

SIEF is an international scholarly organization founded in 1964.

The major purpose of SIEF is to facilitate cooperation among scholars working within European Ethnology, Folklore Studies and adjoining fields.

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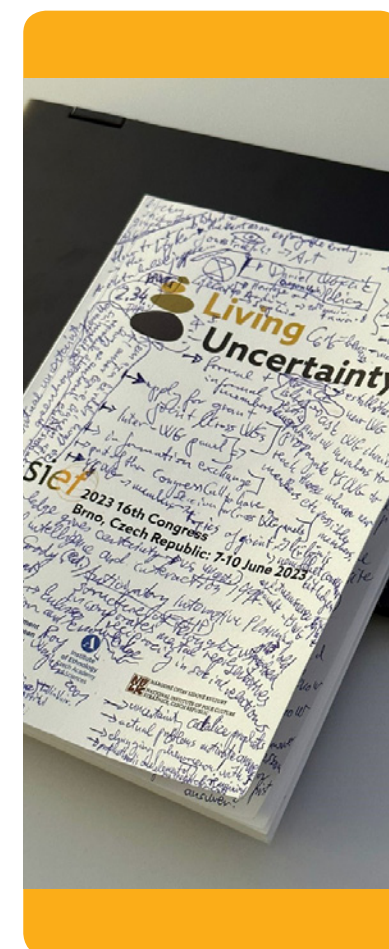


Photo: Peter Jan Margry.

EDITORIAL

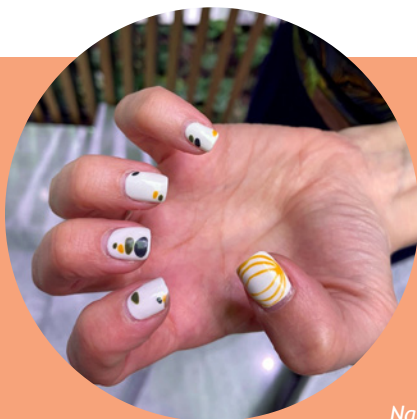
DEAR SIEF MEMBERS,

A lot has happened between the publication of the last newsletter and this one.

The 16th SIEF Congress in Brno in June was a great success. Our big thanks go to the local team and the dozens of volunteers who made sure the congress ran smoothly. During the General Assembly in Brno, we were able to make several announcements that you will also find in this newsletter: The workshop “*Dark Histories*” of *European Ethnologies and Folklore Studies* took place on September 22, 2023; the next SIEF Summer School will be held in Zagreb in September 2024; we are very much looking forward to the next SIEF Congress in Bucharest in 2025; and we warmly welcome Hande Birkalan-Gedik and Daniela Salvucci as our new board members.

There is more to discover: news of the Working Groups, reports on congresses, calls, new publications, ...

Enjoy reading, Sophie Elpers



Nails with SIEF and congress logo.

1 LETTER OF THE PRESIDENT

DEAR COLLEAGUES,

On the dire Israel-Palestine situation, SIEF has published the statement: “**Stop the Violence and Return to Dialogue**” in which we condemn the Hamas terrorist actions on **October 7, 2023, and all civilian killings and atrocities committed to the Palestinians and the Israelis.** You can [read the statement here](#). **The publishing of statements certainly does not change the world, but we think it brings an important message to the SIEF community, that we care and that we do not remain silent. Our deepest thoughts go to all victims and their families, friends, and neighbors, and we extend our solidarity to colleagues and students across the region.**

On a more positive note, it was such a treat to see more than 900 scholars of ethnology, folklore, and adjacent fields gathered around the joint mission of exploring the implications of *Living Uncertainty*. The 16th SIEF congress in Brno in June 2023 was indeed a huge success, not least thanks to our wonderful hosts. Once again, a huge thank you to the Institute of Ethnology of the Czech Academy of Sciences, the Department of European Ethnology of the Faculty of Arts of Masaryk University, and the National Institute of Folk Culture for making SIEF2023 happen! And an equally huge thank you to Nomad IT, the inspiring keynote speakers, plenaries, roundtables, and more than 132 exciting conference panels and Working Group sessions.



I would like to take the opportunity here to welcome our two new board members, who were elected at the General Assembly in Brno: Daniela Salvucci and Hande Birkalan-Gedik. We look forward to cooperating with you! The [SIEF board](#) now consists of ten dedicated colleagues serving our community and I am deeply grateful for all their hard work.

Over the summer you have had the chance to fill out the SIEF2023 Congress Survey; many thanks for an impressive response rate of 50%, counting 443 records in total. We take all your suggestions and constructive criticism to heart. It will help us improve the organizing of our future congresses.

In the survey, we asked you as a final, more open question: *What would you NOT change about SIEF congresses?* In the responses, we were very happy to see how you appreciate Nomad IT (“they are simply the best 😊”), the volunteers, the fantastic locations, the high level of quality of panels and papers, the friendly atmosphere, the printed *and* the electronic conference program, the lunch bags and much more. Yet to me, one of the responses stood out as a certain delightful remark, simply stating: “I am a total SIEF congress addict.” Well, leaving other kinds of drugs of pleasure aside, we are happy to serve you, and we will keenly provide you with more of the good stuff, also at future congresses!

This fall, on September 22, SIEF hosted a workshop on ‘*Dark Histories of European Ethnologies and Folklore Studies*’, organized by the DEI-taskforce of the SIEF board in collaboration with the SIEF Working Group on Historical Approaches in Cultural Analysis and former SIEF board member Hanna Snellman. One of our missions of the current SIEF board is to enhance awareness on diversity, equity, and inclusivity (DEI). By taking this move, we aim to promote the SIEF community as a welcoming space for underrepresented and racialized scholarly communities and researchers. While SIEF already promotes diversity on several levels, such as regional diversity, and in terms of gender and career paths, DEI has now become part of SIEF’s overall mission statement, and we will aim to enhance awareness in these matters – from organizing conferences to the activities of our SIEF Working Groups and our SIEF journals.

While the notions of diversity, equity, and inclusion can quickly turn into empty buzzwords or easy catchwords, we also wanted to ensure that DEI is situated within the SIEF community in a relevant way that speaks to us as scholars of ethnology and folklore. We further

wanted to look back at our disciplinary histories to critically revisit the roles that European ethnology and folklore studies have had as knowledge producers in the past. Doing so, we think, can help show how scholars contributed to scientific knowledge that was ultimately used by authorities in ways that were unfavorable to the communities studied, including indigenous groups such as the Sámi, Inuit, Roma, and indigenous peoples of Russia. The dark heritages of the Nazi and Soviet eras and the different roles our disciplines have played in political regimes throughout history are important aspects to consider. Reading our disciplinary histories through the lens of DEI is not an easy entrance ticket to secure that we can avoid making the same mistakes again, yet we felt the need for a continuous self-reflexive scrutinization. Organizing this workshop as a first step, we aim to look with a keen eye on the future, with the aim of opening new imaginings. From the side of SIEF, in future, we thus hope that the discussions sparked by this workshop will be continued, for instance in our next SIEF congress in 2025, in the Working Groups, in our SIEF journals and at local departments and in collegial peer-to-peer discussions. We were thrilled to have more than 60 participants in this workshop. Many thanks to the organizers and to the [speakers](#) of the workshop for submitting such important and interesting papers. These topics will certainly enhance our knowledge and enrich our discussions on the disciplinary histories of our scholarly fields of ethnology, folklore studies, and related fields.

This SIEF Newsletter presents a plethora of exciting reports from our SIEF Working Groups, new issues of our two SIEF flagship journals, *Cultural Analysis* and *Ethnologia Europaea*, and much more. Please enjoy!

Yours cordially, Marie Sandberg, President of SIEF

2 REFLECTIONS ON THE 16TH SIEF CONGRESS “LIVING UNCERTAINTY” IN BRNO, JUNE 7–10, 2023

After 4 long years caused by the Covid-19 pandemic, members and supporters of SIEF and especially members and supporters of ethnology, folklore studies and related fields finally met in person on June 7–10 in Brno, Czech Republic. 911 delegates from 49 countries from all continents, except Antarctica, of course, registered at the Faculty of Arts, Masaryk University.



The Brno congress was thus the second largest in the history of SIEF in terms of size and brought 4 days of presentations, discussions, but also a rich accompanying program and above all personal meetings of old and new friends. A short look back at SIEF2023 was compiled by the organizing team as a more or less personal bricolage of impressions and reflections of several actors who participated in the preparation and the course of the congress.

2.1 BRNO: THE WAY THERE AND BACK AGAIN

It was late in the evening of April 15, 2019 when a group of Czech delegates to the SIEF congress in Santiago de Compostela were sitting in a local pub sharing their pleasant feelings about the conference. Suddenly a voice was heard that it would actually be great to have a SIEF congress in the Czech Republic one day. It never stopped bothering me, because I like crazy ideas and I like SIEF, too. And I was sure that Daniel Drápala at the Department of European Ethnology, Masaryk University in Brno, although not crazy, could do almost anything for our disciplines. Two days later, at the final party, well after midnight, I went up to Bernard Tschofen and Sophie Elpers and asked them if they thought it was a good idea. They were excited. A few weeks later, we added another friend to our group: the Director of the National Institute of Folk Culture, Martin Šimša. We submitted a formal application to host the Congress at the end of May 2019. Shortly afterwards, it was formally accepted by the SIEF Board. Yes, we knew it wouldn't be an easy journey, however we didn't know it would turn into a big adventure.

Less than a year later, on March 12, 2020, the first Covid-19 lockdown was declared in the Czech Republic and the world changed. We saw the huge efforts of our colleagues in Helsinki, we saw their dedication in exploring new horizons and organizing a full hybrid congress, and on June 23, 2021 we had the opportunity to officially announce Brno as next congress host during our on-line participation at the SIEF general assembly through a video that was filmed in the middle of another lockdown, when it was difficult to find any people in the streets of Brno. However, things started to move for the better and our group – already expanded into a full-fledged Local Committee, which included also our colleagues from the Slovak Republic hoped that in 2023 everything would go quite smoothly after all. How deeply mistaken we were! Russian attack on Ukraine on February 24, 2022 came and the world became even more uncertain and threatening.

In September 2022, our great NomadIT friends and several Local Committee members walked the venue and estimated how many people might arrive. 500 attendees was the

most optimistic estimate, but we still didn't know if the congress would be face to face or a hybrid one. It was only decided by the SIEF Board in Athens in October 2022. And then followed probably the most hectic six months of our lives, with thousands of emails, hundreds of meetings, dozens of sleepless nights. The number of attendees climbed to almost 1000, and 24 hours before the congress started, we learned that the roof had failed at our opening keynote venue...

A part of our Local Committee is now sitting in a small pub in Prague at the beginning of October 2023 and we are trying to realize, after several months of "rest", what the SIEF2023 Congress has actually given us and our colleagues from all over the world. It would be easy to just praise ourselves: we certainly managed to prepare a well-organized congress despite all the uncertainties, our volunteers proved to be extremely capable and helpful, the congress program was packed with great panels, and even the accompanying program (prepared exclusively by researchers for researchers) – from clay building to excursions around Brno – was successful. However, the Czech proverb says: "Self-praise stinks". Those who have been directly in Brno have certainly evaluated everything themselves. But what did the congress give to ethnology and folklore studies in Central Europe and to us personally?

Organizing a congress for 1000 people is completely different in terms of communication, material and above all purely human terms than organizing a conference for 100 or 200 participants. It's a completely different world and we will always look at any event we attend in the future through this lens. We have found that nothing can happen without strong empathy, a willingness to sacrifice our own time, tuning in to the same wave, and the support of our families and partners. And it must be said that not all of us passed this test. We found

out how helpful and willing the SIEF Board is, how incredibly hardworking NomadIT is. We learned that even delegates – regardless of career length or location – are "just" human beings, some open-minded and supportive, some kind of troublemakers. But we all certainly learned forbearance and came out of this – life rather than work – ordeal enriched.

The benefits for Czech and Central European ethnology and folklore studies are undoubtedly more practical and, in some sense, even tangible. We live in a time when the neoliberal or nationalist and populist agenda is growing in our and neighboring countries both paradoxically with the same results: Questioning the very meaning of the existence of the humanities and social sciences. Under these circumstances the "small" disciplines have proved their accessibility. We were able to unite, mobilize human and financial resources and organize internationally visible action. This gives us a strong case even in such practical matters as negotiating opportunities to implement PhD programmes, improves our position in grant competitions and allows us to stand much better in the permanent "culture



Local Committee, from left to right: Martina Pavlicová, Eva Kuminková, Karolína Pauknerová, Barbora Vacková, Martin Šimša, Jana Nosková, Daniel Drápala, Jiří Woitsch, Tereza Šlehoferová, Oto Polouček, Monika Vrzgulová, Lúbia Volánská. Photo: Eva Chovancová.

of evaluation”. We are grateful to SIEF and all the delegates to the Congress for supporting us in this way. Last but not least, and at least in the context of the Czech Republic, SIEF2023 has become – hopefully – the end of decades of “field wars”. In Central Europe, there is nothing more dangerous than digging trenches between anthropology, ethnology and folklore studies, the consequence of which could also be the complete abolition of all disciplines.

Our journey is therefore coming to a close after 4 years and other tasks and challenges await us. In any case, it has been an adventurous journey full of uncertainties, but it has certainly been worthwhile. Our great thanks to all those who have accompanied us along the way and contributed to the success of SIEF2023. We wish our colleagues who are already preparing SIEF2025 to make their journey equally interesting and we look forward to seeing you in Bucharest.

Jiří Woitsch, Director of the Institute of Ethnology, Czech Academy of Sciences and
SIEF2023 Local Committee chair

2.2 WHAT WAS IT LIKE TO VOLUNTEER AT SIEF2023?

The academic year 2022/2023 started for us ethnology students like any other, with an information session in the building of the Faculty of Arts at Masaryk University.

This meeting, however, was different from the previous ones. At the very end of it, one important message was made. “At the end of the academic year we will host the SIEF2023 congress. This is the biggest event in the history of the field since the 19th century. The theme of the congress will be *Living Uncertainty*.” We were told at the outset that a large number of volunteers would be welcomed for the event. Subsequently, I began to feel the uncertainty quite strongly.



Although we had received a lot of information during the preparation of the congress, the uncertainty was rather deepening. The source of it was mainly my own fears, as I had absolutely no idea how the large international congress would be run. On the other hand, we felt strongly motivated by the possibility of gaining new experiences, skills and (hopefully) interesting contacts.

The uncertainty and the associated fears started to melt away on the first day of the congress, when before the opening ceremony we had the task with volunteers to map out the delegates’ route from the hotel to the venue of the opening ceremony at the Brno Exhibition Centre. This route was not long or complicated in my eyes, and the number of volunteers showing the way was considerable, so from my point of view the function of the volunteers was to be rather symbolic. However, there was also uncertainty in a considerable number of congress participants, probably caused by their presence in an unfamiliar

environment and the last-minute change of the opening ceremony venue. Probably for this reason, they were asking us questions related to the trip, in which they often just wanted to reassure themselves of the correctness of their actions. During our relaxed conversation with each other, I felt a sense of uncertainty dissipate, both on the part of the delegates and on my part. Moreover, I realized that I need not be afraid of conversing in English.

Later, during the short everyday conversations with the delegates, who mostly asked about the location of the different buildings or classrooms, I noticed a polite and non-condescending behavior on the part of the delegates towards us volunteers. I can say the same about my subsequent experience of dealing with the convenors of panels. In connection with these personalities, I would like to mention their patience and a certain amount of empathy, which was needed especially when working with IT equipment. Some of the convenors even came to thank me personally after the panel was over. The relaxed atmo-



During SIEF2023, the Young Scholar Prize was awarded to Nikola Balaš and Camilo León-Quijano.
Photo: Peter Jan Margry.

sphere contributed to the fact that I was able to concentrate better on the actual content of the presenters' contributions and thus take more away from them.

A certain dissipation of uncertainty and fears could also be observed in the other volunteers. This aspect, together with the breaks we had during our duties, then contributed to a relatively large amount of relaxed conversation with other volunteers. In addition, a significant number of these volunteers came from other departments. It is not surprising, then, that I got to know both older and younger colleagues around the whole Faculty better because of the congress.

Thanks also to the aforementioned aspects, I felt a pleasant and relatively relaxed atmosphere in the last days of the congress. The closing social event was a shining example. At this event, the entertainment was provided by the Moravian cymbal music, which, according to its custom, played folk songs and dances from Moravia. Although the vast majority of the evening's participants were not familiar with these dances from their own countries, this fact did not prevent them from joining in the dance, in which they fully exercised their creativity and invented completely new dance elements to Moravian songs. Although many of us volunteers knew the "original" dances, due to the atmosphere our dance expression completely copied the "new" choreographies of the foreign participants of the congress.

