



SIEF is an international scholarly organization founded in 1964. The major purpose of the SIEF-organization is to facilitate cooperation among scholars working within European Ethnology, Folklore Studies and adjoining fields.

CONTENTS

1 Letter from SIEF's New President	2
2 Reports on the 9th SIEF Congress in Derry, June 2008	4
3 Concept Minutes of SIEF's General Assembly, 18 June 2008	10
4 Minutes of the SIEF Board Meeting in Amsterdam, 31 January 2009	14
5 SIEF Young Scholar Dissertation Price	15
6 New SIEF Working Group: Place Wisdom	16
7 Lisbon 2011: upcoming SIEF's 10th International Congress	17
8 National Ethnologies Reports	18
the Czech Republic	18
Iceland	20
Slovenia	23
Sweden	27
9 Working Group on The Ritual Year	29
10 International Ballad Commission / Kommission für Volksdichtung	31
11 Mixed News & Reports	33
12 Personalia	36
13 New Publications of Members	41
14 New SIEF Members, since November 2007	45

EDITORIAL

DEAR COLLEAGUES,

A warm welcome to the many new members of SIEF! For the first time in its history SIEF has topped 400 members. The successful Derry Congress in June, 2008, doubled our membership. We are very happy with all

this new blood, and hope that they will continue participating actively!

It has been too long since you received a SIEF Newsletter. My apologies for that. But the positive side is that it is now possible to send you an extra thick Newsletter – and the next one is coming up soon.

In this issue you will find a variety of news and relevant information on SIEF, starting with a letter from our new SIEF president, Ulrich Kockel, in which he unfolds his ideas and plans regarding SIEF and (European) ethnology. In addition to that we have two reports on the Derry Congress

After the Derry Congress new activities have begun within SIEF. The two new working groups that came into being attracted lots of supporters, and a third working group, 'Place Wisdom', is being announced in this Newsletter! Moreover, the preparations for SIEF's 10th Anniversary Congress in 2011 have already started. Under the catchy but meaningful title 'People Make Places' the scientific and programme committees have commenced their work. But we do not have to wait three years to see each other again. Apart from the annual or biennial working group conferences, the board has plans for organising conferences between the big congresses as well. And last but not least, the board initiated SIEF's Young Scholars prize for the best ethnological dissertation.

For some months the board and secretariat have been active with regard to UNESCO and its 2003 ICH Convention. This resulted in a preliminary recognition for SIEF ('recommended for accreditation') at the UNESCO meeting in Istanbul in November 2008, as an advisory institution or NGO regarding the 2003 Intangible Cultural Heritage Convention. This would

give SIEF an advisory role, and would be a valuable source of information on developments that will confront most European countries. The advice will be dealt with within the board, and members with particular expertise will be asked to participate on an ad hoc basis.

Although SIEF is a strong and close-knit organisation, and by no means all that large yet, we work in a great variety of countries, regions and national ethnologies. It does not seem to be so easy to develop a bird's-eye view and take in all the diversity within our discipline in Europe (and the USA), and get an overview of what is happening in each country. As an informational tool we asked members from each country to sketch an oversight of the national ethnology of their country or region, in a few pages. In this issue you find the essays on the Czech Republic, Iceland, Slovenia and Sweden. In the next issue another series will be presented, and so forth. We hope you appreciate this format. If the series proves to be successful, the authors will later be asked to update and elaborate their contributions in order to publish them as a volume.

Material for the next Newsletter can still be submitted. If anyone would like to write on his or her own national ethnology, please let me know; there are still white spots on the European and American maps.

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1. LETTER FROM ULLRICH KOCKEL, THE NEW PRESIDENT OF SIEF

DEAR COLLEAGUES,

It is a great honour to be elected President of SIEF, a position that formally represents what I have long regarded as a field of study with significant potential to address some of the most pressing issues of our time in new and fresh ways. Sadly, for all our shared enthusiasm for our subject – which was very much in evidence at the 9th SIEF Congress in Derry last June – 'new and fresh ways' is not what our colleagues in other disciplines tend to associate with ethnology and folklore – yet! My chief ambition for the term of my Presidency is to address this misperception, and to do all I can to promote the recog-

nition of ethnology and folklore as relevant for the 21st century.

This entails more than a propaganda exercise aimed at changing how outsiders view our field. A constructivist 'take' on the world is all very well for cultural and social studies of the kind so fashionable in hyper-post-modernity, but we must not lose sight of the substance, the material foundations that underlie all 'cultural constructs'. That means we need to take a critical look at the substance of our field – as well as at what we do with it by way of constructing the world – in order to develop its full potential for engaged research and scholarship. It

also means finding the courage occasionally to step outside our ivory towers and enter into dialogue with other fields, some of which may seem utterly alien to us. At an individual level, many of us have done and are doing this already, and that makes for a good basis to start from.

Unlike academic disciplines claiming their analysis pervades all spheres of life (as my erstwhile discipline of economics often does), ours is a genuinely holistic field.



A PENSIVE PRESIDENT

That involves great potential, but also serious challenges. It may position us well in the current scramble for the survival of small fields as resources to support research and scholarship are continuously shrinking. A field that has the capacity to hold knowledge generated by different disciplines in creative confluence has a clear edge over other fields, especially when it comes to pressing societal and ecological issues that it is uniquely equipped to address. On the other hand, like other more 'mainstream' disciplines, we may exert ourselves in endless territorial disputes and narcissistic concentration on minutiae without due concern for the broader context, thereby losing

any advantages that our field may have. Perfectly sustainable in times of affluence, at a time of ever-dwindling public resources, this would be a dangerous path for any academic subject to take. Such considerations were behind the sub-title of the 9th SIEF Congress: 'Liberating the Ethnological Imagination'. I have since explored that theme a bit further in an essay in *Ethnologia Europaea* 38(1) and two editorials for the 2008 volume of the *Anthropological Journal of European Cultures*, and would like to adopt it as the motto of my Presidency.

The realisation of our field's potential to address some of the most pressing issues of our time in new and fresh ways does not require that we jettison our cherished methodologies or indeed topics, as some might fear. But we do need to look at them closely, to make the best of our assets and find ways of dealing appropriately with any liabilities. One of the latter is the negative image ethnology and folklore often have even among colleagues in otherwise congenial fields, such as anthropology. Simply to tell these colleagues that we deserve better won't cut much ice – we need to demonstrate convincingly why we do.

One way in which SIEF, as an association, can do this is through its Working Groups. As in any scholarly association, such groups give expression to long-term core concerns of the field or discipline and thereby its identity, but they also have an important role in focusing and facilitating the development of emerging themes. Since my election to the Executive Board in 2004, I have seen three new working groups being established – The Ritual Year; Cultural Heritage and Property; and, Historical Approaches in Cultural Analysis – testimony to the growing and changing research agenda of the field. Working Groups and Working Groups provide a framework for the pursuit of research agendas through international collaboration. As such they are an integral and constituent part of any scholarly association worth its salt, as well as an 'outreach' channel connecting the wider membership of the association with areas and disciplines beyond their own specialism. They play a vital role in stimulating intellectual debate and progress in our field.

Following on from a workshop at last June's congress, I have therefore initiated a new SIEF Working Group to promote research in an area that is of crucial relevance in

today's world. The wisdom that 'sits in places' (as Keith Basso put it in the title of his fascinating book on the Western Apache in 1996) has long been a concern of ethnology and folklore, and hence there may seem to be no great need for a Working Group. However, over the past generation or so we have witnessed the radical obliteration of place as such – and places in the particular – as a cultural category in terms other than as pure constructs detached from any material reality. Placelessness has long been identified as a condition of postmodernity, necessary for the unfolding of a globalising hegemony that has been running its destructive course. That hegemony portrays the renewed emphasis on place as a retreat into territorial tribalism in order to discredit it in the eyes of an enlightened academic and general public. As ethnologists and folklorists, we are uniquely equipped critically to examine both sides of this argument. In doing so, we must, of course, tread with care, because the past record of our field in this kind of discourse is well recognised as tarnished. However, that past is a key reason why we need to move issues of place and ecology more centre-stage, rethinking and reforming our concepts and methodologies as we do so.

As you read through the pages of this Newsletter, you will find other new ventures. The Executive Board, fol-

lowing proposals raised at the congress last June, has decided to introduce a SIEF Prize for the best dissertation, which will first be awarded in 2011 at our next congress in Lisbon. You will be invited to contribute to a handbook of 'keywords in ethnology and folklore' that will be the first volume in a series of SIEF publications. Many of our peer associations organise smaller conferences in between their main congresses (and in addition to conferences organised by their working groups), and a proposal to hold such a conference in 2010, in conjunction with the AFS, on the theme of 'research ethics in ethnology and folklore', is currently being explored.

Representing a field that is at once holistic and highly diverse, SIEF can play an important role in shaping academic, social and political agendas, quite out of proportion to its actual size or the size and institutional weight of its field. We all know that, and the keynotes at the 2008 congress have eloquently reminded us of this potential. Over the next few years I will do what I can to offer inspiration and leadership with this aim in mind. We each have to follow our own star; my hope is that this one will shine brightly for all of us.

Bon courage!
Ullrich Kockel

2. REPORTS ON THE 9TH SIEF CONGRESS IN DERRY: TRANSCENDING 'EUROPEAN HERITAGES' – LIBERATING THE ETHNOLOGICAL IMAGINATION

The 9th SIEF Congress took place at the Magee Campus, University of Ulster, during the week 16–20 June 2008. More than 400 delegates from some 40 countries attended, making it the largest congress of the Society to-date even though adverse exchange rate movement vis-à-vis the Euro during the twelve months prior to the event had led to a number of withdrawals especially by Eastern European scholars. Participant feedback indicates that this event was also particularly successful with regard to its aim of opening up new perspectives and forging innovative links between established research areas.

The keynotes were delivered at the Guildhall, the main civic building in the city of Derry/Londonderry, and revised versions will be published in a special issue of the

Anthropological Journal of European Cultures in June 2009. The conference programme began on Monday afternoon with an opening lecture by Peter Jan Margry of the Meertens Institute, Amsterdam, followed by the first of the three thematic plenary sessions. Each full day of the congress had a specific theme, introduced on the previous evening by two internationally distinguished scholars: Wolfgang Kaschuba (Berlin) and Sharon Macdonald (Manchester) spoke on European heritages; Pertti Anttonen (Helsinki) and Gulnara Aitpaeva (Bishkek) discussed theories and practices; and Helena Wulff (Stockholm) and Regina Bendix (Göttingen) explored performance. The congress was brought to a close by a lecture delivered by Tony Candon, Keeper of the Folklife Collection at the National Museum of Ireland.

Rather than producing one or more volumes of 'proceedings', convenors of panels and workshops were encouraged to identify outlets for peer reviewed publication, either in key journals or refereed monograph series, and several such publications are already in progress. Some sessions at the conference were organised by national and international bodies, including the Folklore Society and the Society for Folklife Studies, the journal *Ethnologia Europaea*, and the European Association of Social Anthropologists. These sessions were specifically geared towards generating publications, usually connected with an on-going research programme.

One of the innovative aspects of the congress was the use of workshops to transcend the classic conference format of paper presentations followed by brief discussions. Instead, workshops had an open format, set by their respective convenor, which allowed for more creative exchanges including performances and other types of intervention. Another unusual aspect was the active involvement of participants in research projects that were part of the programme, such as the Song Archive, quasi 'turning the tables' on researchers and raising interesting issues for debate. A third innovation was the participation of local organisations involved in work of an ethnological nature. Local initiatives such as the Nerve Centre, the Verbal Arts Centre, or Pilot's Row Gallery participated actively in the conference as venues for workshops and other events that also formed part of their own events programme, thus highlighting the public relevance of ethnology and folklore. A day of excursions concluded the conference programme, offering participants an opportunity to sample the nature and culture of Ulster, from Belfast to Donegal.

The organisers were successful in raising sponsorship from a range of external sources. The main sponsors were the British Academy, followed by the Finnish Institute, London, and the Royal Gustav Adolphus Academy for Folklife, Uppsala. Other sponsors included Derry City Council, the British Council, and the Folklore Society. Contributions were also received from a number of local businesses. The University contributed in kind by waiving room hire and the cost of support staff.

Conference web site:

<http://www.arts.ulster.ac.uk/sief2008/home.htm>



ORGANISER ULLRICH KOCKEL OPENS THE 9TH CONGRESS

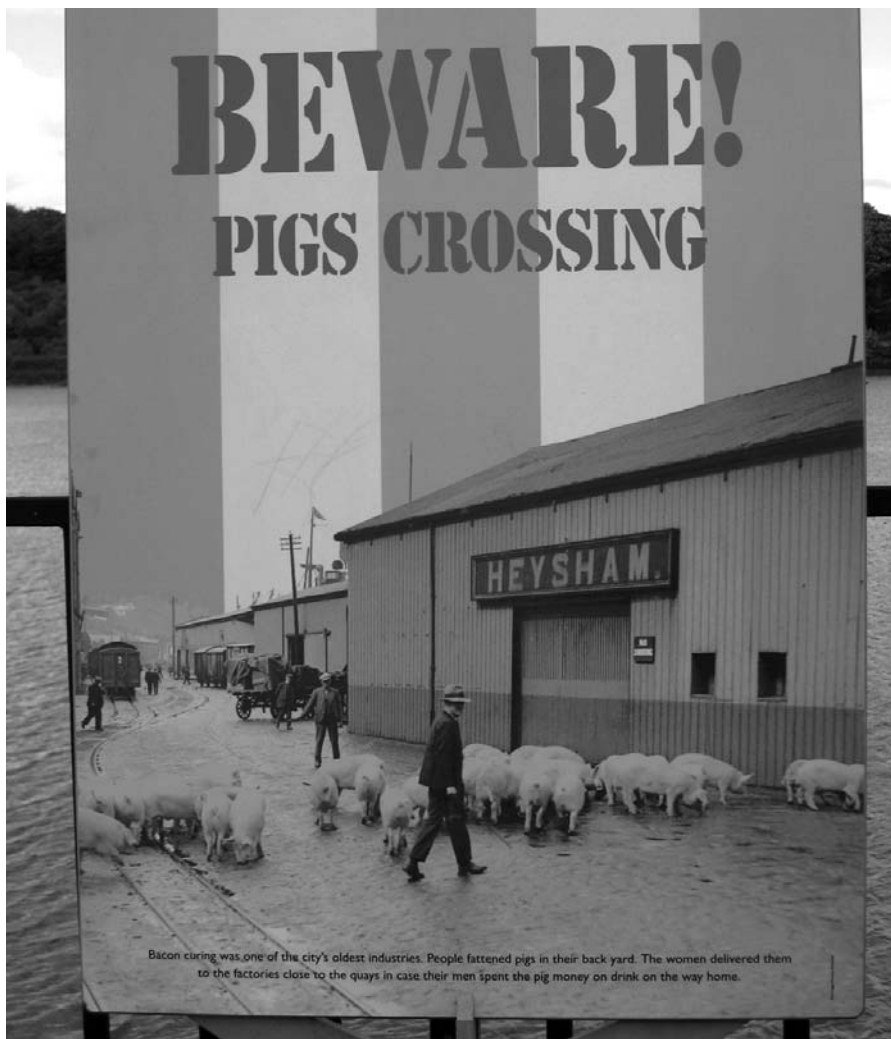
*9TH SIEF-CONGRESS, UNIVERSITY OF ULSTER,
16–20 JUNI 2008*

Eine Woche lang, vom 16. bis zum 20. Juni 2008, beherbergten der Magee Campus der Universität Ulster in Derry, Nordirland, und die Stadt Derry den 9. Kongress der 'Société International d'Ethnologie et Folklore' (SIEF). Passend zum 80. Geburtstag der Gesellschaft und ihrer Vorgängerinstitutionen zog es viele Europäische Ethnolog/innen, Folkloristen und Mitglieder von Nachbardisziplinen nach Derry: Fast 400 Teilnehmer/innen aus über 30 Ländern (überwiegend aus Europa, ferner aus Israel, Nordamerika und Asien), stellten in weit über 300 Beiträgen Ergebnisse ihrer Arbeiten vor. Mit der Koordination dieser wissenschaftlichen

Großveranstaltung vollbrachten die Hauptverantwortlichen vor Ort, Ullrich Kockel und Máiréad Nic Craith, gemeinsam mit ihrem Team engagierter studentischer Mitarbeiter/innen eine organisatorische Meisterleistung. Konzept und Ablauf des Kongresses waren bis ins Detail ebenso professionell wie mit Leidenschaft geplant. Ein Symbol für diesen Enthusiasmus ist das von einer Postgraduate-Studentin eigens für den Kongress entworfene Logo: eine Pustebblume, deren beschirmte Samenkörner sich gerade auf die Reise in neue Landschaften und Regionen begeben. Diese ebenso zarte wie kraftvolle Botschaft illustrierte das Thema des Kongresses – die Erschließung neuer Horizonte und Felder, die Nutzung des kreativen Potentials der Europäischen Ethnologie.

Das Symbol der fliegenden Löwenzahnsamen war auch eine Verbeugung vor dem Veranstaltungsort selbst: vor der nordirischen Landschaft mit ihren sanften Hügeln und saftigen Wiesen; und vor der Stadt Derry, die sich nach der offiziellen Beilegung der Konflikte um Nordirlands Unabhängigkeit anschickt, ihre Zukunft in

Europa zu gestalten. Derry war gleich in mehrfacher Hinsicht ein bemerkenswerter Kongress-Ort. Die Stadt ist eher klein. Es war daher beachtlich, wie man hier scheinbar mühelos einen internationalen Kongress dieser Größe buchstäblich in seiner Mitte – die Plenarveranstaltungen fanden im Rathaus statt – beherbergte. An diesem Ort war die Europäische Ethnologie zugleich mitten in einem ihrer Forschungs-Anliegen: der Untersuchung der Konstruktion des kulturellen Erbes Europas. Denn in Derry wird die konfliktvolle und schmerzhaft Geschichte um die nordirische Unabhängigkeit, wird der Konflikt selbst zum 'Heritage' und damit auch zur Ressource einer aufkeimenden Tourismusindustrie. Längst sind die Murals hier nicht mehr nur Mittel im politischen Kampf, sondern auch eine der touristischen Attraktionen. Als wichtiges Symbol der nordirischen Kultur standen die Wandbilder von Derry und Belfast daher auch im Zentrum des Abschlussvortrags von Anthony Candon (National Museum of Ireland). Gerade weil die Geschichte der Stadt bis in die jüngste Vergangenheit hinein so konflikt-



INTRIGUING STREET SIGNS IN DERRY

haft war, wird sie hier mit besonderer Verve und übrigens – etwa im Tower-Museum – mit beeindruckendem Know-How erzählt. Dabei kreierte Derry seine Geschichte unermüdlich neu: Während des Kongresses wurde gerade ein neues Wandgemälde fertig gestellt: Es zeigt neben Nelson Mandela, Mutter Teresa auch den örtlichen Nobelpreisträger John Hume. So war Derry einerseits angesichts seiner Gastfreundschaft und der lokalen Geschichte und Kultur ein besonderer Kongressort, stand aber andererseits zugleich in seinem Bemühen um Identität auch beispielhaft für das derzeitige Ringen um kulturelle Eigenheiten in Europa. Dass diese Konstruktionen in Auseinandersetzung mit den politischen Maßnahmen stehen, illustrierte anschaulich die Ablehnung der EU-Verfassung durch Volksabstimmung in Irland kurz vor dem SIEF-Kongress. Dies Ringen um das kulturell 'Eigene', die wachsende Betonung kultureller Differenz in Europa und seine Bedeutung für die Europäische Ethnologie als der, die europäischen Gesellschaften begleitenden Analytikerin, waren Leitthema des Kongresses.

