



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.

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EDITORIAL

DEAR SIEF MEMBERS,

The year 2010 has nearly arrived and this means that Lisbon 2011 – People Make Places – will than only be a year or so away. Therefore you will find in this newsletter (and on SIEF's website) the call for panels and work-

shops on the central themes of SIEF's jubilee congress. The Program Committee of the board and the organisation in Portugal have been creative in setting up an interesting thematical focus which will be appealing to SIEF members and others and will hopefully incites us all to send in kindling proposals for the organisation of panels.

I would like to stimulate you to participate in one of those standing major European academic events, this time organized by our Portuguese colleagues in that wonderful city of Lisbon. As the congress webpages are also online, you have different possibilities to ground into the themes and, as we learned in Derry, activate your ethnological imagination to come up with an innovative or provocative proposal. All queries can be addressed to the organizers in Lisbon (congress@siefhome.org). Nomad-IT will take care of the administrative handling, which stands for a – as I can affirm from personal experience – smooth processing.

Again, in this Fall Newsletter, you will find several new national ethnology reports. As we work in a great diversity of countries and regions it proves not easy to get a helicopter view and grasp all scholarly diversities and to oversee what's happening in each state. Individual SIEF members from each European country are asked to present a short oversight of its national ethnology. In this issue you find the essays from colleagues of Croatia, Estonia, Latvia, Slovakia and Switzerland. They describe within an European context the communalities and divergencies in our discipline. It is instructive to read about the ways Ethnology and Folklore Studies are (de-) constructed and changing in countries just across the

border or further away. When we have covered Europe in this way, the reports will be reworked and updated and published in a special volume.

Also you will find reports on the international 'What to Do with Folklore?' symposium held in Ljubljana, the new Working Group Place Wisdom, but also about the way SIEF is becoming connected to UNESCO as a 'NGO' and about how the fiery debate on the Intangible Cultural Heritage convention got supercooled in the Arabian desert.

To come to an end I would like to remind the convenors of the Derry 2008 workshops: when you have had the results of your workshop published, please make this known to the secretariat and send preferably a hard copy for the SIEF archives.

Peter Jan Margry

1. LETTER FROM THE PRESIDENT

DEAR COLLEAGUES,

Since the last Newsletter, SIEF has made good progress in a number of areas of activity, and you will find some of this reported in the present edition. We are in the process of being accredited as an NGO in relation to UNESCO's Convention on Intangible Cultural Heritage, and this marks a significant step for our association, confirming its international relevance beyond purely academic concerns. Preparations for the next congress in Lisbon are well under way. The theme for this congress is 'People Make Places: Ways of Feeling the World'. The call for panels and workshops is now open; details can be found in this Newsletter, and up-dates will be available on the SIEF website.

Place is a significant dimension of human being – I am using this term here in the sense of *des menschlichen Seins* – which is always, as we know only too well, a 'being there': *Dasein*. How we, as human beings, are there, in the places we occupy, both physically and spiritually, that is a key question of cultural inquiry. Someone once said: 'There is more to life than biology.' In that sense one could claim that there is more to human cultural issues than ethnology, and therefore ethnography is not the only, perhaps not even the best way of studying cultural relationships and the practices providing the 'glue' that holds them together. That is why, I think, we need theory – good theory. We have had bad theory enough in the past, from eugenics to *Volk ohne Raum*. That may be the reason why so many of us have shied away from theorising, on the grounds that if we don't

have theory at all, at least it can't be bad. Focusing on issues of place brings certain risks – the ghosts of 'blood and soil' are looming in the background. At the same time, the vision of tree hugging 'new agers' may have romantic appeal, but how does it sit with the concept of rigorous academic inquiry? The Lisbon congress will inevitably have to navigate between these two – and many other – extremes, using the investigative lenses of ethnology and folklore to identify theoretical and methodological approaches to issues of place and human being, and elaborating on these. I have come from a disciplinary background that has had far too much theory and little concern for the actuality of everyday life – often illustrated by a quote attributed to the economist Lord Robbins: 'Don't bother me with facts!' What we need is a fertile combination of good ethnography with good theory, not one or the other. We may have to adjust our choice of specific methods, and keep an open mind with regard to interpreting what we find – but we should be doing that anyway. What matters is that we seek to ground our theorising in the lived experience of the people we are studying, not in some idealised universe of discourse (however fashionable).

It is important to recognize – in the dual sense of perceiving and acknowledging – the significance of all our various disciplinary traditions (which are, after all, also cultural traditions of a kind). But we should exercise critical discernment as we do so. The Irish philosopher Richard Kearney speaks of 'myths that liberate and myths that incarcerate'. As ethnologists and folklorists, we should be able to make that distinction with regard to our fields. My hope is that we will find a way of building on the

strengths that our diversity constitutes within our fields while projecting a more coherent image to the outside world, which is all too often confused about what we do and what our field names stand for. Diversity of traditions can be an obstacle to development, but it can also be a resource. SIEF can play a crucial role in distinguishing the latter from the former, and thus helping the joint fields to grow. More than other humanities and social sciences, folklore and ethnology are rooted in not just the national and the regional, but crucially in the local milieu – that is, in specific places. That inevitably brings political and ethical responsibilities, as I have outlined in a recent essay for the *Österreichische Zeitschrift für Volkskunde*. A key role for SIEF in this regard is as a platform for mediating between the sometimes, or indeed often, conflicting demands that come from different geopolitical levels. This requires that we see both: the trees and the wood, as well as understanding, at least in principle, what is going on beyond the forest. Arguably, SIEF is well placed to do that, even if we should not expect it to deliver any neat answers on the spot. If it can play that connecting and mediating role well, our association will be able to make a distinctive contribution to a deeper understanding of the world we live in, and that should be the ultimate goal of any scholarly association. The Derry congress last year looked at some of the issues involved, and I am sure that debate will continue in Lisbon in 2011 – and meantime in the Working Groups.

Ullrich Kockel
President SIEF

2. 'PEOPLE MAKE PLACES: WAYS OF FEELING THE WORLD'

*10TH SIEF INTERNATIONAL CONGRESS LISBON,
APRIL 17–21, 2011
CONGRESS ANNOUNCEMENT: THEME, SUB-THEMES,
AND CALL FOR PANELS*

The ways in which people construct their views, opinions, values and practices are constantly being re-negotiated and re-interpreted in various creative forms. The 10th SIEF International Congress intends to elucidate

and develop perspectives on this topic by focusing on the making of places, and invites colleagues and other scholars to present new perspectives on how people's lives, memories, emotions and values interact with places and localities. The Congress will be structured around three themes: Shaping Lives; Creativity & Emotions; and Ecology & Ethics. In each of the themes, case studies as well as inquiries into theory are welcome. The Congress aims to encourage in particular boundary-crossing explo-

rations of ontological, epistemological and ethical issues that arise from a greater emphasis on a sensitive and even sensuous approach to knowledge and understanding.

The question of how people make the places they inhabit remains wide open. We invite proposals that deal with the role of cultural practices in the creation of locality: how a space turns into a particular place; how people relate to, construct, and are constructed by, the places they live in; and what the practices are that shape those places. Other questions to be posed include: What new approaches for the study of the emotional links between people and the places they inhabit are being developed? What theoretical tools can be used by ethnologists to understand a sense of belonging? What is the role of expressive culture linked to daily life in the shaping of the places? How do we combine ecological and ethical issues with ethnographic data, especially in cases where there seems to be a clash between what people do with their places and general ecological and ethic concerns?

The variety of places that could be explored in this process include, among many others: work and home places, places for vacation, places for the dead, places to pray, places to create, places to destroy and to be destroyed, places to memorialize, places to arrive and to leave, as well as places that disappear and reappear, inside places, and non-places. Notions of multi-belonging, shared places, and generational differences all show how making places is a process that is not univocal, and people make places as much as places make people. New ways of making places – through the virtual space and internet – should also be taken into consideration.

Each day of the Congress, a specific theme will be introduced by two invited keynote speakers, leading international scholars, and discussed further in a series of panel sessions, some of which will run in parallel. Workshops, intended to open to practice-based research, and poster sessions, will also take place. We invite colleagues to participate and propose panels directed at the general theme and the three daily sub themes.

Day 1: Shaping Lives

Our disciplines have from their early beginnings contributed to the understanding of how people are shaping lives. The study of narratives and beliefs, of material culture and practice still belong to the core of our analytical

enterprises. However, new perspectives and new analytical horizons suggest new questions to both old and new material. Shaping lives is also about creating and sustaining memory. Memory in its turn makes places predictable and readable to cultural practices, to lived experience. But memory is also changeable and the object of additive interpretation. Both in past and in present people have moved between places, within sets of narratives and practices. Contemporary culture interpreted as global and de-territorialized can be challenged by past experiences and new dimensions of culture of the past can be detected when being confronted by today's practices.

Reflecting on such perspectives several topics and questions can be addressed: By which means and strategies do people shape their lives? The relevance of media and mediation is obvious, as is the relationship between memory and practice. Everyday practices, symbols, rituals and religious values might be taken into consideration. And how are similarities and differences between human beings, nature and 'society' constructed and objectified? How are lives shaped as seen from the individual, from the group or from policy makers? The implications of memory as an important element of shaping lives also include the construction and use of history, without which human conditions can hardly be conceived. Is de-territorialization a way of neutralizing memory and history or is it only a strategy for making memory and history cosmopolitan?

Day 2: Creativity & Emotions

Within our anthropological disciplines the knowledge of the influence of culture on creativity and emotions is still rather limited. This is due more to a lack of ethnography and under-theorizing than to their elusiveness. Emotions and creativity are major factors of change and continuity within all sorts of contexts and places; an ethnological engagement with them is therefore important. The idea of creativity as a basic element for personal existence may accentuate contemporary concerns with issues of agency, but it may also stimulate the refashioning of classical themes of social and cultural identity. To what extent, then, are emotions and creativity idiosyncratic, and to what extent can general cultural principles be detected that affect them? How are emotions and creativity perceived by individuals and groups and in what ways do they influence daily life and the making of places? What

is the role of emotions in the construction of a sense of belonging in a globalized world? What is the role of creativity in dealing with increasing contacts of people and cultural forms and ideas under current globalization? Furthermore, how does the organization of the world and the construction of places reflect itself on the ways of feeling the world?

Emotions remain a collective and powerful social engine. Some of today's collective performances (such as theatre, music or art) are related to place belonging and indigenous identity claims. How can emotions help us to question the transmission between the performers and their audience? How do emotions, like nostalgia, suffering or joy, deal with traditional patterns (either inherited or invented) and regenerate or transform feeling about one's place? Those questions should open vast queries, not only about the classical artistic fields of anthropology, but also heritage places, local festivals, web arena, cultural and tourism market, war and nation-building propaganda, diaspora communities, globalized religions, which are all linked with aesthetic values, human capacity of creativity and emotional background of social life. And, as a subsidiary problem, what is the place of the researcher himself in those processes touching or affecting us? How do these circumstances influence our disciplines and their academic output, thinking that scholars, like artists, are supposed to be creative and bring elements of originality and appropriateness to their research?

Day 3: Ecology & Ethics

Culture takes place. We need to reflect on what that simple fact means, in general and for our disciplines in particular. People rarely take a place as they find it, but do they actually make – in the constructivist sense – the places they live in, or are they rather co-creators shaping the places that they are shaped by? On the third day of the Congress, we want to put a spotlight on the ecological relationships with both human and non-human makers of places through which culture is lived, and on the responsibilities that we as researchers face when we are dealing with them, both 'in the field' and afterwards, in our ethnography and beyond. Intellectually, most of us are aware that we are part of 'the field' which is also part of us – but are we actually addressing that issue concretely in our work, and if so: how? What are our responsibil-



GRUPO DE DANCAS E CANTARES DE SANTIAGO DE BOUGADO, 2007

ities as researchers, and who are we responsible to? What can we learn from neighbouring disciplines, such as cultural geography or human ecology? To what extent does our ecological connectedness with the people we study in their various places provide a justification for engaged ethnology/anthropology, or is it rather the reason why we ought to maintain our objective distance? Whose call is this, in the first instance – that of our institutional ethics review boards or promotions committees; the local ecosphere with the past, present and future generations of its constituents; or a generalised moral conscience? Who are the peers by whose standards our work should be judged, and why they? These and other questions will be addressed on the third day of the Congress.

Call for Panels

We invite colleagues and scholars to propose panels and workshops that relate to the above described theme and sub themes of the Congress. The Call for Panels and



FACULDADE DE CIENCIAS SOCIAIS E HUMANAS UNIVERSIDADE NOVA DE LISBOA

Workshops is now open at www.siefhome.org, and will run from **1st December 2009 to 15 February 2010**. The call for papers will follow in May 2010. All proposals must be submitted using our online form. Full information is given on the website.

Format and Timetable

Following the opening event the programme will run over three full days, each day under a specific sub-theme. Each day of the Congress, the specific daily theme will be introduced by two invited keynote speakers, leading international scholars, and discussed further in a series of panel sessions, some of which will run in parallel. The Congress will comprise sessions with different formats, from the panel sessions with paper presentations, to workshops, intended to open to practice-based research, and poster sessions. There will also be open-topic panels, to accommodate papers that may not fit into the proposed panels. We invite colleagues to participate and propose panels directed at the general theme and the three daily sub themes. The Commissions and Working

Groups of SIEF are especially invited to organise panels and workshops on their respective research topics.

All proposals for panels and workshops will be reviewed by the Congress Scientific Committee, which will act as a peer review college and will make the selection. All panels must be proposed by two persons; individual proposals will not be accepted, as we aim at collaborative work from all the colleagues. Once the panels and workshops have been selected there will be a call for papers, which will be addressed to the panel convenors, who will then be responsible for the selection and organization of their panels/workshops. Convenors forward the programme for their session(s) to the Programme Committee which reviews the composition of panels and workshops, and may move contributions between panels or create additional panels as appropriate.