During the congress, I also realized how much the organizers of these big conferences have to think about and how incredible amount of work remains hidden from the "ordinary" delegates. The benefit of SIEF2023 for myself is that it forced me to step out of my comfort zone in some ways. At the same time, I had the opportunity to actively practice my English or pursue things related to IT. Finally, I also realized that there is no need to be afraid of actively presenting at an international conference.

Petr Drastil, Master student at the Department of European Ethnology,
Faculty of Arts of Masaryk University

2.3 SIEF2023 AUDIOVISUAL PROGRAM

What will become visible and what will we hear when we begin to permeate the landscapes of an uncertain future through audiovisual means?

◆ As a group of practicing visual anthropologists from Central Europe, we composed a [three-day film program](#) as a syncretic collection of eight fresh works that both resonate with the subject matter, show a formally remarkable approach and champion convincing ethics. Specifically, the program responded to sensory landscapes, future unfolding, witnessing uncertainty, transforming identities and bodily intimacy. While we welcomed filmmakers for an in-person Q&A after every screening, the second day offered a retrospective journey with a singular master of the ethnographic craft.



Michal Pavlásek selected projects that center on environments, human communities and climate disasters. In *Invisible Landscapes* we witness acts of situated listening to the technological infrastructures which allows us to sense what the future might bring. Searching for “aesthetics that open vertical imperative”, Likavčan and Bystřičan mediate sonically unusual encounters to “philosophy ethnography”. The second film *Living Water* portrays

conflicting communities of water users in Jordan. Making a theoretical argument for “ecographic storytelling”, Borecký shows how the Bedouins are locked in an unequal power struggle with the city officials. In contrast, the character-driven film *The Visitors* features an anthropologist as she carries out a study of how arctic life is changing in the Svalbard archipelago. After the screening, an honest discussion with Zdenka Sokolíčková brought to light some ethical dilemmas that are further elaborated in her recently [published book](#).

- **Invisible Landscapes** | various, 2022, 47 min. | [profile](#), [website](#)
- **Living Water** | Jordan, 2020, 77 min. | [profile](#), [website](#), [streaming](#)
- **The Visitors** | Norway, 2022, 83 min. | [profile](#), [website](#)

Pavel Borecký dedicated the second day to Jana Ševčíková’s careful approach to phenomena such as care, tradition, spirituality, resilience and disappearance. *Old Believers* is considered the genre’s venerated playbook film. Consisting of elements such as water, ritual, symbolism, spirituality and community in a black-and-white form, Ševčíková admitted the influence of Tarkovsky in evoking timelessness. Touching on intergenerational trauma, Gyumri asks how to remember responsibly in the face of the 1988 disaster that hit this Armenian city. It was only after gaining support from her interlocutors that Ševčíková was able to finish the “most difficult film” to date. Even though it feels less sentimental, the last film *Those Who Dance in the Dark* confirms the author’s interest in community portraits. With her collaborator Galina Šustová, we discussed their approach to filming blindness and the role of creative partnerships.

- **Old Believers** | Romania, 2001, 46 min. | [profile](#), [website](#), [streaming](#)
- **Gyumri** | Armenia, 2008, 68 min. | [profile](#), [website](#), [streaming](#)
- **Those Who Dance in the Dark** | Czech Republic, 2022, 78 min. | [profile](#), [website](#)

Crowning our selection, Jaroslava Panáková gave space to the creators who introduce fiction, playfulness and certain formalism into documentary filmmaking. *Kiruna* moves along-

side the moving city and chronicles how people's lives, identities and ideals react to the changes. Welcoming Pavel Jan, a sound designer, the discussion focused on the role of sound and music in portraying complex social and ecological issues. Finally, the film essay FREM of Viera Čákanová reflects modern technologies in a posthumanistic non-anthropocentric speculative form. The director expanded on her use of drone cameras, sources of theoretical inspiration and the alienating effect she wished to induce in the audience.

- **Kiruna: A Brand New World** | Sweden, 2019, 87 min. | [profile](#), [website](#), [streaming](#)
- **FREM** | Antarctica, 2019, 73 min. | [profile](#), [website](#), [streaming](#)



◆ As curators, we were happy to host about 180–210 people to the program in total. Reaching critical mass, the films instigated animated discussions among equally animated guests and moderators. The moments of emotional intensity and updates “from the field” were particularly precious. We wish to thank all collaborating parties, Strategy 21 funders, MUNI volunteers and cinema projection for their shared commitment to the common cause.

Convenors/curators:

- Michal Pavlásek – Institute of Ethnology, Czech Academy of Sciences
- Pavel Borecký – Graduate School of the Arts and Humanities, University Bern
- Jaroslava Panáková – Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences

3 SIEF2023 PHOTO GALLERY











4 REPORT ON DEI WORKSHOP 'DARK HISTORIES' OF EUROPEAN ETHNOLOGIES AND FOLKLORE STUDIES

The workshop *'Dark Histories' of European Ethnologies and Folklore Studies* was organized by the SIEF Diversity, Equity and Inclusion taskforce, online, on September 22, 2023. The workshop focused on the problematic roles and responsibilities of European ethnologies and folklore studies in the past.

After the opening words delivered by the SIEF president, Marie Sandberg, the workshop started off with the keynote talk by Hande Birkalan-Gedik under the title "Perennial Moments and the Responsibility of Intellectuals: Towards More Engaged, Critical Disciplinary Histories". Participants were reminded that the responsibility of the researchers is to critically view disciplinary histories and past studies, as well as to deal with ethical and moral questions when doing scholarly research today. Arguing for the need to act against the misuse of power, Birkalan-Gedik proposed writing disciplinary histories with a focus on a future-oriented folklore and ethnology. She invited researchers to a dialogue with 'critical folkloristics' which requires a repositioning as "everyday activists" and the engagement in "feminist, post-colonial, transnational, and transdisciplinary debates and issues" (Cited from the [abstract](#)). Furthermore, Birkalan-Gedik proposed realigning European ethnologies and folklore studies toward transnational perspectives, by including the cultural contexts outside of Europe and at its margins.

The first panel, chaired by Dani Schrire, explored the question of responsibility and the ethical use of researched materials when it comes to indigenous communities. In his paper, "Taking Native Sovereignty Seriously: Notes toward an Ethics of Practice" Thomas DuBois discussed the treatment of Native Sovereignty in the US. His studies of the Native Americans show that the research of those groups usually does not bring an advantage for them. It happens for "our sake", meaning for that of white Euro-American research-



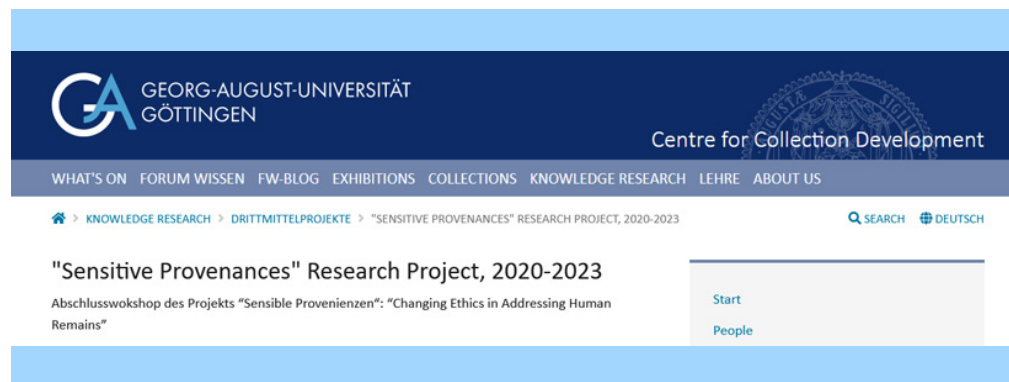
ers. The question about provenance research and the current uses of artefacts in museums was also tackled. DuBois argued that scholars have a responsibility to counter racist stereotypes and dismantle them to work toward a better future. One productive way to do so is through collaborative research with the native communities.

Paper "Roma and 'Dark Histories' of European Ethnologies and Folklore Studies", authored by Carol Silverman and Adrian Marsh (who unfortunately could not participate) explored how the emergence of stereotypes about the Roma was supported by Ethnology. One example is the Gypsy-Lore-Society. Its early work was the case of scientific racism, including cataloguing as a tool to establish the so-called 'cultural circles'. These 'dark histories' carry special weight today, when the Roma are yet again the target of hostilities.

"From Lappology to Sámi Studies. Shifts in positionality, responsibility and ownership in Indigenous research" was a paper presented by Coppelie Cocq. The term 'Sámi Studies' was introduced in the 1970s as a reflection of a major conceptual shift. Preserving Sámi languages became more important and Sámi voices got more attention. Cocq underlined the importance of trust for building sustainable research.

The discussion after the first panel focused on the questions of collaboration and researchers' responsibility. It brought up difficult questions about representativeness and the ethics of speaking up on behalf of a whole group. The consensus was that it is problematic when diverse and complex communities are being rushed into one discrete group. Reflecting on one's own decisions during research and the reasoning behind these is an essential step. A consensus was that activist collaborations offer a chance to work towards a better life for the studied people and to stand up against inequalities, racism, and intolerance. However, collaborations require finances and resources, and the budgets

of some collaborative research projects today include finances for collaboration partners. (One example of this is the project “Sensitive provenances”, University of Goettingen.) Furthermore it was asked: How can research be shaped to fit the goals of the community?



The second panel, chaired by Čarna Brković, focused on questions of authenticity and the influence of researchers on nation building. Ljiljana Pantović presented her paper “Medicine, Eugenics and Nation building in the writing of Batut,” focusing on the work of Milan Jovanović Batut, a prominent Serbian physician in the late 19th and early 20th century in Serbia. Pantović demonstrates that eugenics discourses had implications for the biopolitical aspect of nation formation in Southeast Europe too. Batut discussed the role of women as mothers not only of children but also of the nation, instrumentalizing women as tools important for nation building.

In a paper “Negotiations of ‘authenticity’ in the margins of Balkans’ ethnology: Internalized orientalism?”, Rozafa Berisha focused on the role of ethnologists in the discussions about cultural authenticity in Kosovo. She demonstrated that, during the Milošević regime, Kosovar ethnologists produced knowledge that countered the Serb nationalist political and academic discourse on the racial inferiority of Muslim majority Kosovar Albanians. In doing so, however, they objectified Muslims women’s bodies, and took on the role of ‘cultural

authenticators’. Berisha argued that the production of “authenticity” can be understood as a process that rests on unstable evaluative criteria and converges with the orientalist paradigm.

In her paper “White, grey, black? Ethnologists and propaganda in Finland 1941–1944”, Sanna Kähkönen offered three analytical categories. First, black propaganda, which is easily identifiable, includes false information, sender is unknown or difficult to identify. Second, white propaganda that comes from an identifiable source and the information is accurate yet selective. Third, grey propaganda, a hybrid of the two previous categories that is the most common type of propaganda and includes ambiguities. Based on her material, Kähkönen demonstrated that ethnologists used propagandistic elements in their works and that here were researchers who influenced the political decision-makers.

In a concluding discussion, chaired by Konrad Kuhn, the critical use of the term ‘authenticity’ was brought up. The workshop participants agreed that the term ‘authenticity’ is highly exclusionary and that it is not the task of ethnologists to define ‘authentic’ cultural forms. Our task as ethnologists is rather to ask who uses ‘authenticity’ as a value and in which discourses it is embedded. Another strand of the open discussion concerned questions of researchers’ positionality. Some of the raised questions were: What do people gain from collaborating with academics? How can privilege be used to work against inequality? How does one integrate native voices to evaluate the research process? The discussion clarified that power and hierarchy are important to consider when interrogating who is talking to whom about what. The responsibility to produce new and challenging results is also an important element of field research. The consequences of past histories are part of the present research and of our disciplinary futures.

The workshop was organized by:

- Čarna Brković (SIEF board member, DEI taskforce)
- Dani Schrire (SIEF board member, DEI taskforce)

REPORT DEI WORKSHOP

- Konrad Kuhn (SIEF-Working Group Historical Approaches in Cultural Analysis)
- Hanna Snellmann (former SIEF board member) and
- Marie Sandberg (SIEF president, DEI taskforce).

The full program of the workshop with the abstracts is [available here](#).

Teresa Eastman, University of Mainz

5 SIEF SUMMER SCHOOL 2024

We are looking forward to the next SIEF Summer School which will be held in Zagreb, Croatia, in September 2024.

We will get back to you concerning the concrete dates, the theme and how to apply.



6 NEWS OF WORKING GROUPS

6.1 WORKING GROUP ON CULTURAL HERITAGE AND PROPERTY

The SIEF Working Group on Cultural Heritage and Property was established at the 2008 Derry congress, to address the growing interest in the field of cultural heritage, its symbolic and economic power, as well as contingent political implications. Its interests and activities encompass issues of heritage policy, theory, and practice.

Any SIEF member is welcome to join our working group. To join, send an email to [Carley Williams](#) or [Robert Baron](#), and make sure to [register for the Working Group mailing list online](#).

Cultural Heritage and Property (CHP) Working Group members were happy to gather together again in person in Brno in June. WG activities included a round table reflecting on the 20th Anniversary of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage.

Members of our working group, along with other SIEF members, are actively involved with the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage of Humanity through the ICH NGO Forum, as expert advisors to state party delegations, UNESCO accredited facilitators, as well as several UNESCO Chairs. In this year of the 20th Anniversary celebrations, the 18th annual Intergovernmental Committee (18.COM) meeting will take place in **Kasane, Republic of Botswana from Monday 4 to Saturday 9 December 2023**.

The ICH NGO Forum is programming a number of events, including a one-day symposium, to run alongside the 18.COM meetings from **December 3** at the same venue. To mark the 20th anniversary of the UNESCO 2003 Convention for the Safeguarding of Intangible Cul-

tural Heritage, and to expand accredited NGOs' foundational works, the Executive Board of the ICH NGO Forum, in association with Mali's Permanent Delegation to UNESCO, will present a Symposium and Poster Sessions exploring the past, present and future of safeguarding collaborations involving multiple stakeholders. Presentations will feature NGOs discussing their collaborations with other NGOs, governments, and the private sector.



SIEF members are welcome to [register](#) and attend the UNESCO meeting. [The schedule of ICH NGO Forum events and general information and working documents for 18.COM](#) will be posted online in due course. Please let Robert Baron, Carley Williams and [Sophie Elpers](#) know if you plan to attend in Botswana

before registering. It is also possible to watch the entire proceedings live online via the UNESCO ICH website.

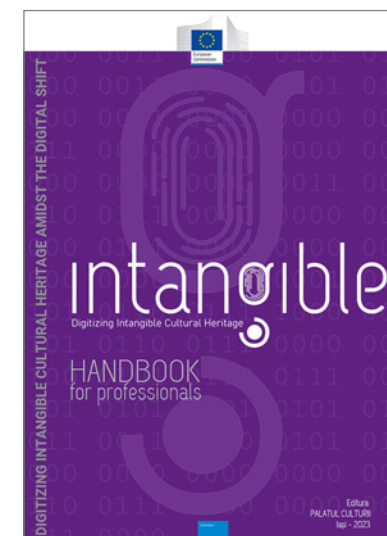
Our CHP WG members are busy as ever with research projects, conferences, and publications. A few are included here, and we ask CHP members to keep us informed of other activities of interest to the WG. Publications by members are listed on the SIEF WG web page.

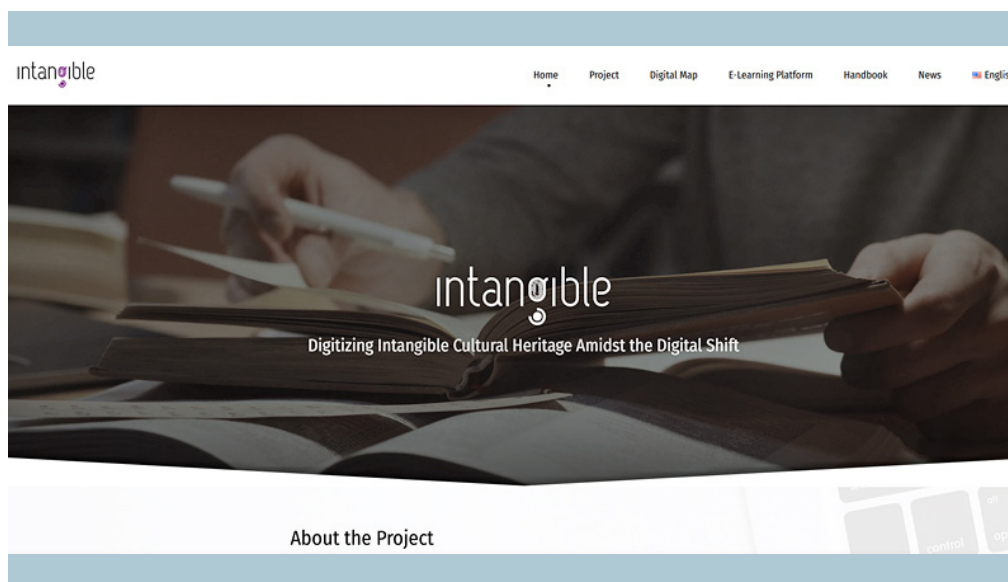
The Project “[iNTANGIBLE: Digitizing Intangible Cultural Heritage amidst the digital shift](#)” (2021-1-RO01-KA220-VET-000034794) is a strategic partnership in the field of vocational education and training, funded through the Erasmus+ Programme of the European Union (2022-2023), implemented by 5 institutions from Romania, Greece, Cyprus, and Croatia.