Der Eröffnungsvortrag von Peter Jan Margry (Meertens-Institut, Amsterdam) und die anschließenden Plenarvorträge von Wolfgang Kaschuba (Humboldt-Universität Berlin) und Sharon Macdonald (Universität Manchester) reflektierten kritisch die Konstruktion des europäischen Heritage-Konzepts als kulturpolitisches Schlüsselkonzept Europas seit den 1990er Jahren. In seinem Eröffnungsvortrag 'Memorializing Europe. The Reframing of an Undefinable Continent' erklärte Peter Jan Margry das Konzept des europäischen Kulturerbes als Ersatz für die gescheiterte politische Utopie Pan-Europas. Europa sei aber nicht nur Gegenstand politischer Utopien, sondern auch der Träume vieler Menschen. Darunter solcher Menschen, deren Vorfahren bereits vor geraumer Zeit in Europa gelandet sind und die sich daher als 'einheimisch' begreifen und solcher, die – wie die afrikanischen Flüchtlinge vor Spaniens Küsten – erst vor kurzer Zeit ankamen. Vor dem Hintergrund der Migration funktioniert das Konzept des kulturellen Erbes wie ein Schirm: So ermögliche beispielsweise die stete Konstruktion von kulturellem europäischem Erbe etwa auf dem Feld der Religion einerseits, Ängste und Missverständnisse aus der Begegnung mit dem Islam zu bändigen, sie verdecke aber zugleich die Diversität der europäischen Gesellschaften und die vorhandenen Spannungen. Hier setze die Aufgabe der Europäischen Ethnologie an.

Wolfgang Kaschuba präzierte diese Aufgabe in seinem Vortrag als der eines 'mindmanagers' postmoderner Imaginationen. Das Fach habe ein Gegengewicht zu den derzeit boomenden Heritage-Konzepten zu schaffen, indem es kritisch das Authentizitäts-Geschäft der Heritage-Produzenten durchleuchte, die Pluralität der europäischen Gesellschaft herausstelle, auf Dynamik statt auf Konservierung setze, die Ränder betrachte, und die gerne vergessenen Aspekte des sozialen, kulturellen und ökonomischen Erbes thematisiere. Wie dies konkret etwa in der musealen Inszenierung aussieht, thematisierte Sharon Macdonald. Sie zeigte ebenso 'krankmachende' Heritage-Konstruktionen ('sticky heritage') als auch auf Diversität setzende Ausstellungskonzepte zur Visualisierung der Pluralität europäischer Kulturen.

Unter der Überschrift 'European Heritages' fanden am zweiten Kongresstag 16 Panels und fünf Workshops statt. Man arbeitete an ganz verschiedenen 'Baustellen' europäischen Erbes: der Konstruktion von 'Englishness' bzw. englischer Kultur, neuen Formen der Nahrungskultur ('Futuristic Food') als Möglichkeit jugendlichen Protestes gegen herkömmliche Nahrungsmittel, 'Celticity' als Inszenierung des Keltisch-Seins, interkulturelle Kommunikation, Paganismus als neue religiöse Bewegung, Vorstellungen von Europa, politische Implikationen des Heritagekonzepts, Technik- und Naturkundeaustellungen als Medium der Inszenierung Europas, immaterielle (Lieder) und materielle Kultur (Kleider) als Verdinglichung von Heritagekonzepten, jüdisches Erbe und anderes mehr. Ein roter Faden durch die diversen Heritagekonstruktionen ließ sich schnell ausmachen: Es ist die Bedeutung von Geschichte als rekonstruierbarer und rekonstruierter Vergangenheit. Geschichte ist Bestandteil vieler aktueller populärer Bewegungen in Europa, die spätmodernen Zeitgenossen Antworten auf ihrer Frage nach Sinn und Orientierung in der komplexen Welt versprechen. Dabei spielt Religion auch in westlichen Gesellschaften eine wachsende Rolle, und zwar weniger in bekannten Formen als in Gestalt neuer bzw. neu entdeckter Religionen wie den Paganismus. Diese überaus erfolgreiche spirituelle Bewegung arbeitet mit Geschichte in ähnlicher Weise wie andere Produzenten von Heritagekonzepten. So zeigte Jenny Blain (Sheffield Hallam University) am Beispiel der von ihr und Robert Wallis untersuchten englischen Anhänger des Paganismus, wie diese sich bemühen, ihre Bräuche an historischen Druidenfeiern zu ori-

entieren. Die Verbindung von Tradition, 'Authentizität' und Re-Enactment sei der Schlüssel zum Verständnis der Bewegung, die ihren Anhängern Sinn und Geborgenheit vermittelt. Dabei verstecke sich hinter der Anhängerschaft zum Paganismus, dem Besuch historischer Kultorte und der Praktizierung einer Naturreligion auch vehemente Kritik an der heutigen Gesellschaft, deren Naturentfremdung und Werte. Doch Paganismus bietet nicht nur Sinn, er tut dies auch in besonderer Weise und spricht damit die Menschen umfassend an: Sabina Magliocco (California State University) zeigte am Beispiel Italien, wie der Paganismus hier seinen Anhängern einen direkten Kontakt zum Göttlichen verspricht, wie diese sich als Mitglieder in einer Kette in Zeit und Raum geborgen fühlen und wie die sensuelle Erfahrbarkeit der Spiritualität durch Licht, Gerüche etc. das Immaterielle unauslöschlich einprägt. Gulnara Aitpaevas (Aigine Reserach Centre) Plenarvortrag erweiterte diesen weitgespannten Horizont von Heritage/konstruktionen um das von 'Kyrgyzchylyk', ein neues ganzheitliches Konzept der Alltagsbewältigung in Kirgistan. Auch hier sind Religion und die Hinwendung zu Tradition bzw. der eigenen Geschichte und Natur als Teil des eigenen kulturellen Erbes eine Antwort der Bevölkerung auf die Suche nach Identität nach der Erlangung der politischen Eigenständigkeit. Dass Heritage als leitendes Konzept 'Tradition' in kultureller Praxis und deren Erforschung längst abgelöst hat, gehörte zu den wichtigen Aussagen in Pertti Anttonens (University of Helsinki) Plenar-Vortrag. Anttonen sprach in diesem Zusammenhang von einem 'discursive move', dem in der Europäischen Ethnologie die Hinwendung zur Ethnografie der Repräsentation und Präsentation entspreche. Anttonen forderte vom Fach ein kritisches Engagement auf dem Feld der Methoden und Theorien. Die Europäische Ethnologie müsse sich über die Notwendigkeit von Verbesserung im Klaren werden und herausfinden, wie Reflexivität und Dekonstruktivismus eingesetzt werden können, um dem Fach einen Platz in der Zukunft zu sichern.

Anttonens Aufforderung bildete den Auftakt für das Programm des dritten Kongresstages. Unter der Überschrift 'Transcending Theories and Practices' diskutierten die Teilnehmer/innen in 15 Panels und drei Workshops über wissenschaftliche Praktiken und Praxisfelder: von den Wissenspraktiken der Europäischen Ethnologie und Folklore, über die fruchtbare Verbindung von

Ethnologie und Soziolinguistik, den Debatten um Oralität und Schriftlichkeit, der Bedeutung des Konzepts von kulturellem Eigentum für ethnologische Forschung, Ethnologie und öffentlicher Raum, Archive oder Tagträume als Herausforderung ethnologischer Forschung. Gerade auf dem Feld der Wissenskonstruktion und damit der Identität des Faches trugen die Kolleg/innen aus Osteuropa und den baltischen Ländern bemerkenswert viel bei. Es scheint, dass man hier aus zeitnaher Erfahrung der Instrumentalisierung von Wissenschaft offenbar besonders intensiv und fruchtbar über Aufgaben und Verantwortungen der Gesellschafts- und Geisteswissenschaften im Zeitalter der Globalisierung nachdenkt. Der abendliche Plenarvortrag von Helena Wulff (Stockholms Universitet) setzte diese Überlegungen auf anderer Ebene fort und thematisierte einmal mehr den Übergang zwischen ethnologischer Arbeit und künstlerischem Schaffen, der den Kongress immer wieder beschäftigte. Wulff stellte Aspekte ihrer ethnologischen Studien über zeitgenössische irische Schriftsteller/innen vor, deren Selbstdarstellung und Performance auf Lesungen, Festivals und anderen öffentlichen Veranstaltungen sie begleitet hat. Die Anthropologie des künstlerischen Schreibens halte der Wissenschaft einen Spiegel vor, denn in beiden Fällen gehe es um ähnliche Praktiken und Regeln des Performativen. Auch Regina Bendix (Universität Göttingen) setzte auf die Verbindung von künstlerischer und akademischer Performanz. Sie führte in ihrer presidential address hörbar vor, wie Musik als Medium der kulturellen Konstruktion funktioniert und welcher Stereotype man sich dabei heutzutage bedient: Wenn etwa heiße südliche Rhythmen im ansonsten doch eher kühlen Deutschland produziert werden, dann wird deutlich, dass die Alltagskultur Europas in einem kompliziertem Geflecht zwischen Eigenem und Fremden entsteht. Musik als sinnliche Erfahrung spreche Menschen weltweit an, sei damit auch ein Medium ökonomischer und politischer Interessen. Die Europäische Ethnologie ist aufgerufen, diesen sensitiven Bereich aktueller globaler Sounds als Arbeitsfeld aufzunehmen. Das Beispiel verdeutlicht auch, dass Europäische Ethnologie als eine offene Wissenschaft weder hinsichtlich der sie betreibenden Akteure noch der sie beschäftigenden Themen an den Grenzen Europas halt machen kann.

Regina Bendix Experiment, in ihrem Vortrag Sprache und Musik zu mischen und damit Intellekt und sinnliche



WORKSHOP PERFORMING ACADEMIA

Erfahrung gleichzeitig anzusprechen, läutete das Thema des vierten und letzten Kongresstages ein: 'Performing the Ethnological Imagination'. In 14 Panels diskutierte man performative Praktiken in Gesellschaft und Wissenschaft. Nicht zufällig fanden in dieser Sektion die meisten Workshops statt, denn genau hier, auf dem Feld der Praktiken ethnologischer Erkenntnisuche bedurfte es am stärksten neuer, spielerischer Formen des Umgang mit wissenschaftlichen Inhalten, Perspektiven, Erfahrungen, Fragen. Denn nur so war die ethnologische Praxis des Wissen-Schaffens wenigstens zeitweilig von der Kette der sie auch bestimmenden Zwänge, Gewohnheiten und Ängste zu lassen. Brechend voll war etwa der Raum, in dem Cristina Sánchez-Carretero (Consejo superior de investigaciones científicas) und Dieter Haller (Ruhr-Universität Bochum) den Workshop 'Performing Academia' abhielten. Dieser Workshop war ein besonders gelungenes Beispiel dafür, wie der Einsatz des Körpers und wie neue Arten des Kommunizierens ebenso intellektuelle Erfahrungen wie Spaß am Tun vermitteln können. Ob meditative Einlage, multivokale

Europäische Ethnologie, biografisch-akademische Binnensichten, Übungen in Rhythmik oder fliegende Frage-Zettel – diese expressive Wissenschaft war mehr als Stillsitzen und Zuhören, war Mittun und Teilhabe, kurz: gestattete ihren Teilnehmer/innen sich ganz einzubringen und einzulassen. Vom Mittun lebte auch die Postkarten-Performance, zu der die Kunstwissenschaftler Sarah Blowen (University of the West of England) und Iain Biggs (University of the West of England) die Kongress-Teilnehmer/innen bereits im Vorfeld des Kongresses eingeladen hatten. 'Was macht in Ihren Augen Grenzen aus?' wollten Blowen und Biggs von den Teilnehmer/innen wissen und gaben ihnen mit ihren Borderland-Postcards einige Imaginationen an die Hand, die die Vorstellung anregten. Dass Grenzen als individuelle und kollektive Konstrukte auch veränderbar sind, wurde so auf besonders anschauliche Weise erfahrbar.

'Let's liberate our ethnological minds' hatte Peter Jan Margry in seiner Eröffnungsrede die Kongressteilnehmer/innen aufgefordert, und die Bereitschaft, Neues aus-

zuprobieren, war auf diesem Kongress groß. Dabei war man sich zugleich der eigenen Stärken, des bereits Erarbeiteten bewusst. Insofern war die 9. SIEF-Konferenz in Derry ebenso eine Bestandsaufnahme des im Fach Europäische Ethnologie international Geleisteten wie ein Aufbruch zu neuen Perspektiven und Praktiken des Wissen-Schaffens. Die Konferenz bot einen umfassenden Schirm auch für die Diversität des Faches: Hier präsentierte sich eine Vielheit von Ansätzen, Themen, Methoden und Meinungen, konnte die Übereinstimmung ebenso gefeiert werden, wie dem Widerspruch Raum gegeben wurde; Raum erhielt ebenso das Fertige, die Meisterschaft in Forschung und

Präsentation wie das Unfertige, Experimentelle, das auf dem Weg ist. Dass der Kongress nicht nur von berühmten und in die Jahre gekommenen Wissenschaftler/innen, sondern auch von bemerkenswert vielen jungen Menschen, Studierenden und Graduates, besucht wurde, die sich im Austausch mit den ältere Fachkolleg/innen sichtlich gut aufgehoben fühlten, machte eine seiner besonderen Stärken aus.

Michaela Fenske, Göttingen

REMINDER TO DERRY 2008 PANEL AND WORKSHOP CONVENORS

Given the volume of papers involved, it was decided at an early state of the planning process for at the SIEF Congress in Derry last year that publications from panels and workshops should be the responsibility of panel/workshop convenors.

If you are one of these convenors and you are planning to publish outcomes based on your session(s) – or have already done so – please note that two copies of all publications arising from the conference must be lodged with the SIEF secretariat: one is required by the British Academy, who were the main funder of the conference, the other copy will be added to the SIEF archive.

Members who are publishing, or have published, in whatever format, their contribution to the conference independently, i.e., not in books or special issue journals based on the proceedings of a panel or workshop, should send bibliographic information on all such material, and wherever possible a copy of the publication, to the SIEF secretariat for purposes of documentation: PO Box 94264, 1090 GG Amsterdam, The Netherlands.

3. CONCEPT MINUTES OF SIEF'S GENERAL ASSEMBLY, 18 JUNE 2008

Minutes of the SIEF Assembly General Meeting in Derry, June 18, 2008.
112 SIEF members present.

1. OPENING

Regina Bendix welcomes at 17.30 hrs the members present for the General Assembly.

2. CHAIR AND SECRETARY

Bjarne Rogan is chosen as Acting Chair, Sophie Elpers is chosen as secretary of the meeting.

3. AGENDA

The agenda is accepted by the Assembly.

4. MINUTES 2004

The minutes of SIEF's General Assembly in Marseille, April 29, 2004 are accepted by the Assembly.

5. PRESIDENTIAL REPORT OVER 2004–2007/8

The report is presented by Regina Bendix after having asked for a moment of silence to commemorate the following deceased colleagues:

Anders Salomonsson (1946–2004)

Borut Brumen (1963–2005)
 Alan Dundes (1935–2005)
 Reimund Kvideland (1935–2006)
 Georg Mifsud-Chircop (1951–2007)
 Ilmar Talve (1919–2007)
 Marianne Gullestad (1946–2008)

Bendix brings up detailed information on the following issues:

- ♦ Two board meetings in December 2005 and November 2007 in Amsterdam.
- ♦ Congress aftermath Marseille Congress (a booklet with a selection of the plenary addresses and a CD with brief summaries of all the panels were finished in 2007).
- ♦ Congress planning Derry.
- ♦ Efforts to strengthen the tie between working groups and the umbrella organization (which has resulted in proposals for bylaw amendments).
- ♦ The increase in members and
- ♦ the portfolios of the board members.
- ♦ Discussions over having an own journal have thus far not yielded a tenable result; but the board has succeeded in getting a number of rebates with various publishers.
- ♦ Bendix asks the members and in particular the working group leadership to provide records of their activities to the SIEF archive which is housed at the Meertens Institute.
- ♦ She also asks for photographs of congresses for the picture archive, preferably with a written report of who can be seen on the picture.

Finishing her report Bendix thanks the executive board, and especially Bjarne Rogan and Peter Jan Margry.

6. REPORT OF THE VICE PRESIDENT IN CHARGE OF THE SECRETARIAT/FINANCES OVER 2004–2007/8

Peter Jan Margry presents his report. The secretariat has been working on several issues:

- ♦ The newsletter got a new design; but due to a more or less structural lack of input of copy it can practically be brought out only once a year.
- ♦ A new flyer will be designed in 2009.
- ♦ The website is renewed in 2007.
- ♦ For all publications and the website a new housestyle was created with a new SIEF logo.
- ♦ The secretariat is setting up the records of SIEF; Margry also asks the members for material: visuals and publications.
- ♦ After having imposed a strict policy on paying the yearly dues the quantity of members increased from ca. 140 in 2004 to 180 in 2007; including the congress participants there are approx. 350 members in June 2008.
- ♦ Finances: at the moment SIEF has €8500,- at its disposal, the money is mainly used for the newsletter and postal expenses, new flyers, board meetings, an incidental subvention and for membership administration and payments.
- ♦ It is not clear how long and to what extent the support of the Meertens Institute can be guaranteed. Therefore a reserve must be kept.
- ♦ Margry investigates if a professional membership management system would be useful for SIEF. That would cost extra money.

Margry finishes his report with the conclusion that the basis of the organization has become considerably sounder.