The call for panels goes online from the 1st December 2009. By mid February 2010 the call for panels will close and the review and selection process will take place until the end of April. In the beginning of May 2010 the call

Workshops

Workshops are conceptualised as practical events, guided discussions and free-format exchanges leading to specific public outputs. They may include elements of performance, exhibition materials, or interactive media displays. Further details will be posted on the website during 2009/2010.

Poster Sessions

The poster sessions are meant to provide everyone with the opportunity of presenting their work, without overburdening the program, and include those who do not wish to present orally. Posters must confirm to the same basic requirements as outlined for the panel sessions. Sessions will run throughout the Congress, with dedicated slots when poster presenters will be available at their respective display to discuss their topic with the colleagues.

Film Festival

Film submissions are also invited. Films that are not in English should have English subtitles. A call for film presentation will go out with the call for papers, later on in 2010. Other films will be selected by the Scientific Committee to take part in the Film festival.

for papers, workshop participation, posters and film festival participation will be open. Only one paper per contributor will normally be accepted, but individual paper presenters may, within the constraints of the time-table, also play other roles in the Congress, for example, as chair of a session, discussant, or contributor to the workshop programme.

The Programme Committee draws up a final Congress Programme to be ready by September 2010.

Local organizer

CRIA-Centro em Rede de Investigação em Antropologia (Center for Research in Anthropology – Portugal). CRIA is an inter-institutional centre for research in anthropology organized in four locations based on Portuguese universities (ISCTE, FCSH-UNL, FCT-UC, UM). CRIA is

assisted by NomadIT, the nomadic company for organizing (scientific) conferences and membership administration (www.nomadit.co.uk/).

Organization and Congress Venue

The congress will take place at the Faculty of Social and Human Sciences of the Universidade Nova de Lisboa, Av. de Berna 26 Lisbon, in central Lisbon. The keynote speeches will take place (in principle) at the Gulbenkian Foundation, 5 minutes walk and on the same street as the congress' main venue. The hotels will be within a 15 minutes walk from the venue.

Time schedule

Sunday 17 April	Arrival and Opening Congress
Monday 18 April	Congress, theme: Shaping Lives
Tuesday 19 April	Congress, theme: Creativity & Emotions
Wednesday 20 April	Congress, theme: Ecology & Ethics
Thursday 21 April	Excursions

SIEF Young Scholar Prize

The winner of the SIEF Young Scholar Prize 2011 will present his/her work in a special session during the Congress.

Book Fair

There will be a book fair throughout the four days of the Congress, with representation of the main publishers in the field. Further details will be posted later on the Congress website.

Congress Dinner

The Congress dinner and party will take place on evening of the 20th of April, following the closing session. Further details will be posted on the Congress website, and instructions will be given as to how one should proceed to register for the event.

Excursions

A number of half-day and full day excursions will be available for Thursday, 21 April, the day after the closure of the Congress. The excursions will visit sites not far from Lisbon, ranging from 1 to 2 hour drive. Further details will be posted on the Congress website, and instructions will be given as to how one should proceed to enroll in these activities.

3. SUPERCOOLED IN THE DESERT: SIEF AS NGO

Some months ago SIEF received an invitation to attend the fourth session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage, an event to take place in Abu Dhabi, the capital of the United Arab Emirates. This Committee is an executive body under the umbrella of UNESCO. It is their task to help to safeguard Intangible Cultural Heritage (ICH) as well as possible for the world community. The committee has been active since 2003, when UNESCO's ICH convention was implemented. It is comprised primarily of diplomats and cultural heritage experts from 24 of the 114 participating countries which ratified the convention.

The definitive convention text was preceded by years of long and fiery discussions which focused particularly on the terminology used and defining concepts such as safeguarding, conservation, stimulating and revitalising culture, all instrumentalizations which were questioned from an academic point of view or, better, were not perceived as relevant, as dynamic immaterial culture *ipso*

facto cannot be locked up, preserved or protected. Ultimately, in the final text ideas related to presumed 'fossilization' of culture were left out and it focused more on making intangible heritage viable, guaranteeing that intangible practices can survive, or that knowledge of them is preserved and can be used for educational or practical purposes. It is important that intangible cultural heritage was presented as 'dynamic heritage', constantly in a state of change. For that reason the system of canonizing lists of ICH, like the one with 'masterpieces', was debated, as it was hierarchical and could lead, contrary to the character of this kind of cultural heritage, to a freezing of dynamic heritage. Nevertheless the 114 participating countries decided to make a 'representative list' with examples of intangible cultural world heritage, in order to raise awareness of these heritage treasures. This list however is directly based on the list of 90 'masterpieces' from 2001. During the fourth session, for the first time decisions were taken on new 'elements' nominated by the member states. 'Elements' of ICH are, according to article 2.1 in the convention, 'the practices, represen-



THE UNITED ARAB EMIRATES SHOWED THE COMMITTEE A PROMOTIONAL DOCUMENTARY ON THEIR INTANGIBLE CULTURAL HERITAGE.

tations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.’

It is a rather open definition that offers all countries the possibility of presenting what is seen by their inhabitants as intangible cultural heritage. Therefore the convention prescribes that the protection of forms of intangible culture may not act contrary to the human rights convention. The defining of intangible culture can also be regarded as the counterpart of material culture as defined in the World Heritage Convention of 1972, which protects monuments, buildings, special landscapes and nature sanctuaries. New relations between countries in the post-colonial era and the phenomenon of globalisation have in general increased the interest in cultural diversity and the importance of the various ways in which it is manifested. The safeguarding of Intangible Cultural Heritage is thus important for the identity and self-awareness of people and communities. UNESCO hopes that the convention will promote the survival of cultural diversity and stimulate human creativity; it should further add to creative industries and the economic development of less developed countries.

See for the lists of inscribed elements and on ICH in general: <http://www.unesco.org/culture/ich/>

SIEF’s invitation for Abu Dhabi was not entirely unexpected, as there had already been email contact with UNESCO. The initiative for this contact was originally proposed by Marc Jacobs from Belgium, and later also by Kristin Kuutma, our board member from Estonia; Marc has been, and Kristin still is the representative for their respective countries in the Intergovernmental Committee. They convinced our board of the benefits for SIEF if it become accredited as a NGO (Non-Governmental Organisation) under the UNESCO Convention, a convention dedicated to dealing with an important part of our professional research field. Representatives of accredited NGOs can be asked to ‘observe’, but cannot fully participate in the sessions. SIEF is still in the accreditation phase; the formal acknowledgement will probably take place in 2010. Although not yet formally accredited, SIEF already received an invitation for Abu Dhabi. From the 700 ICH related NGOs in UNESCO’s database, approximately 40

were present at this fourth session., as NGOs were invited and the costs were paid for by the host, the United Arab Emirates.

The major issues the session dealt with were the execution of the convention, based on the ‘operational directives’, and more particularly the evaluation of the new nominations for inclusion on the ‘representative list’ mentioned above and the nominations for those practices which need to be put on the list for Urgent Safeguarding, as being threatened intangible culture, or about to disappear. The nomination procedure was interesting as it revealed the working methods and argumentation used. These could be of a diplomatic and political or more academic and methodological nature. In this regard Kristin Kuutma proved to be one of the most active scholars within the committee, as she constantly posed the reflexive questions about how research was executed for qualification. The selection of external examiners for new nominations was also interesting. What was the background of these individuals, actually, and how did they do their work? It also turned out that often sites or practices could not be researched in situ, and that only research on the basis of literature of internet search was done. How reliable could the reports on ICH then be?

When an expression of ICH is ultimately placed on the list the state concerned has to take the necessary measures to ensure the viability of this element of ICH. The state involved must also inventory and document the ICH within its territory, to safeguard and promote it, and possibly, if the local community is in favour of that, help revitalise it. In any case ICH must be fully supported by the local community (‘prior, informed consent’).

The list of ICH which needed Urgent Safeguarding included 12 elements. The concerned state then has to take special measures for safeguarding. It can apply for financial support from a special fund for doing this. An interesting case study related to the urgent safeguarding list was the paradox that the external examiners wanted to reject a proposal on the ritual of the ‘Minsk Tsars’ from Belarus, as they were not able to find any information on it, and the local people were not able to confirm the existence of the ritual at all today. Was it real, or a more or less a virtual thing? The nomination was consequently rejected at first. But then the discussion changed

track, as this could be a case *par excellence* to put on the Urgent Safeguarding list. There seemed to be an apparent high urgency (if it was not indeed already too late). So finally money was earmarked to 'safeguard' the ritual, or, more probably, to help revitalize it. This case also demonstrates that examiners must get in real contact with the phenomenon they are reporting on, and not base their conclusions only on paperwork.

Other issues at stake during the week-long meeting were the requests for international financial assistance, the accreditation of NGOs, ways to facilitate the contribution of NGOs from developing countries, the directives regarding the use of the emblem of the convention (which proved a hot issue), and directives on raising awareness about ICH. The last agenda item was 'Any other business'; in the formal procedure of the meeting this proved to be the one and only possibility for NGOs to address the committee. The NGOs present took the opportunity to read out a declaration about the possibilities for exploiting their resources in order to enhance the participation of non-Western NGOs.

The meeting ran for five long days in a supercooled Versailles-like giant meeting hall in one of Abu Dhabi's luxurious hotels. At lunch it was too hot to take a stroll around the hotel. In the evening we were brought back to our hotels, again in air-conditioned buses. But then the monstrous heat still allowed only a little stroll and made me refrain from longer, mind-refreshing walks. In the end, the consequences of these alienating temperature differences in a westernised desert made me reconsider the often so detested rainy, mild climate of the Low Countries.

The convention has been a success so far. The speed with which states ratified the convention and the number of nominations makes it clear that the world sees the convention as a relevant and topical instrument. Nevertheless, two or three serious problems arose during this fourth committee session. In the first place, the state parties made it clear that while the convention was realized from the perspective that especially ICH in developing countries should be addressed, the greatest number of the nominations came from Western countries and new booming economies, especially from Asia. Africa was hardly represented, not only for the list, but also African NGOs were absent. African state parties argued that the

rules applicable for nominations and examining often do not match local practices. Local communities in Africa often face problems in proving the continuity of practices or traditions, as proper archiving and documentation is not available. African states argued that this under-representation of Africa might make the convention 'fail' and that a whole continent might fall out. Under-representation was also a problem for group II, Eastern Europe and the former USSR. Meanwhile, an imbalance on the representative list also became evident, and so it seems that some countries possess more ICH than others. The ICH bureau in Paris was asked to set a realistic ceiling for nominations, as its capacity proved insufficient to match the large quantity of proposals. Also the suggestion was made to give southern countries information and support in order to rebalance the amount of nominations. And as dossiers are expensive to make, the idea was floated that countries from the north financially support nominations from countries from the south.

It was decided that for the coming year the presently under-represented states will be treated with priority. Their nominations will get extra support from the UNESCO office in Paris. It is therefore not only of symbolic importance that Kenya will be the host country for the fifth session of the Committee, and that more nominations from Africa will be handled and more African NGOs will have the possibility to be present.

Notwithstanding the frequently stated critique about the imbalanced representation of continents in different aspects of the convention and the numbers of presentations, experienced participants present – the 'congress tigers' – were enthusiastic about the outcome, as much more progress was made than ever before. And I..., yes, when it was over, I remained rather puzzled about what to think of all this. As an 'NGO novice' it still felt strange to experience how, at this ICH meeting, our vast research field of ethnology/anthropology/folklore studies seemed to be reduced to a new invasive cultural and political field of Intangible Cultural Heritage, as if something new under the sun had been discovered. It was this kind of reduction and essentialism that scholars were afraid of during the long preparatory phase of the convention; dossiers proved to be poorly documented or researched; and indeed there was a tendency, when needed, to revitalise, apart from the question of whether there was anything substantial left at all.



KRISTIN KUUTMA FROM ESTONIA
WITH A COLLEGE FROM THE
INTERGOVERNMENTAL COMMITTEE
DURING A BREAK OF THE MEETING.

And in relation to SIEF: what should its proper role be regarding the ICH convention? Although we have a professional international organisation, SIEF does not have the means to get fully engaged. SIEF's secretariat experienced that last summer when Paris asked us to draw up a document on how to create awareness on ICH in the world; due to a lack of time and personnel resources we could not respond properly.

On the other hand we have capacities for giving scientific-based advice or supplying examiners who can help the committee to make the right decisions on cultural practices ('elements'), although as the case of Belarus showed that will not always be easy. The committee promised however more financial means to enable proper scholarly dossiers.

As it exists now, and as it takes an important place in the world community, the ICH convention and its execution is itself also an expression of global intangible culture which deserves our scholarly attention. In the near future, after its accreditation, SIEF will have to discover how it can or will operate, advise and reflect.

Peter Jan Margry

4. NATIONAL ETHNOLOGY REPORTS

4.1 ETHNOLOGY / CULTURAL ANTHROPOLOGY IN CROATIA

The beginning of Croatian ethnology at the end of the 19th century was caught up in the Croatian national movement. The discipline, fostered through the then Yugoslav (later Croatian) Academy of Sciences and Arts, was defined as ‘the science of people’ (*narodoznanstvo*), and aimed at the documentation of folk (peasant, rural) culture in its entirety, as argued by its founding father Antun Radić in the 1890s. He prompted the writing of a series of local monographs on Croatian villages, which are still attractive for its analysis and interpretations. Another field of work was collecting material for ethnographic collections, which formed the nucleus of the future ethnographic museums (established in Split 1910, in Zagreb 1919).

