



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 COLLEAGES,**

2011 has been an important year for our organization. SIEF celebrated its tenth international congress in a festive spirit in Lisbon. At the opening of the congress our historian, Bjarne Rogan, reflected on SIEF's significant past and promising future, suggesting that even a name change – an issue already long under debate within SIEF – would not be ill suited nowadays. We will see what comes from that. The congress proved to be successful not only for its content, of panels and papers in relation to the congress themes, but also because of the breadth of its

reception among academics all over the world and representatives of many related academic disciplines, all fascinated by the ethnological approach as proposed in the call for papers. The number of delegates nearly tripled, as compared to the Derry congress of 2008, and the number of members did likewise, counting over 700 today.

That our organization has become more successful in attracting students could be seen not only in the many students present in Lisbon, but also from the establishment of a dedicated student working group that deals

with 'student affairs'. We welcome them warmly, and we will read more on them in the next Newsletter. The first Young Scholar Prize was awarded in Lisbon, and it has become clear that the impact of prizes is important to stimulate the younger generations, students and young scholars, in our field. To that end an expanded system of ethnological prizes is now under decision by the board. However, the call for the Young Scholar Prize 2013 is already open.

When organizations are growing, more activities are undertaken, and the need for specific committees also increases. A publication committee has been set up to coordinate our publication strategy, chaired by our president. They will deal first with the keynote addresses from the 2011 congress. Organizational professionalization also implies more financial transactions; in that regard a better system for accountability is being developed.

As has happened in the past, it has once again proven difficult to get input and content for this Newsletter, so this

volume is again limited to one issue. In relation to the sharp rise of the numbers of members all over the world, due to costs and handling we are obliged to stop the paper version and send out only a digital one. The advantage is that it is in full color and reaches all of you immediately, and, of course, for those who prefer the hard copy, this PDF can be printed individually.

As the General Assembly voted in Lisbon in favor of a change of our congress frequency – from a three year to a two year cycle – our next international congress in Tartu (Estonia) is not so far away anymore. In this *Newsletter* you will find just a short general announcement, but the theme description and the call for panels will soon be made known.

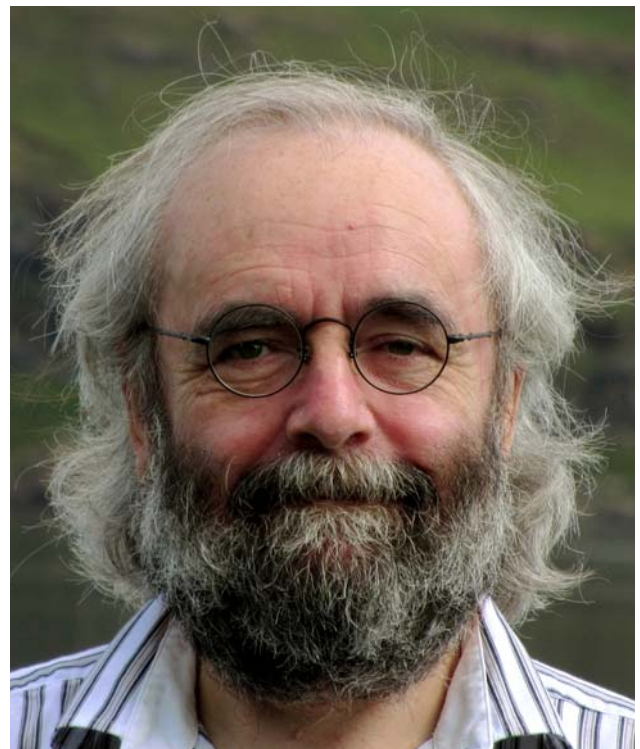
Peter Jan Margry

## 1. LETTER FROM THE PRESIDENT

### DEAR COLLEAGUES,

The last time I wrote in our *Newsletter*, preparations for the 2011 congress were under way. Our congress in Lisbon was, by all accounts, SIEF's most successful one yet, with more participants than any previous congress, and of course in a most splendid location. Clara Saraiva and her team deserve a special 'thank you' from us all, as do Rohan Jackson and his colleagues at NomadIT, who competently and efficiently supported the organisation of the event throughout. Later in this Newsletter you will find detailed reports on individual aspects of the congress. At the General Assembly, Kristin Kuutma proposed Tartu as the location for our 2013 congress, a proposal that was enthusiastically received, not just because it was supported by a most attractive promotional video. I look forward to seeing you there!

A theme for the 2013 congress remains to be confirmed over the next few weeks. In the last Newsletter I concluded my reflections by saying that we were facing the formidable task of reconciling the quest for spiritual liberation



(indicated in the theme of the Derry congress) with the need to sustain meaningful moorings (indicated in the theme of the Lisbon congress), and that our explorations of how people make places (and are in turn made by

them!) at this year's congress was unlikely to solve this quandary, but should take us a good step or two further towards the vision we are seeking, for our field but also, more importantly, for the wider society to which we hope our work appears relevant. When I recently attended the 110th Annual Meeting of the American Anthropological Association (AAA) in Montreal, I had occasion to reflect further on this, and in the remainder of this letter I would like to share some of these reflections with you. I was in Montreal on behalf of SIEF, representing us on the World Council of Anthropological Associations (WCAA). The WCAA held a business meeting at the congress and had also organised a panel composed of several presidents of ethno-/anthropological associations, who were discussing the state of our subject in different contexts, ranging from the local to the global level. What struck me at both events, and indeed also on other occasions during the AAA congress, is that the quest for a vision of the field is not something that is peculiar to SIEF. Perhaps we are all just battered by the global economic convulsions of which the Euro-crisis is merely a localised cultural expression, but may it also be that we are experiencing one of those paradigm realignments that periodically upset the comfortable certainties of our disciplinary homesteads? Catastrophe theorists emphasise that change is a continuous feature of any living system, but that every now and then the cumulative changes become so great that a more or less fundamental reorientation and reconfiguration of the system becomes inevitable.

One of the big issues that were discussed by our colleagues at the AAA congress was the 'four-field' nature of anthropology in the US-American tradition, where many archaeologists and physical/biological anthropologists are expressing their concern at what they see as an increasing 'socio-culturalization' of anthropology in the course of which their own fields are increasingly becoming marginalised. This debate reminded me rather forcefully of my initiation to SIEF, which happened during the fiery debate about the proposed change of the society's name at the Budapest congress of 2001. In Lisbon, the name change was put back on the agenda. Now as then, there is more at stake here than the label, and in due course all SIEF members will be invited to consider this issue again and come to a conclusion.

Another, not unrelated issue that seems to trouble many of the 38 member associations of the WCAA is their relationship (or absence thereof) with specialist subsets – of which we in SIEF only really have one, what we call 'working groups', but others, such as the AAA, have several different types – and also with organisations that represent similar interests, but are outside the association. For example, the Society for Economic Anthropology (SEA) is US-based, but not part of the AAA, so that economic anthropologists may belong to both the SEA and an economic anthropology section of the AAA, which can sometimes lead to conflicts of interest at the individual level. At least two associations in the WCAA are at present encountering a situation where some of their subsets have developed strong identities of their own while continuing to enjoy the benefits of the larger association's brand, and this creates significant tensions that need to be addressed with a modicum of diplomacy. As president of SIEF, I found it useful to have this opportunity for experience exchange with colleagues in a similar position, for two reasons – as a learning curve, and because it can be reassuring to know that you are not alone in the universe. I look forward to discussing some of these issues with my fellow board members over the next few months as we gear up for our next congress and General Assembly, but I also would greatly welcome your views, whether you are speaking on behalf of one of our working groups or in a personal capacity as a SIEF-member who is interested in the further development of this association.

While in Montreal, I was curious to sample some First Nation cuisine, but my search for a suitable eatery failed; in fact, my enquiries were met with expressions of surprise that seemed to indicate that this was a somewhat silly pursuit, with First Nation peoples living far away from the city. Nobody, not even a tourist office guide, mentioned that on the edge of the city, on the opposite bank of the St Lawrence River, there is a Mohawk reservation, Kahnawake, where such a place of repast might be found. I pondered this for a while, trying to reconcile it with the rousing celebration of Montreal as a city of a hundred different cultures that we saw one evening in the Pointe-à-Callière museum of archaeology, a multi-media presentation in which First Nation peoples appeared primarily as savages shooting flaming arrows at European settlers. It seems that the indigenous population, now in a minority in its own country, has been marginalised, if perhaps not

altogether excised, by a multi-culturalism of the large and 'successful' (or 'mainstream'?) Anglo- and (to a lesser extent) Franco- phone cultures. Arguably, this puts into perspective the events of early 2010, when the Mohawk Council of Kahnawake issued eviction orders to 26 'non-native' inhabitants of their settlement. On 2 February 2010, CBC News Canada quoted Chief Michael Delisle saying that it had been 'a longstanding custom that the community of the Kahnawake is for members of Kahnawake, and according to Mohawk custom code, tradition and Mohawk law reinstated again in 2004, people of anything other than Mohawk unless they've been transferred into our membership files can't live in Kahnawake.' As ethnologists and folklorists, we may well be expected to understand, if not necessarily agree with, such a position. At a purely observational level, one must note, however, that what might be considered a legitimate concern for civil rights when expressed by a marginalised minority would without doubt be regarded as xenophobic bigotry if expressed by a dominant group. I am reminded that some thirty years ago, during the debate about the comparative value of emic versus etic perspectives, it was pointed out by a Czech anthropologist that etic categories are nothing but the emic categories of a tribe called anthropologists. On the journey home across the Atlantic, reflecting on the wealth of impressions and experiences I had gathered during the week in Montreal, I couldn't help thinking that there is a lesson for us in this Mohawk story. But I haven't worked out yet just what that lesson might be.

Seasonal Greetings from the Emerald Isle,  
Ullrich Kockel  
President SIEF

## INTERNATIONAL CONGRESS 2013 IN TARTU, ESTONIA

The Eleventh International SIEF Congress will be held from **June 30 to July 4, 2013** in Tartu, Estonia.



The congress theme will be announced early 2012, with the call for panels following shortly. Submission of paper proposals is scheduled to take place in early autumn 2012, and will be managed by NomadIT. The organizers of the congress are the Department of Ethnology and the Department of Estonian and Comparative Folklore at the University of Tartu in cooperation with Tallinn University, the Estonian Literary Museum and the Estonian National Museum.

