulse lecture (15:00-16:00)** Olivier Givre: Experiencing Animal Death: Ethnography and/of “Multisensible” Issues

*Coffee break (16:00-16:30)*

- (5) Student presentation (16:30-17:00) Hugo Montero: Learning How to Wait
- (6) Student presentation (17:00-17:30) Kinga Siwiec: The Influence of Online Work over Relationships with the Society and Co-Workers
- (7) Student presentation (17:30-18:00) Špela Roškar: Ethnography of Nature-Based Winter Tourism in an Alpine Village
- (8) Student presentation (18:00-18:30) Chris Tuohy: Dangerous Opportunity: How Dublin Taxi Drivers Assess and Manage Danger in the Course of Their Work

## Thursday July 6

### Morning sessions

- a) Impulse lecture (09:30-10:30)** Steve Coleman: Ethnography as Sensory “Crossing”  
 Jeremy Lucas: From Numbers to Objects. The Role of NTIC during a Creative Process
- (1) Student presentation (10:30-11:00)

### Coffee break (11:00-11:30)

- (2) Student presentation (11:30-12:00) Florian Annegg: Visual Aspects of Metal Music – Sensory Approaches to Fieldwork
- (3) Student presentation (12:00-12:30) Clemens Lüer: Representation of Mental Illness in Horror Media
- (4) Student presentation (12:30-13:00) Sara O'Rourke: ‘The Other of the Other’: Ethnography and Disruption

### Lunch break (13:00-15:00)

- (1) Workshop (15:00-18:00) Laura Korčulanin: Workshop  
 a) Creating Dialog between Ethnography Research Results and Creative Outputs with Help of Design and Creative Methods  
 Workshop b): From Ethnography Research Results to Creative Outputs: Collaboration with Design and Creative Methods
- (2) Workshop (15:00-18:00) Radharani Pernarčič: Making Sense of Sensing - How Sensing and Conceptualizations Form Our Perception and Acts

## Friday, July 7

### Morning sessions

- a) Impulse lecture (09:30-10:30)** Michaela Schäuble: Does the So-Called ‘Sensory Turn’ Mean the End of Storytelling?
- (1) Student presentation (10:30-11:00) Zala Opara: Periods through Cultures, Religions and Stories

### Coffee break (11:00-11:30)

- (2) Student presentation (11:30-12:00) Aleksandra Radivojević: Blood Feud in Kosovo: Local and Migrant Perspective
- (3) Student presentation (12:00-12:30) Marta Fullola Isern: Yugoslav Memories in Bosnian Diaspora
- (4) Student presentation (12:30-13:00) Juan Fco. Díaz Cuyás: Indian Marriage at the Canary Diaspora

### Lunch break (13:00-15:00)

### Afternoon sessions

- b) Impulse lecture (15:00-16:00)** Jan Lorenz: Strange Bedfellows: The Potential for Collaboration between Contemporary Art and Sensory Ethnography

### Coffee break (16:00-16:30)

Student Evaluation + CREOLE meeting

## Saturday July 8

### Morning sessions

#### a) Impulse lecture (09:30-10:30)

Pauline Garvey: Ikea, Clutter and Containment

(1) Student presentation (10:30-11:00)

Laura Gehin Goyhenex: Objects in Ethnographic Museums in Austria. Problematic Objects in the Volkskundemuseum, Vienna

#### Coffee break (11:00-11:30)

(2) Student presentation (11:30-12:00)

Oliver Brown: How Good Does Irish Water Taste?

(3) Student presentation (12:00-12:30)

Brenda Kearney: The Great Work of Preserving (Or a Gastronomy of Resistance): A Consideration of Local Cheeses and Their Makers in the Haute-Savoie Region of France

(4) Student presentation (12:30-13:00)

Silvia Dominguez Mateo: Aesthetic Modifications in High School Female Teenagers: From the Role of Media to the Production and Circulation of Self-Taken Body Images

#### Lunch break (13:00-15:00)

### Afternoon sessions

#### b) Impulse lecture (15:00-16:00)

Jaka Repič: Slovenian Diaspora and Return Mobilities: Art, Place and Memory

#### Coffee break (16:00-16:30)

(5) Student presentation (16:30-17:00)

Lucie Bourdon: Women Social Movements in Poland: "Czarny Protest, How Women Took the Street"

(6) Student presentation (17:00-17:30)

Kaja Zupanič: The Power of Objects: Evoking Emotions and Sparking Conversations

# SENSOTRA Pre-Seminar “SENSORY TRANSFORMATIONS”

Inkeri Aula: Affective Atmospheres in Playing Capoeira

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Salvador, Bahia, Brazilian Northeast. A square in the old town center. January afternoon, +34 in the shadow. A number of transnational capoeira practitioners have gathered to join a *roda*, a capoeira ring of music, play and game-fight in a special atmosphere. By ‘atmosphere’ I mean a transpersonal intensity, formed of singular affective qualities that exceed the assembling of different bodies they emanate from. Here, the atmosphere of the event cannot be reduced to analytical units of the *roda* such as song, rhythm, structure, and movements in the game; yet the affective atmosphere is produced according to a specific Afro-Brazilian tradition. The sensory qualities of the event affect the fieldworker and the research participants alike. Over a decade later, how can the atmospheric qualities be remembered and replicated in writing, and how to recognize the sensory specificities of the situation? In the presentation, I reflect on my previous fieldwork in capoeira with my forthcoming SENSOTRA research theme of affective atmospheres.