One of the project's results is the publication *Handbook for professionals* (Palatul Culturii Publishing House, Iasi, 2023) in the field of digitizing intangible cultural heritage by offering clear and accessible steps towards understanding the existing practices and strategies of using digital technologies for storing, preserving, and disseminating intangible cultural heritage data.

An upcoming conference, *Intangible Cultural Heritage in Rural Areas: Appropriations and Instrumentalizations*, will aim to shed light on the extent to which current forms of intangible cultural heritage in rural areas of Europe, especially in the course of application and inscription processes in national and international lists, are affected by different forms of appropriations and instrumentalizations. The program here extends from research focused on economically-motivated (competitive) constellations surrounding the registration or rejection of certain phenomena, to populist appropriations of rural traditions as sites of conservative preservation, and (right-wing) political narratives that are now being conveyed in numerous European countries. The conference will be held in a bilingual format with contributions in both German and English and is organized by the Junior Professorship for European Ethnology with focus on Intangible Cultural Heritage at the Otto-Friedrich-University Bamberg from March 20–22, 2024. The conference program will be [published at the beginning of November](#), where you will also find more detailed information on registration and the proceedings.

[Heritage on the Margins? Central and Eastern European Perspectives](#), the first conference of the Association for Critical Heritage Studies Central and Eastern European Chapter, will





take place November 29–30, in Ljubljana, Slovenija. The conference aims to further discuss identified common themes of the Central and East European heritage studies; marginality vs. centrality, the impact of WW1 and WW2, the interplay of borders and routes, displacement of people, differentiated legacies of (post)socialism and future CEE heritage prospects. Its intention is to stimulate discussion about how various case studies of heritagization in CEE can contribute to wider critical heritage studies.

And, plans are underway for the biennial CHP WG meeting. We are excited to partner with the SIEF Working Group on Archives and the Archives of Latvian Folklore to develop a collaborative international conference in celebration of the institution's 100th anniversary from October 29–31, 2024 in Riga, Latvia.

The conference, Archives of Traditional Culture: 100 + 10, will deal broadly with retrospective and prospective dimensions of archives of folklore, ethnology, and ethnography, encompassing both historical documentation and documentation of living traditions practiced today. The centenary provides an opportunity to take stock and address a diverse

range of issues related to the past, present, and future of archives of traditional culture relevant to ethnologists, folklorists, heritage scholars and ICH practitioners.

A detailed call for proposals can be found on [page 35](#) and will be circulated through the CHP WG email list.

Robert Baron and Carley Williams, Co-Chairs, Cultural Heritage and Property Working Group

6.2 WORKING GROUP IN FEMINIST APPROACHES TO ETHNOLOGY AND FOLKLORE

1 CALL FOR PAPERS: INTERIM MEETING

August 23–25, 2024, Hólmavík, Iceland.

Our meeting takes place in the remote north of Iceland, itself located at Europe's furthest periphery. Iceland is constantly in a state of geological, geographical and meteorological precarity on the edge – engendering an instability that contributes to unstable descriptions and impressions. Hólmavík, at its northern periphery is doubly “on the edge.” We are hosted by the University of Iceland's Research Center in Hólmavík, and by the Museum of Sorcery and Witchcraft, which resonates with yet another kind of precarity – of those outside of society, shunned, avoided, and perhaps in contact with the supernatural. Our fields themselves are precarious in academia. And the status of “woman” has been historically (and in academia and the production of knowledge) peripheral, subordinate, and precarious, despite the paradoxical centrality of “woman” to the integrity of the family, the foundation of said society.

The Icelandic Sorcery and Witchcraft Museum

Add to favorites 



All of this informs our meeting's theme: "Woman" on the Edge and the multiple meanings that inhere in such a notion.

This meeting follows our working group's first ever panel session in Brno last June, at SIEF 2023. Our panel title "The uncertain "woman" in ethnology and folklore" sought to (re)insert the names and work of those women absented from the history of the fields and asked how reinsertion affects practice. What we learned in Brno is that:

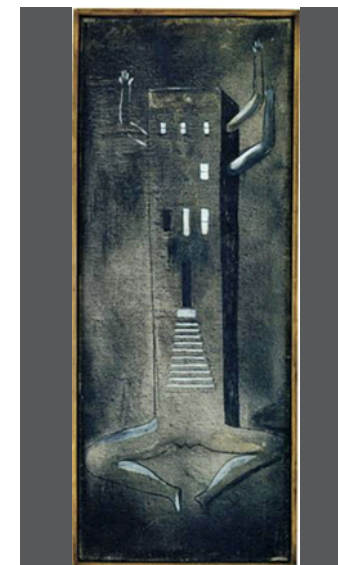
1. We need a discussion forum in which to (re)learn and revisit that work which precedes us.
2. We need to use these lessons to inform our own work going forward -- i.e., fully incorporate feminist theory and methodology into our work.

In our interim meeting we propose to address both.

Call for Papers

We seek two types of papers: 2 different types of presentations in different formats.

1. **Concept Pieces:** Presentations which frame and explicate a specific issue, conversation, or application of a theoretical premise as it relates to and intersects with Feminist theory. That is, in your abstract proposal you would identify a theoretical cluster, for example, "gender and power" or "Feminist theory and theories of power", frame these in their historical and discursive contexts, and then exemplify these discussions by posting and elaborating on 2 or 3 KEY pieces, articles, texts that would be circulated in advance, and that, in an open session, would be generally discussed by the entire group. We envision each presentation to break down into approximately 20 minutes of introduction/frame, 20 minutes on the specific readings, followed by 20 minutes of open discussion. In your abstracts please list the readings (no more than 3, keeping the maximum length of each one to 15 pages), and address how this issue directly relates both to the emphasis of the working group and to the overall theme of the interim conference.
2. **Working papers:** Presentations of working papers, fully researched and nearly ready for publication, related to the theme of the meeting. These will be circulated to all the attendees in advance, so that the majority of the time will be a deep discussion of the article. In your abstract, identify your working papers topic and how it fits with the theme of the meeting, and how it might advance a discussion of Feminist approaches in our work. The presentation time should be roughly 40 minutes, with more time for discussion.



"Woman" on the edge, artist: Louise Bourgeois from her "Femme Maison" series.

We are working on funding to cover breakfast, lunch and transportation from Reykjavík to Hólmavík, for presenters.

Registration fee will be maximum € 80,- for attendees/presenters.

Please send a 300 word abstract for either format, and a brief bio., by **November 30**, 2023 to Niina – niina.hamalainen@kalevalaseura.fi – or JoAnn – jac5353@aol.com – chairs of the Feminist Approaches Working Group.

Due Dates

- Abstracts: **November 30**
- Decisions on the proposals and open registration will be in **early February**
- Readings for Concept Pieces: **March 25**
- Working papers to be distributed: **May 25**

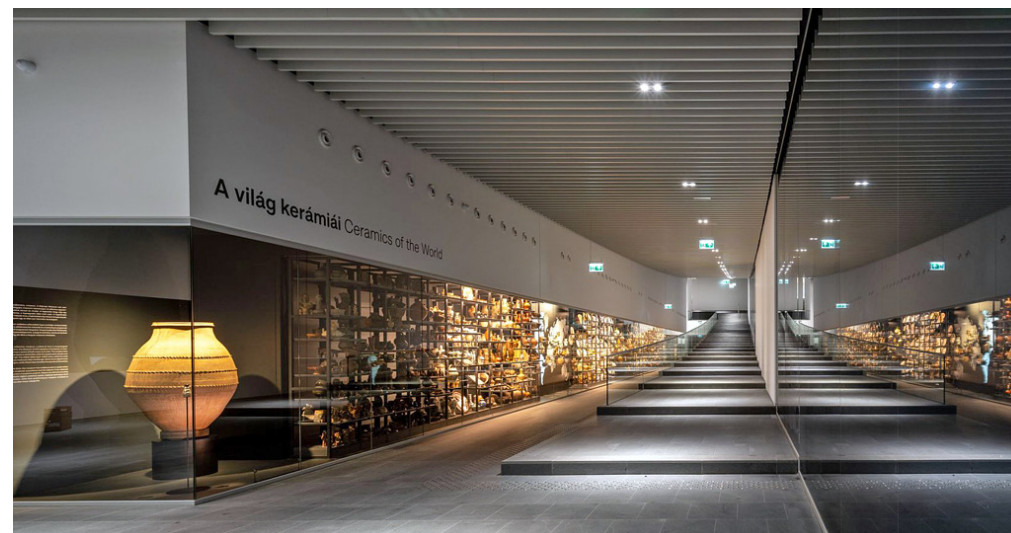
2 ZOOM MEETINGS

The Feminist Approaches Working Group hosts reading and discussion meetings on Zoom every other second Friday of the month. We have already had two meetings which were a great success and now we are planning for the third one on January 12, 2024, at 8 AM PST (US and Canada).

In the next meeting we will be discussing the chapter ‘Strategies of Coding in Women’s Culture’ by Joan N. Radner & Susan S. Lanser. For further information and updates, please subscribe to the working groups [email list](#).

6.3 WORKING GROUP ON FOOD RESEARCH

Call for Papers: SIEF 24th International Ethnological Food Research Conference, Museum of Ethnography, Budapest, Hungary, September 18–20, 2024.

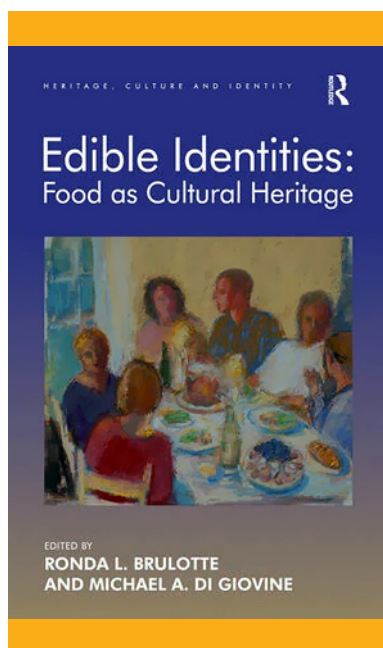


Inside the Museum of Ethnography. Photo: Palkó György.

Conference Theme: Living Eating Habits, Revitalized Foodways and the Concepts of Tradition and Food Heritage

FOOD AS HERITAGE

In their ‘Introduction: Food and Foodways as Cultural Heritage’ in *Edible Identities: Food as Cultural Heritage* (2014, 2016), Michael A. Di Giovine and Ronda L. Brulotte remark in terms of food heritage, that food ... “binds people together, not only through space but time as well, as individuals collectively remember past experiences with certain meals and imagine their ancestors having similar experiences. When this occurs, food is transformed into heritage ... tangible and intangible goods that a society inherits from the past (*héritage*), preserves in the present, and passes on to the future... These are mediators, linking mem-



bers of society together through space and time, serving as referential touchstones for a group's self-identification ... and representing the group to outsiders... Already affective in nature, food therefore takes on even greater emotional weight when designated as "heritage." This heritage can be small in scale, demarcating a particular group or community; it can likewise be large in scale, attempting to solidify nationalistic ideologies or multicultural ideals that purport to unify, homogenize, or celebrate cultural diversity. In all of these cases, it is clear that heritage imparts particular value claims on people, their histories, social structures, and traditions. It is also able to contain and embody the memories of people and places, across space and time..." (Brulotte, Ronda L., Di Giovine, Michael A., [eds.], *Edible Identities: Food as*

Cultural Heritage, Abingdon, Oxon: Routledge 2016, 1-2; Ashgate, 2014).

CONFERENCE SUBMISSIONS

Against this discursive background of food heritage implications, the conference focuses on meals and on the ways in which food and foodways are used to create 'identity claims' of cultural heritage at local, regional, national and international levels. Submission for the conference may include, but are not limited to the following topics.

Important aspects/questions (examined, to a certain extent with particular regional emphasis in *Edible Identities*) are:

- the use of food to mark insiders and outsiders within ethnic groups
- how the meanings of the same food can change within a particular society;
- the "invention" of traditions for the purposes of the economic and social revitalization of communities;

- the designating, classifying, and the valorization of food and foodways as cultural heritage in the process of the heritagization and heritage-making and its role in local development strategies and heritage tourism;
- how food traditions and food heritages were used as sources of knowledge for survival during recent and past challenges and emergencies, such as war threats, Covid-19 lockdown, and so on. (For example, mothers in many parts of Europe and the USA renewed home bread-baking habits during Covid-19 times.)
- how to define food heritage and traditions;
- how food is used (or neglected) in institutions and organizations working with other forms of cultural heritage (e.g, museums, arts, architecture);
- gender and food heritage
- the role of experts, ethnologists and anthropologists in recognizing, protecting and using food heritage
- what does ethnic (food), local (food) and traditional (food) mean in a comparative perspective?
- who is the owner of heritage?
- what are the risks and ethical aspects and implications of marketization?

GUIDELINES FOR PAPER PROPOSALS

The conference programme consists of plenary keynote lectures, and thematic sessions. If you are interested in presenting a paper at the conference, please submit an abstract **before January 31, 2024**. The conference language is English. Presenters of accepted papers are expected to speak for 20 minutes and this will be followed by a discussion.

Application should include:

- title of paper
- abstract (max. 500 words)
- biographical information (short CV max. 5 lines)
- contact information (email, telephone and postal address)

Applications should be sent by the deadline of **January 31, 2024**. Please submit your abstract by email to: bati.aniko@gmail.com.

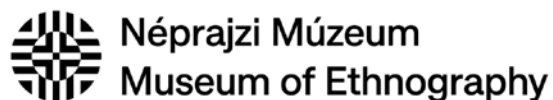
Notifications of acceptance of conference submissions

Authors will be notified regarding the acceptance of their submission by **March 1, 2024**.

Registration fee and payment

Information on fee and registration procedures and accommodation during the conference will follow.

Conference book: An edited book of conference papers is expected to be published.



Néprajzi Múzeum
Museum of Ethnography

Venue

Hungary,
Budapest,
Museum of Ethnography.

Papers and presentation deadline: **September 15, 2024**.

Organization

- Kemecsi Lajos, Director General, Museum of Ethnography, Budapest
- Balogh Balázs, Director General, Research Centre for the Humanities, Director of the Institute of Ethnology
- Kisbán Eszter Professor Emerita, University of Pécs
- Patrícia Lysaght, SIEF Food Research Group
- Håkan Jönsson, SIEF Food Research Group
- Bati Anikó, Senior Research Fellow, Research Centre for the Humanities, Institute of Ethnology, as a contact person – bati.aniko@gmail.com

6.4 FRANCOPHONE WORKING GROUP

Proceedings just published!

IIIrd Conference of the French-speaking Working Group of SIEF (XXXIIIrd Workshop of the Euroethno Network of the Council of Europe) “Inequalities. Migrations, pandemic crisis and new inequalities”, University of Perugia, Italy, September 15–17, 2022.

As announced in the Autumn 2022 SIEF Newsletter, this conference focused on various challenges the social sciences face today: migration crisis, crisis of democracies, increase in social inequalities, dimensions that have been exacerbated by the Covid19 pandemic crisis, which has called into question the order and rules of social life.

The contributions were distributed in 4 panels:

- Inequality and migration
- New research tools
- Metropolitan Legends
- Post-pandemic anthropology

The proceedings of this conference (in French and Italian) have been published online in Italy by the journal *EtnoAntropologia*, which is the official journal of the *Italian Society for Cultural Anthropology*. All contents are accessible free of charge by [this link](#).

The Francophone WG is grateful to SIEF for its support in the organization of this conference!