The main venue of the congress will be at the University of Tartu, the oldest and biggest university in Estonia (see <http://www.ut.ee/en>).

Basic facts about Estonia and Tartu can be found at <http://vimeo.com/22078865>



## 2. REFLECTIONS ON SIEF LISBON 2011

### 2.1 'AMAZING OPPORTUNITY'

Being part of the organizing team of 'People make places' was an experience that I will hardly forget. It was not only an amazing opportunity to understand how this kind of events work behind the scenes – and to take part in most of the processes involved – but also, it allowed me to make contact with anthropologists and scholars that wrote many books that I've had or will have contact with during the years of my graduation, and, hopefully in the future, during my anthropological career.

Taking part on this SIEF Conference, gave me the opportunity to attend to some very interesting presentations – not as many as I wanted to, unfortunately. To see what the academics are working on, was both enriching and enlightening, and to have contact with the 'real world' outside the university was priceless. Every convenor and panelist that I have had the pleasure to talk to was extremely kind and open, which helped a lot in making this one of the best experiences I have had so far as a student of anthropology.

The organizing team was amazing to work with, all the volunteers, the team leaders from CRIA and the NomadIT team, were extremely committed and helpful, making this event a success, judging from the feedback I've heard and read from the participants and organizers. The environment was great, and I am thankful to have been part of this exceptional team and recommend to anyone else that has the opportunity to be part of SIEF Conferences to do so, especially students of Social and Cultural Anthropology. It is a great opportunity to grow as a student, as a person and as an anthropologist to be.

Diogo Manuel Marques Correia



### 2.2 VOLUNTEERS INVOLVED IN SIEF

In 2011 we were both volunteers during the SIEF Lisbon, and it was a really wonderful experience. There were in fact two types of experiences: first, our 'backstage experience'. We met colleagues who we had seen at the university, that we never had the chance to know them personally and others from other universities that we had never seen. The team was in a good 'vibe'. With them (the other volunteers of the congress) we understood what it is to be volunteer to a congress. Second, the main 'personal experience' was to be able to meet a lot of the authors that we had read as students of anthropology. We were also able to talk with participants from other countries, which helped us decide where to study in the future, and perhaps in other countries... Now we know professors and researchers from México, Brazil, Iceland... It was a really great opportunity to know people with more experience and knowledge than us.



The 2011 Lisbon SIEF congress was for us (as volunteers), a locus of meetings and partings, which blurred boundaries between 'us' and 'others', a 'river' of emotions that sailed in different ways, and common land in a port: the diversity of human beings. For all these reasons, we are extremely grateful for the opportunity given to us and we want to say to all of the students who want to enjoy a good time, to become volunteers or somehow involved in SIEF.

André Camponês and Nuno

# Photo Gallery

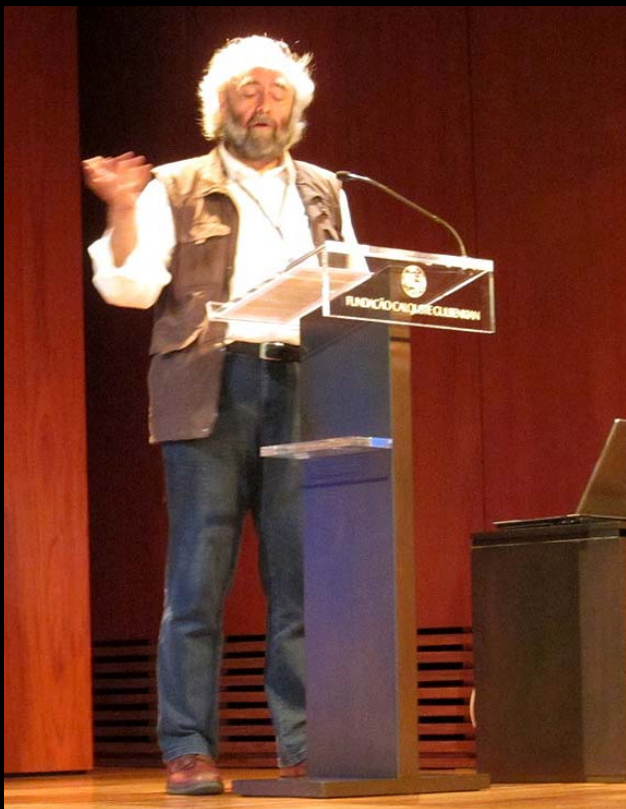


# SIEF Lisbon 2011



# Photo Gallery

# Photo Gallery





# SIEF Lisbon 2011



# Photo Gallery

### 2.3 'FILMING THE WORLD' FROM INDIA TO ARGENTINA – 13 GAZES INTO 'OTHERNESS'

SIEF's conference held in Lisbon was also a place and a time to watch ethnographic film and celebrate the visual in anthropology. Thirteen selected films from around sixty proposals revealed visual representations of how people make places and feel the world. The films, produced in the last three years, were comprehensive in the sense of conveying different approaches and conventions concerning ethnographic filmmaking. Eight sessions took place throughout the conference and debates with and without the presence of filmmakers evolved after the screenings.



© FESTIVAL OF THE BOYS,  
PIERRE PRIMETENS, 56', 2010

Audiences with an average of thirty spectators engaged in the discussions creating enthusiastic and critical receptions of anthropological knowledge and representations. Film as visual representation of differences and similarities in the world (re)claimed once again its important role in anthropology. Who knows if ethnography and social anthropology, as many discussants trusted, is already prepared to begin its conferences and congresses not with written papers and keynote speakers but with films (or other visual forms of representation) and filmmakers (being or not professional anthropologists)?

Humberto Martins

## 3. ETHNOLOGY OF RELIGION WORKING GROUP

Currently the working group consists of approximately sixtyfive members out of which a board of four (Peter Jan Margry chair, Marion Bowman, Clara Saraiva, Anna Niedźwiedź) has been elected (in 2010). Since this year a commission (Clara Saraiva, José Mapril, Lionel Obiadia, Kinga Póvedak) of the WG deals with the publication of the papers presented at the conferences. The commission will set up a plan for a publication format for the coming years, possibly in the form of a yearbook, published by Lit-Verlag.

### CALL FOR PAPERS

**Religion on the Move: How Motion and Migration  
influence Religion**

**10th Conference of the Working Group on Ethnology of Religion,  
Szeged, Hungary 12-14 September, 2012**

In many ways movement is an important aspect of religion and spirituality. Not only has the significance of motion within the practice of religion and rituality increased (Coleman & Eade 2004), but also, through the movement and migration of people all over the world, religions and religious practices are relocating and changing (Jenkins 2007).

Movement is significant for the practice of many religions. It seems that motion has been gaining in importance and that the performative expression and execution of religious practice play a stronger part than they used to do. There might be related to the more participative role of believers in religion and rituality and the enhanced relevance of individuals 'doing' religion. The popularity of walking the many pilgrim ways through Europe is an example of that trend, while other expressions of movement like dancing, meditations, processions and other rituals also seem to be more in focus.

A second strand of movement is connected to migration for, by moving, people bring faiths and religious practices to other places in the world where they were not previously known or practised. Nowadays, through mass migrations, refugees, displacements because of war and other translocations, religions and beliefs can expand both spatially and quantitatively. These are processes in which the faiths which are moving are being transformed, and the religion(s) of the areas in which people and their religion are newly settled are likewise affected (examples include Islam in Europe and the new Christians from Africa in Europe). Sometimes beliefs are appropriated through tourism or by 'spiritual seekers'; aspects of Eastern religion and esoterism have been imported to Western soci-



FESTIVAL IN SZEGED

ety. In that regard modern media and even more the Internet have become migratative instruments, in their capacity of 'posting' religion all over the globe and into people's homes, regardless of what religion is practised there. The extension of religion through (digital) migration has an impact on social, cultural and political contexts (Woodhead et al. 2002). The movement of religion might lead to an adaptation to new circumstances, to inculturation, but also potentially to a transformation in the religious constituents of the local culture as well. Sometimes there is openness and religion finds new host communities. Evangelical, Pentecostal, neo-Pentecostal churches have spread across the Atlantic Ocean to Europe (Coleman 2007) and so have Afro-American religions, as Candomblé, Umbanda, or Santeria cubana (Capone 2004; Saraiva 2010). Sometimes the members of the host country become involved in such new practices, but movement may also lead to segregation within host communities and contested situations.

Papers connected to these two research strands on movement and religion are welcomed; one could for example think of the following topics:

- ◆ The influence of migration on religion
- ◆ Movement as constitutive element in religion and rituality
- ◆ Effects of globalisation and transnationalism on religion
- ◆ Changes in religion through digital movement, via the Internet.
- ◆ Movement and spatiality related to the practice of religion

**Format:** the conference takes place over two days, followed by an excursion on the third day. Paper presentations are limited to 20 minutes each, followed by ten minutes of discussion. In total 20 paper presenters will be selected. Colleagues who do not present a paper are welcome to participate in the conference and its discussions. A business meeting of the SIEF Working Group on Ethnology of Religion will be held during the conference.

**Organizers:** the conference is organized by the Department of Ethnology and Cultural Anthropology of the University of Szeged together with the Bálint Sándor Institute for Research on Religion and the International Society for Ethnology and Folklore (SIEF).

**Venue:** University of Szeged and Gál Ferenc Theological College of Szeged

**Fee:** the conference fee is € 60,-, including conference materials, reception, coffee, brunch, excursion. Participants are responsible for travel and accommodation; there is no funding for expenses available.

**Application:** submit an abstract of your paper of maximum 300 words, together with your name, position, and institutional affiliation to Dr. István Povedák [povedak@yahoo.com](mailto:povedak@yahoo.com) by March 15, 2012. The selection of the papers will be done in collaboration with the Board of the SIEF Working Group on Ethnology of Religion. The final selection will be communicated by April 1, 2012.

