

Materiality, Memory and Emotion

PhD course, Istanbul, June 13-17, 2022

Dialogues with the Past. The Nordic Graduate School in Archaeology.



Photo of Box 68, “4,213 Cigarette Stubs” at the Museum of Innocence, Istanbul.

Photo credit: Liv Nilsson Stutz

Venue:

The Swedish Research Institute in Istanbul

Istiklal Caddesi 247,
Tünel - Beyoğlu, Istanbul

[Google Maps](#)

Hotel:

The Marmara Pera

Mesrutiyet Caddesi Tepebasi 34430 Istanbul TURKEY

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Monday June 13

09:30	We meet in the hotel lobby to walk together to the Swedish Institute.
09:45 – 10:00	Welcome coffee at the Swedish Institute
10:00 – 10:30	Welcome and introduction to the programme by Liv Nilsson Stutz
10:30 – 10:45	Short presentation of the course participants and lecturers
10:45 – 11:30	Liv Nilsson Stutz: Embodied Emotional Narratives, Memory, and Materiality at the Ravensbrück Prison Camp.
11:30 – 12:00	Plenary discussion
12:00 – 13:00	Lunch served at the Swedish Institute
13:00 – 13:45	Hólmfríður Sveinsdóttir: Materialised Suffering: A Wooden Votive Leg from Late Medieval Norway Opponent: Alexa Deanne Spiwak
13:45 – 14:30	Sofie Scheen Jansen: The multisensory museum: The role of food and foodways as sensory and affective heritage encounters Opponent: Mats Nelson
14:30 – 14:45	Coffee break
14:45 – 15:30	Fannie Frederikke Baden: Opponent: Bonnie Nilhamn
15:30 – 16:15	Jenni Sahramaa: Materiality, memory and emotion in clothing materials and funeral attire of a child graves from Late Iron Age Finland Opponent: Haraldur Þór Hammer Haraldsson
16:15 – 18:00	Discussion and informal networking session
19:00	Welcome Dinner at Yakup 2

Tuesday June 14

10:00 – 10:15	Coffee at the institute
10:15 – 11:00	Ömür Harmandaş: Fieldwork as creative practice: how does one account for materiality, memory, and emotions in the field? Engaging with questions of urban cultural heritage.
11:00 – 11:30	Plenary discussion
11:30 – 11:45	Coffee break
11:45 – 12:30	Lars Morten Fuglevik: Pottery, Food Culture and the Development of an Urban Identity in High Medieval Oslo Opponent: Sofie Scheen Jansen
12:30 – 13:30	Lunch
14:00 – 16:00	Excursion to The Museum of Innocence
16:00 – 17:00	Reflections after the museum (at the Swedish institute)

Wednesday June 15

10:00 – 10:15	Coffee at the institute
10:15 – 11:00	Sarah Tarlow: The Archaeology of Emotion: why bother?
11:00 – 11:30	Plenary discussion
11:30 – 11:45	Coffee break
11:45 – 12:30	Stefanie Langaa Jensen: A Quarter in Flux: Engaging in emotional and sensory citizen science research Opponent: Jenni Sahramaa
12:30 – 13:30	Lunch
13:30 – 14:15	Alexa Deanne Spiwak: Bastard rock, bastard landscapes: Heritage boundaries, materiality and relationality in Northwest Wales Opponent: Fannie Frederikke Baden
14:15 – 15:00	Bonnie Nilhamn: Pottery, but not

Opponent: Lars Morten Fuglevik

15:00 – 15:15 **Coffee break**

15:15 – 16:00 Haraldur Þór Hammer Haraldsson: Bones, memoirs of feelings
Opponent: Hólmfríður Sveinsdóttir

16:00 – 16:30 Discussion and concluding remarks

Thursday June 16

10:00 – 10:15 **Coffee at the institute**

10:15 – 11:00 Audrey Horning: Memory, anti-memory, and the political affordances of materiality.

11:00 – 11:30 Plenary discussion

11:30 – 11:45 **Coffee break**

11:45 – 12:30 Mats Nelson: Memories of Eggeby – Creating Meaningful Outreach in CA
Opponent: Stefanie Langaa Jensen

12:30 – 13:30 **Lunch served at the Swedish Institute**

13:30 – 17:00 **Discovering the city through its materiality**

Friday June 17

09:00 – 09:15 **Coffee served at Swedish Institute**

09:15 – 11:30 Presentation of small photo projects and reflections

11:30 – 12:30 **Lunch at the Swedish Institute**

12:30 – 14:00 Digital course evaluation and departure

Lecture abstracts:

Liv Nilsson Stutz: Embodied Emotional Narratives, Memory, and Materiality at the Ravensbrück Prison Camp.