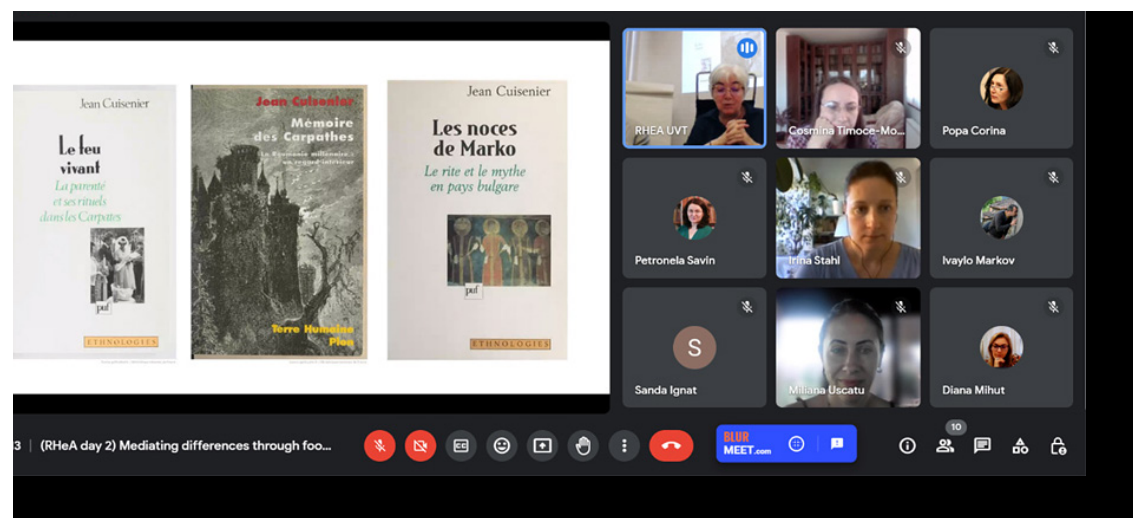
Fiorella Giacalone, 2023 (ed.), « *Inégalités. Migrations, crise pandémique, nouvelles pratiques ethnographiques* », Rivista *EtnoAntropologia*, Vol. 11, n° 1.

6.5 WORKING GROUP ON THE RITUAL YEAR

The Scientific Conference of the Research Center for Heritage and Cultural Anthropology (RHeA) *Mediating differences through food memory: Several approaches on Regional Cultural Identity*, 5th edition, Timisoara, June 30, 2023, West University (hybrid).

West University of Timișoara, through the Research Centre for Heritage and Cultural Anthropology (RHeA) and in collaboration with the Institute for Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences have organized, in 29 – 30 June 2023 the scientific conference *Mediating differences through food memory: Several approaches on Regional Cultural Identity* (hybrid). The above-mentioned scientific event represented the fifth edition of the yearly international conference of RHeA research center, event which, starting 2019 aims to promote not only the exchange of ideas, but also the framework for exchanging best practice examples addressing regional cultural heritage. Previous editions of the conference were linked to current topics in Romanian Humanities, such as the Centenary of the Banat region, the Covid-19 pandemic outbreak and its impact, Romanian schools of ethnology, food and communism.

Considering the latest research carried out by the West University of Timișoara and the Institute for Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences within the projects *A Romanian Digital Repository on Food: Turning Heritage Knowledge Towards Society* (PN-III-P2-2.1-PED-2019-5092 – funded by the Romanian Executive Agency for Higher Education, Research, Development, and Innovation Funding) and *Cultural Adaptation and Integration of Immigrants in Bulgaria* (ДН 20/8-11.12.2017 – funded by the National Science Fund of Bulgaria), the conference aimed to explore the role of food memory and regional culinary traditions in mediating differences and creating a sense of cultural identity. Thus, conference papers focused on regional food practices and culinary traditions as important elements of cultural identity which have a long history and cultural significance. Passed down from generation to generation, these practices shape the ways in which people understand and experience their cultural heritage. However, in the context of globalization and migration, the relationship between food and cultural identity has become more complex, as people negotiate their identity within new cultural and social contexts. Thus, conference participants have presented papers revealing how food memory acts as a regional cultural identity indicator, such as home cooking, food and its social feature, seasonal food, taste of home abroad / food parcels. Among these partici-



NEWS OF WORKING GROUPS

participants were several Ritual Year WG and SIEF members: Petko Hristov, Ivaylo Markov, Violeta Periklieva, Desislava Pileva, Otilia Hedeşan, Cosmina Timoce – Mocanu, Diana Mihuş.

New books published by the RY WG members

See New Publications in this Newsletter:

- Evy Johanne Håland, *Women, Pilgrimage, and Rituals of Healing in Modern and Ancient Greece: A Comparison*.
- I. A. Sedakova (ed.-in-chief), A. B. Ippolitova (ed.), *Balcano-Balto-Slavica and Semiotics*.

Diana Mihuş

7 OTHER NEWS

7.1 IMMANUEL-KANT-SCHOLARSHIP

By the Federal Government Commissioner for Culture and the Media (BKM).

Since 1986 the Immanuel-Kant-Scholarship for doctoral students is awarded to those who wish to conduct research concerning the history and culture of Germans in Eastern Europe and/or the mutual relationships between Germans in the east and their neighboring peoples.

It is funded by the Federal Government Commissioner for Culture and the Media (BKM). The Federal Institute for Culture and History of the Germans in Eastern Europe (BKGE) is responsible for the organization of the scholarships.



Immanuel-Kant-Conference for Scholarship Holders

Every year the Immanuel-Kant-Conference for scholarship holders provides a forum for the young researchers to present and discuss their research results. The conference papers will be published on the institute's website.

What will be funded?

Doctoral projects dealing with the history and culture of the Germans in Eastern Europe and related issues, especially concerning their mutual relationships with neighboring peoples.

Regional focus areas

Silesia, Eastern Brandenburg, Pomeranian, East and West Prussia in modern Poland and

Russia; earlier and current-day settlement areas of Germans in Eastern, Eastern-Central and South-Eastern Europe, primarily in Estonia, Kazakhstan, Croatia, Latvia, Lithuania, Moldova, Serbia, Russia, Slovakia, Slovenia, Czech Republic, Ukraine, Hungary and Romania.

Who is eligible to apply?

Candidates must show evidence of academic excellence to expand the current state of research in the field. Applications will be accepted from German and international applicants, and from university lecturers responsible for students at a German university.

Value

A basic scholarship of **€ 1550,- per month** is granted for a period of two years. There may be additional funding on a discretionary basis (family allowance and/or study abroad).

Selection committee

An interdisciplinary academic selection committee appointed by the Federal Government Commissioner for Culture and the Media (BKM) is responsible for the awarding of the Immanuel-Kant Scholarship.

Application deadline and beginning of the scholarship

The application deadline is **December 31, 2023**. The scholarship period begins on July 1, 2024. Quarterly payments will occur after this date. (Scholarships are subject to availability of funds.)

What kind of information needs to be submitted?

Applicants should provide:

- CV and academic transcripts, graduation certificates
- Research proposal (topic, research question, literature review, aims and objectives, time schedule)

- Acceptance letter from a University in Germany (Cotutelle procedure)
- Letters of recommendation by supervisors

Applications should be submitted as pdf-files via email: bkge@bkge.bund.de.

For more information [see here](#).

How to contact us

Dr. Cornelia Eisler

Office of the Immanuel-Kant-Scholarship at the Federal Institute for Culture and History of the Germans in Eastern Europe (BKGE)

Johann-Justus-Weg 147 a

26127 Oldenburg

Germany

Tel. +49 (0)441/961 95-0

Email: bkge@bkge.bund.de

7.2 INTERNATIONAL MASTER IN MUSEUMS, HERITAGE AND EDUCATION

A new international master program in museums, heritage and education welcomes scholarship applications. Please consider applying and/or help us spread the word!



Education in Museums and Heritage (EDUMaH) is a new multidisciplinary Erasmus Mundus Joint Masters programme aimed at training museum and heritage professionals. The two-year programme is run by an international consortium composed of the University of Glasgow, University of Tartu, Radboud University Nijmegen and the University of Malta with the help of partners from around the world.

All EDUMaH students start out in Glasgow, focusing on museum education, and spend the second semester either in Tartu or in Cork. Tartu participates in the consortium through its international master program in Folkloristics and Applied Heritage Studies, while a group of three Irish universities, led by the University College Cork, offer a specialization in digital cultures and humanities. The third semester is studied either in Malta (museum and heritage education) or in Nijmegen (art and visual culture). Optional summer schools are offered by the European Museum Academy and the Universidad Iberoamericana in Mexico City. Several consortium partners collaborate with local museums and heritage institutions on placements.

Co-funding by the European Union through the Erasmus Mundus Joint Masters programme provides EDUMaH with the capacity to award up to 90 scholarships between 2023–2028. Scholarships can be offered to students from any region of the world and the scholarship awardees are exempt from any tuition fees. Scholarship applications for 2024 are now open and close on January 26, 2024.

Information about the programme structure, entry requirements and scholarships can be found on the [EDUMaH website](#).

Questions and queries can be addressed to EDUMaH coordinators at the University of Glasgow: edumah@glasgow.ac.uk, or, regarding the Tartu track, to: folkandheritage@ut.ee.

Kirsti Jõesalu & Elo-Hanna Seljamaa

7.3 PROFESSORSHIP IN THE FIELD OF MATERIALITIES AND MATERIAL CULTURES

Tenure-Track at The University of Vienna, Faculty of Historical and Cultural Studies.



The University of Vienna is internationally renowned for its excellence in teaching and research, and counts more than 7,500 academics from all disciplines. This breadth of expertise offers unique opportunities to address the complex challenges of modern society, to develop comprehensive new approaches, and educate the problem-solvers of tomorrow from a multidisciplinary perspective.

THE POSITION

The applicant will have outstanding competencies in the field of empirical cultural studies/ European ethnology and, from this perspective, will make an interdisciplinary contribution to the analysis of material phenomena and their agency, their praxeological dimension, and as contexts of meaning and experience. The position holder contributes to current theoretical debates around concepts of things and materiality, nature-culture relations, cultures of technology, and/or everyday culture analysis of archival and collection strategies. The position holder will have sound empirical expertise from field and/or archival research that complements research and teaching at the University of Vienna. The position complements the profile of European Ethnology and contributes to research and teaching in the Doctoral School, as well as the research priorities of the faculty and university. The position holder should intensify the cooperation with museums (focused on everyday culture) in Vienna, Austria and internationally.



YOUR ACADEMIC PROFILE

- Doctoral degree/PhD
- Two years of international research experience during or after doctoral studies
- Outstanding research achievements, excellent publication and funding record, international reputation
- Experience in designing of and participating in research projects, ability to lead research groups and acquire third-party funding
- Enthusiasm for excellent teaching and supervision at the bachelor's, master's, and doctoral level

We expect the successful candidate to acquire, within three years, proficiency in German sufficient for teaching in bachelor's programmes and for participation in university committees.

WE OFFER

- the opportunity to obtain a permanent position and eventual promotion to full professor; the initial contract as Assistant Professor is limited to six years, after positive evaluation of a qualification agreement the contract becomes permanent as Associate Professor; Associate Professors can be promoted to Full Professor through an internal competitive procedure.
- a dynamic research environment
- a wide range of research and teaching support services
- attractive working conditions in a city with a high quality of life
- an attractive salary according to the [Collective Bargaining Agreement for University Staff](#) (level A2) and an organizational retirement plan

APPLICATION DOCUMENTS – IN ENGLISH

1. Letter of motivation
2. Academic curriculum vitae
 - education and training (PhD Certificate, PDF)
 - positions held to date
 - parental, family or other care leaves as applicable
 - awards and honors
 - commissions of trust
 - previous and current cooperation partners
 - complete list of acquired third-party funding and, if applicable, of inventions/ patents
 - list of most important scientific talks (max. 10)
 - teaching and mentoring
 - supervision experience (Master and PhD), if applicable

3. List of publications
 - link to your own publicly accessible ORCID record, with a complete and current publication list
 - three key publications as electronic full text version (PDF, max. 30 MB)
4. Research statement
 - most important research achievements (max. 2 pages) and planned future research activities (max. 4 pages)
 - synopsis of three key publications with relevance to the position advertised
 - publication strategy
5. Teaching and supervision statement
 - teaching and supervision concept, including a description of the previous and planned priorities in academic teaching and supervision (max. 2 pages)
 - teaching evaluations (if available, PDF)

If you have any questions, please contact:

tenuretrack.personal@univie.ac.at

Only applications submitted through the link below will be considered.

The University of Vienna has an anti-discriminatory employment policy and attaches great importance to equal opportunities, the [advancement of women](#) and [diversity](#). We lay special emphasis on increasing the number of women in senior and in academic positions among the academic and general university staff and therefore expressly encourage qualified women to apply. Given equal qualifications, preference will be given to female candidates.

SPACE FOR PERSONALITIES | SINCE 1365

[Privacy Policy](#)

Application deadline: January 15, 2024

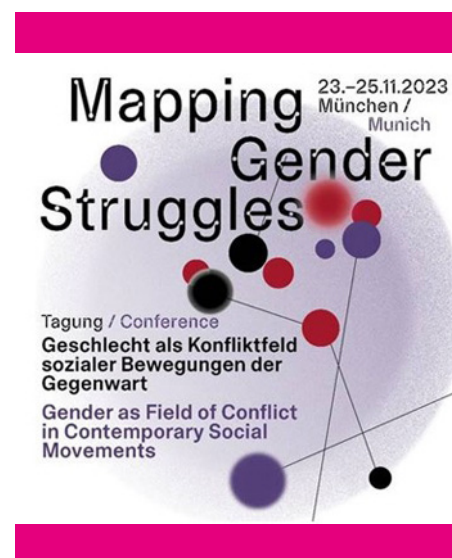
Referenz Nr: 1649

[Apply now >>](#)

7.4 CONFERENCES AND WORKSHOPS – CALLS AND ANNOUNCEMENTS

7.4.1 MAPPING GENDER STRUGGLES. GENDER AS FIELD OF CONFLICT IN CONTEMPORARY SOCIAL MOVEMENTS

Conference in Munich, Germany, November 23–25, 2023.



The conference is based on the observation that gender seems to have become a central category of contemporary social movements: as a core topic in globally rising feminist and queer protests, through the increased presence of women and queer people in movements such as Fridays for Future or Black Lives Matter or the revolutions in Belarus and Iran. At the same time gender has become an important political topic of right-wing mobilization in Europe and worldwide. In the course of this conference, we want to ask whether this observed centrality of gender in contemporary social movements is actually new or what

has changed and what we can learn from this about current social relations and crises. The conference will take place in both German and English at the intersection of science, art and activism. Explicitly, not only academic scholars but also representatives from the field are invited to participate in the conference.

Participation is free of charge.

The conference homepage with information about the program and registration is available at www.mappinggenderstruggles.com.

Scientific Committee

- Dr. Agnieszka Balcerzak (LMU Munich)
- Dr. Birgit Erbe (Women's Academy Munich)
- Dr. Miriam Gutekunst (LMU Munich)
- Dr. des. Alexandra Rau (LMU Munich)

Speakers

Paola Bacchetta (Berkeley) | Beate Binder (Berlin) | Silvy Chakkalakal (Zurich) | Meryem Choukri (Gießen/Warwick) | Begonya Enguix-Grau (Barcelona) | Agnieszka Graff (Warsaw) | Olga Plakhotnik (Greifswald/Kharkiv) | Olga Reznikova (Innsbruck) | Francis Seeck (Berlin) | Olga Shparaga (Vienna/Minsk) | Manuela Zechner (Jena) et al.

Organized by

- Institute for European Ethnology and Cultural Analysis at the LMU Munich
- Women's Academy Munich
- DGEKW: Commission on Women's and Gender Research in the German Society for Empirical Cultural Studies



In cooperation with

- Petra Kelly Foundation
- Monacensia im Hildebrandhaus



Funded by

- Department of Culture, City of Munich
- Ludwig Maximilian University Munich
- Munich Society for Ethnology
- Schroubek Fund Eastern Europe



City of Munich
Department of
Arts and Culture



Schroubek Fonds
Östliches Europa

7.4.2 HERITAGE ON THE MARGINS

First conference of the Association of Critical Heritage Studies (ACHS) Central and Eastern European (CEE). Ljubljana, Slovenia, November 29–30, 2023.

The conference will be hosted by the Research Centre of the Slovenian Academy of Sciences and Arts (ZRC SAZU) and co-organized by the Institute of Ethnology of the Czech Academy of Sciences.



The history of Central and Eastern Europe (CEE) has been characterized by the violent changing of borders and routes ever since WW1 and WW2. Postwar events continue to shape everyday local realities, state formations, and displacement of communities. (Self-) imposed views on centrality and/or marginality of the region come to the fore strongly when considering these developments, leading to inherent diversity. Socialism and post-socialism can be understood as a unifying experience in the region, but they are also highly differentiated when considered alongside historical events and local political developments. How are all these diverse historical developments affecting heritage-related processes in the region? What kind of perspectives can be gained from CEE heritage-making processes?



The conference aims to further discuss identified common themes of the Central and East European heritage studies; marginality vs. centrality, the impact of WW1 and WW2, the interplay of borders and routes, displacement of people, differentiated legacies of (post-) socialism, and future CEE heritage prospects. Its intention is to stimulate discussion about how various case studies of heritagization in CEE can contribute to the wider critical heritage studies.

More information about the keynote lectures by David Charles Harvey, Aarhus University, and Alessandro Testa, Charles University Prague, the program and registration is [available here](#).