**Contacts:**

[povedak@yahoo.com](mailto:povedak@yahoo.com)

[peter.jan.margry@meertens.knaw.nl](mailto:peter.jan.margry@meertens.knaw.nl)

## 4. THE RITUAL YEAR WORKING GROUP

### 4.1 REPORT ON THE TWO RITUAL YEAR WG PANELS AT THE LISBON CONGRESS OF APRIL 2011

The panels 'Ritual places through the ritual year' at the 10th SIEF Congress in Lisbon were organized by the Ritual Year Working Group with two convenors: Laurent Sébastien Fournier and Irina Sedakova. These two panels aimed at scrutinizing the ways in which individual life-cycle or collective rituals and calendrical festivals contribute to the emotional making of places and to the ritualisation of space. The intention of the organizers was also to compare the interrelations between sacred places and sacred time and their mutual influence in different cultural and religious traditions.

These questions drew attention of many ethnologists and folklorists. Instead of one panel this topic had to be discussed in two parallel panels (P204 and P230), and 19 papers were presented all together. The first presentation made by Laurent Sébastien Fournier, a theoretical introduction to the main problems of the panels, was plenary for the participants of the two sessions. The final presentation was also plenary and was made by Irina Sedakova. It was more oriented towards the possible interpretations of the empirical ethnological data on spatio-temporal ritual dimensions in post-socialist countries. After the introductory paper the participants went into two sessions where the papers were given.

In one of the panels the papers dealt with many ethnographic accounts, such as the reverse spatial dimensions in the Bulgarian funeral rights (Katya Mikhaylova), construction of the wells as ritual loci in the west of Ireland (Attracta Brownlee). The specifics of the island versions of spatio-temporal rituals were shown on the example of Christmas mumming related to Epiphany in Denmark (Carsten Bregenhøj) and on the so called narrative maps of the landscape of ritual processions in southeast Aegean, Greece (Marilena Papachristophorou). Not only European ethnology was inspected: Lúcio Sousa described how a geographical name turns into a ritual and emotional notion in East Timor, Ivan Constantino interpreted the sacred routes of young generations in Lhasa, Konrad Sikiersky analyzed which sites and what are becoming the ritual places for the neo-pagans in post-socialist Armenia.

Mare Koiva dedicated her paper to shedding light on the problem of discovering and reconstructing the sacred places in Estonia.

In the other panel different perspectives were developed on the ritual places, always combining empirical data and theories. Jack Santino spoke about a place where different ritual uses are combined, Laurence Ossipow-West evoked a place where different people come, year after year. Kinga Gaspar observed public actions on a given place, using semiotics as well as ethnography. Jurij Fikfak showed how rituals could express political conflicts over lands. Mina Cernelic reported on rituals which had shifted from a rural to an urban environment. Ergo-Hast Västriik studied rituals being shared by different communities on a single place. Evy Häland spoke about rituals being held in the same place over centuries. Ekaterina Anastasova analyzed the connections between rituals and the places of the nation-state, and Denise Pimenta finally spoke about rituals being built up through the use of material objects. If most of the case-studies concentrated on different European countries, South America was also represented in this panel.

Putting together the papers of the two panels enables to considerably enlarge the scope of the accepted ritual studies within our disciplines. Indeed, through all these contributions on 'places', the idea of a 'ritual year' reaches new shores, in extra-European contexts, which brings in some hope for further cooperation with social anthropologists and cultural geographers. Some of the papers will be submitted for publication.

Laurent Sébastien Fournier and Irina Sedakova

### 4.2 REPORT ON THE 7TH ANNUAL CONFERENCE OF THE RITUAL YEAR WG

On November 11-13, 2011, the 7th annual conference of the Ritual Year working group under the general title *Researchers and performers co-designing heritage* took place in Ljubljana. The conference was organised by Jurij Fikfak (the head of the Organising Committee) and Laurent Sébastien Fournier, and was hosted by the Institute of Ethnology of the Slovenian Academy of

Sciences and Arts, which had just celebrated its 60th anniversary in a conference on 'Tradition and Cultural Heritage' that immediately preceded this one.

The conference was focused on the triad: performances, performers, and researchers, and aimed at shedding light on their interrelations and mutual influences. Nowadays, academic researchers are not the only ones researching folk culture: performers also study, read folklore books and articles, and seek contacts with researchers. The conference participants characterised the contemporary situation in this field in their countries with an overview of their previous experience and of their contacts with informants in the field, and on the stage as well. Opening the conference, Jurij Fikfak, Laurent Fournier and Emily Lyle presented the major questions which were dealt with in following papers. For example the language which performers and scholars speak when communicating; the quantity and the quality of the folk knowledge both 'groups' possess; the interrelation between 'as if' and 'as is' worlds, etc.

During the five sessions, 30 papers were presented by scholars coming from Slovenia, Scotland, France, Hungary, Estonia, Lithuania, Latvia, Greece, Russia, Ukraine, Bulgaria, Norway, Sweden, Denmark, Iceland, Austria, The Netherlands, The Czech Republic and The United States of America. Apart from the major topic, some other folklore and ethnology subjects were discussed in papers which varied in their scope and methodology. Still, theoretical

presentations or those with dominating empirical data were mostly focused on the triad and certainly dealt with national heritage.

The participants at the conference had the opportunity of going on an excursion and visiting some places of archaeological, religious and ethnographic interest. The group enjoyed a St Martin's dinner and the so-called *martinovanje* celebration of St Martin's Day in a vineyard cottage listening to Slovenian folk songs and performing their national songs in response.

At the general meeting of the working group, The Ritual Year volume no. 4, titled 'The Ritual Year and Gender', edited by Jennifer Butler and published earlier in 2011, was presented. The edition (which is a joint issue with 'Cosmos' 25) contains 23 articles with an editorial by Jennifer Buttler and 'A Farewell and a Welcome', by Emily Lyle who is leaving the position of editor of 'Cosmos' and welcoming Mirjam Mencej, as new editor. The articles are follow-ups after the fourth conference of the group in Cork (2007). The Ritual Year 5 'The Power of the Mask' (editor Arunas Vaicekauskac) and The Ritual Year 6 'The Inner and the Outer' (editor Mare Koiva) are expected to appear later on this year. Jurij Fikfak is in charge of publishing The Ritual Year 7 and hopes that it will appear in 2012. Information about these books and how to obtain them will be posted on the working group's website: [www.theritualyear.com](http://www.theritualyear.com).

Irina Sedakova



PARTICIPANTS OF THE SIEF'S RITUAL YEAR CONFERENCE NO. 7 IN LJUBLJANA, 13 NOVEMBER 2011. PHOTO BY MARIJA KLOBČAR

### 4.3 CONFERENCE 'MIGRATIONS': CALL FOR PAPERS

**8th Annual conference of the SIEF Working Group  
on the Ritual Year, 26th-29th June 2012, Plovdiv,  
Bulgaria**

The Working Group on the Ritual Year in cooperation with The Institute of Ethnology and Folklore Studies with Ethnographic Museum (Bulgarian Academy of Sciences) & Paisii Hilendarski University of Plovdiv. The conference seeks scholarly dialogue on cultural interactions and changes caused by the migration processes, the ritualization of short- or long-term migrations, and the specific holidays of the migrant communities, either inherited or adopted.

Case-studies as well as theoretical papers are invited on:

- 1 The migration of rituals and cultural interactions.
- 2 Rituals, holidays, and festivity of migrant communities.
- 3 The ritual year in South-East Europe.
- 4 Any other subject concerning the theory or practice of the ritual year.

**Venue:** Plovdiv is among the oldest cities in Europe and the second biggest city in Bulgaria, for more information: <http://www.plovdivcity.net/>

The conference will take place during the annual Plovdiv Music Festival held at the Ancient Theatre in Plovdiv (<http://www.ofd-plovdiv.eu/en/calendar.php>).

**Accommodation:** The organizers could provide accommodation in the partner hotels for € 40,- /night/room for single use, breakfast included. There are also a lot of alternative solutions – between € 30,- and 120,- (see also: <http://www.plovdivhotels.com/>).

**Transportation:** Plovdiv provides many opportunities for transportation: a small airport (low-cost flights from Moscow (seasonally), London and Milan: <http://www.plovdivairport.com/?lang=2>), bus and train connections with Sofia (the main Bulgarian airport: <http://www.sofia-airport.bg/default.aspx>, 130 km from Plovdiv) and many other directions. There are also bus and train connections with Istanbul (430 km), Thessaloniki (380 km), Bucharest (370 km) and Beograd (600 km).



SIEF's YOUNG SCHOLAR PRIZE WINNER 2011  
VIHRA BAROVA

Submission of titles and abstracts: **31st December 2011.**  
Response with acceptance or rejection of the papers:  
**15th February 2012.**

Registration of the participants: **1st May 2012.**

Please submit the title and the abstract (up to 200 words) of your paper to:

[irina.a.sedakova@gmail.com](mailto:irina.a.sedakova@gmail.com), [leonvangulik@gmail.com](mailto:leonvangulik@gmail.com)  
and [lina.gergova@gmail.com](mailto:lina.gergova@gmail.com)

**Conference fee:** € 70,- (including conference materials, welcome party, costs of publication, half-day excursion) + €5,- membership for the The Ritual Year SIEF Working Group. Further information about the registration process will be provided after the selection of the participants.

**Conference programme:** Papers will be given on 26, 27, 28 and 29 June 2012. On 26 June there will be an organised tourist walk in Plovdiv. On 28 June a half-day excursion to Rhodope Holy Mountain (Asenovgrad, Bachkovo Monastery and the region) will be provided for all participants.

On 30 June an optional day-long excursion to Kasanlak and Thracian Kasanlak Tomb will be organized (€20,- per person; <http://tourism.kasanlak.bg/en/index.html>).

## SIEF YOUNG SCHOLAR PRIZE 2013

In recognition of the important contribution of young scholars to the field and as a symbolic gesture to stimulate their research and participation in the society, SIEF offers a young scholar prize for the best ethnological research published in between its conferences.

The winner of the next prize, in the amount of € 500,-, will be presented at the *SIEF meeting in 2013*.

He or she will be invited to give a special prizelecture in plenary.

**What ?** The prize is awarded for journal articles or book chapters based on original research and published in refereed publications in the three years preceding the next SIEF meeting. Thus the prize presented in 2013 will be awarded to a refereed article and chapter published in 2010, 2011, or 2012.