CHAIR BJARNE ROGAN ADDRESSES THE MEMBERSHIP

7 REPORTS OF THE CHAIRS OF THE WORKING GROUPS

- a. Ethnology of Religion: The proceedings of the conference in Edinburgh (2002) will be published in 2008, the papers of the conference 'Senses and Religion' in 2005 in Slovenia have been published in 2006 (Ulrika Wolf-Knuts).
- b. Bildlore: no member present/no report send in.
- c. The Ritual Year: newly established in 2004, conferences have been held in Malta (2005), Gothenburg, Sweden (2006), Strážnice, Czech Republic (2007); the forth conference will be held in Cork, Ireland, in July 2008. A call for papers is published for the fifth annual conference 'The Power of Mask' in Kaunas, Lithuania (2009). Until now there are two volumes of conference proceedings, another one is expected in 2008 (Irina Sedakova)
- d. International Ethnocartography Network: an upcoming conference next year in Hungary will be announced at the website (Thomas Schippers).
- e. International Folklore Bibliography: no member present/no report send in.
- f. International Ballad Commission: President: Sabine Wienker-Piepho, Vice-President: Marjetka Golež Kaučič, Isabelle Peere. Estimates the commission on 200 members of which 40–50 are active members; conferences have been held in Riga (2004), Kiev (2005), Freiburg (2006), Kyle of Lochalsh, Scotland (2007). The next conference will take place in the end of July (2008) in Cardiff, Wales. The new publications are volumes of BASIS – Ballads and Songs – International Studies (Marjetka Golež Kaučič).
- g. Food Research: there have been two major conferences: 'Mediterranean Food and its Influences Abroad' (Dubrovnik 2004, proceedings published in 2006) and 'Sanitas Per Aquas (SPA). Foodways and



HANDOVER RITUAL: THE PRESIDENTIAL BATON DANCE

Lifestyles in the Search for Health and Beauty' (Innsbruck and Merano 2006, proceedings will be published in August 2008). The next conference will be held in September 2008 in Oslo: 'Cultural Crossroads. Food and Meals at Cultural Crossroads' (emailmessage by Patricia Lysaght)

- h. Intercultural Communication: a conference in Ankara was scheduled, but has been cancelled. Due to an insufficient amount of members, a lack of activities and his retirement Klaus Roth wants to close down this Working Group. This is accepted. Its research field will be looked after by the working group of the same name of the DGV, the Deutsche Gesellschaft für Volkskunde (emailmessage by K. Roth)

8. PROPOSALS FOR TWO NEW SIEF WORKING GROUPS

- a. Kristin Kuutma presents the proposal for the new SIEF Working Group on 'Cultural Heritage and Property'. The text of the proposal will be put on the internet site of SIEF. Proposal is endorsed.
- b. Herman Roodenburg presents the proposal for the new SIEF Working Group on 'Historical Approaches in Cultural Analysis'. Roodenburg points out that the group is meant as a platform for reflection on historical research, within the discipline of Ethnology. The text of the proposal will be put on the internet site of SIEF. Proposal is endorsed.

The exchange of point 9 and point 10 of the Agenda is accepted by the Assembly.

9. PROPOSALS FOR BYLAW CHANGES

The proposals for bylaw changes are approved by the Assembly. Changes: preamble, articles 5, 7, 9 (the new article 8), 10 (9), 12 (11), 13 (12), 19 (20); deleted: article 8, new: articles 13 and 16. Because of one deleted and two completely new articles the numbers of most articles have changed.

The major changes regard:

- ♦ a correction on the historical names in the preamble;
- ♦ cancelling the qualification of honorary members (art. 5);
- ♦ membership dues are obligatory for regular members and also for all working group members (art. 7);
- ♦ the quantity of board members is expanded from 8 to 9 (art. 8);

- ♦ one of the vice-presidents has become executive vice-president and can serve for more than two terms (art. 11);
- ♦ working groups must have a recognisable structure, with a board including a liaison person to the SIEF Board, regulations, periodical assemblies, yearly report to the Board, a membership list and keep their records (art. 13).

10. ELECTION OF THE NEW MEMBERS OF THE SIEF BOARD

The results of the vote for the presidency, after counting the secret ballots, are as follows: Ullrich Kockel (President): 102 yes, 5 no, 5 void; Peter Jan Margry (Executive Vice-President): 108 yes, 2 no, 2 void; Birgitta Svensson (Vice-President): 104 yes, 4 no, 4 void. The Assembly also elects the following members at large of the Executive Board: Arne Bugge Amundsen, Marjetka Golež Kaučič, Valdimar Hafstein, Kristin Kuutma, Dorothy Noyes, Cristina Sánchez-Carretero, Clara Saraiva, Bernhard Tschöfen (Amundsen and Noyes not present; excused).

11. PROPOSALS FOR THE NEXT SIEF CONGRESS IN 2011

Clara Saraiva presents Lisbon (Portugal) as location for the next SIEF congress in 2011. The organizer will be the inter-institutional Portuguese anthropological research center CRIA (Centro em Rede de Investigação em Antropologia). The executive board will discuss and decide in January 2009 in Amsterdam on location and conceivable topics.

12. OTHER BUSINESS

New president Ullrich Kockel expresses on behalf of board and membership his gratitude to Regina Bendix for her great work as president and her success in revitalizing SIEF. She hands the presidential baton over to the new president.

For his enduring historiographical research on CIAP and SIEF, Bjarne Rogan is decorated with the title 'SIEF's Historian'.

13. CLOSING AT 19.30 HRS.

4. MINUTES OF THE SIEF BOARD MEETING IN AMSTERDAM, 31 JANUARY 2009



MEETING IN THE HISTORICAL
BOARDROOM OF THE
OCCOHOFJE

Present: Ullrich Kockel (chair), Arne Bugge Amundsen, Marjetka Golež Kaučič, Peter Jan Margry, Cristina Sánchez-Carretero, Clara Saraiva, Birgitta Svensson, Kristin Kuutma, Hetty Garcia (minutes).

Excused: Valdimar Hafstein, Dorry Noyes and Bernhard Tschofen

1. AGENDA & MINUTES

- ♦ The agenda is approved
- ♦ Minutes of November 17, 2007: approved.
- ♦ Prel. Minutes of the SIEF General Assembly, Derry: preliminary approved and the concept minutes will be published in the next newsletter.

2. COMMUNICATIONS

a. Suggestions are made for the creation of a Young Scholar or dissertation price. Important to stimulate young scholars and to make SIEF better known among students. Due to the difficulty to be able to evaluate dissertations written in the different minority languages, the board decides to institute a price of € 500,- for the best ethnological dissertation of which the first will be given in Lisbon 2011. Therefore candidates have to write a summary of 25 pages in the form of an article in English; dissertations in minority languages need also to be refereed by two speakers of that language. A committee from the board will make up a shortlist and appoint the winner, who is also given the possibility of presenting a keynote in Lisbon and publication of his or her summary-article in EE. Deadline for sending in summaries will be January 15, 2010. In Lisbon the board will decide the

frequency to put up the price.

The price and the procedure has to be made public; before that formal regulations have to be made up.

b. The suggestion is done to bring out a (SIEF) book with the working title *Keywords in (European) Ethnology*. It should appear in printed form as well as e-publication. Members will be asked via email to bring up keywords. Inspiration for the project can be taken from the new Thesaurus of Ethnology and Folklore (American Folklife Center; Library of Congress); Richard Bauman's, *Folklore, Cultural Performances, and Popular Entertainments* and the online Estonian students lexicon on everyday culture.

c. Publications from panels on the Derry conference are a responsibility of the panel chairs. A special issue of AJEC is in preparation of the keynote speakers. When it comes to publication SIEF asks the editors two copies are for the SIEF archive and one for the funders

3. SIEF 10TH CONGRESS IN LISBON 2011

Decided is to have the congress from 17–21 April at the universities Cité and Universidade Nova de Lisboa, both at Gulbenkian, under the title 'People Make Places' and three themes: 1 Shaping Lives; 2 Creativity & Emotions; 3 Ecology & Ethics. A Scientific Committee and a Program Committee will be created.

4. NOMADIT SERVICES

The facilities NomadIT can offer concerning SIEF's yearly dues, membership administration and the administrative management of the triennial congresses will be eval-

uated. On that basis a decision will be made if SIEF's administration will be taken care for by NomadIT

5. FINANCES

SIEF has now approx. €7000,- at its disposal. That gives SIEF some breath for costs of making newsletters, flyers, setting up a dissertation price and eventually making use of NomadIT services.

6. WORKING GROUPS

a. Questions have risen about the (in-)activity of the working groups on Bildlore and the International Folklore Bibliography Group. Chairs of the working groups will be contacted on missions, plans and membership lists.

b. Kristin reports that the WG on Cultural Heritage and Property will have a conference in Tartu from July 30 to August 4 2009, related to summerschool courses on the theme. Any of the board is most welcome as a teacher at the meeting. When the meeting is definite the board will receive more information.

Kristin will send out a new stimulating invitation letter to the membership for joining her WG.

7. INTER-CONGRESS ACTIVITIES

Suggested is the organisation of smaller, thematical conferences that could fill the gap of 3 or 4 years between the general SIEF congresses. This could be done in cooperation with sister organisations. Because of more than full agenda's, as it seems, no specific project was brought up during the meeting, although a conference format like the DGV Hochschultagung might be applicable also for SIEF and also a thematical conference with the AFS is a possibility.

8. OTHER ORGANIZATIONS

a. A contact person within the EU, a deputy director general, Directorate-General Research European Commission, can via the secretariat be consulted for specific questions regarding funding programs.

b. AFS expressed to have closer relations.

c. Thanks to the help of Kristin Kuutma SIEF has succeeded in an application to be accredited as a NGO in relation to Unesco's ICH convention. On the official recognition will be decided in June 2010, but meanwhile SIEF can be an informal observer (and urged to be present at next the conference in Abu Dhabi; possibly the vice-president will attend the meeting) and asked for advice.

d. Ullrich will sign up SIEF as an institution for the WCCA membership.

5. SIEF YOUNG SCHOLAR DISSERTATION PRICE

In order to mark the importance of stimulating young scholars and to make SIEF better known among students, the board has decided to institute a price of € 500,- for the best ethnological dissertation of which the first will be given in Lisbon 2011.

Due to the difficulty to be able to evaluate dissertations written in the different minority languages, candidates have to write a summary of 25 pages in the form of an article in English; dissertations in minority languages need also to be refereed by two speakers of that language.

Dissertations finished in 2005 or later are eligible.

Deadline for sending in the summary/submit of the article and a short CV will be January 15, 2010.

The best article will be judged on the basis of originality, contribution to knowledge and overall scholarly quality. A committee from the board will make up a shortlist and appoint the first winner, who is also given the possibility of presenting a keynote in Lisbon 2011 and publication of

his/her summary/article in *Ethnologia Europaea*. The shortlist will be announced in August 2010. The winner will be honoured during the SIEF conference in Lisbon, April 2011. If you are unsure whether you or your submission are eligible, or if you have any other queries, please contact Bernhard Tschofen, Birgitta Svensson or Valdimar Hafstein at: bernhard.tschofen@uni-tuebingen.de birgitta.svensson@nordiskamuseet.se vth@hi.is

6. NEW SIEF WORKING GROUP: PLACE WISDOM

Following the workshop on 'Between Habitus and Habitat: Steps towards Eco-Ethnology' at the 9th SIEF Congress, researchers from several universities with successful research programmes in this field have rallied to form a new SIEF Working Group. The SIEF Working Group on *Place Wisdom* aims to establish a repository of multi-media, ethnographically-inflected records relating to understandings of place that contest conventional divisions between culture and nature – in particular understandings based on ecological beliefs and practices, and the traditions from which these draw inspiration. Building on research at the interface of human ecology, geography, anthropology, art, archaeology, performance studies, literature and philosophy, the Working Group will be concerned with issues such as the spiritual foundations of local community development, or the meaning of indigeneity in the post-industrial world.

We are very keen for this Working Group to develop an active research programme, and to engage with research users outside academia. To this end we encourage collaborative international research projects with the potential to attract significant financial support, and have already initiated a number of bids to different research funding bodies. Using ethnographic and closely related case studies to challenge received notions of 'tradition', projects examining 'tradition' as a process of intergenerational, interregional, and intercultural transfer of knowledge, skills and values will look at the creative potential of living traditions in their socio-ecological contexts, and at the role of the ethnologist in the tradition process. Located at the interface of ethnology and other arts and humanities fields, the research envisaged is likely to involve a significant element of practice, which may take a variety of forms including audio-visual, fine art, or performance.

The Working Group has been initiated by colleagues associated with the Academy for Irish Cultural Heritages (University of Ulster), the Ethnological Research Unit (UWE Bristol), and the Centre for Human Ecology (University of Strathclyde). Colleagues who have expressed an interest in becoming involved in this Working Group to-date include: Gulnara Aitpaeva (Aigine Centre); Joan Beal (Sheffield); Iain Biggs (UWE); Marion Bowman (Open); Liam Campbell

(Ulster); Vytis Ciubrinskas (Kaunas); Terry Gunnell (Iceland); Graham Harvey (Open); Ullrich Kockel (Ulster); Alastair McIntosh (Strathclyde); Iain MacKinnon (Ulster); Patricia Monaghan (De Paul); Máiréad Nic Craith (Ulster); Torunn Selberg (Bergen); Helena Ruotsala (Turku); Arunas Vaicekauskas (Kaunas); Victoria Walters (Ulster). We would very much welcome anyone who shares our research interests and would like to join the Working Group to develop collaborative research projects, which may include graduate training and summer schools alongside the research itself. Please send expressions of interest to its chair, Ullrich Kockel: u.kockel@ulster.ac.uk.

After approval by SIEF's Executive Board in March 2009, according to art. 12 of SIEF's bylaws, and endorsed by more than five SIEF members, the Working Group was officially launched on 1 May 2009 at a symposium on 'community, ecology and the human spirit', organised by some of its members at the University of Ulster. As a first project, members of the Working Group will collaborate in producing a special issue of the *Anthropological Journal of European Cultures*, to appear in 2010.

CALL FOR PAPERS FOR: 'HUMAN ECOLOGY AND THE ANTHROPOLOGY OF PLACE'

Taking the 'habitus' concept as developed by Mauss, Elias and, perhaps most influentially, Bourdieu, as a starting point, and linking it with the concept of 'habitat' as used in human ecology and ecological anthropology, this issue of the *Anthropological Journal of European Cultures* seeks to explore the need for and hermeneutic potential of ethno-ecology and eco-anthropology. This may be understood, in the first instance, as an approach to the study of culture in its ecological systemic context. However, essays should attempt to transcend the mechanistic, system theoretical perspective by critically engaging with elements of, for example, deep ecology and related approaches, the philosophy of place (e.g. Casey), or approaches to traditional ecological knowledge. Contributions with an applied, comparative and/or cross-disciplinary perspective are particularly welcome. All contributions will be peer reviewed. Guidelines for authors are available and manuscripts should be submitted electronically to: ajec@ulster.ac.uk

7. LISBON 2011 – PEOPLE MAKE PLACES

THE 10TH INTERNATIONAL SIEF CONGRESS WILL TAKE PLACE IN LISBON, PORTUGAL, IN APRIL 2011 (SPECIFIC DATES TO BE ANNOUNCED)

The congress will have as theme ‘People Make Places’, and three major subthemes, corresponding to the three days of Congress: ‘Shaping Lives’, ‘Creativity and Emotions’, ‘Ecology and Ethics’. Besides the opening and closing lectures, there will be keynote addresses for each theme as well as a talk given by SIEF’s ‘Young scholar prize winner’.

The 4th day will be a leisure day, with excursions planned for the areas surrounding Lisbon, from the Cascais and Estoril coast to the hills of Sintra, which used to be the summer residence of the Portuguese kings. Other possible trips will include Setúbal and the natural park of Arrábida, just across the Tagus river, and Óbidos, a city within medieval walls. All these sites are 1 to 2 hours away from Lisbon, which allows for pleasant and relaxing sightseeing. Another trip will include navigating in the Tagus river up to Vila Franca de Xira and down to the mouth of the river, where the Tagus meets the ocean.

Lisbon is the capital of Portugal, a pleasant city with several historic sites, as the mourish Alfama and Mouraria quarters, the 18th century downtown area, rebuilt after the 1755 earthquake, together with the Bairro Alto and Chiado, which show the atmosphere of the 19th century romantic era in Lisbon.



LISBON STREETCAR

The conference venue will be Universidade Nova and ISCTE, both close to the hotels where the participants will be accommodated.

Contact: clarasaraiva@fch.unl.pt



THE LISBON CASTLE

8. NATIONAL ETHNOLOGIES REPORTS

8.1 ETHNOLOGY AND SOCIO-CULTURAL ANTHROPOLOGY IN THE CZECH REPUBLIC

Ethnological institutions in Czech-speaking lands date from the second half of the 19th century, when an institutional structure was created in connection with exploration and museological, ethnological and anthropological activities associated with the creation of a modern nation state. Various institutions from that era still exist today: Náprstek's Museum of Asian, African and American Cultures in Prague (1862); the Czech Ethnological Association (1891); the Ethnographic Museum of the National Museum (1894); and many regional museums and institutions. The Department of Ethnology at Charles University in Prague was established in the years between the First and Second World Wars. In 1953 the Institute of Ethnology of the

produced an average of only ten ethnographers from MA courses annually, and just one PhD dissertation approximately every two years.

The situation began to change after the fall of communism in 1989. The ambition to establish a new socio-cultural anthropology oriented department emerged in the early 1990s. It started with the initial establishment of the Institut základů vzdělanosti (Institute of Education Basis), which developed into the Department of General Anthropology that still exists at Charles University. The department consists of three sections: socio-cultural anthropology, historical anthropology and philosophical anthropology. A staff of twenty provides the BA and MA



FOLKLORE FESTIVAL
IN PRAGUE, 2006

Czechoslovak Academy of Sciences was established, on the basis of the former State Institute for Folk Song (1919). Although the institutions endured through the eras of fascism and communism, ethnology was only a small discipline, with a few researchers working in non-European fields and approximately 200 scholars dealing with the Czech environment. In the 1980s universities

courses and the PhD programme (with 26 internal and 42 external students in 2008).

From its beginnings Czech ethnology was considered an historical discipline. After 1989 ethnology and socio-cultural anthropology started to cooperate with sociology. A lot of work in this field was done by Josef Kandert, who started to teach in the sociological department as an

ethnologist and social anthropologist and in 1998 became the head of the Department of Sociology at Charles University. The result of this activity is that in the Czech Republic today there are several ethnologists and social anthropologists who graduated in recent years or are finishing the current PhD programme in Sociology. This trend coincides with the establishment of the Division of the Social Anthropology at the Department of Sociology in the Masaryk University in 2004. The division includes five young lecturers and approximately 90 BA students. The subjects covered in the courses include cognitive anthropology, philosophical anthropology, field research, research methods in anthropology and local cultures.

Regarding the quantity of specialists in the field a noticeable shift occurred with the beginning of the new millennium. In 1998 the Department of Social Anthropology at the University of West Bohemia in Plzeň was established, and since 2001 social anthropology is also being taught at the University of Pardubice. The department in Plzeň has been transformed many times and now is entitled the Department of Anthropology and History. Approximately 110 BA students are enrolled for social and cultural anthropology there; on the whole there are approximately 350 BA students. There are about 30 MA students; in total there are about 70 MA students. The teaching of social and cultural anthropology involves approximately 30 lecturers (some in full-time positions, some as external teachers). The number of lecturers and students make the department the biggest anthropological work-place in the Czech Republic. It is oriented towards applied anthropology and the study of excluded communities, but there is also a division of biological anthropology.