7.4.3 ADVANCING RESEARCH COMMUNICATION. THE ROLE OF HUMANITIES IN THE DIGITAL ERA

Conference organized by the Umeå University, Humlab, December 11–13, 2023.

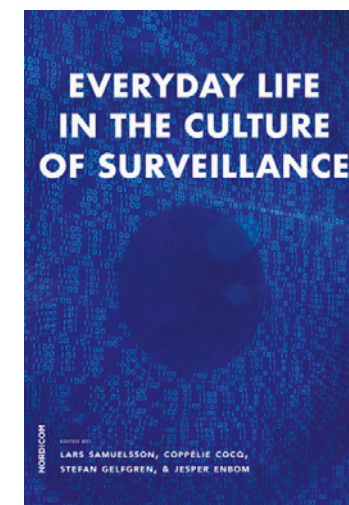
Welcome to a conference on the role of the humanities in research communication! The aim of the conference is to bring together researchers in the humanities and related disci-



plines to discuss the role of research communication in a contemporary world characterized by disinformation, online hate, the climate crisis and the rapid development of AI. The conference includes panel discussions, research presentations and two keynote lectures. Participation is free of charge.

See here for [more information](#) and [sessions](#).

A [new publication](#) we would like to advertise: Everyday Life in the Culture of Surveillance.



7.4.4 ACADEMIA AND CULTURAL PRODUCTION AS POSTMIGRANT FIELDS IN SWEDEN

Workshop, Malmö University and online, December 13–14, 2023.

The second workshop of the project [Academia and cultural production as postmigrant fields in Sweden](#) will be held on December 13–14, 2023 at MIM, Malmö University and online. It will start on December 13 at 13:00 and end on December 14 at 12:00. It will focus on the project team's manuscripts in progress. Detailed programme will be announced at a later date.

Among others, the workshop will involve as discussants [Dr. habil. Wiebke Sievers](#) from the Austrian Academy of Sciences and one of the project advisors, [Prof. Regina Römhild](#) from Humboldt University Berlin.

In connection to the workshop Prof. Römhild will give a presentation at the Migration Seminar at MIM (on December 14, 14:15–16:00, also hybrid), titled [Radical Conviviality: Toward](#)

[Alliances in Spaces of Post-Otherness](#), about public anthropology engagement in current processes of decolonization in urban postcolonial neighborhoods and dealing with struggles over colonial street names as acts of postmigrant citizenship.



Photo provided by Malmö University.

If you'd like to attend the workshop either in Malmö or online, please send a mail to the project leader Maja Povrzanović Frykman at maja.frykman@mau.se.

7.4.5 XII FINNISH ETHNOLOGY DAYS: RESEARCH VOICES AND PRACTICES

Helsinki, Finland, March 14–15, 2024.

Finnish Ethnologists invite you to the Ethnology Days! The XII Finnish Ethnology Days are held in Helsinki, Finland, March 14–15, 2024. The Days reflect on the voices of ethnological research – strong and muted, empathetic and critical, constructive and challenging – both in the past and today. The event is in Finnish, but two key notes and two panels are held in English.

Our keynote speakers are professor Fataneh Farahani (Department of Ethnology, History of Religions and Gender Studies at Stockholm University), professor Sharon Macdonald (Humboldt-Universität in Berlin) and ethnologist, docent Tytti Steel (University of Helsinki).

Check out the keynote speakers, panels and program on the [Ethnos website](#).

Registration begins in **February 2024**.



7.4.6 SETTLEMENT AND DISPOSSESSION ENTANGLED

Workshop, Umeå University, April 25–26, 2024.

Welcome to a workshop where we will discuss colonial histories, structures and subjectivities. The hosts of this workshop are currently working with Nordic migration to Latin America, examining the simultaneity of migrants and Indigenous Peoples in spaces subjected to the advancement of a settler colonial state. Our study takes as a point of departure that the history of migration needs to consider that in many contexts European migrants settled on land inhabited by Indigenous Peoples, thus forming part of colonial dispossession structures.

For this workshop we would like to invite scholars who work on similar topics addressing the relations between colonialism, migration/mobility and Indigenous Peoples. The idea is to open for discussions which include diverse perspectives on colonial relations and for-

mations stemming from different disciplines and fields. We welcome papers that might include, but are not limited to:

- Theoretical perspectives; for example, coloniality, settler or internal colonialism
- Empirical cases
- Methodological concerns
- Subjective dimensions of colonial relations
- Colonial encounters and social relations
- Historical narratives
- Colonial violence and silences
- Particularities of the Nordic region
- Slavery or indentured labor



The workshop will be launched with a keynote by historian Gunlög Fur, professor at the Department of Cultural Sciences, Linnaeus University, who has done extensive research on colonialism, cultural encounters and gender. The keynote is followed by three slots in which we work hands on with the papers. The idea of the workshop format is to have fruitful and productive discussions. All participants will send their papers beforehand and also be assigned a paper to read and briefly comment upon before general discussion. The number of participants is limited to 12.

The workshop starts after lunch April 25 and ends April 26 in the afternoon. Venue: Department of Culture- and Media Studies, Umeå university.

Hosts: Jenny Ingridsson and Anne Gustavsson. [See more about our project here.](#)

Send your abstract by February 1, 2024 to jenny.ingridsson@umu.se.

If accepted you will be expected to send your paper **April 10**.

7.4.7 FOLK ART IN THE 21ST CENTURY

Workshop in Split, Croatia, May 17–19, 2024.

What happened to the ethnological study of Folk art? While historically being of considerable importance to the development of ethnological and folkloristic academic research, the field seems to be more a task for museums and regarded as reflections of national and regional essence, and thus often connected to a rural past.

Today the uses of classical Folk art have become one of the many important issues for research. How is it used in ideological representations, promoting an understanding of the past where identification is expected sooner than interpretation. Or in contrast referring to acts of resistance, challenging political structures, and ideas of order. How has the selection of objects been carried out? Which have been repressed, forgotten on grounds that they represent unwanted events, memories?

The mere *definition* of Folk art has been challenged due to new digital technologies. Today there are possibilities of creative communication that literally are in everyone's hand. Photographs have become tools to create biographies in pictures, where even the most unexceptional is given attention. Families, networks, and friends are being made and unmade through images on social media.

The intention with this exploratory invitation is to discuss new venues into this field via a three-day workshop with focus on *Folk art in the 21st century*. This will be held in the city of Split, Croatia between May 17–19, 2024. Organizers are SIEF (Société Internationale d’Ethnologie et de Folklore) and Lund University, Department of Arts and Cultural Sciences.



The workshop aims to constitute a new Working Group (WG) planning for two more seminars with a publication as the outcome. The entire event will be generously sponsored by the **Strömbom Foundation at Sparbanken Skåne**, Lund. Costs for travel, accommodation, and meals are all covered. The number of participants is limited, and the board of the foundation will decide matters of participation on basis of abstracts.

For participation: A short abstract, no more than 2000 signs. On a separate sheet please state name, address, academic degree, institutional affiliation, and a brief list of publications corresponding to the focus of the conference. The application is to be sent by email to either Jonas Frykman, or Björn Magnusson Staaf before **November 30, 2023**.

Contact

Jonas Frykman jonas.frykman@kultur.lu.se

Björn Magnusson Staaf bjorn.magnusson_staaf@kultur.lu.se

7.4.8 EASA2024, UNIVERSITAT DE BARCELONA (UB)



18th EASA Biennial Conference: Doing and Undoing with Anthropology, University of Barcelona, July 23-26, 2024.

EASA is excited to announce this conference that will be hosted by the Department of Anthropology of Universitat de Barcelona.

The conference is planned as a dual mode conference: delegates will have the option to attend in-person (f2f) (the larger portion of the event) and/or online (a separate virtual event), with both types of delegates able to convene, present, chair, discuss, and attend the relevant sections of the conference. Because of EASA’s strong commitment to foster a sustainable and accessible conference, they especially encourage proposals for online activities! The conference is open to local languages, Spanish and Catalan, in addition to EASA’s official languages, English and French.

EASA2024 Timeline

- December 11 – January 22 Call for Papers & Labs
- February 5 – March 11 Call for Funding
- March 11 – June 16 Early Bird Registration

For more information see [the EASA website](#).



7.4.9 THE AGENCY OF THE DEAD IN THE LIVES OF INDIVIDUALS. EXPERIENCE OF INDIVIDUALS AND CONCEPTUALIZATION

International conference, Ljubljana, Slovenia, August 30, 2024 – September 1, 2024.

Call for Papers.

Organized by

- ERC project *The Roles of the Agency of the Dead in the Lives of Individuals in Contemporary Society* (DEAGENCY, ERC № 101095729)
- Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Slovenia



Contrary to pre-modern European societies, where the dead were considered members of the community and continued to be significantly involved in people's everyday lives, the dominant Western ontology nowadays does not integrate communication

and exchange between the living and the dead. However, as a bulk of quantitative as well as qualitative research testify, for many people in contemporary Western society, social interactions do not necessarily cease after death, but may be merely transformed. The dead continue to be involved in our lives, affecting our thoughts, emotions, values, behavior, and social relations. While various disciplines have treated the dead as expressions of “folk belief”, as symbols and metaphors of larger cultural and social problems and changes, our aim is to take the effects of the agency of the dead in the lives of individuals seriously.

This conference aims towards gaining insight into how individuals in contemporary society experience the dead and are affected by them. We encourage studies that focus on the following questions: In what ways do the dead affect people's thoughts, values, emotions and behavior?

How are they involved in their social relations with others? What impact may the dead have on individuals in a wider social, cultural, and political context? How do people identify, conceptualize, and interpret the agency of the dead? What influences individuals' ideas about the dead and their possible agency? What sources do they draw upon in conceptualizing the experience – is it tradition, dominant religion, alternative spirituality, popular culture, media, internet, political narratives, science ...? Do they develop their own ideas? How do people select and evaluate available sources? What particular discourses and values are linked to specific conceptualizations of the dead? How do contesting notions participate in the process of knowledge construction about the dead and the meaning-making of their agency? How are rival notions involved in power relations and struggles for social or political power? Have alternative views that have developed since the late 20th century already been adopted as “mainstream culture” within particular contexts, or do they (still) represent an alterity to the dominant ideas?

ODDELEK ZA ETNOLOGIJO IN KULTURNO ANTROPOLOGIJO
FILOZOFSKA FAKULTETA, UNIVERZA V LJUBLJANI



The conference will take place at the Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Slovenia. We invite folklorists, ethnologists and anthropologists, sociologists, historians, psychologists, but also other scholars who study contemporary individuals' experiences of the dead to submit the abstract and participate in the conference. Papers can be based on various sources – ethnographic, archival, internet, etc. The language of the conference will be English; the expected length of talks is 20 minutes. There will be no registration fee, but travel costs and costs of accommodation and meals will have to be covered individually.

Please submit the application with the abstract (300–500 words) by email to Ms. Marja Kovanda (Marja.Kovanda@ff-uni.lj.si) by **February 29, 2024**. The acceptance of the papers will be confirmed by **March 31, 2024**.

This conference is the first in a series of international conferences on the dead in contemporary society that the ERC project DEAGENCY is planning to organize annually, from 2024 to 2027. If you would like to be informed about the forthcoming conferences, please contact Ms. Marja Kovanda (Marja.Kovanda@ff-uni.lj.si).

7.4.10 ARCHIVES OF TRADITIONAL CULTURE: 100 + 10

International Conference, Riga, Latvia, October 29–31, 2024.

Call for Papers.

Approaching its 100th anniversary, the Archives of Latvian Folklore (1924), in close cooperation with the SIEF Working Group on Archives and the SIEF Working Group on Cultural Heritage and Property, invites contributions for an international conference addressing a diverse range of issues related to present and future of the archives of traditional culture. The centenary is, of course, a good reason to look back and take stock of what has been done, to understand how the histories of archiving have developed in different countries. But what we would like to do even more at this conference is **to assess current situations and to look ahead**, say, to the next 10 years.

What is the state of play in archiving and maintaining archives of intangible cultural heritage (in Europe and elsewhere)? What could the near future of tradition archives look like? What can we expect with certainty? What major research and infrastructure projects are planned in the archives? Do the next few years look optimistic for individual archives as well as their networks, or the other way around? What challenges lie ahead of us (legal, ethical, technological, of values)? What new archiving solutions can be offered? What can we learn from the past?



The conference will deal broadly with retrospective and prospective dimensions of archives of folklore, ethnology, and ethnography, encompassing both historical documentation and documentation of living traditions practiced today. We invite folklorists, archivists and researchers from other relevant disciplines to share their studies and critical reflections by submitting paper proposals that would fit into the following thematic sections, all concerning the archives of traditional culture:

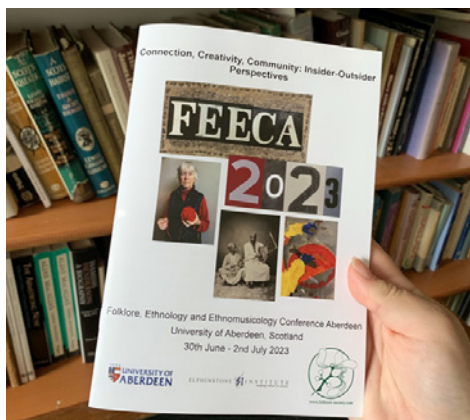
- Archives' history lessons
- International contexts and cooperation
- Current global challenges, including geopolitical and climatic fluctuations
- Archives' legal issues and current developments, including intellectual property issues and ethics in a digital landscape
- Archival replenishment strategies (cultural memory perspectives and beyond); new structuring and categories; archiving for documentation of ICH projects
- Information technology challenges, including social media and AI; interactivity within digital archives
- Engaging society; community driven / open-source archives; collaboration between archives and community groups; proactively engaging in field research and community projects, especially with under-represented groups and communities
- Repatriation

Please send your proposals by **January 31, 2024** to the email address lfk@lulfmi.lv. Submissions should include the name and affiliation of the participant, the paper title and an abstract (up to 300 words).

7.5 CONFERENCE REPORTS

7.5.1 CONFERENCE REPORT FEECA23: CULTIVATING CONNECTION, CREATIVITY AND COMMUNITY

After an extended hiatus, the biannual Folklore, Ethnology and Ethnomusicology Conference Aberdeen took place at the University of Aberdeen, Scotland, June 30–July 2, 2023.



Attendees get to grips with plaiting soft rush grass twine.

Founded in 2014 by Nicolas Le Bigre and Ronnie Gibson, this year's edition brought together around 30 researchers and practitioners in various fields to discuss their work around the themes 'Connection, Creativity and Community.'

Willow Mullins's keynote 'Travelling both: weaving and walking, narrative and knowledge in the modern museum' connected her previous research on textiles to her current work on museum narrative, opening the conference by reflecting on topics we touched on again throughout. We are hugely grateful to her for taking on the role of mentor, going above and beyond by writing personalized feedback to each of our presenters.

In designing the programme, our intention was to build time and space to connect and build community, grounding us in place. The space was intentionally designed to facilitate



conviviality – right down to bringing fresh flowers, fruit and vegetables and displaying paintings and crafts from our presenters. Much homemade cake was consumed!

We aimed to continue the conference's founding appeal to early career scholars, and extended our reach to creative practitioners and those doing folklore and ethnological work beyond academia to recognize the porous boundaries between knowledges and the places they can be applied. This resulting panels generated a rich mixture of discussions spilling over into coffee and mealtimes.

As part of this, we were delighted to include a film screening of *The Dreaming Bog* made by Robert Aitken with collaborators including Pauliina Latvala-Harvilahti, Kirsi Laurén and Cáit O'Neill McCullagh. Additionally, the group participated in a weaving workshop integrating traditional, humble materials and a guided walking tour with folklorist, educator and storyteller, Fiona Jane Brown.

As organizers, our personal highlights were lightning talks from current postgraduate students in the Elphinstone Institute's Ethnology and Folklore programmes. It was great to offer a first opportunity to present at an academic conference in reciprocity for their help and support across the weekend. Thank you David Fayle, Brenna Quinton, Kayleigh Mair,

Andrada Maries and Mary Stratman. It was also wonderful to reunite some participants of the SIEF 2018 Summer School in Portsoy.

While we received positive feedback on the conference's accessibility, in future we would normalize sharing pronouns to ensure greater inclusivity for participants of all genders. Thanks also to The Folklore Society and University of Aberdeen Development Trust for their sponsorship.



From left to right Lauren Hossack, Willow Mullins, Claire Needler, Mary Cane.

Mary Cane, Lauren Hossack and Claire Needler, Elphinstone Institute PhD candidates and FEECA23 organizing committee

7.5.2 REPORT ON THE ARCHIVE FESTIVAL 2023, OSLO

An archive festival has been held at The Norwegian Museum of Cultural History in Oslo for the first time. What is the purpose of this concept, you may ask?