Sonja Pöllänen: Recent Studies on Transgenerational Environmental Relationships, Aging and Place

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Interest for studying aging has increased in cultural studies. Due to changing characters in societal and cultural considerations on the *concept* of aging and the theoretically deepened roots of the new epistemological paradigms we (Pöllänen & Järviluoma) have compiled an annotated literature that provides insights to studies that have already wandered in that specific field. It is very clear that the praxis of research, its themes and perspectives, change through the time. Our interest for conducting this project comes from the fact that we are convinced that more attention should be paid to aging and environmental relationships in today’s world. The studies examined serve as a sample for a later state of the art suggestions and it is left open for further investigational additions and discussion. In this presentation we will guide you through some of

the studies that have specific emphasis on ethnography, environment and transgenerational relations.

### Mari Jolkkonen: Seeking to Understand Physical Touch and its Meanings in Home Care of Elderly People

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The cultural phenomenon interpreted in my Doctoral Dissertation is *Touch in the Life of Elderly*. Part of my data will be also used for the project *Touch as a part of Professional Skill and Ethics in Elderly Care (AKTE)*. I have collected my data between November 2016 and February 2017. Data collection took place in Eastern Finland where I had a possibility to learn to understand the culture of home care of elderly people. My main goal in the research is to find out how physical touch is present in everyday lives of elderly clients of home care.

To gather my research data, I did all together 14 go-along work shifts with seven different home care nurses. During these days we visited 69 clients, some of them on several days. During visits I did observations on the interaction between the nurse and the client. I wrote down my touch related observations on a sheet prepared specially for the matter. More traditional field notes were wrote and recorded as well. After go-alongs I scheduled interview times with all the seven nurses and 13 of the clients, all the interviews where recorded and will be transcribed. In the interviews, I asked my interviewees to share about their touch related thoughts and experiences. Real analysis is still to come.

### Sandi Abram: Sensing the City: Sensory Experiences in a Biopolitical City

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The presentation will touch upon the mobilised urban sensory experiences that move beyond the understanding of the spectacle's oclarcentrism. However applicable to the social reality, the spectacle is not exclusively identifiable with gazing but it is able to reconstitute itself with the purpose of "absorbing" other senses. Thus the study of the ways the biopolitical structures the urbanscape and the corresponding social processes needs to recognize the importance of all our senses. In this light few possible sensory readings of the city and the urbanscape will be outlined.

## David Howes: Sensing Cultures: The Rise of Sensory Anthropology

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This presentation begins by situating the sensory revolution within anthropology in relation to other "turns" in the human sciences, such as the linguistic turn and the pictorial turn. The principles of sensory anthropology are then illustrated through a consideration of a particular case study – namely, the sensory dynamics of "kula-ing" in the Massim Region of Papua New Guinea (where the author did fieldwork in the early 1990s). Next, the focus shifts to the sensory life of things in the museum, as we chart some recent developments in the emergent field of sensory museology. The presentation concludes by underscoring the important role that anthropologists have to play in promoting sensory literacy.

## Taina Kinnunen (Marjo Kolehmainen): Touch as an Affective Practice

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The presentation discusses affectivities and affective practices in and through touch. Touch is an everyday form of affective communication, both in its human only and human and non-human interactions. Touching comes to matter in various potential ways depending on the particular act of touching, and even as an ongoing act touch resonates with our pasts and orientates us towards the future alike. Touch makes our bodies more-than-one in a very concrete way, yet in affect and body research, touch has largely remained a philosophical abstraction, with few empirical explorations. Our theoretical deliberation is enriched with empirical material consisting of 'touch biographies' written by ordinary people of various backgrounds in the 2010s in Finland. Touch biographies are biographies, where authors narrate their lives through the ways in which touch matters to them. The biographies are examples of embodied-affective data which draw attention to diverse and multi-temporal ways of attuning to, registering and recognising the social as it happens. Furthermore, our exploration opens up a perspective on the study of affective privilege and inequality.

## Juhana Venäläinen: Sensory Commons: Sensory Commons: Scenting the Air for a Political Economy of the Sensory

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In this talk, I will attempt to conceptualise the sensory realm as a “commons” – as something that is produced, managed, and consumed by multiple actors simultaneously – and as a space where many kinds of seemingly incommensurable interests and valuations converge.

Historically, the commons referred to shared natural assets such as grazing lands and community forests. The concept was translated into modern political theory in the 1960s, when ecologist Garrett Hardin described the looming ecological catastrophe as “a tragedy of the commons”, a situation where practically unlimited access is granted to essentially limited resources. Later, with the emergence of the digital infosphere, the scope of inquiry was extended from natural resources to human-made resources such as knowledge and cultural artefacts.

The research on commons has emphasised factors such as the dynamics of social interaction, the institutions of decision-making and the practices of sharing. Now, to depict *the sensory as a commons* can be seen as a performative that unveils profound ontological and onto-political implications. In particular, it begs questions of the accepted uses of the sensescapes, of the conditions of their sustainability, and of the asymmetrical agencies and power structures in “appropriating” the sensory.

## Milla Tiainen: Rethinking Mediations of Experience as Trans-Corporeality

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In this presentation I initially consider how we might expand our understandings of the mediations of human experience in contemporary ways of life: what these processes of mediation are like, and how to conceive of the very notion of mediation. The presentation is related to the ERC-funded research project *Sensory Transformations and Transgenerational Environmental Relationships in Europe, 1950–2020* (SENSOTRA).

It has been widely argued in the human and social sciences that the perceptual, bodily, experiential, social and environmental characteristics of daily life have



undergone prominent changes during the past decades. This is, among other factors, because of the pervasive and complex role of digital technologies across forms of everyday living. When discussing experience and transformations thereof, it has become a commonplace to stress its mediated nature, whether this mediation takes place through language, discourses and ideological systems, cultural objects, technical media, or mixtures of these and further dimensions. This emphasis is important in pointing out that experience is never an innocent given, but a specifically conditioned and situated process. Yet, as for instance media scholars Sarah Kember and Joanna Zylinska have observed in their *Life after New Media* (2012), many known theories of mediation still tend to presuppose a rather static model, whereby means and acts of mediation function as separate 'third' connectors between otherwise distinct entities (e.g. several human subjects or humans and their socio-material environs). This sort of thinking fails to give sufficient attention to how the relations between human subjects, technical media, physical milieus, and so forth are *mutually constitutive*; all the terms of these relations affect each others' states of being and capacities to act in multiple ways.