At the University of Pardubice social anthropology has been accredited in the Department of Social Sciences, Faculty of Arts and Philosophy. The department has two sections: Social Anthropology and Sociology. The Anthropology section is the stronger of the two, and social anthropologists usually head the department. The department provides BA and MA courses. Fieldwork, which is compulsory for all students in social anthropology, is given the highest priority there. The courses include theory of ethnicity, political anthropology, ecological anthropology, visual anthropology, Romany studies, linguistic anthropology and anthropology of var-

ious areas (the Maghreb, Sub-Saharan Africa, North and South America, India, Indonesia, the Balkans, Siberia, the Caucasus, Australia and Oceania). The BA courses in social anthropology have about 150 students enrolled. There are about 65 MA students in the department.

The long-standing departments underwent a transformation after 1989. Their strong points are established study programs. The Institute of Ethnology of the Faculty of Philosophy and Arts at Charles University has a staff of seventeen for about 150 students. The programme offers seminars in General Ethnology, European (Czech) Ethnology, and Folklore. The PhD program involves cultural areas in Europe or in the Hispanic and North American environment, Siberia or Indonesia. European studies include Czech culture, and Roma and other minority studies. The Institute of European Ethnology in Brno has a staff of twelve for about 120 BA students, 40 MA students and 21 PhD students. Its research is oriented to folk culture in Moravia and Silesia, central European regions, the Balkans and the ethnography of Slavic countries. Foreigners in the Czech Republic and Czechs abroad are also enrolled in the programme.

In addition to work at the university institutes and departments mentioned, long term research is also carried out by the Institute of Ethnology of the Academy of Sciences of the Czech Republic, which deals with basic and applied research in ethnology, social anthropology, folklore studies, music history and other disciplines directly connected with them. Besides the study of the Czech nation and culture, in recent years special attention has also been devoted to the Roma, Jews, Ukrainians, Russians, Belarusians, Serbs, Germans, Bosnians and other European nations, as well as some groups outside of Europe such as the Chanty of Siberia, the Georgians, or the Minangkabau in Indonesia. The Institute has its seat in Prague and a branch in Brno, with a total of 22 research workers and research assistants. In cooperation with the Institute of Ethnology of the Charles University and the Department of Anthropology and History of the University of West Bohemia the Institute provides two PhD programmes in ethnology. Research in ethnology is also organised in many other institutions. Among the best known are the National Institute for Folk Culture in the town of Strážnice, Náprstek's Museum of Asian, African and American Cultures, the Open Air Museum in Rožnov pod

Radhoštěm, the Open Air Museum Veselý Kopec, etc. Professional associations are also important for the institutional framework. The oldest is the Czech Ethnological Association (1891). It unites about 200 professionals from museums and academia and publishes a yearbook. The Association is primarily focused on traditional culture, and Czech and Central European culture. In 2008 the Czech Association for Social Anthropology was established as a platform for the foremost young scholars.

There are four active anthropological journals today in the Czech Republic. *Český lid* ('Czech People') is the oldest (1891) and most prestigious. It deals with traditional folk culture and third world anthropology as well as the anthropology of Europe. The journal has an international advisory board and provides English summaries. *Lidé města* ('Urban Dwellers'; 1992) is focused on urban anthropology and general anthropology as well as other themes. The contributions are peer reviewed and two issues appear yearly in Czech and one in English. *Národopisná revue* ('Ethnological Journal') is a peer-reviewed journal issued by the National Institute for Folk Culture, written exclusively in Czech and Slovak with English summaries. Non-European ethnology is primarily published in the international *Annals of the Naprstek Museum*, issued by the National Museum since 1962.

Major Czech ethnological publications include *Lidová kultura (Folk Culture): Ethnological Encyclopedia of Bohemia, Moravia and Silesia* (Brouček, Jeřábek 2007). The series 'Society, Culture, Tradition' issued by the Institute of Ethnology of the ASCR (2005–2008) is an interesting collection where the results of long term research is published. Another long term quality project is the *Ethnological Atlas of Bohemia, Moravia and*

Silesia. The latest volume was devoted to the Jewish population of Bohemia of the 18th century (Woitsch, Bahenský 2007). Successful monographs have included a work by Josef Kandert about a Slovakian village (Kandert 2004). Works are also regularly published in Czech dealing with migrations and communities of immigrants in new environments (Botu, Konečný 2005; Nosková 2007; Uherek, Korecká, Pojarová 2008) and about Czechs abroad (Brouček 2007). Only a limited number of titles are published in English. Petr Skalník edits collections of papers and studies in English. The *Prague Occasional Papers in Ethnology* of the Institute of Ethnology of the Academy of Sciences and the *Studia Ethnologica* (Charles University Prague) both contain articles in English and German.

In summary, in the last years we have seen an exceptional increase in anthropological institutions and students of anthropology in the Czech Republic. Particularly in the newly established departments it is only possible to stabilize the teaching staff, with corresponding qualifications and experience, step by step. This process is complicated because teaching is in the Czech language and thus leadership posts and lectureships can be only rarely be filled by foreign scholars. To some degree this is compensated for by foreign experience on the part of some Czech instructors. The expansion of the new professional basis is just starting to produce results, but high quality publications are still either imported or produced in Czech for limited audiences. We are seeing interesting developments in the Czech Republic, and growth in the ability and quality of Czech anthropology and ethnology can be expected.

Zdenek Uherek,
Institute of Ethnology of the ASCR

8.2 FOLKLORISTICS/ETHNOLOGY ('ÞJÓÐFRÆÐI') IN ICELAND

It is a privilege to bring good news from Iceland to colleagues in Europe. I am happy to report that in Iceland our field is in good shape. It is, to be sure, relatively small but it is strong and we are growing in numbers, reputation, and influence.

The field's center of gravity is at four national research institutions: the Department of Folkloristics/Ethnology

at the University of the Iceland, the Icelandic Centre for Ethnology and Folklore, the Ethnological Archives of the National Museum, and the Folkloristics Department of the Árni Magnússon Institute of Icelandic Studies.

The latter two were both founded in the 1960s and house important collections. The Ethnological Archives contain some 1000 hours of interviews and 16.000 letters written from in response to some 140 qualitative

questionnaires on topics ranging from dairy production to childrearing and from roadwork to student life. This month, the Archives mailed a questionnaire to its network of correspondents in cooperation with one of our MA-students for his thesis research on popular weather forecasts and knowledge of the weather. In collaboration with several local museums, the Archives has also just launched a research and documentation project on contemporary children's games.

The Árni Magnússon Institute (earlier the Manuscript Institute) was founded to prepare for the return of medieval manuscripts to Iceland from Denmark, but from the outset folklorists have been on its faculty and a part of its mandate has been to collect, preserve, and research oral traditions in Iceland and among North Americans of Icelandic descent. Its collection contains over 2000 hours of sound recordings, to which our students at the university have been adding in a steady flow in recent years as part of their fieldwork training. The Folkloristics Department of the Árni Magnússon Institute is also involved in a great deal of public outreach in cooperation with university satellites around the country and with the state radio, as well as various musicians, and it has released highlights from its collection on CDs, at least one of which is a best-seller.

Founded in 2008, the Icelandic Centre for Ethnology and Folklore conducts research and coordinates the communication of research results in exhibits, documentaries, books, and multimedia. Some current projects involve the identity practices of Icelanders abroad, road culture and driving as an everyday practice, foodways, images of the north, and contemporary children's culture.

There are two fulltime faculty positions at the Folkloristics Department of the Árni Magnússon Institute (Gísli Sigurðsson and Rósa Þorsteinsdóttir), and both are also involved with teaching in the Department of Folkloristics/Ethnology at the University. The same holds true for the director of the Icelandic Centre for Ethnology and Folklore (Kristinn Schram), who holds the one fulltime position associated with the Centre. The Ethnological Archives of the National Museum are headed by an ethnologist (Ágúst Georgsson), but many more of our colleagues are employed at the National Museum in other positions, including the directors of museum education (Sigrún

Kristjánsdóttir) and of collections management (Lilja Árnadóttir). Some of these also teach courses in Ethnology at the University.



BILLS FROM ICELAND

Students of Folkloristics/Ethnology do research projects and internships at all three institutions, so there is a great deal of cooperation between the four national institutes in our field. In addition, our colleagues in the field are employed by and direct various local and folk museums around the country, including the Reykjavík City Museum (Guðný Gerður Gunnarsdóttir), and they have developed various exhibitions, such as the notorious Museum of Icelandic Sorcery and Witchcraft (Jón Jónsson). Several colleagues also serve as cultural directors for the various regions and municipalities in Iceland. The Department of Folkloristics/Ethnology dates from the late 1980s. In 1987, Jón Hnefill Aðalsteinsson was appointed to the first fulltime academic position in the field at the University of Iceland. He built up a department and student body in the next ten years, when he retired and was replaced by Terry Gunnell. Terry built on the foundations laid by his predecessor and expanded course offerings and student numbers to the point that he was able to create a second fulltime academic position, to which I was appointed in 2005.

I myself studied for my BA with Jón Hnefill in the early nineties along with a small cohort of students – there were around ten of us back then. Today we are more than ten times that size: We have 90 BA students and 20 MA students. A number of these are distance-learning students, for we now also offer our courses to students around the country with the help of distance-learning technologies. Moreover, we expect a considerable boost in student numbers this year as employment plummets and students flock to the university. In addition to Terry and myself, the department boasts two adjunct faculty members, Aðalheiður Guðmundsdóttir and Kristín Einarsdóttir, and an accomplished team of part-time teachers who give courses in their areas of expertise. What is more, in June a third full-time faculty member will join the department, Sigurjón B. Hafsteinsson, who will lead the newly created MA-program in Museum Studies. We had hoped to be able to advertise another position in Folkloristics/Ethnology within a year or two, but with budget cuts on the horizon in the current economic crisis we will likely need to postpone those plans.

Internationally, we have strong ties to various sister departments of folklore and/or ethnology. Thus, we have active Erasmus and Nordplus relations with teacher and student exchanges with Edinburgh, Cork, Dublin, Göttingen, and Århus; newly tied and promising ties with Tartu, Aberdeen, Uppsala, and Lisbon; in addition to student exchanges with various other departments. Furthermore, three Fulbright professors of folklore have taught at the department in the past few years, all California's finest folklorists: John Lindow from Berkeley, Timothy Tangherlini from UCLA, and Elliott Oring from CSU.

Within the department, emphasis has long been on narrative, performance, and historical perspectives. In addition, we now place growing emphasis on material culture, cultural heritage, and contemporary society in our research and course offerings. About one-third of our courses concern various aspects of narrative (incl. Legends, Wonder Tales, Nordic Mythology, Oral Tradition, Humor), another third concerns material culture (incl. Clothing and Fashion, Food and Culture, Cultural Heritage, Museum Studies), and the remainder is on diverse topics in the field (e.g. Performance Studies, Festivals and Games, Children's Folklore, Icelandic Film, Witchcraft, Old Norse Religion, and Research

Methods). For the first time this fall, we co-teach with sociology and anthropology a graduate level introduction to the social and cultural theory of the last decades; and in cooperation with the same fields, in addition to disability studies, gender studies, and information science, we offer an interdisciplinary concentration in difference and diversity.

By way of example of the research conducted in the department, some current MA thesis topics include: heritage and melancholy; food and localism in West Iceland; virtual community in EvE Online (a multiplayer online role-playing game); contemporary paganisms; community-making among Icelanders in the Canary Islands; symbolism in social protests; political activism and the revolution of 2009; repertoires and narratives about hidden people; cultural tourism; goddesses in Nordic mythology; itinerant beggars in the peasant society; popular knowledge of the weather; the role of Konrad Maurer in the history of folklore in Iceland; the oral history of a Down syndrome clinic; the oral history of whaling in the half-century; and the material culture of family ties.

In sum, there are six fulltime faculty-level positions in Folkloristics/Ethnology in Iceland. In addition, there are several adjunct and part-time teaching positions. A good number of director and middle-management positions in museums and cultural administration around the country are incidentally held by scholars from our field. Student numbers have been on the rise for more than a decade and we have every reason to expect that trend to continue in coming years. Unfortunately, not all our students find employment in the field, and there is cause for concern that fewer opportunities will be available to them in the present economic climate. We are currently preparing an employment survey of students who have graduated from our department to document what folklorists/ethnologists wind up doing for a living and how useful the education is in their line of work.

The research conducted in Iceland builds on a lineage that goes back on the one hand to vernacular philology and on the other hand to the folk museums. Both are captured in the Icelandic name of the field and the department, 'þjóðfræði', but are translated into English each with its own term: Folkloristics and Ethnology. Outside the university, each has its own separate institu-

tion (Folkloristics at the Árni Magnússon Institute and Ethnology at the National Museum). At the university, however, the two are intertwined and inseparable in the training of our students, and the new Icelandic Centre for Ethnology and Folklore makes no particular distinction between them (except in the English translation of its name).

We look forward to learning more about our various sister departments and institutions in Europe and we welcome opportunities for further cooperation, exchange, and dialog.

Valdimar Hafstein, Reykjavik

Some URLs:

- ◆ Department of Folkloristics/Ethnology at the University of the Iceland: <https://ugla.hi.is/kennsluskra/index.php?tab=skoli&chapter=content&id=12363>
- ◆ Ethnological Archives of the National Museum: <http://www.natmus.is/english/about-the-museum/>
- ◆ Folkloristics Department of the Árni Magnússon Institute of Icelandic Studies: http://www.arnastofnun.is/page/a_folkloric
- ◆ Icelandic Centre for Ethnology and Folklore: <http://www.icef.is/>
- ◆ Reykjavík City Museum: <http://www.minjasafnreykjavikur.is/english/>
- ◆ Terry Gunnell: 'From Grímnismál to Graffiti: Themes and Approaches in 1000 years of Icelandic Folkloristics' <http://www.hanko.uio.no/planses/TerryGunnel.html>

8.3 ETHNOLOGY* IN SLOVENIA: A SHORT REVIEW

Greatly generalizing the characteristics of the development of ethnology in Slovenia up to the mid-twentieth century, there are many parallels with other European national ethnologies: a rich proto-ethnographic tradition, disciplinary roots in the Enlightenment and the Romantic era, gradual institutionalization from the second half of the nineteenth century onwards, a frequently separate tradition of studying domestic and foreign culture (*Volkskunde* vs. *Völkerkunde*), shared concepts (folk culture, tradition, and community), a similar positivistic apparatus (typologies, classifications, cultural historical comparisons, and philological methodology), which suited the descriptive character of the discipline and its aversion to theory (or fear of it), ideological and political situatedness with various concepts of ethnic and national culture, production of a national cultural grammar and stereotypes, and in the last two decades the 'anthropologization' of national ethnologies.

In Slovenia, ethnology (known until the 1950s as 'ethnography', 'folklore', or '*narodopisje*') ethnography) came into its own only after the Second World War, primarily because of a complete institutional basis: the Ethnographic Museum (founded in 1923 under the leadership of Niko Zupanič, today the Slovene Ethnographic Museum) received a broad collecting and research plan from its director, Boris Orel, suitable for entry into the 'new age.' Because of limited staffing, Orel also invited external associates to participate in the museum's field teams. The goal was to thoroughly research every aspect of folk culture, and especially those elements that could be relevant to the new culture of the communist era. Caring for Slovenian material took precedence over non-European collections, which got a separate department in the 1960s (indirectly supported by the Yugoslav policy of non-alignment).

* In this presentation, ethnology includes folklore studies, regardless of various viewpoints on whether this merges with ethnology or is an independent discipline, and also regardless of whether researchers have defined it in various ways. Primarily the organizational and institutional perspective is taken into account: folklore studies was and is part of the ethnology curriculum at the university, but folk literature/literary folklore is studied separately in literature departments as well. In the official classification of academic disciplines, folklore is part of ethnology, which in turn belongs to the humanities.

The Committee of Slovenian Ethnography, founded in 1947 (renamed the Institute of Slovenian Ethnography in 1951), also set itself extensive research plans under the leadership of the philologist Ivan Grafenauer. Because of the small number of researchers, only some of these tasks were carried out.

The past activities of both institutions – the museum and the institute – show systematic filling of lacunae (unknown and unstudied areas of folk culture) that stemmed from scattered interests before the Second World War. It seemed that all of this could be realized in the collective spirit, embedded in the sociopolitical discourse of that time, even though there was an evident ambivalence with regard to the field of research (i.e., folk culture): some saw conservative vestiges in this, whereas others accentuated its vital aspects for the new era of ‘revolutionary changes.’ In any case, this type of research did not receive expected support because it was not especially socially (i.e., politically) affirmative. The programs of the two nationally focused institutions canonized the theretofore dispersed professional tradition and strove to assert and entrench ethnology in academic and public life as a renowned discipline. Publishing activity was revived (the prewar journal *Etnolog* ‘Ethnologist’, published by the Ethnographic Museum 1926–1944, was replaced by *Slovenski etnograf* ‘Slovenian Ethnographer’, published 1948–1990, which then reverted to the name *Etnolog* in 1991). Exceptional individuals played a leading role; alongside Orel and Grafenauer, mentioned above, these included Niko Kuret, who promoted the founding of the Committee of Slovenian Ethnography, Vilko Novak, Milko Matičetov, Franjo Baš, and others.

A key role in establishing the discipline was played by the program at the University of Ljubljana: from its modest beginnings in 1940, which were interrupted by the war, the program continued in 1946 under the leadership of Niko Zupanič (until 1957). Vilko Novak (who held a professorship until 1976) worked alongside him from 1948 onwards, and with a revised curriculum starting in the 1950s kept the program at a comparable European level. Under limited circumstances but with great enthusiasm, the first classes of professional ethnologists were educated, the majority of whom found employment in museums.

For a relatively long time the research practice was suited by the unchallenged category of ‘folk’ that was reproduced in research and publishing almost until the 1970s; there were always sufficient unstudied or understudied segments of folk culture. Criticism of the ethnological canon took place at the university department, where Novak was joined in the 1960s by Slavko Kremenšek (a professor until 1998), who predicted and implemented a farewell from folk life. Education was oriented following Novak’s broad definition of ethnology, more or less accepted among European ethnologists in the 1950s:



THE SANCTUARY OF BREZJE

genetic and comparative studies of culture, oriented toward determining principles of the development and characteristics of human culture. At the beginning of the 1960s Kremenšek’s definition of ethnology as “a special-

ized discipline of historiographic character, which aims to study daily, habitual, typical cultural forms of everyday life among those social strata and groups that give an ethnic or national unity its specific character” was carried into effect. This reflected his genetic-structural orientation and historical materialistic outlook. The primary interest was in everyday lifestyle defined by social and professional groupings, generation, and other factors.

Because of its basic mission (to train experts), this was where ethnology studies had to develop most thoroughly and multi-directionally: it had to maintain an appropriate relationship between national, international, and culturally comparative aspects, it gradually oriented itself towards urban, labor, inter-ethnic issues, it developed studies of non-European cultures when possible, and it paid greater attention to the theory, methodology, and history of the discipline, to relations with other disciplines, and to the applied aspects of ethnological knowledge. All of this was based on criticism of ethnographic disciplinary tradition (the blurred concept of folk culture, positivistic methodology, and a cultural historical orientation), and Slovenian ethnology moved closer to the spirit of European ethnology, which was evident in the first ethnology textbook (S. Kremenšek, *Obča etnologija* ‘General Ethnology’, 1973).