Although Radić advocated a synchronic and ‘holistic’ approach, Croatian ethnology at the beginning of the 20th century developed in another way, with a prevailing diachronic or historical perspective and a particularistic notion of culture. In firm connection with (Slavic) philology and under the (German) influence of the cultural-historical movement, a kind of diffusionist

approach developed under the name of the ‘cultural-historical’ school, which would become the dominant ethnological paradigm. In the 1920s a Department of Ethnology was founded at the Faculty of Philosophy of the University of Zagreb. Its program was based on the cultural-historical paradigm which dictated the curriculum for 70 years. At the university Milovan Gavazzi firmly adhered to cultural-genetic and cultural-geographic research, that is, research into the origins and geographic distribution of cultural elements, and focused on defining the cultural strata of traditional culture as well as cultural areas in South Eastern Europe. The cultural-historical orientation was further developed during the post-war Yugoslav period by the introduction of ethnological cartography as part of the ethnological *Atlas of Europe*. In Croatia, the project was led by Branimir Bratanić, a prominent scholar also of the *Ethnologia Europaea* circle in the late 1960s. However, the Atlas project was never fully realized, but resulted in a compendium of data on the material, social and spiritual life archived at the department.



CARNIVAL – ‘ZVONCARI’ –
FROM RUKAVAC, 2005.
PHOTO IVAN LOZICA

Another line of ethnological research was developing at the Institute of Ethnology and Folklore Research, established in 1948 primarily as an institution for folklore research, with major ethnomusicological and philological activities. In the 1960s the institute was headed by Maja Bošković-Stulli who formulated a more comprehensive research approach to oral literary performance and to folklore. In the 1970s, the ethnological basis at the Institute was strong enough to start questioning the dominant cultural-historical paradigm. The initial critique was focused against the methodology which was criticized for treating the 'cultural element' as an ahistorical and isolated item. It led to a canonization of customs and a neglect of context and change orientated research. Critique was also aimed at the atheoretical stance of ethnology and fulfilled that vacant disciplinary space with introducing structural and communicational definitions of culture and reconsidering ethnology from the aspect of its potential to be a critical science of contemporary society and culture. New research projects were dealing with tradition (folklore, customs) not just in terms of representing relicts from the past, but in terms of the transformation/interaction of tradition with elements of contemporary (urban, Socialist) modernity. The former paradigm 'folk – original – ancient' was deconstructed as a romantic concept used in the national context of the 19th century, and the idea of 'the people' identified with peasants only (thus ignoring all other social groups) was demystified. Folk culture was gradually conceptually 'upgraded' into popular culture, mass culture, culture of the ordinary man, and the culture of our everyday life. These new trends resulted in the structural and symbolic interpretation of culture – both traditional and modern – offering significant revisions of cultural-historical interpretations (for example, of the extended family or *zadruga*). They dealt with the deconstruction of fundamental ethnological concepts, opening up *contemporary everyday life* as the ethnological research subject. In order to make a distinction between so called 'old' and 'contemporary' trends, the term 'ethno-anthropology' has been used occasionally for the 'anthropologized' strand of Croatian ethnology, pioneered at that time by Dunja Rihtman-Auguštin.

What was actually at stake was the subject of ethnological research: was it *ethnos* (with the goal of ethnology being the reconstruction of ethnic history through research into culture) or culture (including the synchron-

ic studies of Croatian society with or without ethnic references)? It was a two-headed corpus of the discipline, following different perspectives and agendas: *cultural-historical*, referring exclusively to folk culture, which for the major part of the 20th century was treated as the search of its Slavic origins and not of ethnic, national or Croatian culture exclusively, and *cultural-anthropological* – which, paradoxically, could be said to be national since it was employed in the domestic, Croatian, field, in dealing with contemporary everyday life.

In the 1990s a significant number of articles were written dealing with the state of crisis in Croatian ethnology as well as its twofold traditions and their relationship of open debate, conflict, compatibility, power relations, potential synergy, etc. However, the crisis was unfolding in real life and the war in Croatia and Bosnia and Herzegovina in the first part of the 1990s placed 'the people', 'the nation', 'the culture', 'everyday life' – actually everything that scientists of either orientation were studying as their subject – in a new light. 'Old-style' ethnologists were praised as custodians of national – now finally Croatian – tradition, and 'contemporary-style' ethnologists focused on everyday war experiences, traumas, and refugees, and approached issues of subjectivity, partial truths, insider positions, ethics of research in the postmodern epistemic vein, etc. building a field of 'the ethnography of war'.

The history of ethnology became another relevant topic in the 1990s. The works of the leading scholars in Croatian ethnology were critically re-read: the political context of the development of Croatian ethnology was suddenly recognized and interpreted as the political agenda of 'nationalizing' the Croatian peasantry in the late 19th century; the issue of the auto-censoring of ethnologists during Socialism, and how the system of political power limited scholarly perceptions, topics and outputs were discussed. Another strand in dealing with the history of Croatian ethnological thought, methodology and ethnographic writing was based on postmodern critique and discursive deconstruction. It developed into a strong postmodern theoretical movement dealing with issues of representations, 'exoticizations' of the research subject, the domestic Other, power relations and the postcolonial critique. Furthermore, in the 1990s, several new issues, approaches and sub-disciplines flourished. These included gender issues, identity and ethnicity

issues, historical demography, contemporary popular culture and youth culture, the anthropology of food, visual anthropology, media anthropology, economic anthropology, political anthropology, refugee studies, and the cultural studies approach. All these trends are also evident in current scientific research and academic curricula.

The profile of research projects in the current decade combines both ethnological and cultural anthropological stream of the discipline, together with folklore studies. Some projects deal with editing, critical reevaluation and digitalization of existing *ethnographic and folklore material* in archive departments. Another group of projects deals with *traditional culture and identity*: some projects follow the cultural-historical paradigm (topics and methodology) in research of ethnic cultural history; other focus on traditional culture in interpretation of Croatian identity in the context of European integration processes; still other deal with traditional culture in terms of contemporary cultural tourism, global politics on heritage protection (UNESCO), local cultural politics, and are also oriented towards application of ethnological knowledge in creating local cultural development. On the other side, *contemporary identities* regarded as situational, fluid, partial, deterritorialized and processes of identification are also dealt with within globalization theories of culture and society, leaning on various sub-disciplines such as the anthropology of migration and transnationalism, urban anthropology, anthropology of religion, ethnography of the Internet etc. Identity is also touched upon in the projects on ethnochoreology and food studies. Another set of research topics deals with *culture in transition*, namely, with culturally hybrid character of Croatian socialist and post-socialist modernity prompting postcolonial theoretical perspectives and/or feminist epistemology, among others, as relevant for deeper understanding of Croatian (and disciplinary) past and present. *Folklore research projects* span from more classical genre approach to the interdisciplinary projects of interpretative levels of tradition or cultural animalistics. All research projects are state funded at the moment.

In education, the Department of Ethnology at the University of Zagreb changed its name into the Department of Ethnology and Cultural Anthropology in 2004, indicating significant changes in the program and courses; in 2005 the department's curriculum has been

adjusted to the Bologna Process. Currently, in the academic year 2009/10 there are some 40 students enrolled in the first year of undergraduate study (B.A., 3 years), and some 35 students in the first year of their bi-annual M.A. program, together with some 15 postgraduates starting at doctoral level. A new Department of Ethnology and Socio-Cultural Anthropology has been founded in 2004 at the University in Zadar. Curricula in Zagreb and in Zadar follow the domestic development of the field, combine both disciplinary traditions, cultural-historical and cultural-anthropological, offer folklore study courses (together with ethnomusicology, ethnochoreology, ethnoteatrology etc), and bring some new topics (migration, human rights, social memory, sexuality, feminist, visual, media anthropology, etc). On another basis – promoting the American model of anthropology as the science of man – a Study of Anthropology has been established in 2000 at the University of Zagreb with a curriculum organized predominantly around biological anthropology, archeology and linguistic anthropology. Such an orientation of the study is backed up by the Institute for Anthropological Research, involved in the research of human population in Croatia, connecting biomedicine, anthropogenetic, anthropoarcheological, sociocultural and linguistic research. Some major topics of ethnology are largely taught outside ethnographic departments: some are connected to philological departments (folk/oral literature) or to the Music Academy of the University of Zagreb (ethnomusicology).

Beside research institutions and academic programs, the discipline is most visibly present today at museums, which push their exhibition programs onto the very margins of a traditionally set ethnology. Recently the Ethnographic Museum in Zagreb installed an exhibition *The Power of Colors*, and Ethnographic Museum in Split had an exhibition on an urban neighbourhood. There are numerous ethnographic collections in regional and local museums all over Croatia, and a significant number of ethno-parks, some of them established recently in promoting rural and cultural tourism of the area.

The recognition and the status of the discipline in the academic and public arenas are still strongly oriented towards its beginning which dealt with folk and traditional culture. There are several factors that have interacted over time in fixing such an image. Firstly, the only public engagement of ethnologists over the 20th century

has been in *the application of folklore* (in annual folklore festivals, teaching of folklore and such). Secondly, the dominant paradigm of education at the – until recently unique – Department of Ethnology in Zagreb was cultural-historical, dealing with origins and distribution of cultural elements of traditional folk culture. This influenced the fact that ethnologists leaving the faculty were trained in only one current of ethnological knowledge and expertise, which also affected public identification/recognition of the discipline. Thirdly, marginalization of the discipline is also a result of its relations with the Socialist regime. As argued by Dunja Rihtman-Auguštin in *Ethnology, Myth and Politics. Anthropologizing Croatian Ethnology* (2004), the new Socialist and workers state pushed out the peasant population onto the margins of social interest, and the same fate befell ethnology. Moreover, the discipline was considered as possibly dangerous, since it was dealing with national characteristics of rural culture, which did not concur with the political concept of ‘unity and brotherhood’ of the ‘Yugoslav’ nations. The state, therefore, did not stimulate the development of the discipline. On the other hand, prominent figures in ethnology during Socialism ‘voluntarily came to anchor on that very same margin’ – neither criticizing nor supporting the system – and in that way Croatian ethnology managed to resist ‘the ideological indoctrination that the discipline capitulated to in certain other Socialist countries’. Detachment from politics and power relations ‘did make possible fairly unrestricted scholarly work, but with the application of considerable self-control (auto-censorship) and the accompanying relatively low level of funding. Ignoring politics and avoiding involvement did have its price: ethnology languished without influence on either politics or public’ (Rihtman-Auguštin 2004). The issue in the 1990s became how to step out of that marginal status. An answer has been offered in pursuing constant ‘critical dialogue with those in power’ and some ethnologists engaged themselves in research into power relations in cultural phenomena, political ideologies, movements, symbols, myths and rituals and their influence in everyday life in cultural processes as well as in ethnological work – it was a means of social, intellectual and political engagement that ethnology needed for its different public recognition.

Finally, one of the current issues is also the status of Croatian ethnology in the international academic community. Together with other ‘small European ethnolo-

gies’, Croatian ethnology is quite unrecognized (especially outside Europe) due to the language barrier, while the main strategy to overcome that problem is ‘to publish’, that is, preferably in foreign publications (at least) in English. There is also a group that anchors itself in international postcolonial critique in discussing knowledge and discourses, cultural translation, hybridity and liminality, and power and academic relationships between Croatian ethnology and cultural and social anthropology. Croatian ethnology and cultural anthropology have been developing as the anthropology at home, or the ethnology of proximate, and it is in this field of methodology, epistemology, analysis and interpretations that the prospect for Croatian ethnology in the international arena lies.

The discipline's development in terms of research interests, applied theories and interpretations are most visible in journal articles. Several journals are published today by research institutions, museums and professional societies: *Narodna umjetnost* (Institute of ethnology and folklore research); *Studia ethnologica Croatica* (Department of Ethnology and Cultural Anthropology in Zagreb); *Etnološka istraživanja* (Ethnographic Museum, Zagreb); *Ethnologica Dalmatica* (Ethnographic Museum, Split); *Collegium Anthropologicum* (Croatian Anthropological Society/Institute for Anthropological Research); *Etnološka tribina*. The latter is published by *Croatian Ethnological Society* which counts some 200 members – ethnologists working as researchers, professors, curators, archivists, conservators, in museums and media. The Society organizes annual congresses. In 2009 the theme was ‘Traditions and tendencies in Croatian ethnology: ethnology as an engaged and ethical science’ by which the 50th anniversary of the Croatian Ethnological Society was properly celebrated.

Valentina Gulin Zrnić, Zagreb

Web links

- ◆ Croatian Ethnological Society:
www.hrvatskoetnologodrustvo.hr/
- ◆ Department of Ethnology and Cultural anthropology: www.ffzg.hr/etno/
- ◆ Institute of Ethnology and Folklore Research:
www.ief.hr/

4.2 ETHNOLOGY AND FOLKLORISTICS IN ESTONIA

The academic programmes of ethnology and folkloristics emerged in Estonia at the University of Tartu in 1919 with the founding of the Chair of Estonian and Comparative Folklore, followed in 1923 by the Chair of Ethnology (then Ethnography). By the time, folkloristics with its extensive collecting practices since the late 19th century was rather well established, particularly in Tartu, initiated by voluntary scholarly organisations and dedicated individuals. Since then, folklore has been continuously taught at the university level, but after World War II it was linked as a sub-programme to the Chair of Literature. In 1993, folkloristics regained its institutional independence at the University of Tartu. The academic discipline of ethnology focused at first largely on ethnographic artefacts, defined by the collections deposited at the Estonian National Museum and geared towards related fieldwork. The close collaboration with Finnish scholars determined also the expansion of research area to include the Finno-Ugric cultures. After World War II *etnograafia* (then ethnography) was reduced into a sub-programme at the Chair of History. In the 1990s, ethnology was re-established both as a term and independent discipline (1994).