I take as my starting point Kember and Zylinska's (2012: 155) redefinitions of mediation as processes of technological, experiential and social “emergence in time” and as “our [i.e. humans] “co-emergence with [technical] media”. I will elaborate on these views with the concept of trans-corporeality originally formulated by environmental and new materialist theorist Stacy Alaimo (e.g. 2008). This concept underlines the constant material and ontological movements of relation and interchange between bodies, environments, things, and events. Crucially, it emphasizes the active role of more-than-human agents and forces – whether technological or natural – in shaping human existence, and vice versa. My aim is to explore what fresh insights on mediation especially in the context of SENSOTRA might arise from a bringing together of these and some other theorists' views.

Blaž Bajič: Running as a Way of Becoming

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In the last two decades in Slovenia, much like in other European countries, the sheer number of people engaging in recreational running greatly increased, as did the number of running events and relevant publications. More importantly, recreational running has become an important site of sociality and identity formation. Drawing on my fieldwork with distinct groups of runners in Ljubljana

and Kranj I will present two ethnographic examples that highlight embodied experiences of movement and that point to more general consequences.

The first example is connected to the process of production of space in Ljubljana, where certain areas were and are materially and discursively constructed as nature, as opposed to the city. I will present relevant practices and discourses that both separate and link nature and the city, marking the former as a space of freedom, leisure, authenticity, potentiality and the latter as a place of discipline, work, alienation, actuality. In the second example, I will focus on barefoot runners and the process of gradual enskillment in this particular technique of running and associated ways of perceiving the environment. Enskillment takes place with the help of more experienced practitioners and with help of the paragons, embodied in certain “natural” peoples, most notably the Tarahumara. Both examples show how, in the eyes (and feet) of running enthusiasts, bodily endeavours in contemporary social context constitute an essential part of “becoming natural,” but can, from a more critical perspective, be seen as areas of control and production of subjects appropriate for the current social situation.

# Creole & SENSOTRA Summer School / Intensive Programme "SENSORY DIMENSIONS OF ETHNOGRAPHIC FIELDWORK"

David Howes: Being of Two Sensoria: The Comparative Study of Sensory Orders

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Being "of two minds" about some thing is not a good sign, as rule. However, developing the capacity to be "of two sensoria" is crucial to the proper conduct of sensory anthropology. Various examples of how to cultivate such an awareness will be discussed, followed by an extended inquiry into the varieties of haptic and kinaesthetic experience across cultures. We all know that touch is a proximity sense, but might it also be a distance sense? Given the close connection between hearing and balance, might it be that aural-oral cultures are also more balanced cultures? What is the future of touch in the era of the iTouch?

Ana Svetel: Spaces of Iceland: Ethnographic Sketches

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Due to its position on a Mid-Atlantic Ridge, at the juncture of the Eurasian and the North American tectonic plates, Iceland is geomorphologically vivacious country with numerous volcanic and geothermal phenomena. It is characterised by its isolation, the glacier activities and the distinct difference in the length of the (geographical) day and night in the annual cycle. How do those aspects of physical geography and geomorphology co-shape the everyday life, the perceptions of the environment, the policies of space, the tourist narrations and other modes of mobilities? Using the examples from my fieldwork I will present some initial ethnographic sketches, which I will try to place in the wider anthropological conceptions of the remoteness (Ardener 1987), dwelling (Ingold 2000) and luminosity (Bille and Sørensen 2007).

## Katie Kerl: How Meal Sharing Between Locals and Immigrants Can Positively Impact the Integration Process of Immigrants to Their New Host Country

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Events in places such as Syria in the last few years has brought huge waves of immigrants most of whom are fleeing for their lives into Europe. These events make it crucial to find successful and respectful ways to aid integration. Thus, I seek to look at how the exchange and sharing of meals can bridge cultural barriers and how this can be a gateway into further integration into the new host culture by following initiatives such as United Invitations in Stockholm, Sweden. Furthermore, I will look at the dynamics that occur when people from different cultural backgrounds and thus expectations come together and share a meal. I intend to do this through participative observation and interviews.

## Conor Bracken: Effects of the Current Migration Crisis in Slovenia

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This project aims to establish the effects of the current migration crisis, on Slovenian society and throughout the Balkan region. Acquiring a critique on public discourse towards the migrant population shall be conducted through examining integration projects, such as the International Organisation for Migration (IOM). An ethnography of their projects shall aid the development of a broader discussion on the most effective means of integration.

A review of the current political action taken by the Slovenian government in response to the crisis will also ensue. The decision in November 2015 to barricade the Slovenian/Croatian border to migrants, whilst simultaneously allowing Schengen Area members free access, will be assessed. This decision altered the migration flow in the region, and an examination of this change in dynamic shall present the current difficulties faced by Balkan governments.

A review of policies conducted in regard to migration, and integration during the Yugoslav wars will also be provided. A comparison in policies will allow me to assess the attitude towards the issue, and how over time they may have changed. The project will also consider ethno-nationalistic tensions in the region. With memories of the Yugoslav war still fresh in the region, one must consider how a post war society copes with an influx of migrants, especially given the complexity of ethno-national relations in the region.

Theories regarding post-socialism will allow me to assess how Slovenia has transitioned into democracy. With such changes so fresh in the nation's history, it shall be interesting to determine if this is a factor in policy making. Given the region experienced mass migration throughout the former Republics no longer than 20 years ago, it shall be interesting to determine any correlation between events then and the current situation.