Works that are still in press will not be considered, but their authors are encouraged to submit them for the next prize once they are published.

**Who ?** For the purposes of the prize, young scholars are defined as scholars who completed their PhD degree 4 calendar years or less before the publication date. Scholars who are not members of SIEF are welcome to join the society before submitting.

**When ?** A journal article or book chapter should be submitted along with a short CV by *July 1, 2012* to [sief@meertens.knaw.nl](mailto:sief@meertens.knaw.nl)

**How ?** The best research will be judged on the basis of originality, contribution to knowledge and overall scholarly quality. A committee from the board will draw up a short-list and appoint a winner.

The short-list will be announced in *December 2012*.

**Well ?** If you are unsure whether you or your submission are eligible, or if you have any other queries, please send an e-mail to [sief@meertens.knaw.nl](mailto:sief@meertens.knaw.nl)

## 5. WORKING GROUP CULTURAL HERITAGE AND PROPERTY

### 5.1 REPORT ON 'HERITAGE AND INDIVIDUALS', 3RD CONFERENCE IN PORI 2011

Heritage and Individuals, the 3rd Conference of the Working Group on Cultural Heritage and Property, was held at the University Consortium of Pori in Finland on 14-17 September 2011. It was a continuation of a series of conferences previously held in Tartu and Lisbon. The Working Group focuses on the forms and roles that cultural heritage and property take from a cultural-political and academic perspective. The Working Group approaches tangible and intangible cultural heritage and its production and usage as a social and economic, as well as a political, instrument, in particular in today's globalized and globalized world. The themes of the conference held in Pori were as follows: intangible and tangible cultural heritage; cultural change from past to future; individual and common definitions and uses of cultural heritage; culturally sustainable development. The themes of the workshops were defined on the bases of accepted abstracts.

Unlike previously, researchers on the subject who were not members in the Working Group could take part in the workshops through the open CFP procedure. Sixty conference participants from 15 countries, most of them from Europe, but also from as far away as Brazil, came to Pori. After a few cancellations, altogether 28 workshop papers were read, two *in absentia*.

The Degree Program in Cultural Production and Landscape Studies, as well as the Finland Futures Research Centre from the University of Turku and Ethnos, the Association of Finnish Ethnologists, took care of the practical arrangement of the conference. The Finnish Folklore Society, Pori University consortium, the Town of Pori and Satakunta Museum also took part in the arrangements.

## THE DEFINITIONS OF CULTURAL HERITAGE AND THE RIGHT OF A CITIZEN TO PARTICIPATE IN IT

The conference started with an evening reception held at Pori Town Hall on Wednesday 14 September 2011, during which time Professor Kristin Kuutma (University of Tartu, Estonia), chair of the Working group on Cultural Heritage and Property, presented the opening paper of the conference. She emphasized the desire of the Working Group to raise critical discussion about the ways that cultural heritage is defined. Kuutma also highlighted cultural heritage's political links as well as the tight connection between intangible and tangible heritage – tangible heritage always has an intangible dimension in terms of its social and political context. Thus, the opening paper emphasized one of the central aims of the Working Group: challenging the habitual scheme of thinking that is linked with the processes of production and usage of cultural heritage.

In her keynote talk, Assistant Professor Lucky P. C. Belder from the Centre for Intellectual Property Law at the University of Utrecht (the Netherlands) probed the problematic issues of who owns cultural heritage, and the right of the individual to participate in the cultural life of the community, mainly through the international laws and agreements concerning cultural heritage. New laws concerning cultural heritage have been passed around the

world during the past fifty years. These provide the framework for actions related to cultural heritage and the right to participate in it. The passing of laws is partly connected to the politically sensitive period of time following the Second World War when the ethically questionable transfers of cultural heritage became the subject of general discussion. National treasures and the objects which are important to national identity had been exported to other countries already prior to the war, but after the Second World War, for example in connection with the transfer of Jewish art, people began questioning the transfer of national objects more emphatically than before.

For her examples, Belder discussed a few controversial objects, such as the marbles taken by the Englishman Lord Elgin from the Parthenon in Athens to Britain in the early 1800's, which still cause disagreements in terms of who actually owns the marble sculptures. Among other things, she also brought up the trade which is related to cultural heritage and its legitimacy, the right to produce art that describes the community, and the owner's apparent right to make a decision about his/her property, which the community has classified as culturally and historically valuable. The sample cases proved that tangible cultural heritage is vulnerable all over the world. People use it as a tool for politics and for gaining profit. On the other hand, when he talked about immaterial cultural heritage



HALLOWEEN AS NEWLY FOUND CULTURAL HERITAGE IN EUROPE



and its international definitions, Belder emphasized everyone's equal right to participate in the cultural activity of their community.

What in the end is relevant when we talk about cultural heritage and individuals? At the core of Belder's address was the view that it is difficult to specify all-embracing rules for taking care of cultural heritage because every group has its own character and its own special characteristics. When an attempt has been made to adjust the international declarations so that they would take all groups into consideration equally, linguistically complex and ideologically careful regulations have been adopted as a final result. It is difficult to define who has the right to use and define cultural heritage. The subject is eventually experienced also individually.

### CAN CULTURAL HERITAGE EVER BE 'AUTHENTIC'?

The topic of questions regarding the definitions and rights of intangible cultural heritage was continued in, among other places, the workshop *Heritage, Communication and Individuals*, in which Dr. Johanna Björkholm from Åbo Akademi University (Turku, Finland) gave her talk on the roles of individuals in the field of folk music. Björkholm divided the individuals who act within the field of folk music into roughly two groups: those who practice folk music, that is, folk musicians, and those who adopt it, that is, mainly trained musicians who refer to tradition. The same dichotomy between the producers and definers of folk music was perhaps unintentionally discussed by one of the keynote speakers, Professor in Folk Music Hannu Saha, Sibelius Academy (Helsinki, Finland), in his talk on the Kaustinen Folk Music Festival. According to him, the starting point for the music festival and the teaching of folk music is namely the transmitting of the 'right' knowledge and skill to future generations.

The address provoked discussion among the participants in the conference. After the presentation, Saha was asked, among other things, for an answer to what 'real' folk music is and whose music is the folk music which is taught in Sibelius Academy. In the address a clear point of contact was found to Johanna Björkholm's study because, in Saha's example, it was specifically a question of recording the tradition and fostering and transmitting it through the process of adopting it.

The next day, the Associate Professor from University of Gothenburg (Sweden) Mats Nilsson's paper was further related to this theme in the workshop *Questioning Heritage and Individuals*. Nilsson made a distinction between folk dance and popular dance, and proposed that, depending on the starting points from which the dance is practiced, the same dance (or music) can be either folk dance or popular dance. With the term popular, he meant dancing for amusement, without an idea of a 'correct' or 'distorted' way of dancing, whereas he considered folk dances to be more formal, regular dances in which the goal is to foster tradition and the transfer of immaterial cultural heritage to future generations.

As a conclusion to all three speeches – Björkholm, Saha and Nilsson's speeches – one must state, as is well known, that if an open attitude to the traditional forms of art prevails, it is natural that, for example, music as a cultural phenomenon will constantly change and develop. The formally taught, so-called 'conducted from above' fostering of tradition leads unavoidably to forms of culture which are stiffer than the living tradition and which are related to the socio-cultural power structures in ways other than as living tradition. It can be problematic to preserve the culture of the past as unchanged in the present because it creates tension since traditions always change. Thus, transformation is more authentic than preservation when tradition is in question.

### CULTURAL HERITAGE IN TRANSITION

Professor Ingo Schneider from the University of Innsbruck (Austria) considered the semantics of cultural heritage in his address, in other words, he addressed the kinds of meanings that are connected to cultural heritage. Schneider stated that it is not easy to invent something new to say about cultural heritage: the subject is studied a lot in universities, several case studies have been conducted on it and theoretical models have been developed. There is a lively scientific discussion in relation to the present changes in the instrumental use of cultural heritage.

Schneider discussed the susceptibility of cultural heritage to political powers in his address. He emphasized that rulers are always interested in cultural heritage and that people always feel cultural heritage is under threat and in danger of disappearing. At the meta-level, cultural her-

itage always involves a value judgment and, in part, a purpose-oriented selection. For example, world heritage lists inevitably exclude a lot of valuable things. How should we respond to cultural heritage that is not on the lists? Schneider also addressed the questions of intangible heritage and the power of evaluators to shape how it is defined, as well as the preservation and transformation of intangible cultural heritage.

In Schneider's opinion, individual people stood in the central role in fostering cultural heritage. The institutionalized evaluators have the power to decide what is worth preserving and what is not. Hence, the definition of cultural heritage is never completely democratic. Cultural heritage, nonetheless, is in a process of constant transformation and redefinition. When observing the bigger picture, it is therefore important to think about what individuals and communities can do to preserve cultural heritage.

In his keynote talk, Dr. Petja Aarnipuu from the Kalevala Society (Helsinki, Finland) discussed the way the Kalevala became an epic famous throughout the world. Aarnipuu said that its popularity is based on strong proponents, an admiration of poetic heritage and political intentions. Based on the talk, one can notice that even though the

Kalevala has 'established' its standing in the world, numerous different versions and translations have without a doubt changed the original Kalevala. What will eventually happen to the epic? Will it survive or has it already been transformed into something unrecognizable?

### THE WORKING GROUP WILL CONTINUE ITS MEETINGS

The conference of the Working Group on Cultural Heritage and Property offered a concise and many-sided account of contemporary research on cultural heritage. The various addresses by established researchers and those working on their doctoral dissertations were counterbalanced by the evening get-together with folk music that had been organized at Satakunta Museum. The conference ended with a day excursion to see the world heritage site of Old Rauma.

The SIEF Working Group on Cultural Heritage and Property will continue with its activities and its regularly organized conferences. The chairperson of the Working Group Kristin Kuutma announced that the next conference will be organized in Barcelona, Spain in September 2012 and that the following will be in Bergen, Norway.

## 5.2 CONFERENCE 'LOCAL IMPACT OF HERITAGE-MAKING': CALL FOR PAPERS

**Working Group on Cultural Heritage and Property:  
4th meeting, 13-14 September 2012,  
Barcelona, Spain**

This conference addresses the local impact of heritage-making. The aim is to discuss in a comprehensive way and with empirical grounds the political, economic, physical and socio-cultural impact that the making of heritage actually have at the local, micro-level.