In our first experience, it is plentiful, as the archives themselves are full of different values, from the histories they keep, the plurality of forms of content, and the different ways we engage with the public. Hosting a festival celebrating all these aspects of the archives creates a unique event. But what was the content of this festival? What worked, and what should be done differently?

Since the concept is a festival, we had in mind that this event had to be festive. Since it is an archive festival, not a music festival, the archives, the stories, and the people had to be in the center, not any musicians, etc. About 50 volunteers, archives and cultural history professionals and researchers came together for this event.

The goal was for all of these to partake in discussions, short lectures, news from the citizen science initiatives and to get to know each other. Who are the professionals facilitating memory collecting online through the portal minner.no? What do the people behind the transcription platform Folkeforsk.no look like? What can we learn from the volunteers sharing their memories and knowledge and those who use their evenings to transcribe our records of intangible cultural heritage?



Opening slide for the full-day festival at Norwegian Ethnological Research / The Norwegian Museum of Cultural History by the project Archives Community Building.



A fun and pleasant atmosphere was built during the festival.

We learned that having people engaging with the archives in this way created a strong sense of gratefulness for the work the archives professionals do, and vice versa, for the work the volunteers do for us. And it was not the cake, the incredible lunch, or the creative tote bag that made this a successful day. The wonderful people attending, listening, and partaking inspires the archives to continue to be a living place.

After creative conversations, fascinating group work, and new friendships made, we set the stage for a birthday party at the end of the festival day. This was an hour spent to re-release our latest [questionnaire \(nr. 278\) on the topic of birthdays](#). For this, we turned our festival room into a children's birthday room while the guests were on tour at the museum. We had good time secretly putting paper cloth on the tables or for people to draw on, fetching the enormous cake, setting soda and candy on the tables, decorating the walls, etc. Then, the new documentation initiative was launched with high spirits, a quiz, speeches, and more fun.

Great and many thanks to all the participants, both the archives and museums professionals and the members of the public, who made this a fun and memorable in the folkloristic



and ethnological archives! In the end it was proved that combining the word *archive* with the word *festival* did not estrange people from attending and enjoying this pioneering event.

Lastly, it should be mentioned that the Archives Festival was carried out as part of the Nordic-Baltic project Archive Community Building, with funding from the Nordic Culture Point in 2022/2023, together with our project partners The Institute for Language and Folklore in Gothenburg and The Institute of Literature, Folklore, and Art of the University of Latvia.

7.5.3 REPORT ON THE SYMPOSIUM 'FOLKLIGT SKRIVANDE [RURAL WRITING] 1750–1950'

Turku, Finland, October 4–5, 2023.

History from below – History from inside.

The symposium '*Folkligt skrivande 1750–1950: Dagböcker som källor till vardagligt liv och emancipatoriskt skrivande Åbo, 4–5.10.2023* [Daybooks and Diaries as Sources of Everyday Life and Emancipatory Writing] was jointly arranged by Åbo Academy University, The Society of Swedish Literature in Finland and the Royal Swedish Academy of Sciences. Gustav Adolf's Academy of Swedish Folk Culture. The symposium, arranged as part of the Swedish Royal Jubilee Year, took place in Turku where 55 researchers, folklorists, historians, philologists, linguists, archivists, museum curators, met for discussions in Turku October 4–5, 2023.

Keynote: Catharine A. Wilson (Univ. of Guelph, Canada), "The Rural Diary Archive: The Value of Ordinary People's Diaries."



Rural Writing 1750 -1950: Daybooks/Diaries as Sources of Everyday Life and Emancipatory Writing.

After post-pandemic restrictions, we were happy to meet IRL and were greatly uplifted and inspired by discussions of history from below, interpretations of daybooks, diaries, series of correspondences, i. e. any recurrent documentation over time. Rural daybooks were kept by agrarian farmers, by their sons and daughters (as well as the farming vicar or the matron) during the 19th century, even starting in the 18th century, still prospering.

Daybooks/diaries can be studied as artefacts, they need protection, to be scanned as they risk disappearing at any division of inheritance when privately owned. A national register is on its way.

Rural daybooks and diaries may answer questions of on how language and the art of writing works on social identification, on topological orientation, how time was used to make a living, how ecological systems were sustained, their resilience. What people actually did to provide for their living is being registered by verb-related tasks in a great digital data base, Gender and Work, so providing graphs to support personal diaries. Also, private consumption of goods traded at the marketplaces may be studied, when noted by the semi-literate people. Grassroots literacy signifies a wide variety of non-elite forms of writing. Unlikely documents do appear, opening for the autobiographical tracing.

Summarizing, agrarian-historian Britt Liljewall assumed that the audience present shared the belief that societies are built from below, implicating the base of liberal view. The study of rural writing (vernacular writing?) will raise new questions to complicate the view of history, make it more plausible, for instance how the emigration to US affected society when villages were drained by emigrants, how exercised literacy improved the self-esteem of daybook writers. By the end of the 19th century the self-reflecting modern diaries appeared.

The historiographical perspective since the 1960s–1970s allowed researchers to produce history from below, micro-history. In Turku, we did not delve into the question of ‘who are the folk?’ though it was asked. The Scandinavian noun, “folk”, will allow sliding from the 19th century romantic top-down view of the semi-literate folk, people, peasants, vernacular strata, popular layer to include the researchers into the wide middle-class where we are all in it together. Today, it is possible to interpret “History from Inside” (Britt Liljewall).

Åsa Ljungström, PhD Ethnology, Assoc. Prof., aff. Uppsala University,
Dept. Cultural Anthropology/Ethnology

7.5.4 REPORT ON THE 12TH INTERNATIONAL CONFERENCE OF YOUNG FOLKLORISTS

The 12th International Conference of Young Folklorists “Beyond the Field: Fieldwork in the 21st Century” took place in Riga, Latvia, September 13–15, 2023.

The International Conference of Young Folklorists (YoFo) is a joint academic event that alternately takes place in Estonia, Lithuania, and Latvia, in 2022 for the first time also in Finland. The three days of YoFo 2023 in Riga gathered 28 participants from Estonia, Hungary, Lithuania, Ukraine, India, Poland, Italy, the United States of America, Iran, Belarus, Peru, and Latvia.

The topic of this year’s conference was fieldwork. The presentations delivered at the conference discussed varied questions, like the historical perspectives and contexts of the fieldwork-based data collection, emotions and body during fieldwork, fieldwork at the time of crisis and unstable political contexts, ethical challenges of documenting sensitive data, challenges of digital ethnography and contexts and consequences of the Covid-19 pandemic.



Participants after the last presentation of the conference.
Photo: Ágnes Eitler.

Participants at the live music performance by the folklore group *Vilkači* at a local cider bar. Photo: Elvīra Žvarte.

Between the panels, there were two keynote lectures. Klāvs Sedlenieks (Associate Professor at the Rīga Stradiņš University) delivered a keynote lecture “In Search for Unknown Unknowns – Why Fieldwork is still the Way!”. Based on his fieldwork in a village in Montenegro and a research project in Latvia, he invited young scholars to be open to “unknown unknowns” encountered during the fieldwork as a way to discover the world. In her keynote “The Field of Memory Culture: Ingrian Finns’ Historical Experiences through Multiple Media and Times”, Ulla Savolainen (Docent at the University of Helsinki) focused on the memory culture, historical narrative, and collective identity of Ingrian Finns during the 20th century.

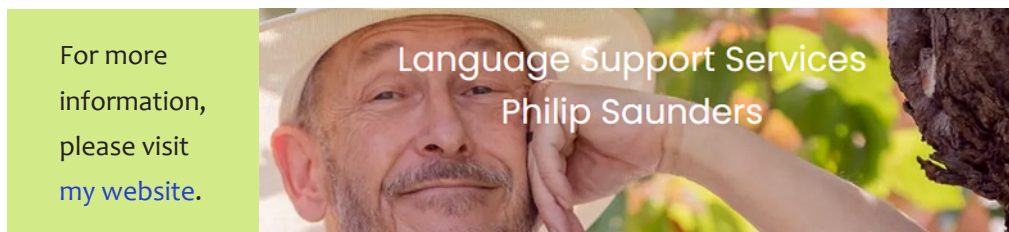
Conference participants were also invited to visit the Archives of Latvian Folklore. With the approaching of its 100th anniversary in 2024, the Archives have a rich history of archiving and researching traditional culture in Latvia. The visit to the Archives was led by the head of the Archives – Rita Grīnvalde. The visit was followed by a social event and live music performance by the folklore group *Vilkači* at a local cider bar.

For the last few years, a relevant part of the conference has been the film program. This year the participants were invited to see “Soviet hippies” (2017), directed by Estonian anthropologist Terje Toomistu. The film focuses on the history of the hippy movement in the Soviet Union. Before the cinema *Kino Bize* screening, Terje Toomistu introduced the film both from a historical and artistic angle and explained the process of research and production, paying particular reverence to the usage of oral history and archival material.

YoFo 2023 was organized by the Archives of Latvian Folklore, Institute of Literature, Folklore and Art, and took place at the National Library of Latvia. The next, YoFo 2024 will be held in Vilnius, Lithuania, and will be organized by the Institute of Lithuanian Literature and Folklore.

7.6 SPECIAL OFFER TO SIEF

My name is Philip Saunders, I am a SIEF member, based in Berlin, Germany, and I have been working as a proofreader and copy-editor of English language documents (articles, reports, proposals and books) for more than 20 years.



I have worked extensively within the fields of anthropology, European ethnology and folklore, among other subjects. I regularly work on complete issues of *The World of Music (New Series)* and the *Journal for European Ethnology and Cultural Analysis*. The works I have proofread and edited have appeared in a large selection of national and international journals, including the *Anthropological Journal for European Cultures*, *Asian Anthropology*, *Critique of Anthropology*, *Croatian Journal of Ethnology and Folklore Research*, *Cultural Anthropology*, *Ethnologica Europaea*, *Ethnoscripts*, *Etnofoor*, *HAU: Journal of Ethnographic Theory*, *International Journal of Heritage Studies*, *Journal for European Ethnology and Cultural Analysis*, *Journal of African Cultural Studies*, *Journal of Southeast Asian Studies*, *Journal of the Royal Anthropological Institute*, *Narrative Culture*, *Nordisk Museologi*, *Slovak Ethnology*, *Swiss Journal of Sociocultural Anthropology* and *Zeitschrift für Ethnologie*.

There are also a number of books incorporating the disciplines of anthropology, European ethnology and folklore on which I have been the proofreader/copy-editor.

I would like to offer SIEF members a 10 % discount on my services for proofreading/copy-editing English language documents. The normal cost is € 9,- per page (plus VAT). Send me your manuscript in Word and I will make you a non-binding offer for proofreading.

8 SIEF JOURNALS

8.1 CULTURAL ANALYSIS

Forthcoming: Volume 21:2 (2023) | Approaching climate change adaptation: knowledge, power, communication.

The consequences of human-induced climate change are diverse as the adaptation strategies people have started to develop. Approaches to climate change are reaching from local initiatives to national and global programs and are embedded in various knowledge systems and partially contesting world views. This special issue aims to improve an understanding of those dynamics that are linked to knowledge, power, and communication when adapting to the diverse repercussions of climate change. The communication and integration of these situated knowledges are considered crucial for the success of sustainable climate change adaptation. However, this integration is also described as problematic highlighting different epistemologies, competing political agendas, societal and economic inequalities, and clashing ontologies into view. At present the impact of climate change on society is mostly discussed in terms of adaptation, resilience, and vulnerability. Ideas of adaptation are often regarded as “neutral” drivers of action and seem to be “the only viable option for survival” (de Wit 2014: 57). However, the rationalities which characterize current adaptation concepts are criticized because they have been shaped predominantly by the natural sciences and have ignored



aspects of climate justice as well as social, cultural, political and economic conditions on the ground (Nightingale et al. 2020).

In their ethnographic case studies, the authors focus on the producing, distributing, communicating and contesting of knowledge in different geo-political and social contexts reaching from dealing with the spreading of algae at Mexican beaches to the increase of ticks in Finland, and from participatory energy practices in Italy to the unexpected results of climate change adaptation workshops in Vanuatu.

The issue is co-edited with guest editors Sophie Elpers (Amsterdam), Arnika Peselmann (Würzburg), Silja Klepp (Kiel) and Domenica Farinella (Messina).

[Cultural Analysis 2023 \(berkeley.edu\)](#).

8.2 ETHNOLOGIA EUROPAEA

Volume 53:2 (2023) | Digital Truth-Making: Anthropological Perspectives on Right-Wing Politics and Social Media in ‘Post-Truth’ Societies.

We are excited to announce the forthcoming special issue of *Ethnologia Europaea*, titled “Digital Truth-Making: Anthropological Perspectives on Right-Wing Politics and Social Media in ‘Post-Truth’ Societies.” This issue will be guest-edited by Christoph Bareither, Dennis Eckhardt, and Alexander Harder, and it promises to be a timely and thought-provoking exploration of the intricate relationship between digital technologies and the construction of truth in contemporary societies.

As the guest editors write, digital infrastructures have become ubiquitous in recent decades, leading to profound changes in our globalized world. Among the most pressing issues today is the impact of digitization on how truths are established in everyday life,

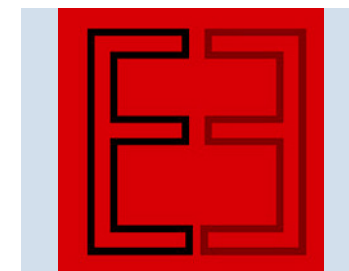
particularly in political contexts. Scholars have noted the “elective affinity” (Gerbaudo 2018) between social media platforms and populist politics, with terms like “post-truth” and “fake news” influencing political events and discussions around the world. The consequences of these phenomena, including the events at the US Capitol, have sparked intense debates about the politics of digital truth-making in our society. Additionally, the role of social media in disseminating information about government policies, particularly during a global pandemic, has further emphasized the role of digital platforms in shaping public beliefs.

This special issue of *Ethnologia Europaea* delves into the intricate practices that contribute to the formation of truths in the digitally saturated landscape of everyday life. The articles in this issue will explore complex digital infrastructures, networked algorithms, and emerging digital policies that shape the creation, communication, and circulation of truths. The topics covered are diverse, including Euroscepticism, nationalism, anti-feminism, far-right activism, memory politics, and vaccination hesitancy. The aim is not to establish a single, unified concept of “digital truth-making” but to demonstrate how ethnographic approaches can provide insights into the power of digital practices in shaping political beliefs.

The articles in this special issue cover a wide range of topics and approaches, including narratology, alternative facts, post memory, ritualized politics, populism, and the digital landscape in China, among others. Each piece provides a unique perspective on the intricate dynamics of digital truth-making and its impact on contemporary political discourse.

Alexandra Schwell and Laura Stark, co-editors-in-chief

[More information](#) about the journal.



9 CALLS FOR PUBLICATIONS

9.1 CALL FOR PAPERS ETHNOLOGIA FENNICA 2/2024: SENSING THE URBAN

Sensory ethnography described by Sarah Pink (2009) pays particular attention to the multisensoriality of experience, perception, knowing and practices. In addition to the present moment emphasized in the ethnographic research, senses as part of the urban life can be studied in different temporalities, in past, present and future. This can be done by using, for example, archives, documents for future urban planning, or participatory design processes as research materials.

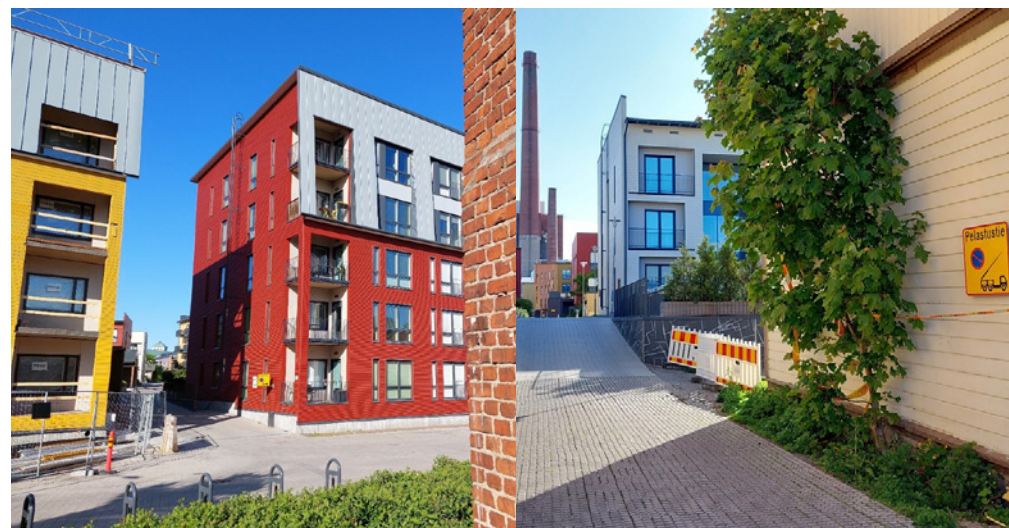
In this call, we invite researchers who study the urban pasts, presents and futures, to consider with us what kinds of ontological, methodological, theoretical or empirical questions and consequences the sensorial turn brings into the study of urbanity.