Leanne Strong: How the Denigration of the Concept of the Refugee Has Furthered the Development of Xenophobic Attitudes and Created an "Us VS Them" Discourse Within Host Communities

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The aim of this research is to investigate and understand how the criminalization of the figure of the refugee has led to xenophobic attitudes, resulting in a rise in the number of members within groups such as PEGIDA, HOGESA, the EDL and many more with the primary focus being on PEGIDA. With the provided theoretical and anthropological analysis of the results of the thesis statement, readers will have a comprehensive study of the alienation process of the refugee figure. The development of the "us VS them" psychology will be the object focus of this research. To gain a developed and rounded argument I will be including ethnographic samples from both PEGIDA and Refugees. The core texts are Judith Butlers "Precarious Life", Michael Warner's "Publics and Counter Publics", and Didier Fassin's "Humanitarian Reason".

Helmi Järviluoma-Mäkelä: The Art and Science of Sensobiographic Walking

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The past gets tuned in environmental relationships, offering us diverse and ambivalent interpretative possibilities. The constantly moving processes of sensory remembering are best studied in motion. When walking, the shared and personal memory intermingle dynamically. In the paper at hand I will use examples from my sensobiographic walks with two fiction writers from Finland. How did sensing construct their understanding of place and environment in the 1950s? The presented research was conducted as a pilot for, and partly as part of the recently started ERC AdG 2015 project "Sensory Transformations" (SENSOTRA 694893).

## Johannes Pleschberger: The Effects of Uncertainty and Liminality among Asylum Seekers in Vienna and Lyon

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Refugees, by their displacement and deterritorialization occupy a problematic, liminal position. Within this theoretical framing, quantitative studies suggest how the asylum waiting process has a significant impact on the psychological well-being: the longer refugees have to wait for the asylum procedure, the higher the levels of psychiatric disorders are.

Before this background, the central question of my research is: what are the effects of uncertainty and liminality among asylum seekers in Vienna and Lyon? As part of my mostly qualitative fieldwork, I am focusing not only on NGO or government housing facilities but also on institutions offering psychiatric care to refugees. Linking my research to the IP's topic of sensory dimensions in ethnographic fieldwork, my presentation will also examine the cultural and physical sensory perceptions related to uncertainty and liminality trying to include developments not only in anthropology but also in psychology.

## Nastja Slavec: Language and Community: Language Practices and Mechanisms of Belonging in the Irish Gaeltacht

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The focus of my master thesis is the Irish language community in the Republic of Ireland. The situation of the Irish language seems contradictory: on the one hand, it is the first official language of the republic, on the other hand, the state has failed to recognize its minority status for a long time. The Gaeltacht areas, designed to include the communities with a high presence of Irish speakers, were seen by the nation-building discourse as a treasury of Irish traditions, leaving little opportunities for their own development.

In my master thesis I will study the language practices in a Gaeltacht area. Observing the contexts in which the Irish and the English languages are used, as well as how the speakers value them, is the starting point for researching how the relations in the community are shaped by language. I am particularly interested in whether the Irish speakers in the Gaeltacht – despite of the state's language ideology that defines the Irish as the language of all Irish people, at

least on a symbolic level – identify themselves as members of a distinct community, an entity with its own institutions and mechanisms of belonging that differ of those of the (only) English speakers. In this way, my thesis also addresses the broader question of what a language minority is. While the concept of ethnic or linguistic minority has been developed in international law, using the ethnographic method I seek to approach it from the perspective of people, their experiences and relations in the community.

The aim of my master research is thus to contribute to our knowledge about the Irish speaking community, trying to throw light on the complex interaction between state policy and local agency in the Gaeltacht, as well as to the understanding of the relation between language use and community membership.

Lilie Fréchuret: Waiting Time – From Refugee’s Arrival to South Austria to “Being Integrated”

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Before European countries closed their borders on the Balkan route, thousands of refugees attempted to settle in Austria and in particularity in big cities like Graz where I am conducting my research. The weeks spent waiting for residence permit become months and years, which is corresponding for them to a social and administrative intermediary time, a “not-yet time” (no papers yet, no mastery of German yet, no possibilities to meet the family yet, etc.). Through testimonies of migrant’s experiences and activists people’s actions I am trying to depict the several dimensions this waiting time could take and to describe what it represents for the actors and how this time is considered, used or filled by learning, socializing, playing music, but could also lead to boredom and depression. This topic raises also the question of when do we consider that the time is up and that people are now “integrated”.

## Ava Katharina Moll: Living on the Edge – How Migrant Youth Make Sense of the Space That Governs Them

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Sweden is known to receive vast amounts of refugees and other migrants, which has been praised but has also generated criticism with regards to the migrant-dense suburbs present in many Swedish cities. The suburbs are inhabited mainly by migrants for structural reasons such as the dependency on affordable housing options. Due to this clustering, space has gained extensive meaning: it has been discussed in social anthropological literature how, in the Swedish case, suburban spaces are portrayed to be unsafe and exotic while the center represents safety (Lundström 2010; Bustos Castro et al. 2004).

My thesis is going to consider the spatial segregation between center regions and the suburbs in urban Sweden, precisely Stockholm. It aims to carefully consider meanings that spatial separations generate in the migration context. The thesis aims to gain insight into how immigrant youth make sense of their own and the space around them. To explore and gainfully interpret the felt and lived meanings of space, the project will seek to incorporate various sensory methods. To compose its methodological frame, it will draw from Sarah Pink's work (2008). The methods she describes do not only allow the ethnographer to experience the sensory worlds of the subjects of study, but also allow for them to express their experience as they live and feel it. To achieve this, the project could rely on creative methods that break the regular interrogation pattern, that is more creative and open methods such as youth taking the lead in showing the ethnographer their preferred city parts or demonstrate which areas are important to them. Through an exploration of space in the context of migration, the project will seek to describe how young people situate themselves in a world where the usage of space is a meaningful demonstration of power.