Regardless of the turbulent administrative and ideological reorganizations brought about by the Soviet occupation and its eventual collapse, these two academic units retained their position in academic training and research on various aspects of Estonian cultural heritage while evolving into modern academic institutions that have joined several scholarly programmes and networks currently run in the context of the EU educational cooperation. In 2007 the Chair of Ethnology and the Chair of Estonian and Comparative Folklore were reorganised into departments of the Institute of Cultural Research and Fine Arts at the University of Tartu, whereas it remains the only academic institution in Estonia that provides comprehensive BA, MA and PhD programmes in the field. Today, ethnologists and folklorists study manifestations of expressive culture, the conceptualisations of heritage process and identity construction in comparative contexts, and from the perspective of social or personal histories. In addition to Estonia, research areas have expanded besides Finno-Ugric cultures to other parts of the world (e.g. India). Individual courses and classes in folkloristics and ethnology are also offered

in the recent decades at Tallinn University (previously Tallinn Pedagogical Institute).

The Estonian National Museum, the major institution for collecting and housing both folklore documentation and ethnographic artefacts was established in 1909 in Tartu. Many of those teaching at the university were simultaneously leading figures in arranging the depositories and conducting research at ENM prior to WW2. In 1927, Estonian Folklore Archives was founded as a separate department of ENM, modelled to be the central folklore archive to consolidate all previously dispersed collections. Under the Soviet rule, the Museum was divided into two separate institutions: the Literary Museum to house the folklore collections, the archival library and the archives of cultural history; and the Ethnographic Museum. Within the campaign of Soviet centralisation of research institutions, a folklore department was linked to the Institute of Language and Literature, and an ethnography department to the Institute of History, both being part of the Estonian Academy of Sciences and relocated in the capital, in Tallinn. By the end of the 1990s, this system dissolved, and the folklorists were reunited with the Literary Museum in Tartu in the Folklore Department while the ethnologists joined Tallinn University.

To date, the Estonian National Museum and the Estonian Folklore Archives at the Estonian Literary Museum have regained their name and status, while they continue to house the rich collections of artefacts, poetic lore, photos, films and fieldwork notes reaching millions of items and pages. Both ENM and ELM are recognised research institutions with professional staff and variety of publications.

Kristin Kuutma, Tartu

4.3 ETHNOLOGY AND FOLKLORISTICS IN LATVIA

Interest in Latvian vernacular culture started along with the first national awakening movements in the 19th century. Before World War I huge collections of folksongs and fairy-tales were published. Various folklore materials were collected and commented by enthusiastic individuals until 1924 when both the Ethnographic Open-Air Museum and the Archives of Latvian Folklore were founded. Those were the central research institutions of folkloric and ethnographic data. Today the collection of Latvian Ethnographic Open-Air Museum includes 140 000 items. At present 121 ancient buildings with more than 3000 household objects are on display in the area of 87 hectares. The Open-Air Museum is the central stage for public folklorists, while scholarly research is mostly carried out in several local universities, mostly collaborating with the Archives of Latvian Folklore in Riga. At the moment the Archives contain a collection of more than half-million entities, including about 300.000 folksongs.

After World War II, the Institute of Folklore was founded on the basis of the Archives, and included into the newly founded Academy of Sciences in Riga in 1946. In 1950 the Institute of Folklore was reorganised into the Institute of Folklore and Ethnography, divided again in 1956 with the ethnographers forming a department of the Institute of History, while the folklorists were included into the Institute of Language and Literature. This continues to be the case today, except that the linguists left the joint institution setting up their own, while the Archives of Latvian Folklore (with its name restored in 1992) is now part of the Institute of Literature, Folklore and Art at the University of Latvia.

Historically publications on ethnological issues accompanied larger publications of folklore materials. The golden age in the ethnological research was the interwar period, although it was characterized by the focus rather on folklore than ethnography. The latter prevailed after World War II in Soviet Latvia, while exile scholars carried out research on questions regarding both folklore and ethnography. Two huge collections of folksongs and fairy-tales were published abroad as well.

During the Soviet period, folklorists were trained at the Latvian State University since 1945; folk music was studied by students of the Latvian State Conservatory, and ethnography was considered a sub-discipline of history at the university. Currently ethnology in Latvia consists of several flows: field research, critical reflection on the history of the discipline, development of ethnomusicology and studies of non-material vernacular heritage, publication of folklore materials. Folklore can be studied also in Faculty of Philology and Arts of University of Latvia (former State University), University of Daugavpils, University of Liepāja; ethnomusicology in the Latvian Academy of Music (former State Conservatory). An extensive program of studies of Latvian folklore and traditional culture is provided also by the Latvian Academy of Culture.

Toms Ķencis, Riga



ATSTAUKAS OF LATVIA,
AT THE PRAGUE FOLKLORE
FESTIVAL, 1 AUGUST 2007

4.4 SLOVAKIA: ETHNOLOGICAL RESEARCH AFTER 1989

The essay deals with the reflection of ethnological studies in a country that belonged to the former 'Eastern Europe'. After the fall of communism in 1989 a new wave of national processes started in Europe and they affected the former Czechoslovakia too. They (among others) resulted in the division of Czechoslovakia and the creation of two independent states on the 1st of January 1993: the Czech Republic and Slovakia. It is not possible to discuss the whole issue here. I will only state that the transition from a totalitarian to a democratic regime in the conditions of the newly established independent state as well as the economic, social, cultural and ideological transformation processes have deeply influenced the academic discourse in Slovakia and have led to paradigm changes in ethnology and social sciences in general.

The research agenda since 1989

Shortly after 1989 discussion started about the situation in the discipline at that time still called *národopis* (= Volkskunde, ethnography and folklore studies). Milan Leščák regarded the perspectives of *národopis* as lying in two directions: first, the knowledge of traditional folk culture and its place in the international context (comparative study). Second, the necessity 'to develop those

areas of studies that would lead to a more complex understanding of the purpose of our science as a science about human beings.' Leščák, the author, concluded that 'It [ethnology= G.K.] goes from the interpretation and analysis of a traditional culture system of a particular nation to clarifying its place and relations in the context of European culture, whereby it seeks complex, anthropological understanding of the human being in relation to his social and cultural activities.'

During the following years the research orientations of 1991 appeared in several instances to be long-term ones, but then the balance between the two trends in ethnology changed. In the 1990s studies of traditional (folk) culture in Slovakia resulted in such collective works as the *Ethnographic Atlas of Slovakia* (Kovačevičová ed. 1990) and the *Encyclopaedia of Folk Culture in Slovakia* (Botík – Slavkovský ed. 1995). These results made possible the elaboration of research on regional forms of traditional culture and at the same time the move to a comparative approach towards a Central European or, actually, European context, for example in the volume *Slovakia. European Context of Folk Culture* (Stoličná ed. 1997). Through their works on traditional folk culture, ethnologists fulfilled the requirement to provide contemporary



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society with information on cultural heritage. Such synthetic works in some way completed the research activity oriented towards the first trend in ethnology.

Reflecting on the period of the 1990s, however, we can argue that ethnologists in Slovakia still concentrated their attention on cultural heritage, mainly through the concept of national culture. For example the *Encyclopaedia of Folk Culture in Slovakia* was principally based on the traditional cultural phenomena of the Slovaks. Information about ethnic minorities living in the country can be found in special entries in the book (Hungarians, Germans, Roma in Slovakia etc.) but their cultural traditions are not presented together with the Slovak data. This ethnocentric interpretation of the cultural phenomena started to be addressed in the middle of the 1990s followed by discussions about research on constructions of cultural and social phenomena. Therefore, two main questions were raised at the end of the 1990s: is the culture of ethnic community the priority of our research or is the study of human beings, human communities (including modern societies), their actors, activities, institutions and different processes the goal of our research?

Research on contemporary society

Since the end of the 1990's the interest in research on contemporary society and its culture developed considerably and along two lines predominantly. Firstly, there were surveys on the diversity of modern urban spaces already starting in the middle of the 1980s and evolving after 1989. This research orientation helped to change the main ethnological discourse in Slovakia, that is, to move from ethnology as a historically oriented science that concentrates on (its own) construction of folklore and traditional culture. Secondly, after 1989 ethnologists were deeply interested in ethnicity and nationalism studies. Field studies focusing on ethnic groups, ethnic relations, or ethnic and national identities were among the most important ethnological projects in the 1990s. There were several reasons in my opinion for the strong research focus in Slovakia: new possibilities of researching ethnic groups neglected in the past such as Roma, Jews, and Germans; serious and tragic events in Europe after 1989 connected with ethnic and national issues; sensitivity towards ethnic issues in the region of Eastern Central Europe based on historical, social and cultural

conditions, the legacy of the *ethnos* theory developed by Soviet ethnographers, accepted and developed in Slovakia in the 1980s, and its critique after 1989. It was especially in this field that the first theoretical discussions and polemics appeared among Slovak scholars because of their different understandings of the methodological approaches towards ethnic and national issues. They followed the objective and subjective approaches, the primordial, essential, situational, constructivist and other perspectives in ethnic and national studies. The discussion also engaged with other issues such as the question of social phenomena construction, the ethnocentric view and others. It can be stated that in the 1990s Slovak scientists reacted to the paradigm shift that took place in the social sciences generally in the last two decades. Post-modern discourse stresses deconstructivism, the fragmentation and ambivalence of studied phenomena. Cultural phenomena are studied e.g. from the view of 'we' and 'the others', majority and minority, nation and ethnic groups, centre and periphery, and thus make possible the opening of doors to a new stream of comparative approach. For ethnology in Slovakia this meant that the hitherto dominant study of (one's own) culture, from the historical-evolutionary and typological perspective, had thematically and theoretically broadened as well as become strongly differentiated. Several scientists have started to incline towards the historical-ethnological study of cultural phenomena. Ethnologists in this field launched into dialogue with social history, leading towards broader research into the phenomena in the context of historical changes. They concentrated for example on the concept of (collective, cultural) memory by theoretically reflecting on this kind of tendency.

Research focusing on contemporary cultural and social processes raised more substantially the question of studying global (societal, cultural) trends, and the implications following from their impact on micro-social, local and regional level. By this I understand topics such as the impact of contemporary social, economical and political changes on local society or social groups, studied on the examples of different cultural phenomena such as rituals, local institutions, religion, building culture etc. It is evident from the works of the nineties that they were very often inspired by a cultural and social anthropology of mostly US and British origin.

Identity studies in Slovakia

As Zygmunt Bauman has pointed out, research on identity was such a productive field in the last decades of the 20th century that 'the traditional issues of social sciences were modified in order to fit into the main discourse turning on the axes of identity.' On the one hand identity studies resulted from the paradigm change in scientific discourse in Slovakia since 1989. On the other hand



the boom in research was a response to empirical studies on political, social and cultural processes in the newly independent state, where the identity question became the central issue in public and academic discussions.

The development led to the project Centre of Excellence of the Slovak Academy of Sciences: Collective Identities in Modern Societies. Central European Region (see http://www.uct.sav.sk/download/Centre_of_Excellence_report.pdf). In this interdisciplinary project collective identity was defined very broadly at first as the shared awareness of 'we', distinguishing 'us' from the 'others'. The main attention was turned to groups, but individuals were also at the centre of the research as actors of group construction or group termination. The studies focused on nations, ethnic minorities, religious groups or denominations, language groups, and gender groups in Central Europe. Collective identities were understood as 'products' of the processes of identity building and the transformation of historical (economic, social, ideological and cultural) contexts in particular. But at the same time the team also studied representations of identities. The results brought in detailed and complex information

about collective identity constructions in the particular historical context of Slovakia and Central Europe as a multi-ethnic and multi-cultural space from the 16th century till the present time.

Conclusion

Regarding the changes in ethnological research in Slovakia since 1989 it could be stated that the academic discourse has been divided into two main orientations. On the one hand, researchers have inclined towards the historical study of cultural phenomena. They have concentrated on cultural traditions, cultural heritage in longer periods, for example in the 19th and 20th centuries. In this case they have used methods such as oral history interviews, have conducted archive surveys, made collections of data from print and other media etc. The second tendency has focused on current research into social and cultural changes in the region. Scholars have often followed the mainstream discourse of social and cultural anthropology or the social sciences in general. The research methods are based on more extensive fieldwork, participant observations and interviews. However, the chosen field sites are mostly in Slovakia. Field works in other European or non-European countries are rather rare. In the last two decades the interdisciplinary dialogue among social sciences and humanities in Slovakia has evolved considerably as I illustrated with the example of the research in one of the Centre of Excellence in the Slovak Academy of Sciences. Such initiatives make it possible to approach common concepts from different perspectives and thus challenge methodological frameworks in ethnology.

Gabriela Kiliánová, Bratislava

4.5 RESEARCHING CULTURE: CULTURAL ANTHROPOLOGY AND POPULAR CULTURE RESEARCH IN SWITZERLAND

As in the entire German-speaking world, the discipline that once went by the name of 'Volkskunde' now goes by many names. In Basel University, the institute is named 'Seminar für Kulturwissenschaft und Europäische Ethnologie' (Department of Cultural Anthropology and European Ethnology; www.unibas.ch/kulturwissenschaft), and 'Institut für Populäre Kulturen' (Institute

for Popular Cultures; www.ipk.uzh.ch) in Zurich. This reflects the long discussions on the naming and orientation of the discipline and on local particularities. There are only two university institutes in Switzerland, primarily due to the fact that in French- and Italian-speaking Switzerland, just like in practically the whole Romance-speaking world, no difference is made between the gen-

eral anthropology, previously known as ‘Völkerkunde’ or ‘ethnology’, and European ethnology. These institutions call themselves ethnological institutes and also do research on Europe. The relationships between the linguistic regions vary in their intensity, and at present they are expanding. The department in Basel, for example, participates in the Swiss Graduate School of Anthropology that has been running for the past few years. At the same time, a larger research project on intangible heritage is under way, in which anthropologists, linguists and people from museums in Neuchâtel and Lausanne participate alongside the Basel institute.