Most graduates of the program in the 1970s and 1980s continued to find employment at museums and institutes for the preservation of monuments or cultural heritage, which was a consequence of meeting the demand that every major (i.e., regional) museum (of which Slovenia has nine, as well as additional town and specialized museums) and institute for cultural heritage (eight altogether) employ at least one ethnologist. Some graduates were employed at central Slovenian institutions (e.g., at the university’s Ethnology Department, the Slovene Ethnographic Museum, the Institute of Slovenian Ethnology, and the Institute of Ethnomusicology, and later at the Institute for Nationalities Issues and the Institute for Slovenian Emigration Studies), in the media, and in education. With the necessary critical mass of several dozen professional ethnologists and a constantly increasing number of students, it was possible to plan research more systematically and more comprehensively: their main guide was the lifestyle and cultures of all groups of the population and the phenomena of everyday life. These tendencies cannot be understood outside the research policy (or research funding) from the late 1970s

onwards and the desire to establish ethnological knowledge as socially relevant knowledge.

New orientations decisively emphasized attention to research on culture in various social settings (not only in the agricultural countryside, which was shrinking due to abandonment of farming and industrialization) as well as research on the present. Accordingly, especially the Institute of Slovenian Ethnology (now at the Scientific Research Center SASA, with 15 employees now) and its ethnomusicology section (since 1994 the independent SRS SASA Institute of Ethnomusicology, with 11 employees) produced relatively ‘traditional’ cultural-historical synthetic works on literary folklore (Milko Matičetov, Zmaga Kumer, new edition of the corpus *Slovenske ljudske pesmi* ‘Slovenian Folk Songs’), which has been being issued since 1970), musical folklore (Zmaga Kumer, Valens Vodušek, Julijan Strajnar), dance folklore (Mirko Ramovš), customs and rituals (Niko Kuret, Helena Ložar-Podlogar), and tangible heritage (Tone Cevc on vernacular architectural, Angelos Baš on clothing culture); these works serve as basic reference works on traditional ethnological topics from their historic aspect. Comprehensive research on local communities and cultural elements was undertaken also by museum custodians (e. g. Marija Makarovič, Gorazd Makarovič). Without such works it would not have been possible to produce the comprehensive *Slovenski etnološki leksikon* (Encyclopedia of Slovenian Ethnology, 2004), in which nearly all Slovenian ethnologists participated. The two institutes publish jointly the journal *Traditiones* (1972–) and each has its own monograph series (*Opera ethnologica slovenica* and *Folkloristika*). In addition, the ethnological institute also publishes the international journal *Studia mythologica slavica*. Since the early 1980s the internationally recognized Audiovisual Laboratory (head Naško Križnar) with its rich visual documentation and film material is a special unit of the ethnological institute. Although their field of research is mostly Slovenian, researchers are in intensive contacts with specialist abroad and are active members of scholarly associations.

The discipline was shaken up by discussions regarding ethnology and (cultural) anthropology in the 1990s. The Department of Ethnology at the University of Ljubljana was renamed the Department of Ethnology and Cultural Anthropology in 1991. Among other things, this

expressed dissatisfaction with the prevailing historical and ethnic/national paradigm. The university curriculum had to cope with new challenges and with the need for greater international comparability, and it therefore catalogued socio-cultural changes and trends in contemporary social sciences and humanities. In this, it was all the more critical towards ethnology: it was too enamored of ethnicity, Slovenian identity, and nationality, it gave preference to research regional characteristics over problem-oriented or thematic questions, it was too descriptive and not comparative enough, overlooked the individual as agent, it gave preference to the past over the present, to the domestic over the foreign, it did not reflect local-global currents, and it was theoretically weak. Although the main actors involved in these changes (Božidar Jezernik, Zmago Šmitek, Borut Brumen, and Rajko Muršič) did not especially emphasize the differences between contemporary ethnological orientations and social/cultural anthropology, the discussions about this left the impression that ethnology was linked to research in the Slovenian ethnic context, and anthropology to the transnational and comparative level. In consolidating the (cultural) anthropological vision, the university department primarily found interlocutors in comparable international networks (e. g. for student and teacher exchanges, etc.) inasmuch as in the 1990s anthropologization was a more general phenomenon in European (national) ethnologies.

The department at the University of Ljubljana is the central and only university department (with currently approximately 400 students, the ECTS and Bologna system, 26 instructors and associates, and 12 external associates) that offers expert training for national and comparative studies. The single-discipline and envisaged two-discipline curriculum with a regional perspective covers Slovenian issues, Europe, and non-European countries. It is developing numerous special areas or sub-disciplines (mythology; folklore studies; ethnological museology and conservation; urban and transnational anthropology; anthropology of migration, tourism, globalization, music, and religion; political, economic, medical, and visual anthropology; etc.). Such a diverse body of study aims to facilitate graduates' employment opportunities, social engagement, and the impact of anthropological knowledge. Since 1999 the department has published the monograph series *Zbirka Zupaničeva knjižnica* (Zupanič Collection, 28 volumes), and student papers and materi-

al awaiting scholarly treatment are published in special series.

Ethnology and anthropology are also part of the academic programs at other faculties and universities (e.g., the University of Ljubljana's Faculty of Social Sciences and the Biotechnical Faculty, graduate study at the Institutum Studiorum Humanitatis, SRC SASA post-graduate study at the University of Nova Gorica, and the Department of Anthropology at the University of Primorska).

The Slovene Ethnological Society (SED) has had a wide range of activity, and it publishes the journal *Glasnik Slovenskega etnološkega društva* / Bulletin of the Slovene Ethnological Society and, since 1980, the monograph series *Knjižnica Glasnika SED* ('SED Bulletin Library'; 43 volumes). Two years ago, Kula, an 'alternative' Slovene ethnological and anthropological association was founded and started to edit the journal *Kula* last year.

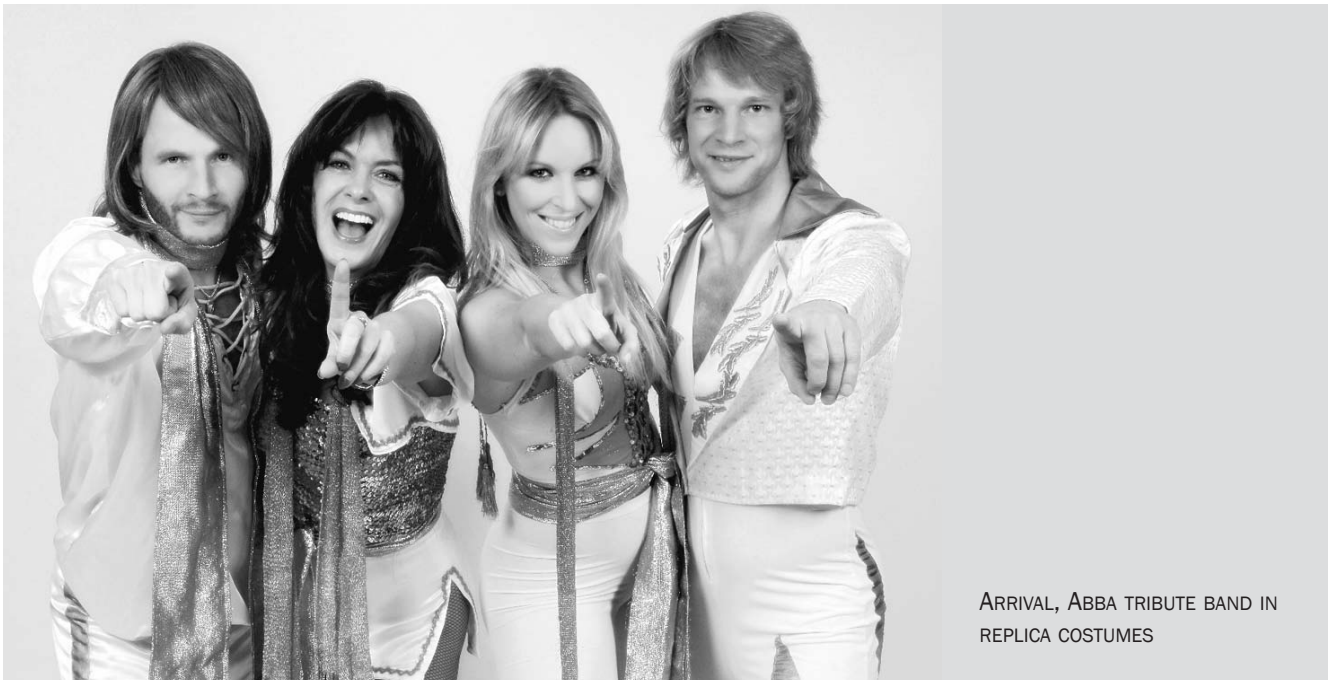
To conclude: it is in this context not possible to enumerate all of the rich activities of the ethnologists employed as museum curators and conservators, as well as others working independently or in other organizations. Their work also has an impact in the local environment, especially because of the generally growing interest in cultural heritage. A more detailed examination of the research topics, methodological orientations, diversity of professional work, and contacts between the discipline and everyday life would reveal an array of issues and solutions spanning the range between 'traditional' ethnology and postmodern currents in the contemporary social sciences and humanities.

Ingrid Slavec Gradišnik, Ljubljana

8.4 SWEDISH ETHNOLOGY NOW

What are Swedish ethnologists preoccupied with? Well, some of us are probably preparing a lecture, some write an article, others try to raise funds for research and a lucky few may even work with already funded research. That is, we do what most ethnologists do. However, in Sweden, we have last year also been preoccupied with a quite intense discussion concerning the future of the discipline. In what directions will we work? How can we describe and communicate our relevance? Within which institutional frames do we want to work? Of course, these questions represent my own summary of the discussions, which are a lot wider and not at all limited to three simple questions.

The loss of students is hard to explain. We are still doing well in the competitions for funding and we make, compared to our size, quite a deep impact in massmedia. But we do, so to speak, suffer from the discourse of employability. Does education including ethnology lead to jobs? Yes, it does. But we have problems formulating and communicating this message to future students. Partly because we have been not used to speak in the right terms. Last year a group of ethnologists in Denmark and Sweden tried to overcome this and published an issue of the english periodical ETN (the title is an abbreviation for 'ethnology'. Please visit <http://www.etn.lu.se/etn/default.htm> for downloadable versions of ETN). The arti-



ARRIVAL, ABBA TRIBUTE BAND IN REPLICIA COSTUMES

However, as I understand the situation, many Swedish ethnologists are, right now, part of a discussion concerning strategies for future directions of the discipline. This discussion has its starting point in basically two issues. Generally speaking, most academic ethnology sections are losing students. Compared to corresponding conditions of, let's say, ten years ago there are far less applications to the courses at bachelor level. In 2007 there were in total 485 full time students taking courses in ethnology (and 75 lecturing ethnologists) in Sweden. The second issue concerns a shift of generations. Many, not all, of the leading professors have retired or will retire the coming years and will be replaced by a younger generation.

cles provide valuable perspectives on how to make our knowledge usable and profitable outside university.

The problem of employability has resulted in interesting education initiatives. In Umeå there is, since a few years, a program in Cultural Analysis. This bachelor program focuses on the impact of cultural perspectives in society and how to understand and deal with, for example, every day conflicts at work. Among the first examined students you find project leaders, journalists, political secretaries, entrepreneurs, web-editors and museum-employees (<http://www8.umu.se/kultmed/utbildning/kulturanalys/index.html>).

Another initiative has recently been developed as a Master-program of Applied Cultural Analysis (MACA). This program is a cooperation between the department in Lund and the Saxo institute in Copenhagen. The program is open for international students, offers 40 places and experience far more applicants. It aims to be a hands on programme and teaches the students how to conduct field works, project management, cultural analysis, solving concrete problems in corporations, public institutions and NGO's. The program is developed in dialogue with potential employers and will hopefully give us a deeper insight in working close to the labour market.

Cooperation is in many ways a keyword for Swedish ethnologists. Today we are spread over many different departments. Except from the sections in Gothenburg, Lund, Stockholm, Umeå and Uppsala there are ethnological representations in, among other places, Malmö, Södertörn (southern Stockholm) and Visby. This diffusion is interesting. One result is that many ethnologists are working in a multidisciplinary environment. This, in itself, generates scientific progress. We learn to communicate with other disciplines and to conduct research with others and sometimes it brings in new theoretical and methodological stances. This development seems to enforce the multitude of perspectives and methods, aspects that are often regarded as a strong part of ethnology.

However, a problem with this diffusion and merging is the risk of becoming too small for other developments concerning more 'hard core' ethnological issues. These issues are paradoxically partly the same as mentioned above: theories and methods. But we can think also of more specific issues as ways of dealing with language, creating and reading sources, and the research perspective on the present as well as the past. Not the least in relation to our research students, these elements are crucial if we want to develop our specific ways of doing research.

Generally speaking, and despite the above mentioned risk, this development is to be considered not only necessary but also stimulating. Most of us are used to interdisciplinarity and like to operate in many different fields. We consider ourselves to be pretty good in working in multidisciplinary scientific environments; something which is enhanced by the merging of departments. It brings us even closer to other disciplines, which is good

and enriching. From my own horizon I can report, that the last independent department, the Department of Ethnology in Lund, merged on the 1st of January 2009 into a larger organisation together with three neighbouring disciplines. The ethnologists form now a section in the Department of Arts and Cultural Sciences. This does not mean that ethnology is a diminishing or a less independent discipline in Lund. It means, above all, that there are benefits in working closer together with others and still having a vital ethnological milieu to cultivate and develop.

So far, the questions on organisation and the reactions to the Bologna Process. How about the substance of research? Is it possible to summarize? Of course not. If I would have dared to point out a few strong fields populated and investigated by Swedish ethnologists I would perhaps have mentioned cultural perspectives on migration and ethnicity, health and healthcare, schools and education, cultural heritage, tourism and consumption, gender studies and working life. To be more concrete one could list a few empirical fields of interest that do not summarize anything but give examples on what ethnologists in Sweden work with: relationships of couples, life close to death, post office clothes, human organ trading, day dreaming, post-institutional psychiatry, men's violence, alternative medicine, meanings of monuments, and so on.

This list aims in many directions and indicates what kind of ethnology we can expect in the future. My personal view is that in the foreseeable future the discipline will be characterized by this multitude of directions. But I also think that we will have to address a few issues to ourselves. I am thinking of strategies for publishing adapted to bibliometrical benchmarking. Secondly, I think of ways to explore, develop and communicate the concept of employability to make it easier and more obvious for our students to see the point and benefits of studying ethnology. Thirdly, if we want to survive as an independent discipline we must never finish our own scientific and critical discussion. And of course, finally, we repeatedly have to whisper in our ears the question: Are we relevant enough?

Lars-Eric Jönsson, Lund

9. WORKING GROUP ON THE RITUAL YEAR

9.1 SIXTH RITUAL YEAR CONFERENCE ON NEOPAGAN RITUALS AND TRADITIONAL COSMOLOGIES, IN DOBOGÓKŐ (HUNGARY), 4–7 JUNE 2010, CALL FOR PAPERS

In the name of the Hungarian Association for the Academic Study for Religions, and the SIEF Working Group on The Ritual Year, we have the honour to invite you to Dobogókő, Hungary, for the annual conference of the ritual year working group. The general theme is Neopagan Rituals and Traditional Cosmologies. The language of presentations at the conference will be English, but discussion may take place also in other languages with the help of colleagues prepared to offer instant translation.

After the fall of the communist regimes, several neopagan movements gained special strength in Eastern Europe. These movements prepared the new renaissance of the national identity, and their ideological background is the prechristian (or thought to be prechristian) religious ideas. As social censure ended, there was an opportunity to organise the rituals openly, and they attracted more and more participants. Of course the process of the re-invention or re-creation of 'pagan' rituals is well known from other parts of the world as well. Research into these modern rituals and comparative studies are welcome. These and many other topics related to the ritual year will be discussed during the conference.

Papers are invited on:

- A. Neopagan Rituals.
- B. Traditional Cosmologies.
- C. The Ritual Year in the Carpathian Basin.
- D. Any other subject concerning the theory or practice of the ritual year.

Proposals for contributions to this conference are invited from around the world. The presentations will normally be allowed 30 minutes, including discussion. If you are interested in offering a paper, please send the following information to: neopagan.ritualyear@gmail.com

1. Paper title and the section (A, B, C or D) into which it falls.
2. An abstract in English of 70–120 words.

3. Name, affiliation, postal address, e-mail address, phone and fax numbers.

The deadline for submission of abstracts is 1 October 2009. The Conference Committee will respond with acceptance or rejection of your paper in early December 2009.

Papers will be given, and general meetings held, on Friday, 4 June; Saturday, 5 June, and Monday, 7 June. We plan several cultural programs for the evenings. On 6 June there will be excursions to Esztergom, to the castle of Vishegrad in the Danube Curve, and to the Open Air Ethnographic Museum of Szentendre, and on 8 June we offer an optional sightseeing tour of Budapest. (The excursion program is not final. More information will follow in the first circular.)

Dobogókő is situated on the highest peaks of Pilis mountain, 700 m above sea level. It is a charming holiday village, offering peace and the silence of nature. It lies not far away from the capital city, Budapest, only 30 km. We will organise special buses for the participants to get there.

Papers from the conference will appear in *The Ritual Year 6: Neopagan Rituals and Traditional Cosmologies*. The Hungarian Association for the Academic Study for Religions will seek possibilities to publish this volume. For further information contact Virag Dyekiss: dyekiss.virag@gmail.com

9.2 REPORT ON THE CONFERENCE 'THE RITUAL YEAR AND GENDER', CORK, IRELAND JUNE 22ND–26TH 2008

'The Ritual Year and Gender Conference' was the fourth international academic conference in the ongoing series on the theme of the ritual year. *The Societé Internationale d'Ethnologie et de Folklore* (SIEF) *Ritual Year Working Group* have participated in the previous three conferences held in: Malta, (March 2005), Gothenburg, Sweden (June 2006) and Strážnice, Czech Republic (May 2007). The theme of these conferences is

the 'ritual year' or calendar customs and the fourth conference explored aspects of those customs that relate to gender. Papers were presented on various topics that related to gender in either a social or a symbolic sense and thus empirical and theoretical contributions to the scholarly understanding of the interplay between calendar year events and gender was examined.