## Olivier Givre: Experiencing Animal Death: Ethnography and/of "Multisensible" Issues

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Based on several fieldworks on sacrificial practices (Bulgaria, France, Turkey, Sudan), this paper explores the ethnography of animal death as a plurisensorial experience (involving the perceptive and affective self of the researcher as well



as the practitioners) and a much sensitive issue (dealing with violence, blood, death and contests). The first part proposes a pragmatic approach of the mixed sensory (smell, taste, vision, etc.) and emotional (from indifference to disgust) dimensions of the ethnography of animal death. The second part addresses the values and norms embodied in the performance and attendance of sacrifice, implying skills and values generally associated with virility, proximity toward animals, devotion, “tradition”, etc. and involving collective/familial dimensions. The third part deals with the contesting sensibilities and “sensitivities” on animal death, now a prevalent issue concerning the humans-animals relationships.

#### Hugo Montero: Learning How to Wait

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During our everyday-life we endure moments of waiting, moments when we cannot do something else than wait. These moments can be synonymous with pain, boredom or emptiness but some jobs contain an irreducible part of it. Then, in order to avoid boredom or suffering we learn about how to wait. Across a sensory approach of experience – using a dense methodology with camera and sound as mediators – I am looking to reach how these processes can give us a glimpse of existential expectations into the lives of those I am working with.

#### Kinga Siwiec: The Influence of Online Work over Relationships with the Society and Co-Workers

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At the beginning I will introduce the topic of my Master Thesis and the research questions. I would like to explain that my project considers digital anthropology and why the research questions are interesting for me. Later, I will discuss the methods which I would like to apply in the research. I will present the examples of interview questions as well as the people – employees, employers and other researchers that I would like to interview. Then I would like to present some of the literature I found on the topic and similar researches. At the end I will give examples of expected results of the project, based on bibliography. Also, I would like to present the plan of my Master Thesis, considering the division into theoretical and practical part.

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In my thesis, I will focus on tourism in the alpine villages of Wagrain, Austria and Bovec, Slovenia. I decided to do a research on winter tourism in both villages and find out how have the villages adapted to touristic development. Moreover, I would like to explore the attitude of local population to the touristic activities and discover how they affect their daily life and environment. During my ethnographic research, I will spend some time in Wagrain, at the pension, owned by a Dutch family, and also in Bovec, where I will be working in an outdoor adventure agency. In the last few years, both villages have seen major changes in their demography due to the arrival of economic migrants and owners of weekend houses. Most of them work in tourism and actively participate in the local tourist environment. My aim is to find out how this phenomenon contributes to the development of both villages, their people and the environment.

Chris Tuohy: Dangerous Opportunity: How Dublin Taxi Drivers Assess and Manage Danger in the Course of Their Work

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There are no official statistics which record crimes committed against taxi drivers in Dublin but a review of Irish newspapers reveals that attacks are frequent and often extremely violent. In response to this real threat of physical violence, along with experiences of extreme verbal abuse and events such as being spat on, drivers employ a wide range of strategies to protect themselves within the confined space of their vehicle. Despite the ubiquity of taxis in the Dublin urban landscape these aspects of their working lives are almost entirely unexplored within the discipline. My research takes seriously the concerns of taxi drivers regarding the multitude of dangers and risks which they experience during their work and will explore in depth their strategies for perceiving and managing these dangers. My research aims to explore how factors such as the designation of particular groups of people and particular areas of a city as dangerous interacts with individual experiences and psychological process in order to produce risk perceptions and responses. This paper will explore how the vast amount of sensory information which drivers receive from the world whilst going about their work is filtered through cultural aspects and personal

categorisations in order to extract the most relevant information for ensuring their safety.

### Steve Coleman: Ethnography as Sensory “Crossing”

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The ethnographic films *The Rocky Road to Dublin* (1967) and *The Village* (1969) portray Dublin and the rural West as dislocated within modernity, playing upon, and against, social stereotypes of Irishness embodied in visual metaphor within complexly constructed soundscapes. In both, strident and reductive critiques are complicated and deferred due to the ethnographers’ own immersion in their sensual experiences of place. I would like to relate these films, and my own memories of arriving as a stranger to Dublin in the 1980s, as ethnographic “memories of the present” through an exploration of “crossings” in the anthropology of the senses. I also would like to “cross” this concept with some other theorisations of the term: Rampton’s sense of movement across sharply felt social or ethnic boundaries, Butler’s violation of social identities, and Gendlin’s much wider sense of “crossing” as a cognitive/emotional process in which we encounter one situation in terms of another.

### Jeremy Lucas: From Numbers to Objects. The Role of NTIC during a Creative Process

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This research proposes to understand the effects of the mediation between technologic tools (manufacturing machines and Internet) and creations (experimentation, prototype). Because this kind of spaces, private or associative, gives access to technologic tools to realize personal or collective projects, it actively participates to draw a view of NTIC (new technologies of information and communication) insert between digital and palpable exchanges (Bottolier-Depois 2012; Bosqué 2016). In this configuration, it’s possible to stop the dichotomy, virtual and physical, to be interested about the acting role of the NTIC, like an actor of creation, linked with humans, to understand this mediation effect. This project will try also to develop a methodology and a way to speak about new technology practices, without essentializing them, but in the same time put them in the center of a description.