People live in complex relationships and entanglements with their urban environment. They move through the city and spend they work and free time in urban settings. They live with other humans, but also with non-humans, and the materiality of their environment affects their lives in multiple ways. To study this complexity with sensory point of departure, like ethnography, means looking at the city by emphasizing people's sensory experiences and narrations of it. However, we do not want to limit the research only to the present, but we are also curious of the past (and future) sense of the urban. It is, for example, interesting how different generations experience the urban in different times.

Urban environments, and consequently, lives lived in them, are often planned and designed according to the prevailing discourses, ideologies and ideas, while they are simultaneously formed in different layers of time. These in turn direct and contextualize the sensory experiences, knowing of the city and practices related to and in the city.

The method of sensory ethnography is currently well established. Ethnographers have paid attention to different senses, such as eyesight, sound, smell and touch as well as noticed that the experiences are often multisensorial. It has been suggested that there are even more ways of sensing the world than we acknowledge at the present.

For this special issue we invite articles that discuss different ways of doing sensory research in urban settings containing sensorial perception, knowing and practices related to city and urban environment in present and through time.



Photos: Päivi Leinonen.

The special issue is edited within the research project “Designed, experienced and sensed socio-material wellbeing in Linnakaupunki, Turku” (*Hyvinvoinnin suunniteltu, koettu ja aistittu sosio-materiaalisuus Turun Linnakaupungissa*). The project combines perspectives of Ethnology, Cultural History, Museology and Futures Research, and is conducted at the University of Turku, Åbo Akademi University and University of Oulu.

Ethnologia Fennica is a peer-reviewed, international open access journal. The journal publishes original scholarly articles, review articles, conference reports and book reviews written in English. The articles undergo double-blind peer review. The Finnish Publication Forum classifies *Ethnologia Fennica* as a leading academic journal at Level 2 (on a scale of 0 to 3).

- Please submit your abstract by **December 8, 2023**, and the article manuscript by **March 22, 2024**.
- The deadline for reviews, reports and commentary texts is **August 31, 2024**.
- The issue will be published in December 2024.

Please submit your language revised article (which should not exceed 10.000 words) through the [journal.fi submission system](#). Authors need to register with the journal prior to submitting their manuscript or, if already registered, they can simply log in and begin the submission process. For further information, please see our [article guidelines](#) and our [style guide](#).

Please note that in every issue, we also publish articles outside the theme, and you can submit your manuscript at any time.

9.2 CALL FOR PAPERS FOR THE NEXT ISSUE OF MARTOR JOURNAL, 30 | 2025:

Bodies in Motion: Gesture, Movement, Dance in Cultural/Ethnic/Virtual Communities.

Guest Editors:

- Dr. Theresa Buckland (Emeritus Professor, University of Roehampton, London, Fellow of the British Academy, Great Britain).
- Dr. habil. János Fügedi (Hungarian Dance University, Hungary).
- Dr. habil. Sándor Varga (Szeged University, Hungary).
- Dr. habil. Corina Iosif (National Museum of the Romanian Peasant, Romania).

Deadline for abstract submissions:

February 26, 2024.

Publication date:

November 2025.



The Museum of the Romanian Peasant is seeking contributions for its annual journal *Martor* 30/2025, on the topic of Bodies in Motion: Gesture, Movement, Dance in Cultural/Ethnic/Virtual Communities. *Martor* is a peer-reviewed academic journal, established in 1996, indexed by EBSCO, Index Copernicus, CEEOL, DOAJ, AIO, MLA International Bibliography, ERIHPLUS, SCOPUS, with a focus on cultural and visual anthropology, ethnology and museology.

In light of the global cultural impact of the 21st century, local inspiration, local knowledge, and cultural heritage are increasingly valued. People living together within globalization and local cultural influences, in virtual and physical reality, are searching for answers to social and cultural questions that define their identity, both spiritual and physical. The undeniable positive effect of the Covid pandemic has been to reinforce cultural and artistic

phenomena placed in online environments, while at the same time the demand for living, person-to-person, ‘offline’ encounters has increased significantly. In this respect, dance culture is considered a priority field. Traditional dances are significantly represented in the global and local cultural scene: traditional movements, gestures and dances associated with ethnic groups are circulated on the web and take on new meanings in new contexts. At the same time, traditional dance culture is also important in the construction and re-shaping of regional, local and national identities. In addition, dance can also be linked to our personal lives, social gender roles, political and power issues.



Approaches previously considered as typically cultural anthropological began to make their impact felt in “classical” circles of dance folklore in the 1980s. Alongside the earlier geographic-historical and the related structural approaches of European dance studies, the questions above have now become important fields of investigation for ethnochoreology.

In the *Martor* issue that we will edit, we intend to publish a diverse, yet coherent body of knowledge related to traditional dance, which, at the same time, is able to respond to the

social, cultural, and artistic issues of our time. However, we intend to preserve our specific scientific image, established by our predecessors and matured in the European scientific and social context: we also want to present our approach based on evidence from analysis of social context, functions, and dance movements. We hope that we will contribute to developing a sensitive scholarly approach to the problems of dance, which is capable of interpreting contemporary cultural processes without losing sight of historical explanations, and which draws its conclusions from analyses based on a thorough knowledge of the material. We want to make it possible for ethnochoreology with a focus on historical and formal issues and for the dynamically transforming dance anthropology to meet in a way that allows them to maintain their specific identities, to avoid falling into the traps of fashionable populism, while respecting precise scientific criteria, and to be able to provide important impulses for each other and other disciplines. Preference will be given to proposals that consider traditional dance practices in or from rural communities.

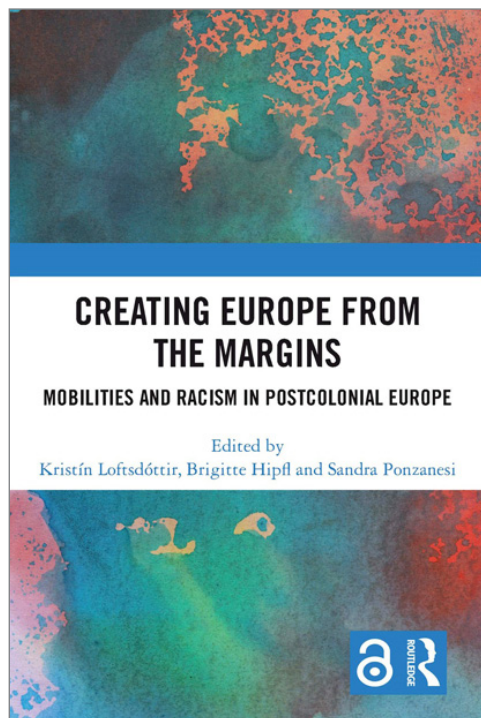
Please follow the [guidelines for authors](#) of the *Martor* journal.

Martor is a journal where authors are encouraged to publish experimental ethnographic research and accompany their text with high standard visual material, thus, all contributors are encouraged to use ample images to accompany their texts.

- We invite contributors to send an abstract (300 words) by Monday **February 26, 2024**.
- Final texts will be submitted on **November 1, 2024**. Submissions will be either in English or in French.
- Proposals, manuscripts, and other editorial correspondence should be sent to: revistamartor@gmail.com.

10 NEW PUBLICATIONS

CREATING EUROPE FROM THE MARGINS: MOBILITIES AND RACISM IN POSTCOLONIAL EUROPE



This edited volume explores the idea of Europe through a focus on its margins. The chapters in the volume inquire critically into the relations and tensions inherent in divisions between the Global North and the Global South as well as internal regional differentiation within Europe itself. In doing so, the volume stresses the need to consider Europe from critical interdisciplinary perspectives, highlighting historical and contemporary issues of racism and colonialism.

While recent discussions of migration into 'Fortress Europe' seem to assume that Europe has clearly demarcated geographic, political and cultural boundaries, this book argues that the reality is more complex. The

book explores margins conceptually and positions margins and centers as open to negotiation and contestation and characterized by ambiguity. As such, margins can be contextualized in relation to hierarchies within Europe, with different processes involved in creating boundaries and borders between different kinds of Europe's and Europeans. Deploying case studies from different places, such as Iceland, Italy, Poland, Spain, Turkey, the UK, Romania, Cyprus, Greece, Sicily, European colonies in the Caribbean and the former Yugoslavia, the contributors analyze how different geopolitical hierarchies intersect with racialized subject positions of diverse people living in Europe, while also exploring issues of gender,

class, sexuality, religion and nationality. Some chapters draw attention to the fortification of Europe's 'borderland,' while others focus on internal hierarchies within Europe, critiquing the meaning of spatial boundaries in an increasingly digitalized Europe. In doing so, the chapters interrogate the hierarchies at play in the processes of being and becoming 'European' and the ongoing impacts of race and colonialism.

This timely and thought-provoking collection will be of considerable significance to those in the humanities and social sciences with an interest in Europe.

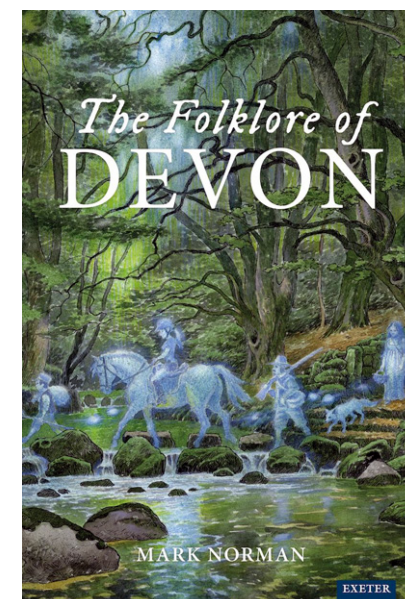
Kristín Loftsdóttir, Brigitte Hipfl, and Sandra Ponzanesi (eds.), *Creating Europe From the Margins: Mobilities and Racism in Postcolonial Europe*. London/NewYork: Routledge 2023, ISBN 978103220979, 230 pages.

[More information.](#)

THE FOLKLORE OF DEVON

Devon has a long and rich folkloric heritage which has been extensively collected over many years. This book consolidates more than a century of research by eminent Devon folklorists into one valuable study and builds on the vital work that was undertaken by the Devonshire Association, providing insightful analysis of the subject matter and drawing comparisons with folklore traditions beyond the county.

The first major work on Devon's folklore since Ralph Whitlock's short book published by the Folklore Society in the 1970s, this volume brings the subject



into the twenty-first century with consideration of internet memes and modern lore, demonstrating that ‘folklore’ does not equate to ‘old rural practice’. With chapters covering the history of Devon’s folklore collecting, tales from the moors, the annual cycle, farming and the weather, the devil, fairies, hauntings, black dogs, witchcraft and modern lore, this will remain the standard work for many years to come.

Mark Norman, *The Folklore of Devon*. Exeter: University of Exeter Press 2023, ISBN 9781804130360, DOI <https://doi.org/10.47788/YGMP5465>, 236 pages.

[More information.](#)

SPATA. CUSTOMS, RITUALS, CELEBRATIONS, MUSIC AND SONGS



The publication focuses on the findings of several years of fieldwork in Spata (Attica, Greece), with main aim of enhancing the community’s dynamic folk culture. Starting from the rich body of ethnographic material deposited in the Archives of the Hellenic Folklore Research Centre (HFRC), Academy of Athens, it examines methodically aspects of the daily and the festive life of members of the community, through time, pointing out the transformations, the continuities and the discontinuities which are noted over the decades. In its negotiation of issues of the living tradition and the folk culture, the research project brings together contemporary scientific texts dedicated to the history

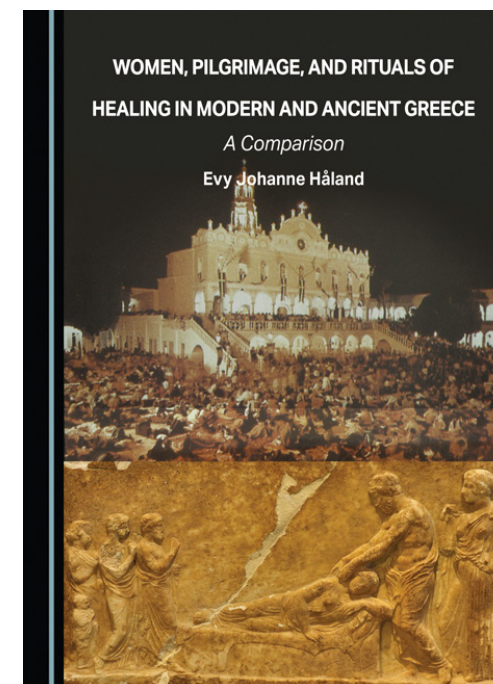
and the cultural practices of the community with earlier, rare and not easily accessible archival folklore documents pertaining to Spata.

Zoi N. Margari (ed.), *Spata. Customs, rituals, celebrations, music and songs*. Athens: Hellenic Folklore Research Centre of the Academy of Athens 2023, Series Sources on Greek Folk Culture no. 15, ISBN 978-618-85132-2-8, 592 pages (+ 2 CDs + 1 DVD).

[More information.](#)

WOMEN, PILGRIMAGE, AND RITUALS OF HEALING IN MODERN AND ANCIENT GREECE: A COMPARISON

This book investigates religious rituals and gender in modern and ancient Greece, with a specific focus on women’s role in connection with healing. How can we come to understand such mainstays of ancient culture as its healing rituals, when the male recorders did not, and could not, know or say much about what occurred, since the rituals were carried out by women? The book proposes that one way of tackling this dilemma is to attend similar healing rituals in modern Greece, carried out by women, and compare the information with ancient sources, thus providing new ways of interpreting the ancient material we possess. Carrying out fieldwork – being present during, often, enduring rituals within cultures, despite other



changes – teaches one whole new ways of looking at written and pictorial records of such events. By bringing ancient and modern worlds into mutual illumination, this text also has relevance beyond the Greek context both in time and space.

Evy Johanne Håland, *Women, Pilgrimage, and Rituals of Healing in Modern and Ancient Greece: A Comparison*. Newcastle upon Tyne: Cambridge Scholars Publishing, 2023, ISBN 1-5275-9317-7, ISBN13: 978-1-5275-9317-6, 657 pages.

[More information.](#)

BALCANO-BALTO-SLAVICA AND SEMIOTICS



Balcano-Balto-Slavica and Semiotics was the title of a conference held in March, 2023, in the Institute of Slavic Studies, Russian Academy of Sciences, Moscow. It united scholars who use semiotics methodology for their research. The book is an example of interdisciplinary studies, it includes articles on rituals, literature, folklore and mythology, history and arts.

An essay by Maxim M. Makartsev (Oldenburg) and Irina A. Sedakova (Moscow), *Moscow Balkan Studies and Semiotics in 1970–1989 (Myth, Folklore, Ritual)*, sheds light on the history of the semiotics in the USSR and Russia in 1970–1990, one of the centers of the Moscow-Tartu school of semiotics: the

Institute of Slavic studies (Russian Academy of Sciences, Moscow). The institute was the place where the distinguished academicians Vyach.Vs. Ivanov and V.N. Toporov have been doing their innovative research and made their publications. Dmitry K. Polyakov (Moscow) in his paper ‘*Living Semiotics*’ by Venko Andonovski: *Between the Lexicon and the Manifesto* analyzes the ways the semiotic approach is being used in the modern humanitarian field of knowledge, according to the famous Macedonian writer and philologist Venko Andonovski. Maria V. Zavyalova (Moscow) in her essay *To the Question of the Snake/Serpent Mythologeme in the Baltic Tradition: Eglė – Queen of Serpents* follows the traditional scheme of semiotic research methods and gives a detailed investigation into a chthonian character which appears in various genres of Baltic folklore. Oksana V. Tchoekha (Moscow) discusses ethnolinguistic issues of the terminology and its links to the ritual year in her essay *Months Named After Festivals in the Modern Greek Folk Calendar*. Nikita S. Gusev (Moscow) dedicated his paper *Youth of Bulgaria and Bulgarians in Russian Journalism at the Turn of the 19th –20th Centuries* to the notions of Young and Old age in the depiction of Bulgaria and shows the polysemic character and positive and negative axiology of these two notions. Anna A. Leontyeva (Moscow) in her paper *Jewelleries of the Inhabitants of Sofia in Hereditary Records of the End of the 17th – Beginning of the 18th Century: Values and Their Symbolic Character* investigates the Osman texts and describes the values of Christians and Muslims, two neighboring confessions in the Balkans, to show the tolerance in their relations.