History of the discipline in Switzerland

Let us first have a look at the history of the discipline. It is closely related to the Schweizerische Gesellschaft für Volkskunde (SGV; www.volkskunde.ch/). Eduard Hoffmann-Krayer founded it in 1897 with the aim of providing a forum for the new field of research. The members of the discipline, which had not yet been installed in the university, were approached for interviews and research work, and the ‘Schweizerische Archiv für Volkskunde’ served as a medium for discussion and publication. Eduard Hoffmann-Krayer is considered as the founding father of the discipline in Switzerland. He graduated in German Language and Literature from Zurich University, was an editor with *Idiotikon*, the Swiss-German dictionary, and in 1900 for the first time taught folklore topics in Basel, where he was the first Swiss to become full professor of German language and literature in 1912. He also established the European department of the Museum für Völkerkunde (today Museum der Kulturen Basel/ Museum of Cultures Basel) from a comparative perspective. With his theoretical works, a collection and research perspective that had an extensive European orientation, and his participation in large projects like, for instance, the *Handwörterbuch des deutschen Aberglaubens*, he laid the foundation for an approach that reached far beyond Switzerland. In the 1930s and 1940s, the SGV increasingly focused on the *Atlas der schweizerischen Volkskunde*, the publication of which was completed only in the mid-1990s.

Teaching of the discipline at Basel University, still without its own institute, was for a long time primarily occupied with historical topics. Adjunct lecturers were Karl Meuli, who mainly dealt with antiquity and its tradition,

Hans-Georg Wackernagel, with main focus on the Middle Ages and early modern times, Paul Geiger and Hans Trümpy, originally a classical philologist who had qualified in Basel as a folklorist in 1956. The institute was established only in 1961, with Hans Trümpy appointed as a full professor in 1965. His successor was Christine Burckhardt-Seebass, who was conferred emeritus status in 2001.



The Zurich institute was founded in 1951. Its professorship was with Richard Weiss since 1946 and he had acquired renown particularly as a researcher of Alpine culture. After World War II, his functionalist approach, applied in works like *Volkskunde der Schweiz* (1946) or *Häuser und Landschaften der Schweiz* (1959), showed a new way to the German-speaking ethnology that had suffered an existential crisis due to its appropriation by National Socialism. This approach was consistently continued by his successor Arnold Niederer, who on the one hand gave new impulses to Alpine research and on the other, innovatively turned to migration and integration research. He advocated a presence-oriented and Pan-European perspective and actively participated in the

foundation of the *Ethnologia Europaea*. The SIEF Congress that took place in Zurich in 1987 was the culmination of these efforts. His successor Paul Hugger increasingly devoted his time to visual topics and among other things published in 1992 the *Handbuch der schweizerischen Volkskultur*. Rudolf Schenda, who had the professorship for European folk literature and was Max Lüthi's successor, strengthened the study of popular literature, which attracted international attention.

The university institutes

The Institut für Populäre Kulturen of Zurich University, headed by Ueli Gyr since 1995, is divided into two divisions. The first one is dedicated to the study of popular cultures with various foci, for instance mobility, everyday communication and everyday symbolism, folklorisation, tourism, biography, childhood and youth, urban cultures, food, lifestyles and consumption styles, everyday aesthetics and many others. The researches show a tendency to strongly orient themselves on the present and



THE MARCHLER TRACHTELUT TROUPE FROM SWITZERLAND, AT THE PRAGUE FOLKLORE FESTIVAL, 1 AUGUST 2007

are often bound to an everyday ethnography of the lived-in world. Since the late 1980s, some projects have also been financed by third-party funds. The second division, managed by Ingrid Tomkowiak, includes the field of popular media and literatures and works on topics like medial transfer, multimedia, children and youth literature, adventure literature, science fiction, bestsellers, gender aspects in popular literatures and media, narration in daily life and lived-in world, historical media and reading

materials as well as modern entertainment culture. The Zurich institute edits two book series, *Zürcher Beiträge zur Alltagskultur* (since 1996, 17 volumes so far) and *Populäre Literaturen und Medien* (since 2008, 2 volumes so far), where the research of the two divisions is published. The editorial office of the journal *Schweizerisches Archiv für Volkskunde* (2 magazines annually) published by Schweizerische Gesellschaft für Volkskunde is housed in the Zurich institute since 1983.

The institute in Basel sets its main foci in the fields of visual and material culture, questions on integration and exclusion in the society and migration/transculturalism. The department has approximately a dozen PhD students who mostly work in the scope of research projects, financed by the Schweizerischer Nationalfonds (Swiss National Science Foundation) and other foundations. The majority of the projects, but not exclusively, are fieldwork based and focus on contemporary questions and popular issues, but there is also space for major theoretical deliberations.

Sabine Eggmann, for instance, who at present works as a research assistant with SGV, wrote a discourse-analytical dissertation on the concept of culture, as applied by this discipline in the German-speaking world in the 1990s. Indeed, several additional projects deal with questions of how concepts and theories of culture are connected to political and social developments. This applies for instance to the project, 'Culture and Policy. 'Folk culture' between science, cultural practice and (cultural) political promotion', or the planned project on intangible heritage. Topics like the change of daily life in the alpine region are linked to ethnographical film projects. Additional projects deal with questions on the use of space and time, e.g. in suburbs, or by pupils and questions of social change.

The Schweizerische Gesellschaft für Volkskunde (SGV)

The Schweizerische Gesellschaft für Volkskunde, with around 1000 members today, has its office in the same building as the Basel department. Its library is also the department library. The SGV is in charge of a number of long-term projects. It publishes, for instance, the volumes *Bauernhäuser der Schweiz* (Farmhouses of Switzerland), several book series, oversees the

Schweizerische Volksliedarchiv (head: Karoline Oehme) and a collection of archive materials, e.g. the estate of the photographer Ernst Brunner, or photographs of ex-voto panels in Switzerland. Since 2008, the SGV also releases the new book series *Culture. Schweizer Beiträge zur Kulturwissenschaft*.

A joint field of work by SGV and the two institutes is the ethnographic film. Since the 1940s, the SGV's film department produces ethnographic films. Its productions, mainly from the 1960s, when young Swiss filmmakers applied innovative concepts, also garnered international acclaim. Video technology enabled a concept adaptation. It's no longer the filmmakers but the researchers themselves who make films now. The relevant courses are offered both in Zurich and Basel and the lecturers are either the filmmaker Hans-Ulrich Schlumpf, head of the SGV's film department for almost 30 years or his students, who in the meantime have themselves become filmmakers and researchers making films. At present, a project financed by the Schweizerischer Nationalfonds takes place at the Basel institute, which studies the history of ethnographic film in Switzerland. One of its goals is to digitalise the older films to make them more easily accessible for research and to the public.

Networks

The collaboration with various museums and exhibiting institutions is important, from large organisations like the Museum der Kulturen Basel (Museum of Cultures Basel; www.mkb.ch) through Schweizerisches Freilichtmuseum Ballenberg (Swiss Open-Air Museum Ballenberg; www.ballenberg.ch) up to many smaller cantonal, regional and local museums. Students do practical study in the professional field that is important for them, and conversely lecturers from this field also bring their practical knowledge into teaching and education and can, on their part, get research work done, which they could otherwise hardly finance. In this way, students from the Basel institute have organised an exhibition on the topic of popular forms of faith in the region of Central Switzerland in the framework of the programme 'echos – Volkskultur für morgen' (echos – popular culture for tomorrow) financed by the Swiss cultural foundation Pro Helvetia. They also have collaborated in various exhibitions and museum institutions, e.g. for the Museum der Schweizer Garde in Naters (Papal Swiss

Guards Museum in Naters). The exhibition 'Macht der Bilder' (The Power of Images) that had been conceptualised and implemented in a university course received the Swiss Transdisciplinary Award of the Swiss Academies of Sciences and of Humanities and Social Sciences in 2006.

A whole range of professional experts works in regional and cantonal organisations, and there exist close relations with researchers, museums and cultural institutions in Wallis/Valais, Graubünden/Grisons, Appenzell, and Aargau. A close collaboration with the office of integration of the Basel City canton results in the regular teaching of questions of integration in courses and students are able to do practical trainings in this field that increasingly gains in significance. The Italian-speaking Tessin/Ticino has done an exemplary job by pooling its activities in the field of cultural research and concentrated them in the Centro di dialettologia e di etnografia. Studies on language and dialects, the supervision of museums and other activities are centralised here, and thanks to efficient structures and excellent work, achieve a large public feedback. Especially, the publications in language and dialect research have an outstanding reputation.

Developments

The situation of the discipline is quite positive. Both university institutions have multiplied the number of students in recent years; around 600 people now study in Zurich, 170 in Basel. For this reason, the second professorship in Zurich that had been vacant for a long time is soon to be filled again, and Basel will get a second professorship for the first time. Both institutes have introduced BA and MA degree courses in recent years. It is still too early to judge the professional consequences of this reform, but it has already become obvious that the additional administrative effort and costs are enormous. At present the universities also work on the establishment of structured post-graduate courses. As both professorships will be newly appointed in Zurich in the coming years, not much can be said about the foci in the future. The current direction in Basel will remain the same, with an increased emphasis on the fields of visual culture, migration and transcultural research.

Walter Leimgruber and Ueli Gyr, Basel and Zurich

5. WORKING GROUP ETHNOLOGY OF RELIGION

CONFERENCE 'EXPERIENCING RELIGION: NEW APPROACHES TOWARDS PERSONAL RELIGIOSITY'
WARSAW JUNE 1-3, 2010

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 2010 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 phenomenon 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, anthropol-

ogy, ethnology, folkloristics, psychiatry, the psychology of religion, religious studies, or theology.

The SIEF Working Group Ethnology of Religion Conference Experiencing Religion will take place in Warsaw, Poland June 1-3, 2010.

The local organizer is the Panstwowe Muzeum Etnograficzne / State Ethnographic Museum in Warsaw, Poland, and The Department of Folklore Studies at Åbo Akademi University in Åbo, Finland. Colleagues all around the world have shown a great interest in the topic. The call for papers is yet **closed** with 30 papers accepted for the conference. The conference is still **open** to other participants. For those who want to participate in the conference and the discussions, without presenting a paper, please announce your participation as a listener to Ulrika Wolf-Knuts, Department of Folklore Studies, Åbo Akademi University, Åbo, Finland; uwolf@abo.fi. The conference fee of € 100 should be paid to the account of Panstwowe Muzeum Etnograficzne / State Ethnographic Museum, ul. Kredytowa 1, 00-056 Warszawa, Poland, before January 31st, 2010. The amount covers all conference material, 2 dinners, coffees and a short excursion. In case the payment is not on the account on the defined date we will not expect your participation.

For banking details, send an email to: uwolf@abo.fi

6. WORKING GROUP PLACE WISDOM

6.1 SYMPOSIUM ON 'ECOLOGY, COMMUNITY AND THE HUMAN SPIRIT'

The 1st and 2nd May 2009 saw the first meeting of members of the Place Wisdom working group at the University of Ulster's Magee campus, looking at ways of developing community, ecological and human resilience. This well-attended gathering of academics and activists was organised by two PhD students at the Academy for Irish Cultural Heritages, Liam Campbell and Iain

MacKinnon, working with Professor Ullrich Kockel under the umbrella of the Academy's research theme of 'Habitus and Habitat'. The meeting had been organised when the approval process was still on-going, and thus it had not been possible to advertise it formally as the inaugural meeting of the group, but it provided an appropriate occasion for an unofficial launch. The official, inter-



national launch will follow in spring 2010 at the next meeting in Bristol.

John Feehan, from University College Dublin's School of Biological and Environmental Sciences, started the proceedings with a tour of the Magee grounds to look at the ecological connectedness and wonders on our doorstep, followed by a lecture on the foundations of a modern *biophilia hypothesis* and the spiritual essence of human community. This was followed by a series of short contributions from local community groups on

themes relevant to their current work. A discussion on these was to form the basis for an open session later in the weekend. The keynote lecture was given by Mark Wallace, Professor of Religion at Swathmore College, Pennsylvania, and author of *Finding God in the Sacred River: Christianity, Spirit and Nature* (2005). He spoke of the great work of this generation as being the development of sustainable lives helped by a revaluation of indigenous peoples' belief that the natural world is charged with sacred presence that has the power to fire the imagination and empower the will to break the cycle of what he called the addiction to non-renewable energy. On Saturday morning, Richard Douthwaite, co-founder of the Foundation for the Economics of Sustainability and author of *The Growth Illusion* (1992), spoke about the ecological and economic roots of the current crisis. In the afternoon Sr. Nellie Mc Laughlin, Director of the Northern Province of the Sisters of Mercy, in conversation with Liam Campbell gave an account of a very personal journey to ecological awareness. Both explored the Churches' attitude to the economic, social and ecological crisis. Fittingly, the presentations ended with a hands-on talk and demonstration by local engineer, craftsman and eco-builder, Brendan Farren, who talked about making Donegal's first hemp and lime house and what a home means to him. The symposium concluded with an open session, facilitated by Iain MacKinnon. Bringing together academic researchers from a range of disciplines and community activists with an interest in the cultural dimensions of place, and involving a broad spectrum of formats for the exchange of ideas and interactive learning, the symposium provided a true example of Place Wisdom in action.

Liam Campbell, University of Ulster

6.2 HUMAN ECOLOGY AND THE ANTHROPOLOGY OF PLACE

The second meeting under the auspices of the Place Wisdom working group will take place in spring 2010 in Bristol. This symposium will be thematically linked to issue 2010 (2) of the *Anthropological Journal of European Cultures* (see the Call for Papers in this Newsletter), and will provide a platform for the official international launch of the working group. The precise dates are yet to be determined and will be posted on the

SIEF website in December, together with further details of the programme. Our hosts in Bristol will be the PLaCE Research Centre and the Ethnological Research Unit. Those of you who participated in the 9th SIEF Congress in Derry last year will recall the 'Borderlands' postcard project by Iain Biggs and Sarah Blowen, which was a collaboration between these two Bristol-based research groups.