## Florian Annegg: Visual Aspects of Metal Music – Sensory Approaches to Fieldwork

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The topic of my master thesis are the visual aspects that are connected with Metal music and the Metal music scene. I am going to examine which visual elements of art, embodiment and performance are present within this field and how the people identify with them. The focus of my thesis therefore lies on the relationship between persons and certain forms of visual representation. To accomplish this task, I want to include sensory and interactive interview techniques into my fieldwork. Looking at images or even drawing them oneself may lead to different outcomes than simply talking about them. This attempt to field research will be the subject of my presentation at the Intensive Programme.

## Clemens Lüer: Representation of Mental Illness in Horror Media

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The subject of Mental Illness has always been part of horror movies. Although only rarely characters who suffer from mental illness are anything but the villain of the story. In many cases, mental illness only offers a part of a character's motivation without trying to really look into the subject any further. But throughout the history of horror media, there also have been different approaches to trying to give the viewers an understanding of different kinds of mental illness. Some try to give a realistic depiction, while others try to give insight by using different methods to capture aspects of the mental illness itself.

In my thesis, I will try to approach the question 'how horror media can give an insight and change the public perception of different kinds of mental illness?' by using methods of comparative analysis as well as conducting interviews with experts on both the subject of horror media and mental illness.

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*Tremble Tremble* or *Tremate Tremate*, the work of artist Jesse Jones, is the Irish exhibition at the current International Venice Biennale of Art. In the work, the viewer encounters centuries of oppression, with the body of woman as the site colliding with state and institutions. This manifests in a multi-media space, through story, movement and song. I perform in this artwork, a living piece moving through the space and as such, uniquely placed to write about life within an artwork exploring what a sensory ethnography might look, sound and feel like. An earlier work of Jones', *The Touching Contract* examines the quality of touch, in which I mediated between viewer and performance.

I would like to examine both works and relay the experience of being *in* an artwork where borders take on a different meaning and the body is both disrupted and disruptive.

I wish to explore the question of whether cultural memory in this context is being re-written or disrupted – are we creating alliances and intimate solidarity or merely acting as spectators in state-sanctioned fictional universes. Using Tina Kinsella's notion of "The Affect Space" as a new framework and others working in sensorial studies, I hope to generate an ethnographic narrative where language is re-imagined.

Laura Korčulanin

Workshop a: Creating Dialog between Ethnography Research Results and Creative Outputs with Help of Design and Creative Methods

Workshop b: From Ethnography Research Results to Creative Outputs: Collaboration with Design and Creative Methods

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The workshop is going to present the importance of cross-disciplinary collaboration and interdisciplinary approach between anthropology and design for applied and innovative results/designs. With help of different creative design methodologies, the workshop explores ethnography research results as inspiration and sparkle to support the design exercise; ideating and conceptualizing main concepts or concrete solutions for further development of research projects or to design products/services/systems.

In the first part, we are going to present relevant examples which are using anthropology research and design thinking in combination to achieve positive outcomes. We are going to work in groups using different creative methods – as brainstorming and mind maps- to stimulate design process and applied results.

Radharani Pernarčič

Workshop: Making Sense of Sensing - How Sensing and Conceptualizations Form Our Perception and Acts

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Based on practical exercises/tasks students will be able to experience and explore the interconnection between physical sensing and certain conceptualizations which together form our perception and modes of acting. The workshop will focus on touch, dynamics, space (proprioception), intentionality and group/interpersonal body communication (listening through/by entire body). Experiences may hopefully raise further questions for discussion.

Michaela Schäuble: Does the So-Called 'Sensory Turn' Mean the End of Storytelling?

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The growing desire to explore under-investigated non-visual modes of experience, commonly referred to as “sensory turn” (yet should more aptly be described as ‘return’), has an on-going impact on contemporary scholarship in the humanities and social sciences.

Especially anthropologists producing non-text based ethnographies such as sound recordings and phonography, museum exhibits, animations, drawings, narrative documentaries, design works or interactive events, increasingly engage with “sensuous scholarship” (Stoller 1997) acknowledging their own embodied, reflexive or intuitive situatedness and/or cautiously consider the “visualism” of Western thought.

The main criticism of sceptics of this approach commonly refer to an alleged “lack of contextualisation” or even fears of an end of anthropological storytelling – especially with regards to the experimental outputs of the “Sensory Ethnography lab” at Harvard University.

Yet sensory ethnography, contextualisation and storytelling are not mutually exclusive; storytelling acknowledges that we make sense of the world through constructing a narrative of it, and recent approaches such as Feld (2012), Rapport (2004), Stoller (2014) and Jackson (2002) refer to storytelling as a valuable approach to understanding the affects and uncertainties of daily life.

In my presentation I propose to discuss various ways in which sensory approaches to non-text based ethnographies and storytelling practices could be productively combined.

#### Zala Opara: Periods through Cultures, Religions and Stories

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My Masters research is about Periods and the differences between understanding them in two Spanish-speaking cultures, one in Catalonia, Spain and another in Peruvian mountains. In the presentation I will be focusing on the problem of language and expressions between two different cultures. I will refer to the role of women in these two environments. The aim of this presentation is to gather subjective opinions on the topic. I expect people to collaborate, since the language is applicable to many researches.

#### Aleksandra Radivojević: Blood Feud in Kosovo: Local and Migrant Perspective

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Within an honor-driven context, *gjakmarrja* (in Albanian blood feud) is a way of redressing the loss of an individual's or family's honour. In a context where individual actors and kin-groups' accumulate a feud performance history, blood feud regulates the flow of public insults upon individuals' and kin-groups' moral and social worth in both private and public domain. Nowadays it is defined as a serious social plague in the Albanian society. Although the phenomenon has declined in recent years, it continues to deprive families of basic human rights. According to the Ombudsman's report, there were 98 murders due to vendettas from 2001-2012. Murders due to blood feuds account for 34.4% of the murders that have occurred in Albania in the past two decades (2014). Blood feuds are often said to be regulated by the so-called Kanun of Leke Dukagjini.