The conference was hosted by the Department of Folklore and Ethnology, University College Cork, Ireland and sponsored by the University College Cork Arts Faculty Conference Fund and the *Fáilte Ireland* Conference Ambassador Support Programme. The meeting was called to address the interconnections and complexities in issues of gender roles in rituals related to the annual cycle and there were other papers on related topics, which addressed current discourses on ritual studies and gender. One of the most interesting aspects of the conference was its international perspective. This event brought the 'ritual year working group' of folklorists and ethnologists together with scholars outside of the research group from various different disciplinary backgrounds to engage in discussion of the ritual year and gender. An impressive roster of presenters travelled from a wide range of countries, including the Czech Republic, Lithuania, Russia, Norway, Sweden, France, the United Kingdom and the United States. Delegates included postgraduate students and established academics and the keynote speakers were Peggy Reeves Sanday (Professor of Anthropology, University of Pennsylvania, USA) and Gearóid Ó Cruaíoch (Professor Emeritus of Folklore and Ethnology, University College Cork, Ireland). There were forty-five speakers and up to ten non-presenting attendees.

Gearóid Ó Cruaíoch's opening address on the ritual year and gender was followed by a special session on May Day. Peggy Reeves Sanday's keynote lecture on 'Gender in the Minangkabau Ritual Calendar' fitted well with the overall conference themes. The thematic diversity was evident in the variety of papers, with topics ranging from men's traditional rituals in Udmurtia to material culture and goddess spirituality in Glastonbury, to the role of food in the construction of ritual time. There were many discussions on contemporary customs and the transplantation and reinvention of festivals. There was a shared interest in representations of traditional or community identities in new contexts.

The annual meeting of the Ritual Year Working Group allowed for reflection on the issues raised over the course of the conference and discussion of plans for further research into these areas. Overall the conference was an interesting and thought-provoking one, successful in its aim of facilitating discussion on various facets of the ritual year and gender. Work is currently being done on publishing the conference proceedings, due to go to print in 2009. It is hoped that this collection will help in the formulation of new approaches in both ritual studies and gender theory and will add to the sphere of knowledge in many related fields.

9.3 FIFTH RITUAL YEAR CONFERENCE: 'THE POWER OF THE MASK'

This conference will take place in Kaunas, Lithuania on 2–6 July 2009. For further information on the Ritual Year Working Group and previous conferences, please visit the website: <http://www.theritualyear.com/>

Jenny Butler

9.4 RITUAL YEAR PUBLICATIONS

The Working Group on The Ritual Year is pleased to announce that the proceedings from its Third Annual Conference which was held in Strážnice, Czech Republic, 25–29 May 2007, are published. This volume marks a new stage in the presenting of the studies on the ritual year. From this publication onwards the proceedings of the annual conferences will form a series 'The Ritual Year'. We include the previous publications in the series post factum, so the series 'The Ritual Year' runs as follows:

- ♦ The Ritual Year 1 (2006). *First International Conference of the SIEF Working Group on The Ritual Year*. Proceedings. Malta March 20–24, 2005. Malta: Publishers Enterprises Group (PEG) Ltd. Distribution, e-mail: contact@peg.com.mt and web: <http://www.peg.com.mt>
- ♦ The Ritual Year 2 (2007): *The Ritual Year and Ritual Diversity*. Proceedings of the Second International Conference of the SIEF Working Group on the Ritual Year. Institutet för Språk och

Folkiminnen Dialekt-, Ortnamns- och Folkminnesarkivet i Göteborg: ELanders, Vålingby. Distribution, e-mail: dag@sofi.se and web: <http://www.sofi.se>

- ♦ The Ritual Year 3 (2008): *The Ritual Year and History*. Proceedings of the Third International Conference of the SIEF Working Group on The Ritual Year. Strážnice, Czech Republic. May 25–29, 2007. Strážnice: Národní Ústav Lidové Kulturee. Distribution, e-mail: info@nulk.cz and web: <http://www.nulk.cz>

The topic of the last book, *The Ritual Year and History*, appears to be an important direction in cultural anthropological studies of the calendric cycle(s). The 30 papers published are presented in four parts. Part 1 contains articles on the correlation between ritual and history, which is seen as a set of facets. The change of epochs, regimes (and leading political and religious figures) brings in new rituals, the rethinking of heritage and an inventing of tradition with a restructuring of the ritual year. Part 2 consists of articles on transition and initiation – a cross-cutting issue of all the conferences on the ritual year. The parallels between life and calendar customs, or the correlation between personal, natural and cultural calendars, are also investigated in this part. Part 3 discusses the ritual year from the point of view of folk religion. The days of the Christian saints, festivities, processions and calendric weatherlore in the ritual year reveal the tight convergence of church and folk attitudes. Part 4 presents an outline of the traditional Czech and Slovak ritual year, a comparative analysis of prominent

COVER OF THE LAST RITUAL YEAR VOLUME

The Ritual Year and History



THE RITUAL YEAR 3

religious figures in modern official ritual discourse and a panorama of the Slovak open air museum in Martin.

Irina Sedakova

10. INTERNATIONAL BALLAD COMMISSION / KOMMISSION FÜR VOLKSDICHTUNG

10.1 REPORT OF THE 38TH INTERNATIONAL CONFERENCE OF THE BALLAD COMMISSION AT THE UNIVERSITY OF CARDIFF IN 2008

The Conference of the Ballad Commission / Kommission für Volksdichtung was held at the University of Cardiff in Wales on 28 July–2 August 2008. Members attended from Wales, Australia, Belarus, Belgium, Canada, Denmark, England, Finland, France, Germany,

Hungary, Ireland, Latvia, Norway, the Netherlands, Norway, Poland, Portugal, Romania, Scotland, Serbia, Slovenia, South Africa, Sweden, Turkey, Ukraine, USA, Wales.

Following the first session of academic papers, we made time to remember our friends Ardis Syndergaard, Bill McCarthy and Hugh Shields: a sad moment in our meeting, but an extremely appropriate one.

The first evening saw a concert organized and sponsored by the Welsh Folk-Song Society, with beautiful individual and ensemble singing by our hosts, and an introduction to the traditional Mari Llwyd play. On another evening the Sain recording company hosted a concert by Dafydd Iwan, Welsh folk and protest singer and a leading figure in the Welsh cultural revival of the twentieth century, and harpist Gwennan Gibbard. The reception by the School of Welsh included dazzling performances of Welsh folk dances, with many of our members being drafted in to make their own (sometimes rather less dazzling but nonetheless hugely enjoyable) contributions. The conference dinner was a medieval Welsh banquet held in Cardiff Castle with entertainment by Welsh singers acting in character, and contributions by some of our own members. The conference excursion took us to the South Wales valleys. In addition one afternoon was spent in a visit to St Fagans national history museum, a renowned open-air folk museum.

The academic side of the conference was well up to the usual high standard and the large number of papers offered made some parallel sessions inevitable. Some papers were delivered in Welsh with simultaneous English translation of an impressively high quality. The conference was a distinctively Welsh cultural experience.

10.2 MINUTES OF THE BUSINESS MEETING OF THE BALLAD COMMISSION/KfV, CARDIFF UNIVERSITY, 2 AUGUST 2008

1. PRESENT

Sabine Wienker-Piepho (KfV President), Marjetka Golež Kaučič (KfV Vice-President), Isabelle Peere (KfV Vice-President), Barbara Boock (KfV Secretary/Treasurer), David Atkinson (KfV Secretary/Editor) Ingrid Åkesson, Matilda Burden, Katherine Campbell, J. J. Dias Marques, Frances Fischer, David Gregory, Rosaleen M. Gregory, Cozette Griffin-Kremer, Louis Grijp, Eva Guillorel, Lene Halskov Hansen, Sabina Ispas, E. Wyn James, Katalin Juhász, Jennifer Kewley Draskau, Marija Klobčar, Yaroslava Konieva, Hans Kuhn, Imola Küllös, F. Gülay Mirzaoglu, Alexander Morozov, Tatyana Morozova, John Moulden, Marjeta Pisk, Sigrid Rieuwerts, Siwan Rosser, Helga Stein, Larysa Vakhnina, Erich Wimmer.

2. IN MEMORIAM

The passing of Bill McCarthy, Hugh Shields, Ardis Syndergaard was honoured at a special session at the beginning of the conference, where short tributes were presented.— Prof. Bengt R. Jonsson, ballad scholar and former leader of Svenskt visarkiv (the Centre for Swedish Folk Music and Jazz Research) died on the 31 August 2008, at the age of 78. He played an important role in Scandinavian and international ballad scholarship, and his work constituted a great part of the foundation for the critical edition of the Swedish medieval ballads, completed in 2001. Bengt R. Jonsson suffered from cancer for a number of years but continued nonetheless his work and was a frequent visitor to the Centre until the last years. We miss one of our great scholars.

3. GREETINGS FROM ABSENT FRIENDS

Greetings were read out from members unable to attend this year, including Val Bold, Rolf Brednich, Mary Ellen Brown, Tom Cheesman, Luisa Del Giudice, Simona Delić, Jürgen and Ursula Dittmar, Heda Jason, Eckhard John, Ildikó Kríza, Maria Herrera-Sobek, Tom McKean, Karin Kvideland, W. F. H. Nicolaisen, Ian Russell, Michèle Simonsen, Larry Syndergaard, Stefaan Top, Ulo Valk, Vaira Vike-Freiberga, Natascha Würzbach

4. TREASURERS REPORT

Prior to the conference the balance stood at €1470,-. €410,- was collected in membership fees. After expenses the balance stood at €1569,-. €500,- is committed to the Riga publication and €500,- to Kiev, subject to certain conditions. Sigrid Rieuwerts was to be reimbursed for her expenses in mailing BASIS volumes to authors and received €250,-.

5. SUBVENTIONS

The subject of a subvention of €200,- every two years to support a PhD student to attend a KfV conference was discussed and agreed in principle.

6. SIEF

Marjetka Golež Kaučič reported on the SIEF congress in Derry in June 2008. KfV sponsored a panel of six papers on the European Heritage of Ballads. Details can be found on the SIEF website. The KfV remains affiliated as a working group of SIEF. The issue of SIEF membership remains a matter of choice for individual KfV mem-

bers. SIEF has elected a new president, Ullrich Kockel. The next SIEF congress will be held in Lisbon in 2011.

7. BASIS PUBLICATIONS

BASIS volumes are now refereed publications, not conference proceedings. The Festschrift for Emily Lyle was successfully launched at the School of Scottish Studies in Edinburgh. The volume of papers from the Riga conference has now been published and was successfully launched in Riga. Papers from Freiburg are in preparation for publication, possibly by the end of 2008; and those from Kyle of Lochalsh possibly in 2009. The papers from Kiev are in preparation and may be published in the BASIS series, subject to the manuscript meeting the required standards. Proposals are invited for the BASE series of monographs.

8. FUTURE CONFERENCES

11. MIXED NEWS & REPORTS

11.1 INTERNATIONAL ETHNOLOGICAL FOOD RESEARCH CONFERENCE OF 2008

The 17th International Ethnological Food Research Conference took place in Oslo, Norway, 15–19 September, 2008. It was hosted by The Norwegian Museum of Cultural History, Oslo. The theme of the Conference was: Cultural Crossroads. Food and Meals at Cultural Crossroads. Cultural Crossroads are intersections which imply meeting points, negotiations and choices with regard to food, drink and meals, historically and at the present time. Any of these aspects can occur in the context of heritage and innovation, nationality and cultural diversity, inter-generational or inter-ethnic groupings, or at work, school, or in institutions, to list but a few possibilities. Since the conference was hosted by The Norwegian Museum of Cultural History, the Museum also invited contributions which reflected on the role of museums as institutions with an obligation to conserve material and non-material knowledge, including that concerning food, drink and meals, and to transmit and present that knowledge to a wider community.

2009 Minsk, Belarus, 1318 July 2009. Abstracts of up to 300 words should be sent to _morozoff_@tut.by by 28 February 2009. The authors address, affiliation and contact details should be stated, along with a brief account of the authors career and research interests.

Suggested topics include:

1. History of intercultural interaction in folk and ballad art;
 2. National varieties of cultural values and contemporary transformations;
 3. Common universal values of traditional folk cultures as a basis for cultural communication and cooperation;
 4. Art of the ballad in the world folk heritage.
- 2010 Amsterdam or elsewhere in the Netherlands.
2011 South Africa (April or September).
2012 Turkey



COKE IN THE KASBAH

11.2 PROPOSED THEMATIC CONFERENCE ON 'ETHICAL ISSUES IN ETHNOLOGY AND FOLKLORE'

At the last meeting of the SIEF Board it was proposed that the association should organise smaller, thematically focused conferences between its main congresses. These events could be jointly organised with sister organisations such as the AFS, the American Folklore Society. Issues of research ethics and the appropriateness of related governance procedures are salient not only in medical research, health and social care, where the regimes most widely applied today have their origins. Fieldworkers with a contemporary focus in ethnology and folklore will be well alert to the challenges ethical review can pose, but the less obviously affected – historical and literary – research areas, of which our disciplines have many, raise problems of their own that can be every bit as complex. Moreover, ethical review boards are all too often struggling even to recognise the specific concerns relevant in our research contexts, and to see the possible solutions that we might have for to offer for the dilemmas of other fields. To explore these topics, a weekend conference on 'ethical issues in ethnology and folklore' is proposed, to be held in 2010. If you are interested in hosting this event, or to participate in its organisation, please contact the SIEF secretariat by the end of June/beginning of July, when we need to make concrete arrangements.

11.3 CULTURAL HERITAGE AND PROPERTY

The SIEF Working Group on Cultural Heritage and Property will convene its first conference on Aug 4, 2009 at the University of Tartu, Estonia. All SIEF members are welcome to join this new SIEF working group.

The conference invites contributions on relevant research topics (20 min); paper presentations will be followed by discussant responses. The participants should cover their travel and accommodation expenses. Please register your intended participation with the conference coordinator Ms Monika Tasa: monika_tasa@hotmail.com. Please send in the title of your presentation with a short abstract (100 words) by May 15, 2009. We expect you to confirm your participation by June 1, 2009.

This event will be preceded by a summer school session for graduate students 'Local Knowledge and Open Borders: Creativity and Heritage'.

11.4 AFS STUDENT PRIZE

The Nordic Section of the American Folklore Society (of which I'm a member) has just instituted a new student prize. The Boreal Prize will be awarded to the best student article published in English on a folklore topic having to do with Northern Europe and/or the diasporas of its various peoples. The prize consists of a modest cash award and a year's subscription to *Arv, the Nordic Yearbook of Folklore*. Students who wish their publication to be considered must send three copies to the section convener, who will distribute them for blind evaluation by a panel of three. In order to be considered for the 2009 prize, please submit publications by September 1, 2009, to Jim Leary, Folklore Program, 306 Ingraham Hall, University of Wisconsin, Madison WI 53706 USA.

11.5 NEW FOLKLORE PROGRAM IN SOUTHERN CALIFORNIA

Dr. Tok Thompson from Department of Anthropology/Master of Liberal Studies Program

Of University of Southern California reports that he has been able to institute a new program in Folklore at the University of Southern California, one of the major research universities of the US, and one that had been without a folklore presence. At the moment, this consists of a minor in Folklore and Popular Culture, a website, a digital archives, and a new core course. I am working at expanding all this. We've also had an inaugural lecture & seminar series on 'Folklore in the Digital Age', and have had several news reports on all the goings-on. You can find all this at the new homepage:

<http://college.usc.edu/folklore>

11.6 H-FOLK: H-NET NETWORK ON FOLKLORE

This new network can be found at <http://www.h-net.org/~folk>. It is a member of H-Net: Humanities and Social Sciences Online (<http://www.h-net.org>).

H-Folk works in cooperation with:

- ♦ The American Folklore Society
- ♦ The Folklore Society of Great Britain
- ♦ The Folklore Studies Association of Canada
- ♦ The International Society for Folk Narrative Research

- ♦ The National Folklore Support Centre (India)
- ♦ SIEF, the Société Internationale d'Ethnologie et de Folklore.

H-Folk has been created to foster better international communication among folklorists and to increase scholarly dialogue in the field. H-Folk encourages discussions of research, teaching, policy, and historiography in the fields of folklore and ethnology. In addition, H-Folk welcomes news of major conferences, calls for papers, announcements of fellowship and research opportunities, and links to organization websites. H-Folk also supports the exchange of ideas and information with scholars on related H-Net networks. Finally, H-Folk disseminates information about its six sponsoring organizations. It is a network developed in conjunction with all these organizations, although it is open for all to join.

The H-Folk resources list (<http://www.h-net.org/~folk/resources.html>) contains information about these organizations. Suggestions for additional resources are welcome; please email the editors.

The goals of H-Net lists are to enable scholars to easily communicate current research and teaching interests; to discuss new approaches, methods and tools of analysis; to share information on online resources; to test new ideas and share comments on the literature in their fields; to publish quality reviews in many fields; and to support academe through publication of the Job Guide. All network messages are permanently archived and searchable. Like all H-Net lists, H-Folk is moderated to edit out material that, in the editors' opinion, is not germane to the list, involves technical matters (such as subscription management requests), is inflammatory, or violates the evolving, yet common, standards of Internet etiquette. H-Net's procedure for resolving disputes over list editorial practices is Article II, Section 2.20 of our bylaws, located at: <http://www.h-net.org/about/by-laws.php>.

Logs and more information can also be located at: <http://www.h-net.org/~folk>.

Lead Editor:

- ♦ Ergo-Hart Västriik, ergo@folklore.ee, Director, Estonian Folklore Archives of the Estonian Literary Museum, Tartu, Estonia

Additional Editors:

- ♦ Ülo Valk, ulo.valk@ut.ee, University of Tartu, Tartu, Estonia
- ♦ Timothy Lloyd, lloyd.100@osu.edu, Executive

Director, The American Folklore Society, Columbus, Ohio, US

- ♦ Dorothy Noyes, noyes.10@osu.edu, The Ohio State University, Columbus, Ohio, US
- ♦ Elo-Hanna Seljamaa, seljamaa.1@osu.edu, Secretary, International Society for Folk Narrative Research, Columbus, Ohio, US

Advisory Board members:

- ♦ Ian Brodie, ian_brodie@cbu.ca, Cape Breton University, Canada (representing the Folklore Studies Association of Canada)
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- ♦ Ian Russell, ianrussell@abdn.ac.uk, Elphinstone Institute, Aberdeen, Scotland (representing the Folklore Society of Great Britain)
- ♦ Cristina Sánchez-Carretero, csanchez@ile.csic.es, Consejo Superior de Investigaciones Científicas, Santiago de Compostela, Spain (representing the Société internationale d'ethnologie et de folklore)

To join H-Folk, please send a message from the account where you wish to receive mail to: listserv@h-net.msu.edu (with no signatures or styled text, and with word wrap off for long lines) and only this text: sub H-Folk firstname lastname, institution. Example: sub H-Folk Leslie Jones, Pacific State University. Alternatively, you may go to <http://www.h-net.org/lists/subscribe.cgi> to perform the same function as noted above. Follow the instructions you receive by return mail. If you have questions or experience difficulties in attempting to subscribe, please send a message to: help@mail.h-net.msu.edu.

H-Net is an international network of scholars in the humanities and social sciences that creates and coordinates electronic networks, using a variety of media, and with a common objective of advancing humanities and social science teaching and research. H-Net was created to provide a positive, supportive, equalitarian public environment for the friendly exchange of ideas and scholarly resources, and is hosted by Michigan State

University.