The ability for fragmented material traces, objects and art, to trigger emotional and mnemonic responses, even narratives has since Proust's famous rendition of the Madeleine dunk in hot tea, found a powerful metaphor that allows us to physically feel, not only the sensory experience of an involuntary memory from a withdrawn past, but also grasp the enormity of the narrative triggered by it. Beyond the narrative, the engagement with these traces are often, like exemplified by Proust, a sensory embodied experience that draws us in, beyond realms captured by language, affecting us emotionally and physiologically. This lecture explores these embodied emotional narratives (EENs), through the active calling forth of such experiences through the voluntary manipulation and even production of material traces. To make this case I use the example of the illicit production of small items in the context of the Ravensbrück prison camp this lecture will discuss how small objects and very fragmented traces, or even traces created ex nihilo, can be actively called upon to affect the daily lives of people, in this case incarcerated in an extremely controlled environment (ref. Agamben's concept of Bare Life), to support a sense of self among people whose humanity depend on them. Here the connection to the past is something that is intimately known but that has been actively taken away, and therefore must be materialized over and over again to maintain reality. Through this case study, I will discuss how the engagement with these items triggered Embodied Emotional Narratives, and how the physical engagement with them affected not only the mindset of the women who engaged with them, but also created emotional states that in turn would trigger further associations and experiences – transforming these traces into active agents in the creation and recreation of personhood and humanity in the prisoners, through acts of resistance and solidarity. This case study of an extreme situation serves as a prism through which we can think about how humans across times and cultures engage with materiality to trigger emotions and create narrative memories to create and sustain a self, and a world for the self to dwell in.

Ömür Harmanşah: Fieldwork as creative practice: how does one account for materiality, memory, and emotions in the field? Engaging with questions of urban cultural heritage

This lecture will focus on the question of fieldwork as creative practice. Michael Hardt recently argued that the cutting edge theories of the near future will come from the field. By "field" he referred to not only the study of social movements but also the shared experience of fieldwork in the humanities and social sciences. Istanbul's historic center was the site of one of the most

striking and successful ecological social movements in recent history: the Gezi movement (2013), which transformed the shape and meaning of the urban landscape. What does it entail to conduct archaeological fieldwork in such an urban context? Current debates on climate change and the global ecological crisis have urged academics to develop the most unusual and creative collaborations across disciplines. What is the nature of fieldwork in the age of the Anthropocene? How does one account for memory, materiality and emotions while conducting fieldwork in the urban context of a global, transnational city at the intersection of Europe and Asia? The historic urban core of Istanbul is home to a large community of environmental refugees from Africa and the Middle East.

I consider fieldwork as a poetic, affective, and creative practice, a performative act of engagement with the material world. It is an experience that is at the same time improvised, interpretative, and deeply political. Drawing on my experience from an experimental workshop on [smellscape as urban cultural heritage in Istanbul](#) and a long-term [landscape archaeology project in south central Turkey](#), I will discuss strategies of engaging with places and urban environments at the intersection of art, architectural heritage, material culture studies, and archaeology. In particular, I will focus on the use of field notebooks as an apparatus of engaged field research. Field notebooks are direct witnesses to and indexes of what goes on in the field, and shared across the field sciences and the humanities as a method of documentation and medium of representation. In the current regimes of excessive digitalization of archaeology, is it possible to re-imagine the fieldwork notebook as an embodied, experimental, and critical apparatus of engaging with the field, with an understanding of fieldwork to be affective and emotional? Finally, the concept of urban cultural heritage will offer a way of connecting materiality, memory and social dreaming, as we visit Orhan Pamuk's Museum of Innocence as critical fabulation.

Sarah Tarlow: The Archaeology of Emotion: why bother?

What is the value of studying emotion in the past? This lecture suggests a number of reasons why developing an archaeological approach to emotion in the past is not only a way to produce more interesting archaeology but also that in fact taking a critical and sophisticated approach to emotion is essential because emotion is already ubiquitous in our accounts of the past. What matters is doing it creatively and well. We will review the way that emotion has been studied in some other disciplines and how that has influenced archaeological approaches. Then I will consider some of the objections that have been raised to focusing on emotion as an area of study. Then I will look at a few examples of how archaeologists have studied both highly symbolic moments in the past and very mundane objects and contexts to show some of the

approaches we might take. Rather than suggesting a 'recipe' for how to approach the archaeology of emotion methodologically, I will conclude by passing the baton to you - the rising generation of archaeologists. We depend on your creative imagination and rigorous analytical abilities.

Audrey Horning: Memory, anti-memory, and the political affordances of materiality

Remembrance is a process of selection, choice, commemoration, and obscuration. That which is too unsettling to remember can be wilfully forgotten and this unwillingness to recall can lead to a remarkable ability to not see. Yet in their materiality, unseen and 'forgotten things' have the capacity to intervene and intrude into contemporary dialogues, challenging selective memory-making through exposing suppressed pasts. Once 'seen', things become hard to ignore, and thus can assist in the mediation of contested narratives. In short, things possess powers- sensorial, affective, and multi-temporal- that can be both dangerous and transformative. My consideration of processes of remembering and forgetting, and the evocative and provocative role of materiality, focuses on case studies from the early modern Atlantic world, specifically the north of Ireland and Native eastern North America. I draw inspiration from a range of sources, from postcolonial and decolonial literature to archaeological reflections on temporality and the political potential of Deleuzian assemblage thinking.