We can trace much less data about blood feuds in Kosovo than in Albania. Maybe this is due to the conflict between the two communities (Albanians and Serbs) that researchers are more focused on transnational disputes, such as those taking place within the community. An important contribution of this paper is to show violence as something that does not happen only between different ethno-national communities but also within the community.

This is an ethnographic study in multiple locations, both between Albanians and Serbs in Kosovo as well as Albanian and Serbian migrant communities from Kosovo living in Austria and Slovenia. In the Intensive Program I will present an analysis of the relevant literature (focusing on anthropology of violence, main aspects of Albanian society, Kanun and blood feud) and data gathered from interviews with Albanians and Serbs from Kosovo, living in Slovenia.

#### Marta Fullola Isern: Yugoslav Memories in Bosnian Diaspora

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The main goal of my research is to study the memories and perceptions of Yugoslav times among the members of Bosnian diaspora. Hence my respondents will be former citizens of the Bosnian Republic in the Socialist Federal Republic of Yugoslavia, who are established nowadays in Slovenia and Catalonia. During this investigation, I will try to answer several questions: is there 'yugonostalgia' in the discourses of Bosnians who migrated to other countries? If there is 'yugonostalgia', how different is from the one detected in Bosnia and Hercegovina? Depending on the new place of residence, is there different emphasis on different aspects of Yugoslavia? To address these issues, I will make in-depth interviews with informants in Slovenia and Catalonia, using visual material (photographs or videos owned by the informant or not) to ignite memories and travel in space and time through them.

#### Juan Fco. Díaz Cuyás: Indian Marriage at the Canary Diaspora

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First Indian migrants arrived to Canary Islands at the end of the nineteenth century with the British trade, now the so-called 'Hindustani' community keeps growing as an active part of the local society. Across the anthropology lens this study focuses attention on the differences of the endogamous marriage as a



mechanism of continuity in the group reproduction and cultural values. Among the topics covered are the transnational relations, ethnic commerce and identity, all of them compared by the continuity and discontinuity between the 'endogamic' marriage and the 'mixed' marriage. The research also addresses the need of a trans-cultural analysis of arranged marriages, which makes it essential to achieve a good understanding of individual feelings.

## Pauline Garvey: Ikea, Clutter and Containment

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Long after the conditions that launched architectural modernism have passed, the modern aesthetic continues to have widespread currency in Sweden and remains profoundly popular. National iconographies picturing white-walled, light-filled, sparsely decorated rooms in broadsheet newspaper spreads and lifestyle magazines bolster Scandinavian design as an object of value which originated and thrived in the 20th century. A significant player in the organisation of personal possessions and the maintenance of an uncluttered domestic aesthetic is the Ikea corporation, where the benefits of storage 'solutions' is prominently espoused within an aesthetic order broadly described as modern. In this presentation I will focus on the mundane routines that maintain domestic order, and trace the degree to which a salient iconography is situated within the intimate rhythms of everyday life, not as a reflection of 'Swedish style' but as the site where it is explicitly produced. I follow Kevin Hetherington's argument that such activities are profoundly implicated in social 'modes of representational order', actively constituting visions of normative domesticity, even though they are local, mundane and material (2004: 159). In the face of profound shifts in housing policy, and a contemporary market logic that valorises colour, emotion and experience, I argue that a static social imaginary of the Scandinavian modern persists.

Jan Lorenz: Strange Bedfellows: The Potential for Collaboration between Contemporary Art and Sensory Ethnography

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My paper considers the potential of collaboration between contemporary art practice and sensory ethnography, from the perspective of anthropology. I will briefly introduce theoretical debates concerning the legitimacy and productivity of such collaborations and discuss practical attempts to incorporate artistic methodologies and forms of representation into ethnographic projects. I will then discuss my own engagement in such ongoing collaborative project in Poland. In conclusion, I will consider future possibilities for new forms of creative collaboration between anthropologists and artists.

Laura Gehin Goyhenex: Objects in Ethnographic Museums in Austria. Problematic Objects in the Volkskundemuseum, Vienna

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This project aims to understand the issues linked to ethnographic objects that can be considered as “problematic” in ethnographic museums. This project is based on a fieldwork (through volunteering) in the Volkskundemuseum of Vienna, Austria. Indeed, this museum has to deal with questions like the digitalization of its collections and the restitution of some ethnographic objects, linked with its history and the acquisition of some collections. These situations raise questions: What is an ethnographic object in the Volkskundemuseum? What kind of objects are considered as problematic and by whom? How the different actors negotiate with these “problematic” objects? How these relationships actors/ “problematic” objects enlighten issues linked to ethnographic objects of ethnographic museum? The key terms used for this research are the biography of things (Appadurai and Kopytoff 1986), the digitalization of ethnographic collections, the restitution and contentious objects (research project “Museums and Controversial Collections”).

## Oliver Brown: How Good Does Irish Water Taste?

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My project focuses on the relationship that the Irish people have with water. In Ireland, as in Europe, water is now a contested subject within the context of neoliberal trends and the looming threat of privatization. On a European and global level, movements towards water privatisation have already produced international campaigns to uphold the human right to water. In Ireland, there has been two successful public movements to ensure water is kept under the general tax regime, the first during the mid-1990s and the second is still being resolved in 2017. In a reaction to a flat rate per household water tax, public protest argued that this was the first step towards privatisation and the commodification of water and that their water needed to be protected. Why are water protests in Ireland so strong and so successful? Ireland's water taxation initiatives has forced the Irish people to become more actively engaged with their relationship to water. Is water in Ireland understood in the sense of national identity? Is there a sense of national ownership to *their* 'Irish water'? Ireland is recognised internationally for its green pastures that depend on water. Or is their relationship to water experienced on a more intimate and individual level? How then, would taxation and the looming threat of privatization invade the sanctity of their homes once Irish people feel as though their water is not *theirs*? I will explore how the Irish people's perception of their water might change if it were to become a privatised commodity. Will it not then be 'Irish water' anymore? How does a change in the ownership of water affect their daily functions? If a change in water tax was to happen, would it taste different? Would it leave a bitter taste in their mouths?