Cinema studies are an obligatory part of semiotic research. Denis G. Viren (Moscow) in his paper *Co-Productions in the “Eastern Bloc” Cinema and the Problem of Borders* pays attention to the semiotic values of the borders and the metaphors of Western and Eastern societies back in the times of the socialist block.

Finally, Nataliya V. Zlydneva (Moscow) writes about the *Graphics by Edvard Wiiralt and its Parallels: Towards the Problem on Semiotics of Passions in Art*. The well-known Estonian artist chooses the ugly features in the world and gives the audience their visual interpretation. Part of his graphics *The Hell* is used in the cover of the book.

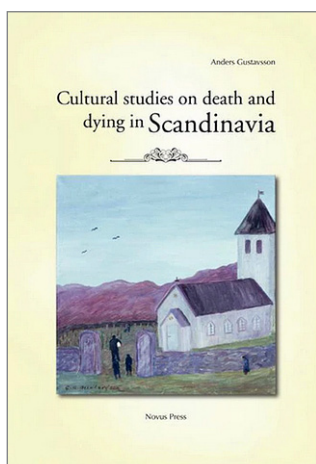
This book is part of a bigger project *Semiotic Models in the Cross-Cultural Space: Balcano-Balto-Slavica* supported by the [Russian Science Foundation, project No. 22-18-00365](#), which started in 2022. The project aims at re-thinking of the input of the scholars of the Moscow-Tartu semiotic school and evaluation of the perspectives of the methodology as applied to humanitarian and other scholarly areas. Another book *Semiotics in the past and present* and a conference *Onomastics and semiotics* will follow.

I.A. Sedakova (ed.-in-chief), A.B. Ippolitova (ed.), *Balcano-Balto-Slavica and Semiotics*. Moscow: Institute of Slavic Studies, Centre of Linguocultural Research Balcanica. Proceedings of Round Tables 8, 2023, ISSN 2619-0842, ISBN 978-5-7576-0487-9, DOI 10.31168/2619-0842.2023, 116 pages.

The book is published in Russian language with resumes in English. It can be downloaded from the site of Academia.

[More information.](#)

CULTURAL STUDIES ON DEATH AND DYING IN SCANDINAVIA



Now open access

Anders Gustavsson's research has concerned popular religion, popular movements with emphasis on temperance and revivalistic movements, coastal culture, cultural meetings, tourism, border cultures, rites of passage, gravestone symbolism, memorial internet websites, popular paintings, fieldwork methodology, etc. This volume brings together papers delivered at the International Society for Folk Narrative Research, SIEF (The Society International of Ethnology and Folklore) and NNT (Nordic Network of Thanatology).

Gustavsson, A. (2011) *Cultural Studies on Death and Dying in Scandinavia*, Oslo: Novus Press, ISBN: 978-82-7099-639-1, 215 pages.

[More information.](#)

[Pdf version.](#)

WORDS LIKE DAGGERS: THE POLITICAL POETRY OF THE NEGEV BEDOUIN

The book explores the political poetry recited by the Negev Bedouin from the late Ottoman period to the late twentieth century. By closely reading fifty poems Peled sheds light on the poets' sentiments and worldviews. To get to the bottom of the issues that inspired their poetry, he weaves an interpretive web informed by the study of language, culture and history.

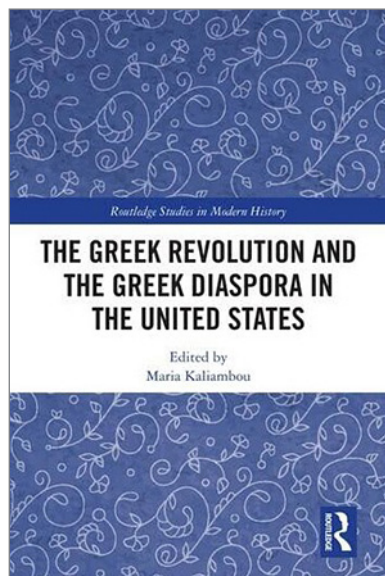
The poems reveal that the poets were perfectly aware of the workings of the power systems that took control of their lives and lifestyle. Their poetry indicates that they did not remain silent but practiced their art in the face of their hardships, observing the collapse of their world with a mixture of despair and inspiration, bitterness and wit.

Kobi Peled, *Words Like Daggers: The Political Poetry of the Negev Bedouin*. Leiden: Brill, 2022, Series: Studies on Performing Arts & Literature of the Islamicate World, ISBN 978-90-04-50181-2 (hardback), ISBN 978-90-04-50182-9 (eBook), 332 pages.

[More information.](#)



THE GREEK REVOLUTION AND THE GREEK DIASPORA IN THE UNITED STATES



This book examines the question of historical awareness within the Greek communities in the diaspora, adding a new perspective on the discussion about the Greek Revolution of 1821 by including the forgotten Greeks in the United States and Canada.

The purpose of this volume is to discuss the impact of the Greek Revolution as manifested in various discourses. It is celebrated by the Greek communities, taught in Greek schools, covered in the local newspapers. It is an inspiration for literary, artistic, and theatrical creations. The chapters reflect a broad range of disciplines (history, literature, art history, ethnology, and education), offering both historical and contemporary reflections.

This volume produces new knowledge about the Greeks in the United States and Canada for the last 100 years.

The Greek Revolution and the Greek Diaspora in the United States will attract scholars, students, and public readers of Modern Greek Studies and Greek American Studies, as well as those interested in comparative history, diaspora and ethnic studies, memory studies, and cultural studies.

Maria Kaliambou (ed.), *The Greek Revolution and the Greek Diaspora in the United States*. London/NewYork: Routledge, 2023, ISBN 9781032458359, 120 pages.

[More information.](#)

RITUALISING CULTURAL HERITAGE AND RE-ENCHANTING RITUALS IN EUROPE

Cultural heritage, public rituality, and novel or unconventional religious practices have recently acquired an unprecedented centrality in Europe. Stemming from the past but operating in the present and branching out towards the future, these phenomena can function as catalyzers of cultural synergy (or conversely cultural resistance) vis-à-vis the tectonic sociocultural changes of our late modern era. They do this by shaping new imaginaries and discourses, molding senses of typicity and traditionality, and structuring feelings of authenticity and social belonging that lie at the very core of European local communities. All of these and other kin processes are conjured up and conveyed by symbols, the immaterial substance of which cultural life is made.

This book analyzes these themes from the perspective of social anthropology and European ethnology. The workings and entanglements of cultural heritage, popular beliefs and practices, the invention of new symbols, and ritual forms of collective action are all hereby explored ethnographically and comparatively, while the concepts that we use to define and characterize them are thoroughly rethought and theorized. This book also systematizes and reviews the conceptual state of the art of these terms and ideas, which are fun-



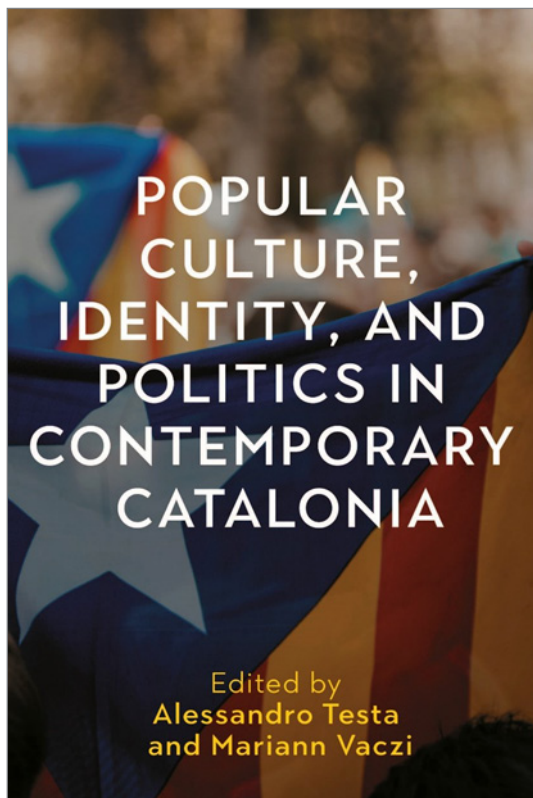
damentally crucial in the understanding of European cultures today. Notions of “rituality,” “cultural heritage,” and “re-enchantment,” for instance, are the object of special scrutiny.

Alessandro Testa, *Ritualising Cultural Heritage and Re-enchanting Rituals in Europe.*

Durham: Carolina Academic Press, 2023, ISBN 978-1-5310-2673-8, eISBN 978-1-5310-2674-5, 270 pages.

[More information.](#)

POPULAR CULTURE, IDENTITY, AND POLITICS IN CONTEMPORARY CATALONIA



Grounded in ethnographic research, this edited collection examines the intersections between grassroots culture, local identities, and the politics of *catalanisme* and *independentisme* from the end of the Francoist period to the present day. Through studies of various cultural manifestations including festivals, human tower-building, gastronomy, and bull-runs, chapters explore how civil mobilization, women’s increasing participation in the public sphere, and issues of gentrification and heritagization have intertwined with identity politics and nationalist trends. An important consideration is how a popular culture centered on sociability responded to the lockdowns and re-

strictions of the COVID-19 pandemic. More generally, the book reflects on the politicization of culture and its role in nation-building, problematizing such concepts as ‘inclusion’, ‘integration’, ‘authenticity’, ‘belonging’, and ‘identity’.

Alessandro Testa and Mariann Vaczi (eds.), *Popular Culture, Identity, and Politics in*

***Contemporary Catalonia.* Martlesham: Boydell & Brewer Ltd., 2023, Series Tamesis Studies in Popular and Digital Cultures Vol. no. 4, ISBN Hardcover 9781855664036, eBook (EPDF) 9781805430759, eBook (EPUB) 978180543076, 196 pages.**

[More information.](#)

11 OBITUARIES

NILS-ARVID BRINGÉUS | 1926–2023

The Swedish ethnologist Nils-Arvid Bringéus died in April this year, at the age of 97 years. His academic career spanned over nearly 80 years and mirrors many fundamental changes in the discipline.

There are easier and harder times to become a professor. The challenges were great when he took up the position in folk life studies at Lund University in 1967. It was a time when the entire Swedish university world was to be radically reformed. Departments were to change their teaching as well as their curricula and be synchronized in national cooperation. In 1967 it was also essential to give the subject a sharper profile. From being a small and obscure subject, students flocked to a discipline that was now renamed “European ethnology”, and directed their gaze towards both history and the present.

Nils-Arvid took on the often thankless task of reconciling local profiles, as well as letting the discipline expand to new university locations. He had to chair many conferences to reform the national teaching structure and make sure that a wide range of new course literature was created. His combination of enthusiasm, impatience and incredible work capacity played a key role in building up



Photo: Sven Rosborn.

the infrastructure that the discipline needed to grow: Shouldn't we have our own international journal, how do we broaden the cooperation with our colleagues in the Nordic countries and Europe, which research areas should be prioritized? He started *Ethnologia Scandinavica* in 1971 as a successor to the journal *Folk-Liv* and made sure to keep in touch with ethnology on the continent. During a period when younger generations of researchers turned their gaze towards studies of local communities and national subcultures, he took the subject prefix “European” very seriously. An example of this is the food ethnology that he developed with the help of a series of conferences and edited volumes.

Nils-Arvid's scholarly career was based in Lund. It was there he began his studies in ethnology and theology and defended his dissertation in 1958 on the “The Bell-Ringing Custom in Sweden, an Innovation Study” by which he became an associate professor at the department. He was full professor between 1967 and 1991. He also had spells as guest professor in Berkeley, Bergen and Edinburgh.

He was constantly writing, even long after retirement. He belonged to the generation that often had a set of proofs in his pocket. It was pulled out during breakfast, travel and work breaks. When it was time to head to his beloved summer house in Kivik, the car was loaded with piles of books and bundles of excerpts. A computer cable was dangling out of the

boot when the car started with a bang. Why lie on the beach when you can sit and write on the porch? Thus, the list of his publications came to comprise over four hundred titles on such diverse subjects as food and meals, traditions of the life cycle and material culture – all with the prefix “folk”. In his research he was often inspired by neighboring subjects such as church history, cultural geography and art history. With interdisciplinary zeal he wrote about new and old religious traditions, studied pro-



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cesses of innovation, and not least of all devoted a lot of work to folk art studies. He put great effort into mapping the discipline's roots in the fascination with peasant life during the eighteenth and nineteenth centuries, and he wrote many monographs about ethnological scholars. He was quite rightly awarded four honorary doctorates, three in ethnology at the universities of Bergen, Turku and Münster and one in theology at Lund University.

Nils-Arvid took on the important task of creating continuity for a subject in rapid transformation, emphasizing the need to combine historical and contemporary studies. When the time comes to summarize a long life and an unusually long research career, there is reason to ponder how a discipline and a university department would have looked without the passion for research, the energy and enthusiasm that was Nils-Arvid's hallmark.

Gösta Arvastson, Jonas Frykman & Orvar Löfgren

VITOMIR BELAJ | 1937-2023

The Department of Ethnology and Cultural Anthropology of the Faculty of Humanities and Social Sciences, University of Zagreb, informs all our colleagues and friends, that Professor Emeritus Vitomir Belaj, longtime professor at the Faculty, world-renowned ethnologist, a scientist of great erudition and outstanding opus, expert translator of many languages, kind, dear professor, and warm and loving friend, died



on August 19, 2023, at the age of 85. The funeral was held on Friday, August 28, 2023 in the Great hall of the City Cemetery Crematorium Mirogoj.

Professor Vitomir Belaj was born in the Slovenian city of Maribor on November 8, 1937. He graduated in Ethnology and German language at the Faculty of Humanities and Social Sciences in Zagreb in 1961, where he also earned his master's degree in 1966, and doctoral degree in 1979, in the field of ethnology. From 1961 to 1964 he was working as the curator at the City museum in Varaždin, after which he took the position of the curator at the County museum in Ptuj, where he stayed from 1965 to 1970. In 1970 he was employed as the assistant, in 1979 as the assisting professor, and since 1985 as the full professor at the Department of Ethnology and Cultural Anthropology of the Faculty of Humanities and Social Sciences, University of Zagreb.

He was elected Head of the Department of Ethnology and Cultural Anthropology for several mandates, as well as the head of the Doctoral study of ethnology and cultural anthropology. He taught at the Faculty of Philosophy at the University of Ljubljana, Department of Ethnology and Anthropology at the University of Zadar, at the Faculty of Croatian Studies, University of Zagreb, Institute for Theological Culture of the Catholic Faculty of Theology, University of Zagreb, Institute for European Ethnology, University of Vienna, and many

others. He was the Dean of the University Center for Protestant Theology Matthias Flacius Illyricus in Zagreb. He was appointed the honorary title of professor emeritus at the University of Zagreb in 2009.

His research was focused on the history and theory of ethnology in Croatia, popular religiosity and beliefs, as well as on Slavic mythology. Professor Belaj was a member of the National Council for Higher Education and numerous other professional and



OBITUARIES

expert associations such as Croatian Ethnological Society (president from 1973 to 1975), Croatian Society of Folklorists, Committee for archaeology and ethnology of Matica Hrvatska, Croatian Mariological Institute, Pontificia Academia Mariana Internationalis (as the associate member), International Union of Anthropological and Ethnological Sciences, and others. He was the founder and the long-term chief editor of the scientific journal *Studia Ethnologica Croatica* and member of the editorial boards of the scientific journals *Narodna umjetnost*, *Ethnologia Slovaca et Slavica*, *Etnološka tribina*, etc.

He published around 200 scientific articles in many national and international journals and publications. His most important contribution to Croatian ethnology were the books: *Hod kroz godinu: mitska pozadina hrvatskih narodnih običaja i vjerovanja* (1998), *Die Kunde vom krotischen Volk: eine Kulturgeschichte der kroatischen Volkskunde* (1998), *Hod kroz godinu: pokušaj rekonstrukcije prahrvatskoga mitskoga svjetonazora* (2007) and *Sveti trokuti: topografija hrvatske mitologije* (2014, co-author Juraj Belaj). Vitomir Belaj won several prestigious awards: Annual State Award for Science of the Republic of Croatia in 1998, the Golden Plaque of the Faculty of Philosophy, University of Ljubljana in 1999, as well as Lifetime Achievement Award 'Milovan Gavazzi' of Croatian Ethnological Society in 2007.

Through his work and his scientific and teaching achievements, professor Belaj has made a long-lasting impact on his home Department of Ethnology and Cultural Anthropology of the Faculty of Humanities and Social Sciences, University of Zagreb, and on the entire Croatian academia. His Department, colleagues and students, would remember him with utmost respect and gratitude.

Tihana Petrović Leš & Ivan Grkeš



Former SIEF president Nevena Škrbić Alempijević (2017-2021) hands over the SIEF baton to current president Marie Sandberg (2021-2025). Photo: Peter Jan Margry.

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