As well as a symposium to discuss academic papers, this event will also offer an opportunity for a network business meeting to explore themes and possible research collaborations. In particular, we want to work out a detailed programme of work that can form the basis of a bid for an international network to one or more research funding bodies. This will involve an agreed research programme involving a number of institutions in different countries, and linked to postgraduate education and research training as well as a dissemination strategy. It will be important to incorporate connections with part-

ners outside the academic sphere. Please bring along a basket of exciting ideas grown in your local fields, for us to share with one another.

Anyone wishing to join the working group's mailing list should contact the convenor,

Ullrich Kockel, Derry (u.kockel@ulster.ac.uk)

7. BALLAD COMMISSION / KOMMISSION FÜR VOLKSDICHTUNG

*7.1 40TH INTERNATIONAL BALLAD CONFERENCE,
5–10 JULY 2010,
MEERTENS INSTITUTE, AMSTERDAM /
MARITIME INSTITUTE, TERSCHELLING*

The 40th International Ballad Conference of the Kommission für Volksdichtung is to be held in Amsterdam and Terschelling (Netherlands). From Monday morning, 5 July, to Saturday morning, 10 July 2010.

Call for Papers

Ballad conferences are open to ethnologists, (ethno-)musicologists, literary historians and other scholars. The main theme of this conference is WATER. We welcome papers on maritime, coastal and insular music cultures, shanties and other songs of sailors and fishermen, ballads about the sea, lakes, rivers, waterfalls, sources and fountains, rain and draught, beaches, banks and bridges, swimming, shipwrecks, drowning, floods, fishes, sea monsters, mermaids etc. Other possible issues include performance, literacy vs. orality, language and identity, and ballad history, preferably in connection with the main theme. Papers will be limited to 20 minutes. Abstracts of up to 300 words, together with requests for technical equipment, should be submitted to prof. dr.

Louis Peter Grijp (louis.grijp@meer-tens.knaw.nl) by **4 January 2010**. The authors address, affiliation and contact details should be clearly stated, together with a brief account of the authors career and research interests.

Conference Location

The conference will start in the Meertens Institute in Amsterdam and will be continued in the Maritime Institute Willem Barentsz at Terschelling, one of the West Frisian islands in the very North of the Netherlands. Terschelling is famous for its nature, dunes, beaches and birds, and its maritime history. The island preserved its folk culture until the beginning of the 20th century. In that time the famous ethnomusicologist Jaap Kunst recorded traditional songs and dances, which are still performed by local groups. Terschelling can only be reached by boat.

Conference Schedule

Conference participants may register on Monday, 5 July 2010, from 9.00 in the Meertens Institute A tentative schedule of events (which may change in some of the detail) is as follows: (1) After the first sessions, there is an Opening Lunch. In the afternoon we part for Terschelling by bus. Halfway we pay a visit to the Zuiderzee

THE HARBOUR OF
TERSCHELLING, VENUE OF
THE BALLAD COMMISSION
IN 2010



Museum in Enkhuizen, an open-air museum featuring traditional life in the fishing villages of the former Zuiderzee (southern sea), now a fresh water lake called IJsselmeer. From there we take the Afsluitdijk (Closure Dike), a causeway separating the Wadden Sea from the IJsselmeer since 1932. In the town of Harlingen in Friesland we take the boat to Terschelling. (2) Tuesday, Wednesday, Thursday morning and Friday will be devoted to paper sessions. Friday afternoon will be closed with the annual general meeting of the Kommission für Volksdichtung. (3) There will be an (optional) Conference Excursion on Thursday afternoon, 8 July; (4) The traditional (optional) Conference Dinner will be held in the (5) Departure on Saturday morning, by boat and train or otherwise.

Registration Fee

The conference registration fee will be €50. There will be a pro rata fee for day registrations. The fee includes the conference pack with programme, coffees/teas during the conference, the Opening Lunch, and entry to any evening entertainment organised as part of the conference, but it does not include meals, the Conference Travel to Terschelling, the Conference Excursion, and the Conference Dinner. Also, the registration fee does not include the annual subscription for the KfV (€10).

Accommodation

The central accomodation will be the Europa Hotel, where participants can stay and use dinner together. The paper sessions will be held in the nearby Maritime Institute. Alternative lodging is in the nearby Stayokay Youth Hostel. Participants coming from abroad may want to spend the night before the Conference (4 July) in Amsterdam. We will provide them with suggestions for hotels, which they have to book themselves. Hotel Europa: single room c. €225–295, Hotel Europa: double room c. €225; Stayokay Youth Hostel: c. €135 p.p. (four persons on one room). All prices are for 5 nights incl. breakfast and tourist tax. Common meals: 3 lunches and 2 dinners in Hotel Europa: c. €70.

Booking

The Accomodation, Conference Travel, Conference Excursion and Conference Dinner should be booked by **28 February 2010** on the Conference Booking Form

which will be placed on the Meertens Institute website (www.meertens.nl) in January. If you want to apply now, please send us an e-mail and we will send you a Conference Booking Form in January. For further information, contact the Conference Organisers:

prof. dr Louis Peter Grijp:

+31 20 4628536, louis.grijp@meertens.knaw.nl

and drs Martine de Bruin:

+31 20 4628513, martine.de.bruin@meertens.knaw.nl

7.2 39TH INTERNATIONAL CONFERENCE OF THE KOMMISSION FÜR VOLKSDICHTUNG 13–18 JULY 2009, MINSK

The 39th International Conference of the *Kommission für Volksdichtung* was held at the National Academy of Sciences of Belarus, Institute of Arts, Ethnography and Folklore, in Minsk, 13–18 July 2009, under the title ‘Folk Heritage of the World, From the Past Through the Present Into the Future’. Members attended from Australia, Austria, Belarus, Belgium, Canada, England, Finland, Germany, Lithuania, the Netherlands, Poland, Portugal, Romania, Russia, Scotland, Turkey, Ukraine, USA, Wales.

If it had not been for Alexander and Tatyana’s invitation to the KfV to come to Minsk, it is probably fair to say that most of us would not have had the opportunity to visit Belarus – and certainly not to be given VIP treatment at the airport on arrival. We were made extremely welcome in the city, with its wide, long boulevards, and beautiful sunshine, and the conference was hosted in the grand building of the National Academy of Sciences of Belarus. Numerous dignitaries, among them the President of the National Academy of Sciences of Belarus, addressed us on the first morning of the conference, and we were shown around the Museum of the History of the National Academy of Sciences and the Museum of Archaeology. There followed an opening paper session, before an evening party at the Central Botanic Gardens, with a presentation of the newly published proceedings of the 2005 KfV conference in Kiev. The following day was given over to the excursion, which took in the Museum of Ancient Belarusian Art and the Belarusian National Museum of History and Culture, where we learned much about the distinctive traditions

of Belarusian culture, especially the country's religious culture. We then went on to the Museum of Belarusian Folk Architecture in Stročitsy where we were treated to a banquet of traditional Belarusian fare, with many speeches and toasts. Afterwards we were shown around the museum, with its traditional wooden buildings.

The serious work of the conference covered diverse themes, including, for example, ballads and literature, written and visual representations of ballads, studies of individual ballad types, ballads in contemporary culture. A high standard of research and presentation was maintained, as we have come to expect from KfV meetings.

Further visits included the National Art Museum, which houses a good selection of Belarusian and representative European art, and the immensely impressive National Library of Belarus on the outskirts of the city of Minsk. A huge statue in front of the library honours the first Belarusian printer Francisk Scorina, who began printing in the old Belarusian language, using the Cyrillic alphabet, in 1517. After these visits was the conference banquet, with traditional Belarusian food, plenty of vodka, and traditional singing from Natalia Matylitskaya.

The conference was a truly unforgettable experience, and this is a good opportunity to repeat our thanks to Alexander Morozov and Tatyana Morozova for this unique invitation. We can all now feel a bit better informed about their fascinating country and its deep-rooted traditions.

7.3 MINUTES OF THE BUSINESS MEETING OF THE KfV, MINSK, 18 JULY 2009

1. Present

Sabine Wienker-Piepho (KfV President), Isabelle Peere (KfV Vice-President)

Katherine Campbell, Anne Caufriez, Martine de Bruin, Adrienne Harris, J. J. Dias Marques, Louis Grijp, Sabina Ispas, Natalie Kononenko, Mikhail Mikhailets, F. Gülay Mirzaoğlu, Alexander Morozov, Tatyana Morozova, Anna Permilovskaya, Gerald Porter, Gisela Probst-Effah, Ljubjnko Radenkovic, Inna Shved, Larysa Vakhnina, Erich Wimmer, Igor Yudkin

2. In Memoriam

The passing of Zmaga Kumer and Bengt Jonsson was honoured with short tributes evoking their eminent contribution to ballad scholarship and to the KfV. A moment's silence was observed in commemoration of our distinguished fellow members. Zmaga Kumer, who passed away on 27 December 2008, was a Slovenian ethno-musicologist and leading Slovenian folk song researcher, a folklorist and Slavic expert, research adviser at the ZRC SAZU Institute of Ethnomusicology in Ljubljana, and an outstanding scholar. Her research career was extremely productive, running to more than 450 publications in total, including thirty-seven independent book-length publications. She was a founding member of the KfV and served a number of terms as Vice President.

3. Greetings from absent friends

4. Election and Nomination for the position of KfV President (2010–15)

The term of Sabine Wienker-Piepho as KfV President (2004–09) came to an end at this meeting. She expressed her choice not to run for another presidential term. Members will be aware that the election procedure is currently under way.

5. SIEF

The latest SIEF newsletter can be found at:
<http://www.siefhome.org/images/stories/sief-news%20mei%202009def.pdf>

and members are encouraged to read about the new developments at SIEF. In particular, the next SIEF conference will take place in Lisbon in April 2011. Cooperation with SIEF was discussed and it was reported that SIEF has a new president, Ullrich Kockel. Isabelle Peere reported that, following clarification that SIEF membership remains optional for KfV members, SIEF has reiterated a request for our members' list. After some discussion regarding the question of privacy, it was agreed that the best solution is that KfV members should respond to that request in their own right (knowing that the SIEF newsletter publishes the names, countries and email addresses of its new members).

6. Future Conferences

2010: The 40th KfV conference will be held in Terschelling, The Netherlands, 5–10 July 2010, hosted

by the Meertens Instituut, Amsterdam.

2011: In view of academic changes in South Africa it now seems regrettably unrealistic to plan for a conference

there in 2011. In lieu Sabine Wienker-Piepho presented an invitation to Jena, in Germany.

2012: Turkey.

8. MIXED NEWS AND REPORTS

8.1 SIEF'S MEMBERSHIP AND CONGRESS ADMINISTRATION

At SIEF's General Assembly, June 18. 2008 in Derry, the financial and membership administration of SIEF has been discussed. The growth and professionalisation of SIEF makes the current system of payment of the yearly dues laborious, difficult and costly. Therefore SIEF's board has decided to outsource this administration. The board has chosen to bring this into the hands of NomadIT. We did that because NomadIT has a team of IT freelancers, who carry out professional membership administration specifically for charitable and academic organisations, for a relatively low price. It is a reliable organisation with a strict privacy policy. Those of us who are also member of EASA (European Association of Social Anthropologists) have already experienced the services NomadIT can offer.

The second consideration was that the NomadIT system offer not only more online functionality with regards to membership and also specially for conferences. This last aspect is important for us, as NomadIT will also be involved in the local organisation of SIEF's Lisbon 2011 congress. Overall this implies a considerable higher func-

tionality of all data regarding membership, yearly dues and participation of congresses.

This not only regards SIEF as an organisation, but also for the individual SIEF member membership and payment costs will be easier and cheaper and members will have access to online information regarding congresses and their participation, facilities that were previously not available. Also the possibility will be created that the yearly dues of €20 can be paid at once for a period over three years, with which one gets a discount of €6 (so €54 instead of €60).

NomadIT has emailed us all and asked to log into their facility and check/update the personal details held. For that they use an academic's date of birth as a form of password. This dob will not be made public or given out to others. Starting with the dues of 2010 NomadIT will offer online credit card payment for subs (paypal). We hope you will all react to NomadIT's emails and queries in order to help SIEF professionalise further, offer you better facilities and to help enhance the organisation and contents of SIEF's next international congress: Lisbon 2011.

INTERNATIONAL FOLKLORE BIBLIOGRAPHY

After the coordination and production of the yearly volume of the *International Folklore Bibliography* (IVB) had been transferred from Bremen in Germany to Tartu in Estonia (at the Estonian Literary Museum), Karin Maria Rooleid made a successful restart with the editing of the volume over 1999 (published in 2004). Unfortunately since then, due to different circumstances, the publication of subsequent volumes ceased.

As the IVB was edited in 'Auftrag der Deutschen Gesellschaft für Volkskunde' and was 'virtually' placed on SIEF's website, both the boards of the DGV and SIEF started a discussion if the bibliographic endeavour should be continued or not. In this regard no decisions were made in either way; although for practical reasons no further support for the existing waning project could be given anymore. What SIEF concerns, as the IVB-project was once erroneously arranged among the SIEF Working Groups it was decided to correct this positioning. This year there was on H-Folk a discussion on the need (yes!) of a bibliographic instrument, see: <http://www.h-net.org/~folk/> and check the July 2009 logs.