Brenda Kearney: The Great Work of Preserving (Or a Gastronomy of Resistance): A Consideration of Local Cheeses and Their Makers in the Haute-Savoie Region of France

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In Salman Rushdie's novel *Midnight's Children*, the character Saleem equates the preservation of food and the preservation of memory by saying 'I spend my time at the great work of preserving. Memory, as well as fruit, is being saved from the corruption of the clocks.' This could be said of local cheese-making in the Haute-Savoie – it consists of practices developed and preserved in

connection with *terroir*, political climate and social change. According to Elizabeth Balham, 'locality participates in the construction of identity, it doesn't suffocate it'; it is this idea that I am interesting in researching – an idea of local that suffuses a product with its inherent processes and environmental situation, but that is also present in a responsive way. During my thesis research and fieldwork next year, I will research the production, distribution and consumption of French farmhouse cheeses in this region. I will explore several issues, including the idea of *terroir*, the meaning and value of a local product in its various stages of manufacture and distribution, its promotion among new 'networks of care' (such as Slow Food and other cooperative movements) and the sensory analysis involved in assessing these stages.

Silvia Dominguez Mateo: Aesthetic Modifications in High School Female Teenagers: From the Role of Media to the Production and Circulation of Self-Taken Body Images

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Seemingly, teenagers are growingly consuming diverse products to modify and "ameliorate" their aesthetic appearance at early age. The International Society of Aesthetic Plastic Surgery has published in 2015 their last survey on Global Statistics on Cosmetic Procedures, where "age" has been introduced as a relevant variable. This report shows a considerable amount of aesthetic interventions in consumers below 18 years old. Hence, I will aim in this study at young girls' self-perceptions and how mass media are shaping the ways in which adolescent females show – or would like to show – their self-image in public contexts. Thus, I will carry out fieldwork among a group of female teenagers in a high school in Crevillent (Alicante, Spain). I will also analyse a sample of the audiovisual repertoire that is regularly consumed by these students, as well as those images and other visual output that they self-produce and share.

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At least since late 19<sup>th</sup> Century Slovenia has faced various important migration processes. Most of these migration flows have been well documented and explored in a large body of literature primarily focused on Slovenian emigration to European and non-European countries with a recent pronounced shift of focus on immigration flows. Return, however has not been extensively and systematically explored in this context, despite some excellent studies on either return migration or other forms of return mobilities in southeast Europe. Moreover, in migration studies, the very concept of 'return migration' has often been seen as rather problematic and is therefore often analytically and ethnographically neglected. In the presentation I will explore to the concept of return mobilities, which encompasses various forms of 'returning', such as roots tourism, pilgrimage, remigration as well as other mobility forms conceptualised as returning to parental or ancestral homeland. Such an approach cuts through the official and political definitions of (return) migrants and instead focuses on the experience of 'homecoming'. I will present ethnographic research on return mobilities in Slovenian diaspora in Argentina and relatedness of return with art, place and memory.

Lucie Bourdon: Women Social Movements in Poland: "Czarny Protest, How Women Took the Street"

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This research is built on several Anthropology fields and various themes, such as urban spaces, women's rights and especially the different receptions from the recent anti-abortion project of law in Poland, particularly in Poznań. It also relies on women's social movement's memories in Poland. Social mobilizations "Czarny protest" (black protest), artistic exhibitions and even performances in public spaces, are all connected to the receptions subject. The methodology used in the fieldworks is based on meeting and following the different actors involved in those protests. They usually drive you to other people, creating a new network. It's all about collecting testimonials, finding out how those movements emerged, and how the crowd was formed. This project relies on claims and resistance form. They can be considered as a highlight to the demands and the negotiations to the different spaces of the city.

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When visiting a museum, going to see an exhibition or even just visiting a friend's place, we are usually surrounded by an array of objects. And sometimes some of these possess the power to spark a conversation, to bring out memories and emotions connected to those memories. In other words: All of a sudden an object displayed in a certain museum does not only give us facts about its importance in a certain time period or showcases its artistic value, but it becomes a catalyst for a conversation. An object can be anything from a handmade toilet brush made out of hay straws from the fifties, that people can try and guess its function. It can be an old straight jacket with darkened and crusted blood spots on it, which might lead to a more somber reaction and even more serious discussion about it. It could also be a certain activity where museum visitors are asked to participate, maybe work together in groups or compete against another group. Borrowing some of the words of Nina Simon, all of these objects and experiences are called social objects. They are the driving force behind a conversation, because they allow people to put their attention on a third thing instead of one another, which makes the whole experience much more pleasant. To rephrase: whether it be a physical object or an experience, we can connect with other people, be it strangers or not, through our shared interests and experiences of the objects that surround us.

## ACKNOWLEDGEMENT

The SENSORY TRANSFORMATIONS SENSOTRA pre-seminar takes place in Old Power Station (*Stara mestna elektrarna*) Ljubljana, while SENSORY DIMENSIONS OF ETHNOGRAPHIC FIELDWORK Creole & SENSOTRA Summer School/Intensive Programme takes place in the old Adriatic town of Piran.

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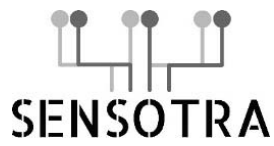
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