In the last decades, Unesco, international NGO's, governments at all administrative levels, and cultural decision-making institutions have been particularly active in the making of heritage in both developed and developing countries. Underpinning this development is the assumption that heritage provides a number of potential benefits to local populations such as creating jobs, raising incomes and the general standard of living, creating a positive image for a site, and promoting empowerment, cultural

development and collective identity. Yet knowledge over the actual impact of the making of heritage at the local and thus micro-level is still scarce.

The local context is particularly pertinent in the process of heritage-making, for various reasons. For a start, global dynamics such as the making of heritage (either 'tangible' or 'intangible') are localized in sites where people live in and make their way of life along with other individuals. On the other hand, the construction of local identities – in order to legitimate the new uses and values of a place – is closely related to the individual's daily practices, representations and discourses which inform about the economic and social transformation of sites in the global context. Finally, the local level is the arena where social groups and individuals with often different particular interests strive to take economic, political and social advantage of heritage.

In this meeting, we are interested in discussing the local impact of heritage-making, particularly in political, physical, economic and socio-cultural terms. Proposals should deal with the following questions: What impact does the making of heritage have on the social context? Does it give rise to new social categories? What is the effective contribution of heritage to cultural and socio-economic development? Does it alter the distribution of power? And how is the protection of lived cultural resources as heritage reconciled with people's more immediate needs and interests over those cultural resources? Ethnographic and historical case studies are especially welcome, but inquiries into theory are also expected.

**Location:** University of Barcelona, Spain

**Fees:** €30,- inscription.

**Application:** To apply for participation in the meeting, please send an abstract (250 words) with contact details and affiliation *before April 30, 2012* to localimpactheritage@gmail.com. The results will be made public by May 31, 2012.

**Organization:** Meritxell Sucarrat, University of Barcelona; Luís Silva, CRIA/FCSH-UNL

**Partnerships:** University of Barcelona, Spain; Centre for Research in Anthropology, Portugal.

**Support:** Research project 'Patrimonialization and redefinition of the rurality. New uses of the local heritage' (MICINN - CSO2011-29413)

Aura Kivilaakso and Katriina Siivonen



CONTROVERSIAL  
HERITAGE:  
SAINT NICHOLAS WITH  
HIS BLACK HELPERS  
(BLACK PETE)  
AT HIS YEARLY ENTRY  
IN AMSTERDAM

## 6. HISTORICAL APPROACHES IN CULTURAL ANALYSIS WORKING GROUP

### CONFERENCE TEACHING HISTORICAL-ETHNOLOGICAL / ANTHROPOLOGICAL APPROACHES TO THE PAST: CALL FOR PAPERS

**Second Meeting of the SIEF Working Group on Historical Approaches in Cultural Analysis, Göttingen, Germany, November 22-24, 2012**

How do we teach our students the study of everyday life in the past? Which methods and approaches in historical analysis are important for a solid historical orientation, and how do we communicate them to students? The workshop 'Teaching Historical-Ethnological Approaches' invites international researchers from a variety of disciplines – including Cultural Anthropology, Ethnology, Folklore Studies, History, and Cultural Geography – to present their approaches toward teaching the study of

everyday life in the past. We call for presentations that propose useful ways of teaching and solutions for methodological problems and/or raise theoretical and practical questions in generating curricula. The workshop will bring together different teaching cultures and traditions and discuss the application of teaching methods in a variety of fields like palaeography, heuristics, hermeneutics, so called 'fieldwork in archives', and oral history.

Since this is a regular meeting of the SIEF-Working Group, participants are asked to organize their own funding. Paper proposals should include a working title and an abstract of not more than 150 words. They should reach me at mfenske2@gwdg.de by **February 28, 2012** at the latest.

## 7. WISDOM WORKING GROUP

### REPORT ON SENSE-SCAPE WORKSHOP 'SENSING THE WISDOM THAT SITS IN PLACES'

**Attended by Jaana Kouri, Valdis Muktupāvels, Arūnas Vaicekauskas, Maureen K. Porter, Participant A, Stephen Hickman, Victoria Walters, Jade Gibson, SIEF helpers, all the objects and sounds we were in dialogue with!**

The key objective of this meeting was to work with sense-scapes, objects and sounds that people had brought from their home space or places, and which were significant to them.



PARTICIPATING IN THE WISDOM WORKING GROUP

Valdis, Jaana and I discuss what the best approach to working with the objects would be. Initially we considered just placing them on the table in front, but it seemed more helpful to activate the space as a whole and work against a kind of theatre-style by placing objects throughout. Jaana and I agree that putting paper down might be helpful so that people could see where the objects are and sketch or comment on the paper if they wished.

I had put a track I recorded at the art school, Bower Ashton, UWE Bristol, on the computer; the recording is dominated by birdsong, particularly the voices of rooks. I

start to compare this with the vibrant, loud, joyful bird-song I have heard in Lisbon, which was the first thing to strike me about the city.

Valdis comments that it is very moving in springtime, there are many birds. He is interested in the high-pitched birds call and asks – is that a chiffchaff? He says that he had not had his ear attuned to the call, but once he picked it up he could hear it all the time, everywhere.

I put on a video clip of Marcus Coates' 'Dawn Chorus' (video excerpts available online at <http://arts.guardian.co.uk/video/page/0,,1997689,00.html>), which is greeted with general amusement and interest. We talk about the role of the artist in alerting us to human sensory engagement with other living beings. I mention that an anthropologist, Andrew Whitehouse, has been working on the effect of birdsong on people (<http://www.abdn.ac.uk/bird-song/>).

Jaana talks about her tar rope. Those of us who have held it comment on the distinctive smell, which now pervades the room. Somebody smells it and asks her, what is tar? She explains that it could be seen as the blood of a pine, and says that it is extracted from a pine tree, and that it can take many days to make tar from a pine – the process requires fire, high temperatures, the tar is distilled and pressed out in a kind of press.

I mention that this makes me think of the potential for tree sap to supply sustainable energy. I had been visiting a village near Clerac in France where villagers showed techniques for draining sap, which, the guide mentioned, had potential as an energy source. I had wondered at the time whether it might hold potential for the future.

Jaana says this is interesting, although this is not the same as tar. Sap, she says comes from birch trees, whereas tar comes from pines. Jaana says that tar, for her, is the smell of spring: 'when I smell tar I know spring is coming'.

I am really aware of this as part of seasonal knowledge, knowledge of the species living in a place and their materials. Later I discover that birch sap is seen as having health properties, and can be used as an antiseptic. It is drained of sap earlier than tar is extracted from pines, as by spring its sap is bitter.

Jaana tells us that many people say that when they smell it, they think of boats. Wooden boats are painted with tar. She notes a Bristol connection she picked up on while visiting for the second meeting of our Working Group there last year. Boats from Baltic Sea states (largely Scandinavian) brought wood stocks over to Bristol, hence part of the harbour is called Baltic Wharf. Parts of Bristol are built from Baltic materials. She notes this sense of place connection discovered through materials.



Valdis talks about a clay pottery bird whistle he has brought from Eastern Latvia, connecting to our earlier conversation about birds. He fills the bird with water and is able to produce whistling bird sounds by blowing into its mouthpiece.

Jaana says that the object reminds her of the legend of Christ as a boy, the story where he made a clay bird, took it in his hand and it flew away.

Valdis notes that here, it is the water that animates the bird.

Jaana also notes the notion in Christian doctrine of people as made of ashes, and also the earthly element clay.

We start to talk about the notion of the border as Holy in Finland and I say that this is why it could be really valuable to look at the border, the liminal, at the next Place Wisdom event in Lithuania.

Valdis plays sounds that he has collected: the sound of a peasant grinding grain using two large millstones; the sound of a female shepherd calling cows in; these are sounds of villages Valdis has edited.

We talk about the way in which people use their voices to communicate and create special sounds, sometimes to communicate with other animals, or even realms.

I have a go at a Czech mountain song, which I discover from the others is meant to be sung by a man to a woman!

Jaana mentions throat songs, which bring the place into the mind's eye incredibly vividly, people like the Tuvans of Central Asia sing these songs. This intrigues me. Valdes sings a throat song, and it creates a kind of second song from the harmonic.

I ask whether this form of singing is used to change people's consciousness, in the context of shamanic ritual, for example.

Valdis, Jaana and Arūnas say that this would more usually occur through drumming, using a rattle, a didgeridoo or a long pipe.



Valdis plays an object he has brought which looks like a flute but which, it emerges, is a ski pole he had found while doing fieldwork in Russia, a potentially dangerous trip. He brings amazing sounds out of the object, showing the way in which people fashion and use materials around them to create musical sounds.

We start to discuss a piece that somebody had left, a piece of the bridge that collapsed near Turku. As Jaana explains, this happened during their visit to Bristol and she and Helena, who is based at the University of Turku, had looked at the news about the event on the Internet. Jaana mentions that the bridge faltered because it was built on a clay bed, which shifted.

The significance of clay and understanding its properties appears again, an issue which, as here, can involve human life. It is impossible not to think of the parable of the man who builds his house on sand; this comes back to the real-

ity of materials and their properties, understanding how they function, although that is not without its spiritual side.

Maureen Porter joins us; she has brought with her a t-shirt from Pittsburgh which details slang phrases people use phonetically on the front, and gives a small dictionary of explanations on the back of the t-shirt.



We laugh at the careful detail and note where the phrases are in use in England and where they are not. We talk about the half eaten cheese, brought in by Ellen Hertz. We find this comical but also quite Beuysian (I have been looking at the work of 20th Century German artist Joseph Beuys). It is eroding already, and is musty rather than smelling really unpleasant. It shows the traces of human (or mouse?) consumption!

Participant A (who declined to be identified to protect her son) joins us and tells us a very personal story about her object, an empty Ritalin box. She explains that her son, who suffered from autism and ADHD, suffered greatly at school, though his school was very forward-thinking and enabled him to work within a small class. For A, the Ritalin box was an important thing to bring in because it referred to medication that had changed both her son's and her life, it made life bearable for him and brought him great peace of mind and the capacity to cope with the world within and around him.