8.2 LANGUAGE MEMOIRS

I am currently researching 'language-memoirs' written by European-born authors. This research is funded by the Leverhulme Trust and I am looking for help from SIEF members. Four criteria guide the selection of texts for my study:

- 1 The author is born in the region we commonly call Europe (i.e. behind the Ural mountains)
- 2 The author is bilingual
- 3 The memoir/autobiographic essay has been published since 1967
- 4 Significant attention is paid to issue of language and identity in the writing/publication.

To date – I have identified some 15 published full-length language memoirs and twenty or so significant autobiographic essays which also deal with language issues. However, I am conscious that I may be missing important authors and would be grateful to SIEF members for help in identifying appropriate individuals. If you are aware of any relevant memoirs/publications (regardless of language), I would be very grateful if you would forward me publications details at m.nicraith@ulster.ac.uk

Máiréad Nic Craith
University of Ulster

8.3 'WHAT TO DO WITH FOLKLORE?'

REPORT ON THE INTERNATIONAL

INTERDISCIPLINARY SYMPOSIUM

LJUBLJANA, 24–29 SEPTEMBER 2009

A meeting point of various people, professions, disciplines, views, beliefs, moods, events, and venues – all this and much more came together in the symposium 'What to Do with Folklore?', which brought together a large group of researchers, among them the former and present president of SIEF. The symposium was held by the Slovenian ZRC SAZU Institute of Ethnomusicology, which sought to fulfill two goals with this event: internationally celebrating the institute's seventy-fifth anniversary, and bringing prominent folklore scholars and professionals to the country, thus raising the international profile of current Slovenian research and at the same time offering the Slovenian professional community and general public an opportunity for direct contact with current

international research. The symposium was dedicated to Zmaga Kumer, a long-standing associate of the Institute of Ethnomusicology. Kumer passed away at the age of eighty-five as the symposium was being planned, but the spirit of her work lives on. The symposium's title 'What to Do with Folklore?' is also a direct quote of the title of her discussion paper published in 1975 (Zmaga Kumer, *Kam bi s to folkloro?* Ljubljana: Naše tromostovje).

The symposium's opening ceremony took place in the SAZU Great Hall. The participants were first greeted by the guest speaker, academy member Boštjan Žekš, the minister of Slovenians abroad. He drew attention to the importance and value of folklore in the past and present. The participants were also addressed by the head of the ZRC SAZU Institute of Ethnomusicology and chair of the symposium program committee, Marjetka Golež Kaučič, who emphasized the institute's anniversary. A special part of the opening ceremony was dedicated to a presentation of Zmaga Kumer's life and work from not only the professional and scholarly viewpoint, but also personal and familiar reminiscences. This was presented by the institute's long-standing associates Julijan Strajnar and Marko Terseglav. Sixty-eight registered participants from twenty-five countries attended the symposium; however, because the talks were open to the public, the actual number of visitors was even larger. The talks took place at two venues: the SAZU Prešeren Hall, and the hall of the ZRC SAZU Geographical Museum. Four symposium days were dedicated to lectures and accompanying evening activities. A day was also spent on an excursion to Slovenian Istria. On the last day, participants from abroad were able to visit the Institute of Ethnomusicology individually.

Sixty papers were presented at the symposium; they were divided into three thematic categories. The first group, titled *Folklore in Delineating and Transcending Boundaries*, presented new folklore perspectives in various theoretical discourses and discussed the issue of setting the boundaries of folklore tradition and the life of this tradition within globalization trends. The second group, titled *The Traditional in the Present*, included the largest number of papers. This was the broadest group in terms of its coverage, and provided a large group of researchers with the opportunity to present their papers. It also included papers connected with fieldwork, documentation, and archiving. The *Folk and Art* group



CONCERT OF
ZAJUCKAJ IN ZAPOJ
– SHOUT AND SING –
FOR THE PARTICIPANTS
OF THE CONFERENCE,
SEPTEMBER 26,
2009.

brought together papers that analyzed the relations between folk literature and belles-lettres, and presented concrete genres in folk literature and literature proper, especially the ballad. In addition, a special panel was organized within this group to discuss animals in folklore. Short discussions took place immediately after the paper presentations.

These discussions in particular enabled the participants to offer and receive feedback, which, when taken constructively, will enable them to edit or further improve and qualitatively enrich their papers presented at the symposium. Many different views were aired at this symposium; it was established that there are still many areas both in Slovenia and abroad that have not yet been studied and that there is still a great deficit in comparative studies in both the thematic and spatial senses. It is encouraging that many discussions resulted in new contacts and initiatives for cooperation, which was definitely one of the organizers' desired objectives.

The thematic breadth of the symposium was also reflected in the talks by the invited presenters. Some of them were included in special groups, and others presented in the panels or simply as part of other groups if they fit in with the themes. The participants were able to discuss matters not only during the presentations of papers, but also during the symposium's accompanying program. The first evening they were greeted and hosted at Ljubljana City Hall by the deputy mayor of the City of Ljubljana, who wished them success. The following

evening, the organizers staged a folk-music concert titled 'Shout and Sing', which the Institute of Ethnomusicology organizes every September. Three men's vocal groups performed at this concert – one from Kapele near Brežice, one from Šentrupert near Laško, and one from Cirkulane in the Haloze Hills – as well as two musicians from Krško. The concert was followed by a social gathering and refreshments that the singers brought with them. The Sunday excursion to Slovenian Istria and the coast provided the opportunity to visit another part of Slovenia and get to know its culture and cuisine. The folk singers that performed at the dinner helped maintain a direct connection with the symposium.

The media reported on the symposium both during and after the event. There are plans for the papers to appear in several publications, mostly by international publishers. The multitude of ideas, findings, and activities, the lively discussions, and, last but not least, the participants' e-mail responses after the symposium indicate that the symposium was successful both in scholarly terms and as a relaxed social gathering for forming personal contacts and friendships. Regardless of the chronological distance, Zmaga Kumer's words continue to resonate: 'Differences between generations have existed at all times, but they seem to be even stronger at present because life circumstances have changed significantly. What once seemed reliable, firm, and fixed has now been shaken in its foundations'. In the sense of today's scholarship and also given everything heard at the symposium, frictions and basic shifts are something that can only be

wished for because they represent not only new obstacles, but also new challenges, and do not necessarily devalue what existed before.

Anja Serec Hodžar, Ljubljana

8.4 REPORT ON THE INTERNATIONAL
CONFERENCE 'FIELDWORK: CHALLENGES –
RESULTS – APPLICATION'
SIROGOJNO, SERBIA, 31 AUGUST–3 SEPTEMBER
2009

Every year, the Ethnographic Institute of the Serbian Academy of Sciences and Arts in Belgrade organizes a major conference whose invitees include not only Serbian ethnologists, but also scholars working together with the institute in joint international research projects. The leading topic of this year's conference was 'Fieldwork: Challenges – Results – Application'. At the same time, the seventh Serbian-Bulgarian conference 'Cultural Heritage and National Identity. The Comparative Research Project 'Everyday Culture in the Post-Communist Period in Serbia and Bulgaria'' and the first Serbian-Slovenian conference titled 'Serbs in Slovenia and Slovenians in Serbia. Ethnological Research on Identity and the State of the Art in Our Discipline' also took place in the form of special sections. The conference was held at the Staro Selo/Old Village Open-Air Museum, a complex in Sirogojno on Mt. Zlatibor in western Serbia, where it was extremely pleasant to work and unwind.

The conference was attended by scholars from Serbia, Bulgaria, Macedonia, Russia, the Czech Republic, Slovakia, Italy, the UK, and Slovenia, who presented approximately 30 papers in the ethnological field-research section, 13 papers in the Serbian-Bulgarian section, and 15 papers in the Serbian-Slovenian section; some speakers gave poster presentations of their current research and findings. The conference was divided into joint introductory, plenary, and closing parts, and three separate sections: the section on field research, and the aforementioned Serbian-Bulgarian and Serbian-Slovenian sections. The ceremonial opening evening was accompanied by the screening of the outstanding and oldest Serbian ethnographic film *Jedna scoska srpska*

svadba (A Serbian Country Wedding, 1911). The first working day began with a plenary session, in which Radost Ivanova (Sofia) presented the role of fieldwork in the ethnological research process, Marina Simić (Manchester) presented issues in fieldwork (problems of location, insiderhood, and implicit discourses), Ines Prica (Zagreb) discussed the transmission of fieldwork experience, and Gabriela Kiliánová (Bratislava) talked about fieldwork and ethics. The participants were also acquainted with features of field research in Czech ethnology (Miroslav Válka, Brno) and a reflection on the researcher in the field and the field in the researcher (Dimitrije Golemović, Belgrade).

In the afternoon and on the following day, all three sections took place in parallel, which is always somewhat disadvantageous to all the interested participants because they cannot attend all the presentations. The fieldwork section featured a series of papers that generally reflected the reflexive attitude of researchers towards research at all stages (i.e., from preparing for fieldwork to analyzing the material collected). The majority of presenters (and largely on the basis of their own experience) discussed general issues (e.g., old and new research paradigms, various topics and social contexts, the impact of field research on the field, interconnections between field research and desk research, researchers' involvement and personal experience, relations between the researcher and those studied, widening the concept of 'the field' (based on studies that use the Internet as the main tool and source of material/data), engaged observation and participation, methodology of recruiting informants among marginalized groups, visual research and the value of visual material, and fieldwork training. Some included synthetic presentations of field research conducted in specific environments (e.g., ethnographic projects in Russia in the nineteenth century, and field research on the Belarusian-Russian and Ukrainian-Russian border, in the town of Brno, and in the Serbian enclaves of Kosovo and Metohija), and some dealt with specific topics (e.g., the urgency and importance of field research for the preservation of cultural heritage and for open-air museums, field research on material culture, folklore and dialects, team research and its documentation, etc.).

The presentations and discussions accompanying them showed that, despite the multitude of professional literature on various aspects of field research published in

recent decades, this is a topic that researchers always have a lot to say about because it represents a nexus of research methodology and even ethnological epistemology. Both were born in the field, to which they continue to return – in practice and the reflection of it: in them, local issues are universalized and universals are particularized.

After reworking for publication, the papers will be published next year.

Ingrid Slavec Gradišnik, Ljubljana

*8.5 PERSPECTIVE ON CONTEMPORARY LEGEND
INTERNATIONAL SOCIETY FOR CONTEMPORARY
LEGEND RESEARCH.*

*TWENTY-EIGHTH INTERNATIONAL CONFERENCE
AMSTERDAM, THE NETHERLANDS
JUNE 28–JULY 1, 2010*

The International Society for Contemporary Legend Research is pleased to announce that the 2010 Perspectives on Contemporary Legend Twenty-eighth International Conference is to be held at the Meertens Instituut in Amsterdam, the Netherlands.

Proposals for papers on all aspects of ‘contemporary’, ‘urban’, or ‘modern’ legend research are sought, as are those on any legend or legend-like tradition that circulate actively at present or have circulated at an earlier historical period. Previous discussions have ranged in focus from the ancient to the modern (including Internet-lore) and have covered diverse cultures worldwide (including our own academic world).

The 2010 meeting will be organized as a series of seminars at which the majority of those who attend will present papers and/or contribute to discussion sessions. Concurrent sessions will be avoided so that all participants can hear all the papers. Proposals for special panels of papers, discussion sessions and other related events are encouraged.

To participate in the conference, please fax us your registration form, and mail us your title and abstract (250-300 words) by **February 1st 2010**. Fax and e-mail addresses of the organizers can be found below. Registration fee will be for ISCLR members €60 or 90 US dollars; for non-ISCLR members €90 or 130 US dollars



STATUE FOR A CONTEMPORARY DUTCH LEGEND BY ARTIST MAARTEN DE REUS, ERECTED IN 2008 IN APELDOORN. THE 'CAGE-WITH-NO-PUMA-IN-IT' IS A COMMENT ON A PUMA CALLED WINNIE THE PUMA THAT PEOPLE CLAIMED TO HAVE SPOTTED DURING THE SUMMER OF 2005 BUT WAS NEVER CLEARLY PHOTOGRAPHED NOR CAUGHT.

For further questions please contact organizer Theo Meder: theo.meder@meertens.knaw.nl. The recommended hotel, just seven minutes of walking distance from the Meertens – but outside the historic city center – is the Mercure Hotel:

<http://www.mercure.com/gb/hotel-1244-mercure-hotel-amsterdam-aan-de-amstel/index.shtml> (see Map and Directions). If you want to stay at the Mercure Hotel, please let us know in the registration form, and we will book your room.

The **registration form**, including the possibility for hotel reservation, as well as more elaborate information can be found on this website: www.meertens.knaw.nl/isclr2010

8.6 *INTERDISCIPLINARY COMPARISONS, INTERACTIONS AND CONTESTATIONS WITHIN/ACROSS CULTURES*

INTERNATIONAL CONFERENCE, 17–20 JUNE 2010, BUCHAREST, ROMANIA, AND VELIKO TARNOVO, BULGARIA

Centre of Excellence of the Study of Cultural Identity, University of Bucharest, Romania.

Department of English and American Studies, St. Cyril and St. Methodius University of Veliko Tarnovo, Bulgaria

The conference aims at exploring comparisons, interactions and contestations within and across cultures by bringing together scholarship in literary and cultural studies, linguistics, translation studies, history, sociology, geography, film, media, political science and other related areas of the humanities and social sciences. Topics include (but are not limited to) basis and mechanisms of intercultural comparison, intercultural comparison and/in cultural identity construction, intercultural comparison and language politics, cross-cultural interactions and their theorization, interactions and/in intercultural encounters, interactions and/in/through cultural exchange, cross-cultural interactions in/and architecture and town planning, cross-cultural interactions in/and culinary and sartorial practices and customs, contestation and/in socio-cultural practices, contestations of ‘tradition’ and their representations in literature, the visual arts and the media.