For more information about H-Net, write to vp-net@mail.h-net.msu.edu or go to <http://www.h-net.org>.

11.7 EXPERIENCING RELIGION: NEW APPROACHES TOWARDS PERSONAL RELIGIOSITY

6th Conference of the SIEF Working Group on Ethnology of Religion, Warsaw, 2–3 June 2010. Call for papers.

Nowadays students of religion generally are more interested in vernacular or lived religion and human believing than in dogmas or theological texts. This reflects major changes in the way people are dealing with religion, religiosity, or spirituality. Therefore the religious experience in all its different forms and perceptions will be the central topic for the upcoming conference of the working group on Ethnology of Religion under the title of 'Experiencing Religion'.

Religion can be expressed in rituals, practices and devotional cults, which help researchers to interpret what is going on. However, religion is also a deeply personal experience. Sometimes it is more or less possible to put the experience into words. Sometimes it is just a feeling or an emotion difficult to verbalize, but nevertheless important for the meaningfulness of life and one's way of living. This conference aims at illuminating the personal religious, or spiritual experience, be it Christian or non-Christian, recent or historical. The postmodern phenom-

enon of New Age, a religion which spread all over the world and put together various expressions of religious feelings into a bricolage of belief and which broke open a market on difficult to verbalize spiritual emotions and feeling is but one example of the variety of religious experience that this conference will deal with. Theoretical papers on common traits in religious experiences are especially welcome. The religious experience is of concern to many disciplines such as, for instance, anthropology, ethnology, folkloristics, psychiatry, the psychology of religion, religious studies, or theology.

The conference organizer is the State Ethnographical Museum in Warsaw, where the conference will be held. The conference fee is €100,- which includes conference material, two dinners and coffee and a short excursion. The participants are responsible for their booking and payment for travel and accommodation. A list of reasonable hotels can be found on the SIEF website (<http://www.siefhome.org/> sub 'Events'). This will be the sixth conference organized by the working group. It started in Stockholm, Sweden in 1993, and thereafter there were meetings in Chaves, Portugal 1996, Szeged, Hungary 1999, and Edinburgh, Scotland 2002. The last conference was in Celje, Slovenia in 2006. A selection of the papers presented there have just been published in *Traditiones* 36 (2007). Also papers from the Warsaw meeting will be published afterwards.

Abstracts of 300–400 words should be sent to Prof. Ulrika Wolf-Knuts (uwolf@abo.fi) by September 1, 2009.

12. PERSONALIA

12.1 PROF. DR. DR. H. C. GÜNTER WIEGELMANN (1928–2008)

Am 2. Oktober 2008 ist in Münster im Alter von 80 Jahren Günter Wiegelmann verstorben, langjähriger Direktor des Volkswissenschaftlichen Seminars an der Westfälischen Wilhelms-Universität Münster und Ehrenmitglied der Deutschen Gesellschaft für Volkskunde. Am 31. Januar 1928 in Essen geboren, hat sich Günter Wiegelmann zeitlebens zu der Prägung bekannt, die

seine Kindheit und Jugend in der ländlich-großstädtischen Symbiose des Ruhrgebietes im Grenzbereich von Rheinland und Westfalen bedeutete, zweier Landschaften, die für sein späteres Wirken einflussreich werden sollten. Das Studium nahm er 1948 in Köln in den Fächern Geographie, Germanistik und Volkskunde auf und schloss es 1954 in den Fächern Germanistik und Geographie mit dem Staatsexamen ab. 1957 ist Günter Wiegelmann mit einer kulturgeographischen Arbeit über die *Natürliche Gunst und Ungunst im Wandel rheini-*

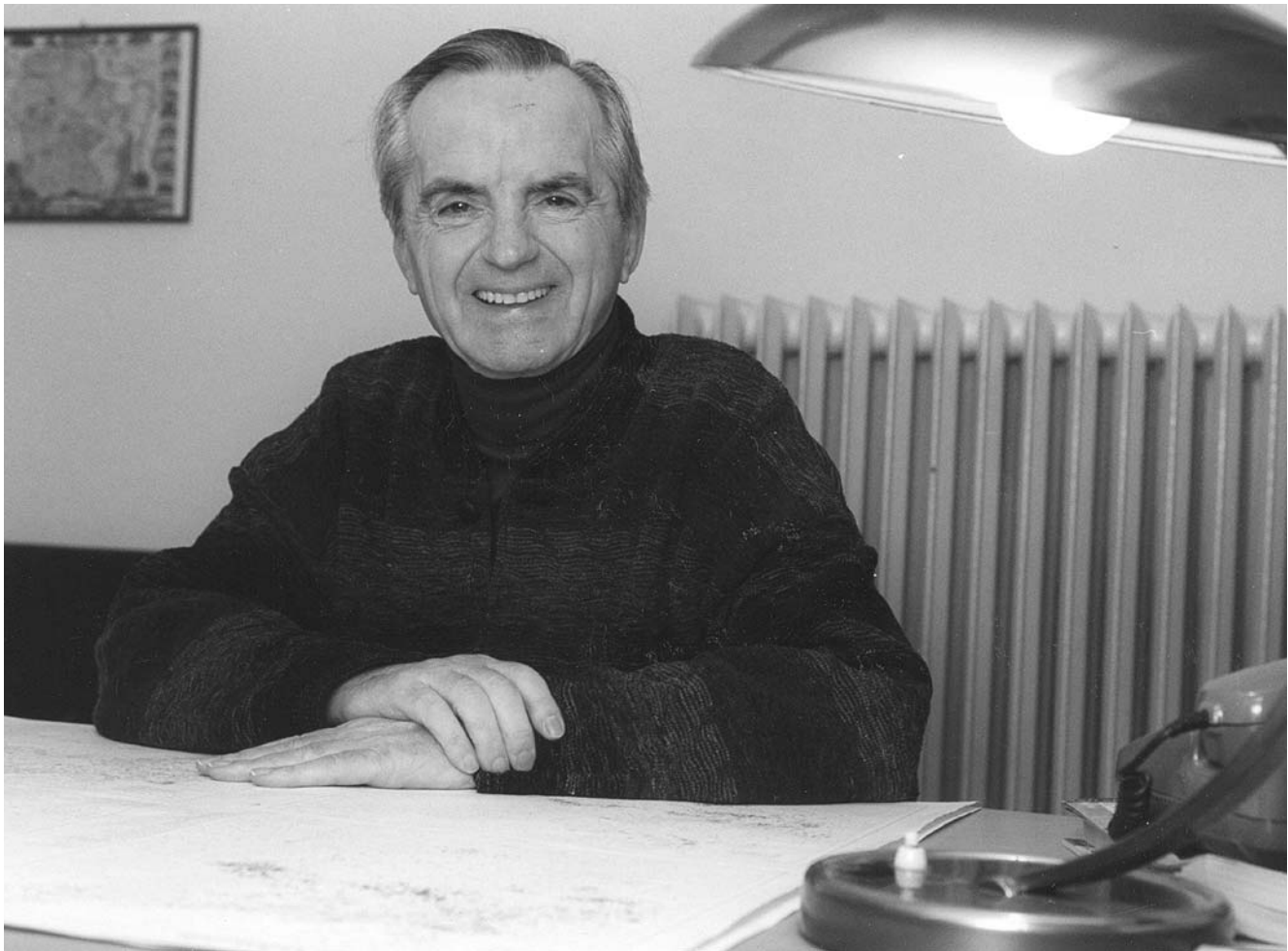
scher *Agrarlandschaften* an der Universität Köln zum Dr. rer. nat. promoviert worden. Früh fand er in Matthias Zender einen Lehrer, der den jungen Wissenschaftler rasch für das Fach und vor allem für die bald in Bonn angesiedelte Arbeit am *Atlas der Deutschen Volkskunde* begeistern konnte. Hier lernte er die fruchtbare Zusammenarbeit mit Historikern und Germanisten im 'Institut für Geschichtliche Landeskunde der Rheinlande' kennen und schätzen. Die Mitarbeit am ADV, zu dessen Mitherausgeber er 1965 wurde und dessen 'zweite Erhebung' er maßgeblich initiiert und durchgeführt hat, prägte Günter Wiegelmans wissenschaftliches Werk zeitlebens. Seine aus der Atlasarbeit erwachsene Habilitationsschrift *Alltags- und Festspeisen* (1967) zählt zu den wenigen volkskundlichen Schriften, die auch international und weit außerhalb des Faches zum Standardwerk geworden sind.

Als 1969 der Verlauf des Detmolder Kongresses die Deutsche Gesellschaft für Volkskunde vor eine Zerreißprobe stellte, da erwies sich der gerade im Jahr zuvor auf die Mainzer Professur berufene Günter Wiegelmans als der Kandidat, die schwierige Aufgabe der Wahrung der Einheit des Faches zu übernehmen. Über zwei vierjährige Wahlperioden hinweg hat Günter Wiegelmans mit der ihm eigenen Disziplin und seinem ausgeprägten Pflichtbewusstsein das Amt des DGV-Vorsitzenden wahrgenommen und es vermocht, die weit divergierenden Ansatzpunkte der Mitglieder der Deutschen Gesellschaft für Volkskunde neu zu bündeln. In dieser Vermittlerrolle hat er ein neues integrationsfähiges Profil unseres Faches entscheidend mitgeprägt. Schon der erste von ihm als DGV-Vorsitzender organisierte Kongress 1971 in Trier zum Thema 'Kultureller Wandel im 19. Jahrhundert' weist damals keineswegs selbstverständliche Kriterien auf: Mit internationaler Weite, interdisziplinärer Breite sowie weltanschaulicher Offenheit waren die Vorträge auf ein zentrales theoretisches Problem gerichtet, das aus unterschiedlichen Blickwinkeln eine differenzierte Aufarbeitung erfuhr. Diese wissenschaftsorganisatorische Praxis hat Günter Wiegelmans auch weiterhin beibehalten. Als souverän gehandhabtes Verfahren, dem man die Fülle gedanklicher und organisatorischer Vorarbeiten nicht mehr ansah, hat es entscheidend zum wissenschaftlichen Erfolg der zahlreichen von ihm ausgerichteten Kongresse und Arbeitstagen beigetragen.

Die nächste berufliche Station nach der Volkskunde Professur in Mainz wurde 1971 der bis dahin von Bruno Schier besetzte Lehrstuhl für Volkskunde an der Universität Münster. In den 22 Jahren als Direktor des volkskundlichen Seminars hat Günter Wiegelmans dieses Institut zu einer der führenden und produktivsten Einrichtungen des Faches im deutschsprachigen Raum ausgebaut. Dem westfälischen Münster fühlte Günter Wiegelmans sich schnell eng verbunden, und so lehnte er 1974 den ehrenvollen Ruf an die Universität Bonn ab, der ihn in die Atlasarbeit zurückgeführt hätte. Dank seines wissenschaftlichen Wirkens an der Universität Münster genoss Günter Wiegelmans neben der hohen Anerkennung als akademischer Lehrer auch die große Wertschätzung seitens der Kollegenschaft der benachbarten akademischen Disziplinen. Ihm eröffneten sich breite Tätigkeitsfelder. Seit 1971 war er Vorsitzender der volkskundlichen Kommission für Westfalen, die ihn nach seinem Ausscheiden 1993 zu ihrem Ehrenvorsitzenden wählte. Ebenso lange war Günter Wiegelmans Mitherausgeber der Rheinisch-westfälischen Zeitschrift für Volkskunde. Günter Wiegelmans ausgeprägte Fähigkeit, wissenschaftliche Debatten anzustoßen und beharrlich ihre stringente ergebnisorientierte Durchführung einzufordern, ist beiden Institutionen in hohem Maße zugute gekommen.

Der hohe Standard, den die volkskundliche Forschung in der Ära Wiegelmans in Münster erreicht hat, ist nicht zuletzt ablesbar an der 1972 von Günter Wiegelmans begründeten Reihe der volkskundlichen Kommission für Westfalen *Beiträge zur Volkskultur in Nordwestdeutschland*. Mehr als 110 Bände sind mittlerweile erschienen und geben mit der Breite des Spektrums ein Spiegelbild volkskundlichen Forschens der Münsteraner Prägung.

Die internationale Weitung des Blickes hat Günter Wiegelmans früh in der Internationalen Kommission für den europäischen Volkskundeatlas erfahren. Ein literarisches Denkmal dieser Mitarbeit und darüber hinaus hat ihm als Wolf Güntermann Ende der 1990er Jahre J.J. Voskuil in dem legendären Roman *Het Bureau* gesetzt. In dieser Kommission und in der Vereinigung der Europäischen Volkskundler und Ethnologen der 'Ethnologia Europaea', die ihn früh zu ihrem Mitglied machte, hat sich Günter Wiegelmans bleibende Verdienste um das internationale Ansehen unseres



WIEGELMANN IN 1998. PHOTO: GREGOR WIEMER, MÜNSTER

Faches erworben. Unter ihm als langjährigem Herausgeber (1971–1983) ist die *Ethnologia Europaea* zu einer der zentralen Zeitschriften unseres Faches geworden.

Mit Günter Wiegelmann hat die Volkskunde eine Persönlichkeit verloren, die wie nur wenige die Geschichte unseres Faches in der zweiten Hälfte des 20. Jahrhundert geprägt hat. Sein wissenschaftliches Werk hat Marksteine gesetzt. Von dem hohen Ansehen, das Günter Wiegelmann unserem Fach international und jenseits disziplinärer Grenzen verschafft hat, zehren wir alle. Wir haben mit ihm einen großartigen Menschen und herausragenden Wissenschaftler verloren.

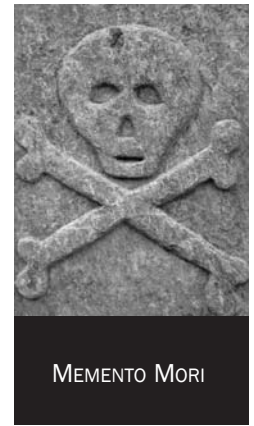
Ruth-E. Mohrmann

12.2 AMERICAN FOLKORIST ARCHIE GREEN (JUNE 29, 1917–MARCH 22, 2009)

Archie Green was a scholar of laborlore, defined as the special folklore of workers. He gathered and commented upon the speech, stories, songs, emblems, rituals, art, artifacts, memorials, and landmarks which constitute laborlore. After many years of tireless volunteer advocacy, he won Congressional support for passage of the American Folklife Preservation Act of 1976 (P.L. 94–201), which established the American Folklife Center. A Fellow of the American Folklore Society, he also received the Benjamin Botkin Prize for outstanding achievement in public folklore from the American Folklore Society. In August 2007 he received the Living Legend award from the American Folklife Center of the Library of Congress. Born Aaron Green in Winnipeg, Manitoba, he moved with his parents to Los Angeles, California, in 1922. He grew up in southern California,

began college at UCLA, and transferred to the University of California at Berkeley, from which he received a bachelor's degree in 1939. He then worked in the San Francisco shipyards and served in the U.S. Navy during World War II. He was a member of the United Brotherhood of Carpenters and Joiners of America for over sixty-seven years and was a Journeyman Shipwright. Green enrolled in graduate school in 1958, earning an M.L.S. degree from the University of Illinois in 1960 and a Ph.D. in folklore from the University of Pennsylvania in 1968. He combined his support for labor and love of country music in the research that became his first book, *Only a Miner*. Green joined the University of Illinois at Urbana-Champaign in 1960, where he held a joint appointment in the Institute of Labor and Industrial Relations and the English Department until 1972. Working as a senior staff associate at the AFL-CIO's Labor Studies Center in the early 1970s, he initiated programs presenting workers' traditions at the Smithsonian Institution's Festival of American Folklife on the National Mall. He became known for his work on occupational folklore and on early old-time music recordings. In 1975 he joined the faculty of the University of Texas at Austin. He was awarded the Bingham Humanities Professorship at the University of Louisville in 1977, and was a Woodrow Wilson Center fellow in Washington, DC, in 1978. His articles have appeared in *Appalachian Journal*, *Journal of American Folklore*, *Labor's Heritage*, *Musical Quarterly*, and other periodicals and anthologies. He retired from the University of Texas at Austin in June 1982, and established an archive for his collected materials in the Southern Folklife Collection at the University of North Carolina at Chapel Hill. In retirement from teaching, Green continued to write and publish the results of years of research. He completed books on tinsmiths' art, using examples from northern California (*Tin Men*, 2002); a monograph on millwrights in northern California over the twentieth century (2003), and a collection of essays on the Sailor's Union of the Pacific (2006). Most notable has been the 2007 publication of *The Big Red Songbook*, featuring the lyrics to the 190 songs included in the various editions of the *Industrial Workers of the World's Little Red Songbooks* from 1909 to 1973. Green inherited the project from John Neuhaus, a machinist and Wobbly who devoted years to collecting a nearly complete set of the IWW songbooks and determining what music the songs had been set to. When

Neuhaus died of cancer in 1958, he gave his unique collection of songbooks, sheet music and other materials to Green, who vowed to carry on Neuhaus's vision of a complete edition of IWW songs. Green deposited Neuhaus's original materials in the folklife archive at the University of North Carolina. At home in San Francisco, Green served as secretary of the nonprofit Fund for Labor Culture & History. Founded in July 2000, the Fund has worked with the National Trust for Historic Preservation to identify labor landmarks in San Francisco and install commemorative plaques, supported the publication of books on labor songs and historic labor landmarks, prepared guides to films on skilled union craftsmen, and helped the United Mine Workers restore the Ludlow Monument in Colorado.



Books by Archie Green:

- ◆ *Only a Miner: Studies in Recorded Coal-Mining Songs* (University of Illinois Press, 1972)
- ◆ *Wobblies, Pile Butts, and Other Heroes* (University of Illinois Press, 1993).
- ◆ *Songs About Work* (Indiana University Folklore Institute, 1993).
- ◆ *Calf's Head & Union Tale* (University of Illinois Press, 1996).
- ◆ *Torching the Fink Books & Other Essays on Vernacular Culture* (The University of North Carolina Press, 2001).
- ◆ *Tin Men* (University of Illinois Press, 2002).
- ◆ *Millwrights in Northern California, 1901–2002* (Northern California Carpenters Regional Council, 2003).
- ◆ *Harry Lundeberg's Stetson & Other Nautical Treasures* (Crockett, CA: Carquinez Press, 2006).
- ◆ Co-editor, *The Big Red Songbook* (Chicago: Charles H. Kerr Publishing Co., 2007).

12.3 ADRIAAN DE JONG, PROFESSOR AT THE UNIVERSITY OF AMSTERDAM

Dr A.A.M. de Jong (1947) has been named Professor by Special Appointment (2008) of the History of Dutch

Culture, in particular the study of objects, in the Faculty of Humanities at the University of Amsterdam (UvA). The chair was established in 1990 on behalf of the Royal Antiquarian Society (*Koninklijk Oudheidkundig Genootschap*, KOG). Inaugural lecture on November, 27, 2009.