I say that A has brought other dimensions to our discussions about the senses and place that are really important, but that we haven't addressed until now. We get a sense of this boy trapped in a particular constraint. Jaana astutely observes that A's contribution highlights the fact the human being's body is a place, we have to live with ourselves. This medication enabled him to move beyond this space and feel well in himself.



We start to move towards some of the objects that we had neglected, including a loaf bread, which we had thought was Costa Rican from the packaging, but Jaana notices that it is simply preserved in a coffee packet! The bread is dense, heavy and full of fibre. Some of us try a piece.

Stephen Hickman joins us. He has been working on fishing industry issues including a study of cockles and was wondering how the session is going. He has not brought anything with him but his 'object' is his discussion of the work he does and the shellfish he studies.

Jaana asks him whether shellfish move. Stephen explains that cockles are mobile because they can extend a 'foot' and move along. I say that it is interesting that Stephen has brought this knowledge about the industry he is looking at because it may be that some of the ways of dealing with climate change will stem from this level of understanding. I mention the 'Oystertecture' project, one of the projects responding to an initiative by MOMA to respond to rising sea levels around New York.

We talk about place-related knowledge and its importance. Stephen notes that a community near Thailand that survived the Tsunami when it occurred were in better touch with their environment than their neighbors, they picked up what was going to happen in advance and fled.

One of the group raises the issue of intuition and how many people are out of touch from this. I suggest that it can be helpful to see our intuition as a set of invisible antennae, one artist I know refers to it as wonky radio tuning, and to see this as something which we all have, but can become cut off from or ignore. I suggest that this kind of intuition also relates to empirical knowledge too that is subconsciously or sometimes more consciously picked up

on, the populace Stephen mentioned may have fled because other animals moved away, and they were attuned to this.

I wonder aloud whether certain political systems work against this instinctive, innate knowledge we have. I know that this may seem extreme but wonder whether our systems of politics and so forth reflect this capacity. Still in political mode, I note that the current difficulties around fees in higher education in the UK may be mirrored in Portugal, particularly in the context of the economic situation reported in the news. I ask how young people in Portugal are responding to this, and to other issues relating to late Capitalism?

The SIEF helper explains that his goal and that of a number of his peers is to leave Lisbon and to live in alternative ways in other parts of Portugal. I remember an article about a Lisbon advertising Director who left the city to resuscitate a 'dying' village and bring in Eco tourism.

Jade Gibson joins us and we are glad to see her as we have waited for her to discuss her bag with the new flag of South Africa on it. She explains that it is special to her because it was made for her as a gift by a woman who had her in mind particularly when making it, and who makes bags like this, with a group of other women, to sell for very little money.

We reflect on people's creativity. I can't resist mentioning Beuys' notion that capital = creativity, not money! Somehow, this conversation with materials seems to make the sensible nature of this observation more clear to me.

Other members of the group are not sure this needs to be a political discussion. Although I am aware I have brought this in, I try to explain how the conversation has almost moved to this naturally and did not feature at all for most of both the sessions.

Jaana comments that the young student helper could be seen as a representative of Lisbon's 'wisdom that sits in place' and suggests that this may be why the discussion has turned to politics...

I agree, but add that it also seemed to come out of becoming aware of people's instinctive engagement with materials and how this wisdom could be vital to human survival, but that the question then arises for me that this isn't necessarily encouraged within certain systems.

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The key impressions coming from this session related to the value of using responses to sounds or objects as a stimulus for discussion about people and place, particularly with respect to the way in which this approach encouraged people to make connections between places and place-related practices through dialogue. Also, we became aware of how much we learn from sensory experiences of other living things and materials and how they stimulate us in ways that can be therapeutic to talk about and explore. Particularly interesting were material connections between places (places literally 'made of' other places); issues of the inner landscape brought up by the Ritalin medication, the therapeutic aspect of engaging wider senses, the role of intuition, the environmental value of paying close attention to wider sense-scapes. Finally, although this was partly led by myself, there seemed to be a natural turn to more political questions towards the end of the second session. Discussing the concrete particulars, conversation led to questions such as how does sensory knowledge about place implicate the socio-political contexts within which we live and work?

Members of the working group had planned to discuss in an open forum epistemological, methodological and ethical issues in relation to sensory projects of this kind within anthropology/ethnology or art. While there was insufficient attendance for this, these might be issues to follow up on in a research context or at a future working group session. If we are going to do a similar exercise again, we also might consider clarifying to other people how we will work with the objects and making the room where we do this work more accessible (ground floor, for example).

Victoria Walters and Jaana Kouri

## 8. MIXED NEWS & REPORTS

### 8.1 WORLD INTELLECTUAL PROPERTY ORGANIZATION (WIPO)

#### **Update report on the work of the WIPO IGC on expressions of folklore, traditional knowledge and genetic resources.**

Since the turn of the century the World Intellectual Property Organization in Geneva, has been charged with developing some form of internationally recognized intellectual property in traditional culture and knowledge. In 2-3 meetings a year the subject of whether some form of copyright should exist for folklore has been debated and discussed by diplomats, advocates and legal experts at this forum which brings together member state delegations and various NGOs representing indigenous peoples, industry alliances, collecting societies and professional organizations, like SIEF.

Quite a lot of ground was covered in 2011 by the intergovernmental committee (IGC) on genetic resources, traditional knowledge and traditional cultural expressions / expressions of folklore at the World Intellectual Property Organization (WIPO) in Geneva. Since last year intersessional committees have worked on drafting two conventions to provide a form of international protection for traditional knowledge and expressions of folklore respectively. Hence, at the two IGC sessions held in May and July, text-based negotiations could ensue on these themes. For the third theme: genetic resources, there is still an ongoing debate about the objectives and principles which will form the basis for a draft convention. Áki G. Karlsson (PhD student University of Iceland) and Valdimar Hafstein (assistant professor University of Iceland) attended these two IGC sessions on behalf of SIEF.

Text-based negotiations mean that the talks now revolve around the policy issues as they appear in the two draft conventions. The result has been a crystallization of these issues expressed as competing options in the drafts. During the last session in July, Kim Connolly-Stone in the New Zealand delegation, was charged with streamlining the text on cultural expressions, reducing the options to two in each case. While her work was lauded as a milestone in moving towards a unified draft proposal, it also highlighted the fact that there are still considerable differences in policy position between the various participants

that are unresolved and that it remains difficult to see how they could be resolved to the satisfaction of everyone concerned. Analogous work by Andrea Bonnet Lopez of Colombia and Nicolas Lesieur of Canada on the traditional knowledge draft produced somewhat less satisfying results with several options remaining in many cases.

From the outset, the very fact that the three issues of traditional culture, traditional knowledge and genetic resources were being dealt with together, had the effect of broadening the debate on each of these with the result that traditional culture and traditional knowledge are being discussed in light of environmental and human rights issues, and genetic resources in light of cultural identity. Looking at the two drafts in their current state one can see that there is considerable overlap in several places, e.g. in the presentation of the subject matter and the definition of beneficiaries, and this reflects the manner in which the debate is structured. The process is quite clearly informed by other instruments recently implemented or currently debated in other fora, such as the Declaration on the Rights of Indigenous Peoples of 2007, the International Convention on Biodiversity of 1992 with the Nagoya Protocol of 2010, and the Convention for the Safeguarding of the Intangible Cultural Heritage of 2003. These, and other, international documents are repeatedly referred to as constituting a framework within which to develop the concept of intellectual property for traditional knowledge, traditional culture and genetic resources. This constitutes a significant change with regard to the conventional frameworks involved in intellectual property law, as was made clear by some of the frustrated comments coming from IP experts participating in the meetings.

Between the two sessions a group of 'like minded countries' (i.e. countries with many similar policy positions – mostly from South America, Africa and Asia) met in Bali, Indonesia, where three streamlined draft proposals were prepared based on the two existing drafts and objectives and principles (for genetic resources). This was presented to the July session as supplementary documentation to be taken into consideration during the meeting. There was quite a lot of discussion about this proposal, with many



countries being adverse to allow the addition of new documents into the debate at this point. It did, however, produce one vital piece of the puzzle: a draft text on genetic resources, based on the other two drafts and the objectives and principles for genetic resources in its current state. Subsequent discussions, however, made it clear that while this work clarified the positions of most of the like minded countries (although many of them reserved their opinion for the future) other participants were not ready to use this text as basis for text-based negotiations on genetic resources and so an intersessional drafting group will be needed, just as with the other two.

To provide an outline of all the various policy positions among participants at the IGC would be unrealistic for a short article like this. Let me suffice to say that on various fundamental issues such as the importance of the public domain, exceptions and limitations (e.g. for research and conservation purposes), the question of whether a state can be a rights-holder and whether the importance of the subject matter for local identity should be formally recognized, the alliances and oppositions shift with the indigenous representatives supporting the developed countries in one case and the developing countries in another, the African Group siding with the Latin American countries in one case and the EU in another, with independent alignment of interests between single member states and NGOs in yet other cases. Also, these policy issues can be both substantive with regard to the subject matter, and formal with regard to the text; whether it should use binding words, like 'shall' instead of 'should' or even 'may', whether it should have restrictive or loose conditions for protection and whether the definitions should be exhaustive or left to local implementation. All of these positions

derive from the way participants interpret their interests in relation to the proposed instruments.

Given this state of things, and considering that much work was still needed before a draft text could be produced on the issue of genetic resources, it was clear at the outset of the July session that the two drafts were in no condition to be presented to the WIPO General Assembly convening in September. A renewal of mandate was therefore requested (and subsequently granted) for work to continue over the next two years. After this period the IGC is expected to present three draft conventions on each of the themes to be negotiated at a diplomatic conference in 2014. Needless to say, it remains to be seen if the IGC will manage to put three unified proposals on the table of the diplomats by that time.

The discussions and debates at the WIPO IGC on traditional knowledge, traditional cultural expressions and genetic resources reveal a host of issues that are extremely relevant to our field of study. Questions (some emergent, others uncannily familiar) of indigeneity, community, cultural property, identity and the politics of tradition in the context of international legal frameworks, call for serious critical engagement.