Practical details

Student presentations

All participants are expected to have read the pre-circulated papers in advance. At the seminar, students will be required to orally present elements relevant to a discussion of the submitted paper (15 minutes), as well as serve as a first opponent to a fellow student's paper (10 minutes). All students and lecturers are expected to participate in an ensuing open discussion (20 minutes) and the first opponent will chair the general discussion.

The course is focussed on discussion, intended to provide fresh perspectives on your research and to train seminar skills in an informal environment. Each paper has a limited time for presentation, which demands that your minutes should be used wisely. Do not simply read your paper aloud. Make a short, clear introduction of its main points, and focus on its connections to the themes of the course. By concentrating on the ideas and questions that you wish to discuss, you will receive better feedback from your opponent and from the other participants. There will be facilities for PowerPoint.

Please remember that the audience is qualified but not specialized in your field of research.

Excursions:

Tuesday (June 14): We will make a field trip to The Museum of Innocence and use it as a laboratory to discuss the ways in which material items tell stories and encapsulate and transfer memory. To prepare for this visit, each student will read the book (The Museum of Innocence, by Orhan Pamuk) and select one chapter. At the museum we will visit the display cases relating to each of the selected chapters and the student will briefly present the contents based on their reading, and then we will all discuss the items exhibited there and how they relate to the themes of the class.

Thursday (June 16): Discovering the city through its materiality. The students (in groups of 2 or 3) will pick an area or a site (in consultation with the faculty) to visit and document through a series of photographs that focus on specific items or materiality that they discover as significant for their experience of the place. These small photo projects will be presented on the last day of the course and serve as a departure for reflection on how the course content has affected our way of seeing and processing the materiality around us.

Accommodation

All students and lecturers are accommodated at [The Marmara Pera](#), located in Istanbul's Beyoğlu district and only a few minutes' walk from our course venue at the Swedish Research Institute.

[The Marmara Pera](#)

Mesrutiyet Caddesi Tepebasi 34430 Istanbul TURKEY

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PhD candidates' hotel room list

Lars Morten Fuglevik – Matthew Andreas Nelson

Sofie Scheen Jahnsen – Alexa Deanne Spiwak

Hólmfríður Sveinsdóttir – Fannie Frederikke Baden

Bonnie Nilhamn – Jenni Sahramaa

Getting to The Marmara Pera from the airport

Airport Shuttle Bus: A convenient and cheap way to go downtown is to take the Havaist airport bus (HVIST-16) to Taksim, a ride that can take up to 90 minutes depending on the traffic. The bus currently costs 52 TL, baggage included (stowed separately upon embarking the bus). Payment is made by card, not cash. When you have made it to Taksim, you can take the metro one station to Şişhane (M2, direction Yenikapı). [The hotel is only a short walk away from Şişhane station.](#) NB: Unfortunately, the research school can only refund expenses for public transportation (taxi receipts will not be refunded).

Venue

[The Swedish Research Institute in Istanbul \(SRII\)](#)

Istiklal Caddesi 247

P.k. 125 Beyoğlu, TR-344 33 Istanbul

Tel: +90 212 252 41 19

E-mail: info@sri.org.tr

[Click here to see the short walk from the Marmara Pera to the Swedish Research Institute.](#)

Lunch and dinner

A welcome dinner is arranged for Monday evening, and lunch is offered every day. Participants are responsible for their own evening meal arrangements on the other days and are encouraged to dine together.

Participants

Keynote speakers

- Liv Nilsson Stutz (Linnaeus University)
- Audrey Horning (The College of William and Mary)
- Ömür Harmanşah (University of Illinois Chicago)
- Sarah Tarlow (University of Leicester)

PhD Candidates

- Matthew Nelson (Linnaeus University)
- Alexa Deanne Spiwak (University of Oslo)
- Stefanie Langaa Jensen (University of Copenhagen)
- Sofie Scheen Jahnsen (University of Oslo)
- Haraldur Þór Hammer Haraldsson (University of Iceland)
- Hólmfríður Sveinsdóttir (University of Oslo, Museum of Cultural History)
- Lars Morten Fuglevik (University of Oslo, Museum of Cultural History)
- Fannie Frederikke Baden (Lund University)
- Bonnie Nilhamn (University of Helsinki)
- Jenni Sahramaa (University of Helsinki)

Organizers

- Liv Nilsson Stutz (Linnaeus University)
- Julianne Rustad (University of Oslo)
- Oliver Reiersen (University of Oslo)

Important phone numbers

(Country code for Turkey: +90)

In case of emergency:

Police: 115

Ambulance: 112

Fire: 110

Tourism Police: +90 212 527 4503

Poison Emergency: 114

In case of problems with your flights (cancellations, delays, etc.):

Delays, changes, and cancellations before leaving for Istanbul, call our travel agency Berg-Hansen: (+47 220) 08050

Delays, changes, and cancellations on the travel day: Consult the airline you are flying with first, and then contact the travel agency if necessary (same number as above).

Call or send a message to Oliver Reiersen (+47 924 25 194) to inform us that you are delayed.