AD DE JONG. PHOTO: JEROEN OERLEMANS

As professor Ad de Jong will focus on the cultural history of the Netherlands, in which images and objects play a central role as fully fledged historical sources. He will explore the cultural and historical meaning of objects by studying the function and meaning (which shift over time) of historical moveable and immovable objects. In particular, he will look at those which have been incorporated in national museum collections and which are explicitly being used to build a national identity. Questions of current relevance include what meaning these objects have for new population groups and how the selection of national heritage takes place. Dr de Jong studied History and Museum Studies at Leiden University and has worked at The Netherlands Open Air Museum since 1981. In 2001 he received his doctorate with honours from VU University Amsterdam for the dissertation *The conductors of memory: Museumisation and nationalisation of folk culture in the Netherlands 1815–1940*.

12.4 SIEF MEMBER RECEIVES MAJOR ACADEMIC ACCOLADE

Máiréad Nic Craith, Professor of European Culture and Society at the University of Ulster, has been elected as a Member of the Royal Irish Academy, Ireland's premier learned society. The admittance ceremony for new members takes place on Friday, 15th May 2009.

The Academy, founded in 1785, is an independent academic body promoting study and excellence in the sciences, humanities and social sciences. It currently has around 500 members. Election to membership of this prestigious body is considered a public recognition of academic excellence. Among the Academy's current members are SIEF members, Professor Patricia Lysaght and Emeritus Professor Bo Almqvist, as well as Nobel Laureate Séamus Heaney, Mary Robinson, former President of Ireland and Mary McAleese, current President of Ireland.

Professor Nic Craith previously held a lectureship at the University of Liverpool, tutored at University College Cork and was a visiting fellow at University College Dublin before joining the University of Ulster's Academy for Irish Cultural Heritages in 2001. As Director of that Academy, 2004–09, she was the host and one of the main organisers for last year's 9th SIEF Congress. Among the numerous awards she has received for her work, she was joint winner of the Ruth Michaelis-Jena Ratcliff Research Prize for Folklife in 2004. In 2006, she was awarded a Senior Distinguished Research Fellowship at the University of Ulster, and last year, she was joint winner of the McCrea Literary Prize for her poetry in Irish (Gaelic). During 2008, Professor Nic Craith served on the European Studies sub-panel in the Research Assessment Exercise for the United Kingdom.

Professor Nic Craith said: "It is a great honour for me that to have received the nomination from a range of different subjects and universities. I am delighted to be the first academic from the University of Ulster's Magee campus to receive this distinction."

13. NEW PUBLICATIONS OF MEMBERS

1. BOOKS

1 Evy Johanne Håland (ed.), *Women, Pain and Death: Rituals and Everyday-Life on the Margins of Europe and Beyond*, was published at Cambridge Scholars Publishing. Newcastle upon Tyne, UK

Women, Pain and Death is a cross-cultural and multidisciplinary collection of articles representing different perspectives and topics related to the general theme Women and Death from different periods and parts of Europe, as well as the Middle East and Asia, i.e. areas where, through the ages, there have been a constant interaction and discourse between a variety of people, often with different ethnic backgrounds. The studies illustrate many parallels between the various societies and religious groupings, despite of many differences, both in time and space.

For more information, see:

<http://www.c-s-p.org/Flyers/Women--Pain-and-Death--Rituals-and-Everyday-Life-on-the-Margins-of-Europe-and-Beyond1-84718-870-2.htm>

2 Emily B. Lyle, *Fairies and Folk: Approaches to the Scottish Ballad Tradition*, BASE 1. Trier: WVT, 2008

This is the first volume in the Ballads Commissions BASE (Ballads and Songs – Engagements) series; available at €19.50.

3 *Everyday Culture in Europe: Approaches and Methodologies*, edited by Máiréad Nic Craith, Ullrich Kockel and Reinhard Johler. Published by Ashgate in the series Progress in European Ethnology. September 2008; 200 pages Hardback; ISBN 978-0-7546-4690-7; £55.00

This book, the idea for which originated from a panel at the 7th SIEF Congress in Budapest in 2001, discusses the history and contemporary practice of studying cultures ‘at home’, by examining Europe’s regional or ‘small’ ethnologies of the past, present and future. With the rise of nationalism and independence in Europe, ethnologies have often played a major role in the nation-building process. The contributors to this book offer case studies of ethnologies as methodologies, showing how they can address key questions concerning everyday life in Europe. They also explore issues of European integration and the transnational dimension of culture in Europe

today, and examine how regional ethnologies can play a crucial part in forming a wider ‘European ethnology’ as local participants have experience of combining identities within larger regions or nations. Contents:

- ♦ From national to transnational: a discipline en route to Europe (Máiréad Nic Craith)
- ♦ From CIAP to SIEF: visions for a discipline or power struggle? (Bjarne Rogan)
- ♦ Small national ethnologies and supranational empires: the case of the Habsburg monarchy (Bojan Baskar)
- ♦ How large are the issues for small ethnographies? Bulgarian ethnology facing the new Europe (Galia Valtchinova)
- ♦ Challenges to the discipline: Lithuanian ethnology between scholarship and identity politics (Vytyis Ciubrinskas)
- ♦ When is small beautiful? The transformations of Swedish ethnology (Orvar Löfgren)
- ♦ The hybridity of minorities: a case-study of Sorb cultural research (Elka Tschernokoshewa)
- ♦ Turning the world upside down: towards a European ethnology in (and of) England (Ullrich Kockel)
- ♦ Ethnology in the North of Ireland (Anthony D. Buckley)
- ♦ Index

4 Simon J. Bronner, *Killing Tradition: Inside Hunting and Animal Rights Controversies*. Lexington: University Press of Kentucky, 2008

Across the country and around the world, people avidly engage in the cultural practice of hunting. Children are taken on rite-of-passage hunting trips, where relationships are cemented and legacies are passed on from one generation to another. Meals are prepared from hunted game, often consisting of regionally specific dishes that reflect a community’s heritage and character. Deer antlers and bear skins are hung on living room walls, decorations and relics of a hunter’s most impressive kills. Only 5 percent of Americans are hunters, but that group has a substantial presence in the cultural consciousness. Hunting has spurred controversy in recent years, inciting protest from animal rights activists and lobbying from anti-cruelty demonstrators who denounce the custom. But hunters have responded to such criticisms and the resulting legislative censures with a significant argument

in their defense – the claim that their practices are inextricably connected to a cultural tradition. Further, they counter that they, as representatives of the rural lifestyle, pioneer heritage, and traditional American values, are the ones being victimized. Simon J. Bronner investigates this debate in *Killing Tradition: Inside Hunting and Animal Rights Controversies*. Through extensive research and fieldwork, he takes on the many questions raised by this problematic subject: Does hunting promote violence toward humans as well as animals? Is it an outdated activity, unnecessary in modern times? Is the heritage of hunting worth preserving? *Killing Tradition* looks at three case studies that are at the heart of today's hunting debate. Bronner first examines the allegedly barbaric rituals that take place at deer camps every late November in rural America. He then analyzes the annual Labor Day pigeon shoot of Hegins, Pennsylvania, which brings animal rights protests to a fever pitch. Noting that these aren't simply American concerns (and that the animal rights movement in America is linked to British animal welfare protests), Bronner examines the rancor surrounding the passage of Great Britain's Hunting Act of 2004 – the most comprehensive and divisive anti-hunting legislation ever enacted. The practice of hunting is sure to remain controversial, as it continues to be touted and defended by its supporters and condemned and opposed by its detractors. With *Killing Tradition*, Bronner reflects on the social, psychological, and anthropological issues of the debate, reevaluating notions of violence, cruelty, abuse, and tradition as they have been constructed and contested in the twenty-first century.

5 Simon J. Bronner (ed.), *Jews at Home:*

The Domestication of Identity. Oxford: Littman, 2009

What are the things that make a home 'Jewish', materially and emotionally? What is it that makes Jews feel 'at home' in their environment? This is the first book to examine these questions from multiple disciplinary perspectives, including anthropology, sociology, psychology, and folk and popular culture, and in doing so it revises our understanding of the lived (and built) past and opens new analytic possibilities for the future. Contents:

- ♦ Introduction: The Dualities of House and Home in Jewish Culture?
- ♦ Part I: In and Out of the Home
- ♦ Part II: Sacred, Secular, and Profane in the Home
- ♦ Part III: Writing Home
- ♦ Part IV: Forum: Feeling at Home

6 Patricia Lysaght (ed.), *Sanitas per Aquam. Spas, Lifestyles and Foodways*. Innsbruck: Studien Verlag, 2008; 380 pp. Illus. €44.90 (pbk). ISBN 978-3-7065-4659-1. Contact: www.studienverlag.at

This volume contains papers presented at the 16th International Ethnological Food Research Conference held in Innsbruck, Austria, and Meran(o), Italy, in the autumn of 2006. The conference brought together scholars from eighteen countries in Europe, North America, and Asia, from a variety of disciplines, who explored the role which dietary attitudes, lifestyle choices, and recourse to healing-related activities of different kinds, are perceived to play in the achievement of health and wellness. Contributors to this volume have touched on key aspects of current discourses on health and well-being, in a variety of cultures and from different perspectives, in both historical and contemporary times.

2. JOURNALS

1 *Quotidian*

With pleasure we announce the launch of a new, academic journal: *Quotidian. Journal for the Study of Everyday Life*. *Quotidian* is a peer-reviewed, open access e-journal, focused on the study of culture as a lived experience. It features theoretical, empirical and historical



research on a broad range of cultural practices, such as: rituals, festivities, group cultures, popular culture, events, material culture and folklore. Although based in the Netherlands, *Quotidian* gladly welcomes submissions from all over Europe.

Quotidian actively promotes an interdisciplinary approach to everyday culture. Submissions are invited from a range of different disciplines, including, but not limited to, ethnology, folklore studies, history, cultural studies, media studies and archeology. Manuscripts can be written in Dutch, English or German.

For submissions and author instructions, please contact: etnologie@gmail.com. The first edition of *Quotidian* will be launched in September 2009.

The Editorial Staff consists of Sophie Elpers M.A. (Meertens Institute, Department of Ethnology), dr. Maartje Hoogsteyns (University of Amsterdam, Amsterdam Archaeologisch Centrum) and dr. Stijn

Reijnders (University of Amsterdam, Department of Communication Science).

The Editorial Board, with broad experience in the fields covered by the journal, lists the following members:

- ◆ Dr. H.C. Dibbitts (Meertens Institute)
- ◆ Dr. A. de Jong (University of Amsterdam & Netherlands Open Air Museum)
- ◆ Dr. P.J. Margry (Meertens Institute)
- ◆ Prof. dr. H.W. Roodenburg (Meertens Institute & VU University Amsterdam)
- ◆ Prof. dr. G.W.J. Rooijakkers (University of Amsterdam)
- ◆ Prof. dr. J.J. Verrips (University of Amsterdam)
- ◆ Prof. dr. L. van Zoonen (Loughborough University)

Quotidian is available electronically on Amsterdam University Press, www.aup.nl, but also available in the Printing on Demand option. It is made possible by a donation from the Meertens Institute, Amsterdam. From September onwards, the journal will appear once a year. SIEF-members are also invited to participate in the journal in the role of reviewers.

Sophie Elpers, Maartje Hoogsteyns & Stijn Reijnders

2 *Anthropological Journal of European Culture*

Founded by Ina-Maria Greverus and Christian Giordano, *AJEC* was originally launched in 1990 by the European Centre for Traditional and Regional Cultures. Later issues were published by institutes at the University of Fribourg, Switzerland, and the University of Frankfurt/Main until Lit Verlag took over the production and distribution of the journal, which was converted to a yearbook: *Anthropological Yearbook on European cultures*. In 2007 the yearbook moved to Berghahn and was re-launched as journal: the *Anthropological Journal of European Cultures* in 2008. *AJEC* engages with current debates and innovative research agendas addressing the social and cultural transformations of contemporary European societies. The journal serves as an important forum for ethnographic research in and on Europe, which in this context is not defined narrowly as a geopolitical entity but rather as a meaningful cultural construction in people's lives, which both legitimates political power and calls forth practices of resistance and subversion. By presenting both new field studies and theoretical reflections on the history and politics of studying culture in Europe anthropologically, *AJEC* encompasses different academic traditions of

engaging with its subject, from social and cultural anthropology to European ethnology and 'empirische Kulturwissenschaften'. In addition to the thematic focus of each issue, which has characterised the journal from its inception, *AJEC* now also carries individual articles on other topics addressing aspects of social and cultural transformations in contemporary Europe from an ethnographically grounded anthropological perspective. All such contributions are peer reviewed. *AJEC* now also includes book reviews and reports on major current research programmes.

AJEC & Derry Keynotes

The keynotes from the 9th SIEF Congress are being published in Vol. 17 (2) of the *Anthropological Journal of European Cultures*.

Table of Contents

- ◆ Editorial: Ullrich Kockel: Towards a New Ethnology
- ◆ Thematic Focus: Ethnological Approaches to Cultural Heritages (II)
- ◆ Peter Jan Margry: Memorialising Europe: Revitalising and Reframing a 'Christian' Continent
- ◆ Wolfgang Kaschuba: Cultural Heritage in Europe: Ethnologists' Uses of the Authentic
- ◆ Sharon Macdonald: Museum Europe: Negotiating Heritage
- ◆ Gulnara Aitpaeva: Kyrgyzchylyk: Searching New Paradigms for Ancient Practices
- ◆ Pertti Anttonen: Tradition and Heritage in Ethnological Practice and Theory
- ◆ Helena Wulff: Literary Readings as Performance: On the Career of Contemporary Writers in the New Ireland
- ◆ Regina Bendix: Expressive Resources: Knowledge, Agency and European Ethnology
- ◆ Dieter Haller: Corruption in the Context of the European Welfare State: Ethnological Perspectives
- ◆ Amy Speier: Czech Balneotherapy: Border Medicine and Health Tourism

Forthcoming issues in 2009/10

- ◆ Experiencing and Remembering Borders (based on Workshop at SIEF 2008)
Guest editors: Thomas Schippers and Thomas M. Wilson
- ◆ Anthropology and Europe: New Directions in

Teaching and Research (based on Panel at SIEF 2008)

Guest editors: Andrés Barrera and Anna Horolets

♦ Transformations in Religion and Belief

Guest editors: Gabriela Kilianova and Tatiana Podolinska

Please note that commissioning for the above themes has now closed. Individual essays on these or related themes will be considered for inclusion in future issues under General Articles. Submissions are currently invited for a thematic issue on Human Ecology and the Anthropology of Place (see Working Groups for further details). The journal welcomes articles on any subject within its remit, to be published either under one of its advertised special themes, or in its General Articles section. Guidelines for authors are available at:

<http://journals.berghahnbooks.com/ajec/>.

All articles are peer reviewed. Manuscripts should be submitted to: ajec@ulster.ac.uk.

3 *Journal of Tourism, Consumption and Practice*

New on-line, free access journal

The purpose of the journal is to publish original, peer reviewed articles, shorter discussion pieces, book reviews and conference reports which advance the field of tourism studies and which broadly address forms of tourism as modes of consumption and practice.

We live in a world characterised by a complex global interplay of information, economics, culture and space. People, goods and capital are more mobile than ever before. Such mobility and flux creates the conditions in which new forms of identity, work and leisure, as well as new socio-spatial configurations are emerging which may involve translocational, transnational and multi-cultural elements. Tourism is an integral part of such processes that also involves the creation and maintenance of tourist spaces which are in part spaces of the imaginary, of fantasy and dreaming. It is within such spaces and flows that tourists, as temporary migrants, circulate. often travelling with a set of expectations derived from various media such as brochures, TV programmes, the internet and the popular genres of travel writing, as much as from their previous travel experiences. The spaces of tourism are constructed, more or less consciously, to fulfil – or attempt to fulfil – such expectations through representations and the consumption of goods and services, as well as the cultural assets and activities to be found at a destination, or en route. We view tourism

then as a practical accomplishment which involves performative elements and the active engagement of the tourist/traveller through practice and embodiment in the creation of meanings, identities, and place.

The main focus of this journal then is to examine the interplay between the production and consumption of tourism as forms of interaction between people and place. While tourism is a phenomenon in its own right, its centrality in contemporary capitalist society along with other forms of mobilities allows it to operate as a lens through which broader social and cultural processes can be illuminated.

To that end the journal welcomes contributions that both reflect on the consumptive and performative nature of tourism *per se* but also which use tourism as a means to examine questions pertinent to social and cultural life more generally and further articulates the use of current areas of theoretical debate in critical analyses.

<http://www.tourismconsumption.org>

kmeethan@plymouth.ac.uk

4 New issue of *Österreichische Zeitschrift für Volkskunde* (ISSN AU ISSN 0029-9668) Neue Serie Bd. LXIII (Gesamtserie Bd. 112), Heft 1, Wien 2009, 147 Seiten

Inhalt

- ♦ Bernhard Hurch: Zum Verständnis und Unverständnis von Rudolf Trebitsch. Der Beitrag eines Ethnologen zur Baskologie, S. 5–70. [‘On Comprehension and Incomprehension in the work of Rudolf Trebitsch. An Ethnologist’s Contribution to Basque Studies’. Rudolf Trebitsch (1876–1918) is well known for his important work in establishing ethnology as an institution during the final years of Imperial Austria. One major field of interest concerned the Basque collection of the Austrian Museum of Folk Life and Folk Art in Vienna. This paper critically evaluates the intellectual background of how this collection was gathered, based in particular on the annotated edition of the correspondences between Trebitsch and J. de Urquijo (a Basque politician, scholar and wealthy promoter of Basque studies) and H. Schuchardt (a leading figure among the general, Romance and Basque linguists of his time).]
- ♦ Herbert Nikitsch: Bemerkungen zu St. Engelbert, S. 73–85.
- ♦ Nora Witzmann: Ich mache dir ein Bilderbuch. Bilderbuchunikate im ÖMV, S. 89–94.

- ♦ Anja Großmann: Grenzgebiet als Forschungsfeld. Aspekte der ethnografischen und kulturhistorischen Erforschung des Grenzlandes. Internationale Tagung des Instituts für Sächsische Geschichte und Volkskunde e. V. Dresden in Zusammenarbeit mit dem Lehrstuhl für Geschichte der Technischen Universität in Liberec, 9. bis 11. 11. 2007, S. 97–101.
- ♦ Olaf Bockhorn: 25. Österreichische Volkskundetagung 2007 und Hauptversammlung des Österreichischen Fachverbandes für Volkskunde, S. 102–104.
- ♦ Kathrin Pallestrang: Symposium 'Traditionelle Heilmethoden. Kulturelles Erbe als Auftrag im österreichischen und internationalen Kontext', Bundesministerium für Gesundheit, Familie und Jugend, Wien, 17. 9. 2008, S. 104–108.
- ♦ Michael Simon: Nachruf auf Günter Wiegelmann (1928–2008), S. 109–114.
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14. NEW SIEF MEMBERS, SINCE NOVEMBER 2007

See for a complete list of members the SIEF website, sub 'Membership' (www.siefhome.org/)

Since November 2007 we have welcomed many new members and colleagues:

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