The WIPO website (<http://www.wipo.int/tk/en/>) contains the document trail of the meetings since 2001 and much supplementary documentation for those interested in further information. You may also want to look at earlier reports written by Valdimar Hafstein and Saskia Klaassen in the SIEF newsletters of 2004 (1 and 2), 2005 and 2006.

Áki G. Karlsson, University of Iceland

## 8.2 DISCUSSION FORUM: HISTORICAL ANTHROPOLOGY – EUROPEAN ASSESSMENTS AND CHALLENGES

**Call for Articles for H-soz-u-kult, initiated by Beate Binder, Institute for European Ethnology, Humboldt University of Berlin, and Michaela Fenske, Institute for Cultural Anthropology and European Ethnology University of Göttingen**

Grounded in a broad concept of culture and focused on the reconstruction and analysis of life-worlds and everyday practices, historical anthropology has established itself in the past two decades at the intersection of

European Ethnology/Folklore Studies and History. Discussions that caused a stir in the 1980s, particularly those characterized by conflict with social and structural history, have given way to contemporary internal debates about epistemologies and methodologies. This development has contributed to the differentiation of historical anthropology as a field.

By establishing an online forum at H-soz-u-kult, we would like to create a space in which discussions in and sur-

rounding historical anthropology can be brought together and the profile of historical anthropology can be reflected upon in light of contemporary shifts in postcolonial, gender and queer theory.

We therefore invite brief contributions, formatted as scholarly essays, which relate to one's own work and can be brought into conversation with the following questions:

- ♦ What theoretical concepts currently offer inspiration and new impetus for historical anthropology? How can established concepts – such as, for example, thick description – be further discussed and distinguished?
- ♦ How do local, disciplinary and/or national frameworks and connections affect research agendas and self-conceptions of historical anthropology? What has changed in this regard in the past twenty years? Where are similarities and/or differences visible?
- ♦ What theoretical concepts have influenced historical anthropological work in the past years? Which impulses were seized upon and made productive? Where does conflict or debate remain?
- ♦ With regard to methods, what is contributed by questions of the situated nature of knowledge – from

source criticism in the narrower sense to the broader reflexivity of historical work? What could such questions contribute? In brief: how are debates about representation and positionality that have occurred in recent years in ethnological and gender research made productive for historical work? How could this be done?

These and other questions should be addressed in short essays (in English and German) and presented as clearly and pointedly as possible for discussion. Essays should not exceed the desired length of 8-10 pages/20,000-25,000 characters. Responses can be made to published essays; a moderated discussion will be possible.

We ask that contributions be submitted by **March 30, 2012**. As this will be an online publication, we ask that formatting be avoided and notes be made as continuous text following the essay. More precise formatting and citation instructions can be found in the H-soz-u-kult guidelines: <http://hsozkult.geschichte.hu-berlin.de/forum/> and for citation: <http://hsozkult.geschichte.hu-berlin.de/7index.asp?type=zitation&pn=about>

### 8.3 ETHNOLOGY AND FOLKLORE IN SERBIA

**Folklore and ethnology are momentarily subject of research at different institutions in Serbia: the Faculty of Philology (Belgrade University), Faculty of Philosophy (Belgrade), Faculty of Philosophy (University of Novi Sad), Institute of Literature (Belgrade), Institute for Balkan Studies (Belgrade), Institute for Ethnology (Belgrade), and at the Ethnographical museum (Belgrade).**

At the Faculty of philology, at the Department of Serbian of Serbian Literature and South Slavic Literatures, folk literature (the official name) is being taught from the nineteenth century onwards. During the last five years, after shifting to the 'Bologna system' organizational changes have taken place. For example a new optional course for bachelors will start from the spring semester. It will deal with the classical collections of Indian stories and Serbian folk tales, focusing on Pancatantra (and to a lesser degree to Vetalapancavimsati, Simhasannad-vatrimisika and Sukasaptati as well) and on their relations to the Serbian

material. This enables to open up again old questions of migration, diffusion and Indo-European origins. Also the still insufficiently researched issue of the relations between Serbian and Turkish folklore, and some more recent problems about relations between oral and written sources will then come up.

The Institute for Literature started a project called 'Serbian Oral Tradition in Intercultural Code'. The project deals with the edition of texts on folklore (both monographs and collections of studies). The most recent book published was a collection of studies named 'The characters of oral literature'. The next two collections will be dedicated to the intercultural communications in folklore and to the presentation of time in folklore. Next year the congress of BNF (Belief Narrative Network) will be held in Novi Sad, at the end of August.

Nemanja Radulovic, Belgrade University

## 9. UPCOMING EVENTS & CONFERENCES

### 9.1 INAUGURAL CONFERENCE OF THE ASSOCIATION OF CRITICAL HERITAGE STUDIES, JUNE 5-8, 2012, GOTHENBURG, SWEDEN

The inaugural conference of the Association of Critical Heritage Studies will be held at the University of Gothenburg, Sweden, in June 2012. The Association of Critical Heritage Studies, to be launched at this conference, will establish (in association with the International Journal of Heritage Studies) an extensive network of heritage scholars across the globe in order to debate and discuss cutting-edge research in the field of heritage studies. We see Critical Heritage Studies as a synthesis emerging from diverse disciplinary fields, in particular public history, memory studies, museology, cultural heritage, tourism studies, architecture and planning, conservation, as well as cultural geography, sociology, cultural studies and policy, anthropology, archaeology and ethnomusicology, and encourage people working in those areas to submit papers or propose sessions/workshops that address the inter-disciplinary nature of heritage studies.

The theme of the conference is 'The Re/theorization of Heritage Studies'. This conference will develop current theoretical debates to make sense of the nature and meaning of heritage. As such, we invite submissions from people working within the 'broad church' of the current flowering of contemporary heritage studies. Papers should encourage cross-cutting thinking and should not be afraid to try to theorize what critical heritage studies is and where it should go. They should be underpinned by an active move away from site- and artefact-based defini-

tions of heritage in a traditional sense and should pursue instead a range of methodologies and questions aiming at interdisciplinarity stemming from social science scholarly traditions, the natural sciences, and also creative sciences such as art and the performing arts.

Preliminary key note speakers include: Sharon Macdonald, University of Manchester (tbc) and Laurajane Smith, Australian National University

- ♦ The deadline for individual paper submissions or performances is **31 December 2011**.
- ♦ Selected papers and/or sessions will be published in IJHS.

**Abstracts** should be addressed to Bosse Lagerqvist (Conference Organization Committee) and either emailed, faxed or posted to:

Email: [bosse.lagerqvist@conservation.gu.se](mailto:bosse.lagerqvist@conservation.gu.se)

Fax: +46 31 786 4703

Mail: University of Gothenburg, Conservation

P.O. Box 130

SE-405 30 Gothenburg, Sweden

**Fees:** registration: \$ 315,- / €220,-; students and participants €150,-, including lunch, coffee breaks and conference documentation.

### 9.2 IMAGES OF DEATH: DEATH AND TO DIE IN THE AMERICAN-IBERIC WORLD, 15-20 JULY 2012, VIENNA, AUSTRIA

Symposium organised within the frame of the 54. International Congress of Americanists (ICA) 'Building Dialogues in the Americas'. The Research Group, *Imagens da Morte. A Morte e o Morrer no Mundo Ibero Americano* (Universidade Federal do Estado do Rio de Janeiro-UNIRIO), established after the IV Congress 'Imagens da Morte' in July 2010 in Niteroi (Rio de Janeiro, Brazil). This symposium organised by the research group wants to gather, from an interdisciplinary perspective, researchers to explore and to deal with dialogue and analyses and to

contrast their methods of research and their different approaches on this subject in its divers aspects.

The program of the Congress will be realised in collaboration with ICA, following the notification of proposed papers at the end of December.

More information: <http://ica2012.univie.ac.at/>

It is possible to register for our Symposia through the ICA Registration system:

<http://ica2012.univie.ac.at/index.php?id=69846>

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**Co-conveners:**

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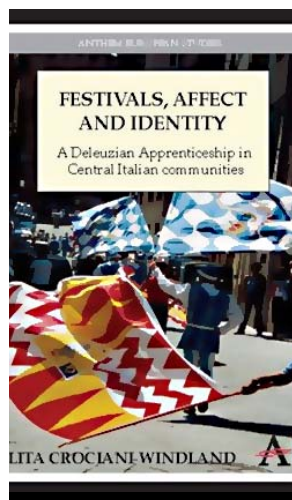
SANTA MUERTE, LOS ANGELES

## 10. NEW PUBLICATIONS

### 10.1 FESTIVALS, AFFECT AND IDENTITY

Lita Crociani-Windland, *Festivals, Affect and Identity. A Deleuzian Apprenticeship in Central Italian Communities*, 2011, £ 60 / \$ 99 ISBN: 9780857289988

This book represents a dynamic approach to continental philosophy through the ethnographic study of community festivals of the Siena Province in central Italy.



Maintaining continuity in the face of problems and ruptures and the interplay of fluidity and structure are central aspects explored and illustrated by ethnography focused on the affective dynamics of four festivals: the *Palio* in Siena and the *Bravio* in Montepulciano, both based on competitive territorial divisions; the *Bruscello* in Montepulciano

and the *Teatro Povero* in Monticchiello, both theatres with links to sharecropping, a long established agrarian practice vanquished by modernity. The detailed analysis

applied to this selection of case studies offers a grounding of theoretical concepts and an example of how these may be applied to analyse different phenomena. This approach sees the imprint of environmental and historical conditions as generative of a dynamic process of ever evolving community identities for which festivals provide expression, while also providing a way of living with them.

Readership: A key title for students and scholars of sociology, anthropology, cultural studies, politics and psycho-social studies, as well as for English-speaking visitors to the Siena province.

### 10.2 WOMEN IN DISTRESS

Pia Olsson, *Women in Distress. Self-understanding among 20th-century Finnish rural women*. Series: *European Studies in Culture and Policy* Bd. 11, 2011, 288 pp, €29.90, ISBN 978-3-643-90133-0. Publisher: LIT ([www.lit.verlag.ch](http://www.lit.verlag.ch))

*Women in Distress* presents Finnish women through their reminiscences. These touching stories provide an idea of the many layered historical and personal elements that have affected rural women's lives during the 20th century. The research focuses on both the way women have expe-

rienced their lives and the way they have wanted to depict these experiences. At the societal level, the 20th century can be seen as a time of enormous change for women. However, at the core of these narrations, instances of missed opportunity, gender conflict and mental submission persist, thus challenging the image of the strong Finnish woman. Pia Olsson is a university researcher in ethnology at the University of Helsinki.