While the conference is targeted at scholars working in the broad area of English, it is also hoped that it will attract colleagues in Irish and Celtic studies. Comparisons and interactions between Irish culture and Eastern/Central European cultures will be of particular interest as well as parallels between Celtic and Eastern/Central European languages and literatures.

The conference will start in Bucharest, the capital and key cultural centre of Romania, will include a visit to Ruse, Bulgaria, the birthplace of Nobel prize laureate Elias Canetti, and will conclude in Veliko Tarnovo, ‘the ancient capital of Bulgaria, famous for its old university and monasteries, its storks and its frescoes, its castle and its ancient Arabesque merchants’ houses’ (Malcolm Bradbury).

Abstracts (ca 500 words) and short bios (ca 7-8 lines) are due by **1 February 2010**.

Please e-mail to **both** Mihaela Irimia:

mirimia2003@yahoo.com,

and Ludmilla Kostova:

lkostova@mbox.digsys.bg.

8.7 *CALL FOR BOOK-LENGTH MANUSCRIPTS ON PENNSYLVANIA GERMAN HISTORY AND CULTURE*

The editor is especially interested in works that interpret the Pennsylvania-German experience in areas outside of Pennsylvania, illustrated volumes on material and visual culture, contemporary ethnography and cultural history of Pennsylvania German customs and arts, the occupational and religious diversity of the Pennsylvania Germans, cultural tourism and popular culture of and about Pennsylvania Germans, and the transnational experience of eighteenth-century settlers from Germany and their transformation into

‘Pennsylvania Dutch’. For inquiries, please contact:

Simon J. Bronner, Editor, Pennsylvania German Society
717-948-6039 (o) – sbronner@psu.edu

The Pennsylvania German History and Culture Series, co-published by the Pennsylvania State University Press and the Pennsylvania German Society, is a continuation of the Society’s renowned annual volumes on Pennsylvania German heritage and includes coverage of

such topics as religion, folklore, material and visual culture, and society. To date, ten volumes have been published in the series:

- ♦ Architecture and Artifacts of the Pennsylvania Germans by Cynthia G. Falk
- ♦ Heart Language by Susan Colestock Hill
- ♦ Foreigners in Their Own Land by Steven M. Nolt
- ♦ Horse-and-Buggy Mennonites by Donald B. Kraybill and James P. Hurd
- ♦ Pennsylvania German Broadside, by Don Yoder
- ♦ Plain Women edited by Margaret C. Reynolds
- ♦ Powwowing among the Pennsylvania Dutch by David W. Kriebel

- ♦ To the Latest Posterity by Corinne and Russell Earnest
- ♦ Voices of the Turtledoves by Jeff Bach
- ♦ Writing the Amish edited by David L. Weaver-Zercher

For more information on the series, see:

http://www.psupress.org/books/series/book_SeriesPAGeman.html

9. NEW PUBLICATIONS OF MEMBERS

9.1 FENTON BIBLIOGRAPHY

On the occasion of his 80th birthday on 26 June 2009 Alexander Fentons colleagues at the European Ethnological Research Centre in Edinburgh published a bibliography of nearly 300 publications by this outstanding scholar, the former Professor of Scottish Ethnology

and honorary member of SIEF: *Bibliography 1955–2009*. The publication can be obtained at the Centre, based in Celtic and Scottish Studies at the University of Edinburgh. In digital form it is available at SIEF's website (sub E-Library).



PAINTING ON THE COVER OF THE *BIBLIOGRAPHY* OF ALEXANDER FENTON DEPICTING PITGLASSIE CROFT, AUCHTERLESS, FENTONS CHILDHOOD HOME. PAINTING BY MAY BEALE, CA 1950.

9.2 RETHINKING THE SACRED

Ulrika Wolf-Knuts and Kathleen Grant (eds), *Rethinking the Sacred. Proceedings of the Ninth SIEF Conference in Derry 2008* (Åbo: Åbo Akademi University 2009; 154 pp.)

In June 2008 several scholars of the ethnology of religion gathered in Derry, Northern Ireland, in connection with the 9th conference of the Société Internationale d'Ethnologie et de Folklore (SIEF), called 'Transcending 'European Heritages': Liberating the Ethnological Imagination'. The main topic of the panel was 'Rethinking the Sacred'. By rethinking the sacred the panel wanted to illuminate common traits in the process of making religion. Today, it is a pleasure to be able to publish most of the papers given in a volume called *Rethinking the Sacred. Proceedings of the Ninth SIEF Conference in Derry 2008*. They offer a palette with the conceptual diversity of how the members of SIEF have grasped the multifaceted topic, but they also give us an insight in how human beings regard the sacred in many very different ways. In most of the papers a strongly ethnographic perspective was dominating, which demonstrated and underlined religious praxis in different parts of the world.

The price is €15 + postage, and orders should be sent to: Henning Grönroos, Arken, Åbo Akademi University, FIN-20500 Åbo, Finland or hgronroos@abo.fi, phone +358 2 2153608.

9.3 EUROPEAN HERITAGE OF SONGS

Another publication which resulted from the 9th SIEF Congress in Derry derives from the panel 'Is there a European Heritage of Songs?', organized by the Ballad Commission on June 17, 2008. The presentations are reworked and published as articles (in English) in the latest issue of the Slovenian journal *Traditiones* 38(1) 2009, p. 91–188. This issue of the journal can also be found on the SIEF website, sub 'E-library'.

9.4 JEWS AT HOME

Simon J. Bronner (ed.), *Jews at Home: The Domestication of Identity* (Oxford: Littman, 2009; ISBN: 190411346X)

The questions at the heart of this volume are: what things make a home 'Jewish', materially and emotionally, and what is it that makes Jews feel 'at home' in their environment? The material dimensions are explored through a study of the symbolic and ritual objects that convey Jewishness and a consideration of other items that may be used to express Jewish identity in the home-something that folklorist and ethnologist Simon Bronner in the introduction identifies as 'living-room Judaism'. The discussion is geographically and ethnically wide-ranging, and the transformation of meaning attached to different objects in different environments is contextualized, as, for example, in Shalom Sabar's study of hamsa amulets in Morocco and Israel. For diasporic Jewish culture, the question of feeling at home is an emotional issue that frequently emerges in literature, folklore, and the visual and performing arts. The phrase 'at-homeness in exile' aptly expresses the tension between the different heritages with which Jews identify, including that between the biblical promised land and the cultural locations from which Jewish migration emanated. The essays in this volume take a closer look at the way in which ideas about feeling at home as a Jew are expressed in literature originating in Brazil, Argentina, and the United States, and also at the political ramifications of these emotions. The question is further explored in a series of exchanges on the future of Jews feeling 'at home' in Australia, Germany, Israel, and the United States. *Jews at Home* is the first book to examine the theme of the Jewish home materially and emotionally from a variety of disciplinary perspectives, including literature, anthropology, sociology, psychology, art history, and folk and popular culture. The essays in the collection use the theme of home and the concept of domestication to revise understanding of the lived (and built) past, and to open new analytical possibilities for the future. Its discussion of domestic culture and its relevance to Jewish identity is one with which readers should feel right at home. For more information and pricing in Europe and the United States, see www.littman.co.uk/jcs

9.5 SAINTS, HEROES, MYTHS, AND RITES

Saints, Heroes, Myths, and Rites: Classical Durkheimian Studies of Religion and Society. Texts of Marcel Mauss, Henri Hubert and Robert Hertz, translated by Alexander Riley, Sarah Daynes and Cyril Isnart (Boulder: Paradigm Publishers, 2009; ISBN: 978-1-59451-774-7)

Classical Durkheimian Studies of Myth and the Sacred presents English translations of several important essays, some never before translated, by members of the famous *Année sociologique* group around Emile Durkheim. These works by Marcel Mauss, Henri Hubert, and Robert Hertz are key contributions to today's growing interest in and reinterpretation of Durkheimian thought on culture, religion, and symbolism. The central thrust in this new interpretive effort uses the Durkheimian theory of the sacred to understand the symbolism and meanings of cultural structures and narratives more generally. This book is vital to any contemporary collection emphasizing social theory. Durkheim indicated in *The Elementary Forms* that the sacred would certainly transform itself in modernity, although he limited his conjecture as to precisely how it would do so to some brief remarks on popular political manifestations of collective effervescence and sacred symbolic production. Much contemporary work in cultural sociology has made use of this observation by Durkheim to postulate new manifestations of the sacred in secular cultural forms. The texts translated here show how thoroughly such efforts can be rooted in the work emerging in the original Durkheimian school during its heyday in the first two decades of the 20th century.

9.6 HOUSES IN THE COUNTRYSIDE

Luis Silva, *Casas no Campo. Etnografia do Turismo Rural em Portugal* (Houses in the Countryside. Ethnography of Rural Tourism in Portugal). Lisboa: Imprensa de Ciências Sociais. Coleção Breve (Silva 2009).

9.7 HOLY HIATUS

Ruth Jones, *Holy Hiatus*. Parthian Books, Spring 2010

This publication comes out of a project that could be of interest to those members of SIEF curious about the overlap between ethnography and the visual arts. It also reflects the work of a network of artists who are members (or have links with) SIEF.

In May 2008, five temporary art events curated by Ruth Jones took place in public spaces in Cardigan as part of the project *Holy Hiatus*. The artists were Alastair MacLennan, Anna Lucas, Simon Whitehead, Maura Hazelden and Yvonne Buchheim, all of who have a history of responding sensitively to the sites in which they find themselves working. Some people locally and from further a field knew about the events through publicity material or word of mouth, and made an active decision to attend, while others came across interventions unexpectedly whilst going about their daily business. A few people living in and around Cardigan became collaborators through their involvement in the artists' projects. The temporary, mobile and in some cases, understated nature of the works meant that the impact was often subtle, but the artworks nonetheless created a ripple of effect for both active and incidental audiences, leading witnesses to wonder what they had just seen and to what extent had they knowingly, or unknowingly, participated in it? *Holy Hiatus* could be seen as an experiment in 'performative interaction' and this publication aims to extend this dialogue beyond the actual artworks, which have left no physical trace, but exist in people's memories and as documentation in the form of images and sound, and in recorded audience responses to the works. The book also offers a contextual framework for the project within a field of cultural theory that ranges from contemporary art, anthropology, sociology and religious studies. There are four essays included in the publication: Bobby Alexander's essay has been adapted from his paper from the *Holy Hiatus* symposium and provides the social and anthropological context for the project, defining liminality and demonstrating how anthropologist Victor Turner's theories can be useful for art practices that employ ritual. Ruth Jones essay draws on a series of interviews with audience members, who witnessed first hand the artworks for *Holy Hiatus*. The essay presents the differing, sometimes diametrical readings of the art-

works in relation to people's perceptions of ritual. The communal and participatory aspects of ritual are explored as well as the possibilities for achieving an altered state of mind during ritual action.

Samantha Hurn's contribution is based on a transcript of the conversation between Hurn and Anna Lucas during the symposium. Hurn introduces us to anthropological understandings of the complex social rituals surrounding our relationships with domesticated and wild animals, particularly in west Wales, and places this in context with Lucas's previous film works that explore human/animal

relationships and her new film *Begail Foxwell Whip* created for *Holy Hiatus*. Iain Biggs's essay is in two parts, the first half is an academic discussion, the second a loosely woven presentation of song lyric fragments and images relating to the Borders ballads. Together they suggest that greater attention to singing or hearing old quasi-pagan songs, perhaps almost as an everyday type of ritual, may help us better understand our communal place. Interspersed between the texts are documentary images and texts relating to the five new artworks created for *Holy Hiatus*.

10. JOURNALS: CALLS FOR PAPERS

10.1 FOLKLORE: ELECTRONIC JOURNAL OF FOLKLORE

The editors of *Folklore* invite submissions for a special issue on folk games and sports from scholars from different parts of the world. The publication of the issue is planned to the end of 2011 and paper submission deadline is **1 September 2010**. The topics of contributions may range from the game theories or the use of these in the analyses of folk games to analytical papers on the peculiarities of ethnic sports and games traditions, initiation rites in sports, fan culture, etc. We highly welcome analyses of newer game types and environments from role plays to computer games. Editors will also welcome reviews of publications on related topics. Please submit the manuscript electronically to folklore@folklore.ee.

The interdisciplinary peer-reviewed open access journal *Folklore: EJF* has been published by academic publishers three times a year since June 1996. The journal is published in English, with occasional German papers. The printed publication is complemented by an online version of the journal, available at <http://www.folklore.ee/folklore/>.

Folklore: EJF is indexed in Thomson Reuters Arts & Humanities Citation Index, EBSCO Publishing Humanities International Complete, MLA Folklore Bibliography, Ulrich's Periodicals Directory, IVB, DOAJ, and C.E.E.O.L. It is the only journal on cultural studies in the Baltic States and Eastern Europe to publish

original papers by scholars all over the world on folkloristics, comparative religion, cultural anthropology and related fields, including articles on mythology, religion and tradition, paremiology, narratives, poetic folklore, ethnomusicology, archaeology, etc.

Folklore: Electronic Journal of Folklore

Dept. of Folkloristics, Estonian Literary Museum

Vanemuise 42-144

Tartu 51003, Estonia

More information, including full contents, submission guidelines, list of authors, contact information, etc. available at <http://www.folklore.ee/folklore/>

10.2 CALL FOR PAPERS ON HUMAN ECOLOGY AND THE ANTHROPOLOGY OF PLACE

The *Anthropological Journal of European Cultures* (www.journals.berghahnbooks.com/ajec) welcomes articles, reviews and research reports. Published since 1990, 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 Kulturwissenschaft*. For the second issue in 2010, we are looking for articles on the theme of *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 seeks to explore the need for and hermeneutic potential of an eco-anthropology. This may be, in the first instance, understood 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.

Please send abstracts (max. 300 words) to:
ajec@ulster.ac.uk for consideration.