### 10.3 QUAND LA PARENTÉ IMPOSE, LE DON DISPOSE

Sabine Kradolfer, *Quand la parenté impose, le don dispose. Organisation sociale, don et identité dans les communautés mapuche de la province de Neuquén (Argentine)*. Lang: Bern etc., 2011. 328 pp., ISBN 978-3-03911-256-2 br. ISBN 978-3-0352-0066-9 (e-book)

Les Mapuche sont connus pour leur longue et forte résistance qui s'exprime encore aujourd'hui face aux états argentin et chilien. Ce livre propose une analyse des relations sociales au sein des communautés qui fonctionnent comme la référence par excellence de la société mapuche, alors même qu'une grande partie de sa population vit en zone urbaine. Les communautés sont cependant difficiles à identifier au premier abord, à la fois en raison de la dispersion de leur habitat, car rien dans leur organisation spatiale ne suggère la présence de localités, mais aussi parce que les structures politiques semblent complètement désarticulées et que le pouvoir est éclaté au sein des petites unités que sont les groupes domestiques. S'inspirant de la théorie du don de Marcel Mauss, l'auteure montre que le lien social communautaire repose sur des entrelacs d'échanges réciproques de biens et de services à tous les niveaux de l'organisation sociale faisant de ces échanges des marqueurs identitaires aussi pertinents et déterminants que la langue, la religion ou le territoire. <http://www.peterlang.net/index.cfm?event=cmp.ccc.seitstruktur.detailseiten&seitentyp=produkt&pk=50302&concordeid=11256>

### 10.4 ENGAGING COLONIAL KNOWLEDGE

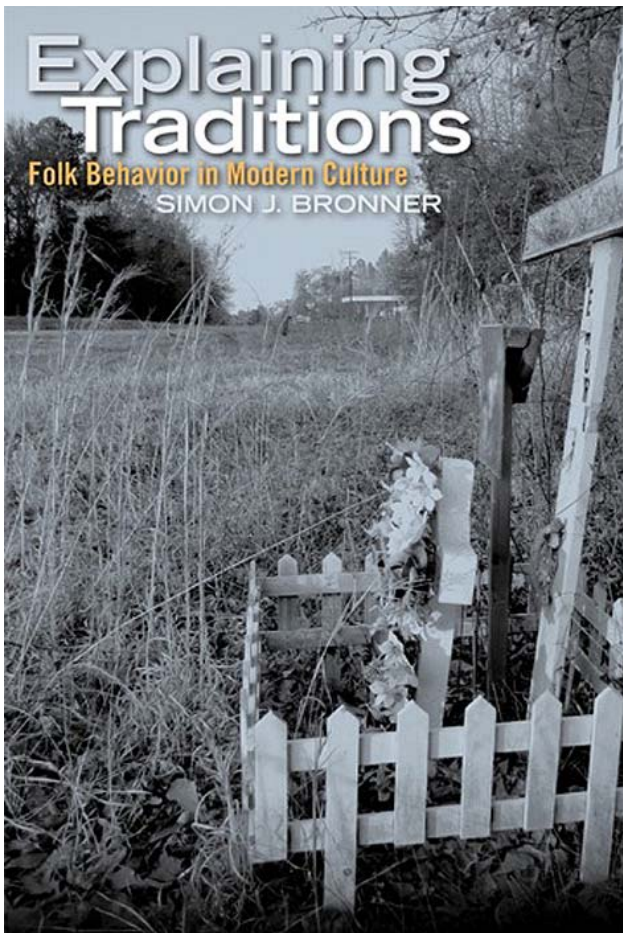
Ricardo Roque and Kim A. Wagner (eds), *Engaging Colonial Knowledge, Reading European Archives in World History*. Palgrave Macmillan 2011.

With contributions from established as well as younger scholars, the authors here offer a set of rich case-studies that demonstrate novel and productive approaches to the study of colonial knowledge. The volume covers British, Danish, Dutch, French, German, Portuguese, and Spanish colonial encounters in Africa, Asia, America and the Pacific, from the sixteenth to the twentieth century. Taking into consideration the most recent scholarship and theories of colonial and post-colonial studies, the authors employ various reading strategies to explore the potential and limitations of the European colonial archive. As a whole, *Engaging Colonial Knowledge* thus presents a commitment to generating new historical, anthropological and sociological insights about human phenomena from older archival traces; insights about the nature of cross-cultural interactions, indigenous social life, land tenure, political authority, marginalized activities, epistemologies of governance, or rites of power.

### 10.5 EXPLAINING TRADITIONS

Simon J. Bronner, *Explaining Traditions: Folk Behavior in Modern Culture*. University Press of Kentucky, 2011. On demand 978-0-8131-3406-2; e-book 978-0-8131-3407-9.

Why do humans hold onto traditions? Many pundits predicted that modernization and the rise of a mass culture would displace traditions, especially in America, but cultural practices still bear out the importance of rituals and customs in the development of identity, heritage, and community. In *Explaining Traditions*, Bronner discusses the underlying reasons for the continuing significance of traditions, delving into their social and psychological roles in everyday life, from old-time crafts to folk creativity on the Internet. Challenging prevailing notions of tradition as a relic of the past, *Explaining Traditions* provides deep insight into the nuances and purposes of living traditions in relation to modernity. Bronner's work forces readers to examine their own traditions and imparts a better understanding of raging controversies over the sustainability of traditions in the modern world.



## 10.6 THE LANDSCAPING OF METAPHOR

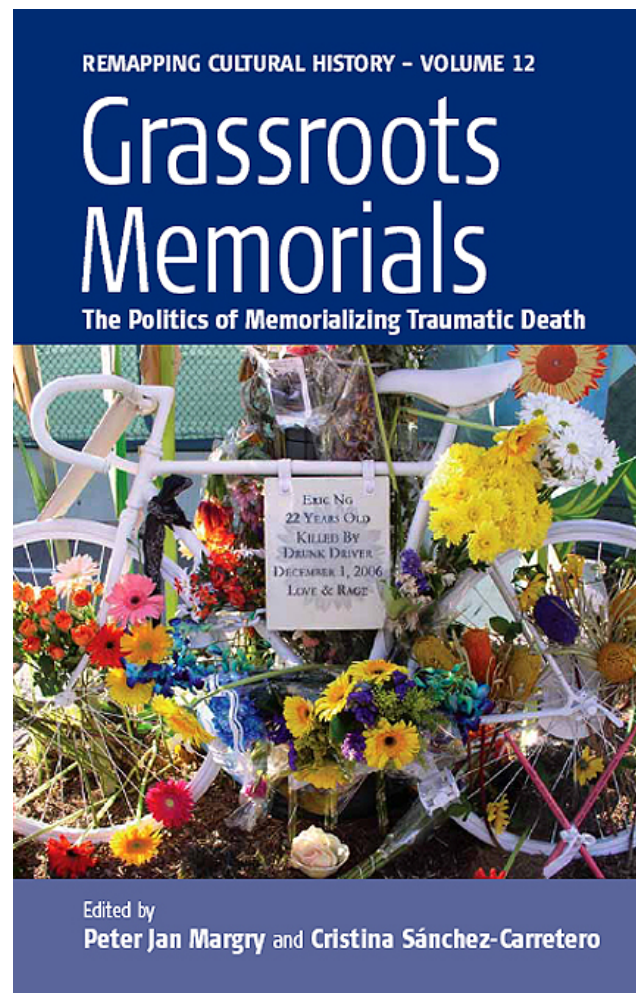
Patrick Lavolette. *The Landscaping of Metaphor and Cultural Identity*. Peter Lang Publishers: Frankfurt am Main, 2011. ISBN 978-3-631-61127-2

Perceptions of place and of landscape often clash. Based upon a decade of intermittent yet ongoing ethnographic research which explores the UK's Cornish peninsula, this monograph is a reflexion on the paradoxes of cultural pastiche. It considers the social construction of landscape identity from a diversity of conceptual perspectives influenced by contemporary anthropological theories as well as recent developments within the fields of visual and material culture studies.

## 10.7 GRASSROOTS MEMORIALS

*Grassroots Memorials. The Politics of Memorializing Traumatic Death*, edited by Peter Jan Margry and Cristina Sánchez-Carretero. New York / Oxford: Berghahn, 2011.

Grassroots memorials have become major areas of focus during times of trauma, danger, and social unrest. These improvised memorial assemblages continue to display new and more dynamic ways of representing collective and individual identities and in doing so reveal the steps that shape the national memories of those who struggle to come to terms with traumatic loss. This volume focuses on the hybrid quality of these temporary memorials as both monuments of mourning and as focal points for protest and expression of discontent. The broad range of case studies in this volume include anti-mafia shrines, Theo van Gogh's memorial, September 11th memorials, March 11th shrines in Madrid, and Carlo Giuliani memorials in Genoa.



## 10.8 2011 ISSUE OF FOLKLORICA

Announcement of the publication of the 2011 issue of *Folklorica*, the journal of SEEFA, the Slavic and East European Folklore Association.

If you are interested in joining the SEEFA and receiving the journal, please contact Jeanmarie Rouhier-Willoughby at [j.rouhier@uky.edu](mailto:j.rouhier@uky.edu).

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- ◆ A Century of Czech tramping, Jan Pohunek
- ◆ Wedding Rituals on the Territory of Belarusian Palesse, Iryna Charniakevich
- ◆ Traditional Ukrainian Folk Beliefs about Death and the Afterlife, Svitlana Kukhareenko
- ◆ Folklore in the Debates of the Westernizers and Slavophiles, Linda Ivanits
- ◆ Folklorism in Ukrainian Gotho-Romantic Prose: Oleksa Storozhenko's Tale about The Devil in Love (1861), Svitlana Kryz
- ◆ Zhivaia Starina' in the year 2010, Dmitry Nikolaev
- ◆ Memoirs about my Soviet Adventures, James Bailey
- ◆ Ukrainian folklore in Kazakhstan, Natalie Kononenko

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