

SIEF



International Society for Ethnology and Folklore
 Société Internationale d'Ethnologie et de Folklore
 Internationale Gesellschaft für Ethnologie und Folklore

NEWS
LETTER

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 COLLEAGUES,

This issue of SIEF's Newsletter contains important new information for the membership at large. In the first place the announcement and call for panels for our next International Congress in 2013 in Tartu, Estonia. The overall theme for the congress is Circulation; a stimulating and topical theme that can be applied to the various ways of research practiced among our members!

Further, the larger part of the newsletter is this time dedicated to the for decades ongoing discussion on SIEF's name. At the last General Assembly, during the Lisbon Congress in 2011, this issue was again brought up

unprompted by some members. However, such a delicate topic is not something to decide on instantly. Our president promised then to have the subject more thoroughly prepared. Therefore you will find in this issue two texts on the matter: an overview from a historical perspective by SIEF's historian and a ballot proposal made up by a special commission.

And last but not least: the call for the SIEF Young Scholar Prize is in this newsletter again included, please make it widely known to your PhD-graduates and encourage them to apply!

Peter Jan Margry

1. 11TH SIEF INTERNATIONAL CONGRESS, TARTU: 'CIRCULATION' JUNE 30 – JULY 4, 2013

CONGRESS ANNOUNCEMENT: THEME AND CALL FOR PANELS

The SIEF 2013 Congress proposes to examine the stakes and implications of circulation. Circulation and its semantic siblings – flow, exchange and mobility – are the buzzwords around which interdisciplinary conversations across the humanities and social sciences are organized at the present moment, superseding the previous decade's buzzword globalization, which in turn superseded post-modernity, which superseded nationalism and ethnicity – eventually taking us back to the concepts around which our fields were constituted, including transmission and diffusion. In fact, ethnologists and folklorists as well as cultural anthropologists have been thinking and writing about circulation, flow, exchange, travel, and mobility for a century and half.

This legacy bears revisiting. We are witnessing an unprecedented growth of networks, of new infrastructures and channels that circulate knowledge, expressions, images, and information at previously unthinkable speeds, ranges and intensities. This calls for a renewed interest in how cultural forms and expressions are produced, retained, contested or consumed via these new circuits.

The questions raised by this new state of affairs affect every subfield of the ethnographic disciplines, and both age-old and emergent theoretical foci. For example:

- ◆ Cultural transmission: How do the political, economic, and logistical complexities of circulation affect the constitution and codification of meanings?
- ◆ Participation and collective creativity: Does intensified circulation enable more and better participation by communities and individuals, or does it raise participation's costs?
- ◆ Local communities: Have enhanced speed and new media degraded the quality of cultural interaction and exchange in existing communities, or have they contributed to promoting the local?
- ◆ Democracy and social justice: Does circulation suffocate or give rise to political possibilities?
- ◆ Aesthetic form and the nature of media and remediation: Are some kinds of circulation or certain cultural forms more viable than others?



'MEMORY FIELD', THE PLANNED NEW NATIONAL MUSEUM OF ESTONIA IN TARTU

UNIVERSITAS TARTUENSIS



- ◆ Cultural and social economies: How do different economies of circulation (commodification, luxury goods, the culture and tourism industries, voluntary associations, open-access organizations, forms of the gift economy) affect its forms?
- ◆ Ideologies and identities: What mediations, mobilities, or imaginaries contextualize these processes?
- ◆ Cultural property, heritage policy, and other forms of cultural protection: What restricts the travel of cultural forms and what promotes their circulation?
- ◆ Migration studies: How does the travel of these forms relate to the movements of people?

Questions such as these stand as an open invitation to various theoretical and empirical interventions. As a thematic touchstone for panels and presentations, the Congress theme should be used to help imagine informed and engaging entry points into theory or into current interdisciplinary conversations, while standing on firm ground in ethnology, folkloristics or cultural anthropology.



TARTU AT THE BEGINNING OF THE 20TH CENTURY (THEN CALLED 'DORPAT')

CALL FOR PANELS

We invite colleagues and scholars to propose panels and workshops that relate to the above described theme of the Congress. The call for panels and workshops will open on 17 June 2012 at <http://www.siefhome.org/sief2013> and will run to 9 September 2012. All proposals must be submitted using our online form. Full information is given on the website.

CONGRESS FORMAT, SUBMISSIONS AND TIMETABLE

Following the opening event the program will run over three full days. Each day of the Congress includes two invited keynote speakers, leading international scholars, who will give a talk, and a series of parallel panel sessions that will discuss selected themes.

The Congress will comprise sessions with different formats, from the panel sessions with paper presentations, to workshops, intended to open to practice-based research, and poster sessions. There will also be open-topic panels, to accommodate papers that may not fit into the proposed panels. We invite colleagues to participate and propose panels directed at the congress theme. The Commissions and Working Groups of SIEF are especially invited to organize panels and workshops on their respective research topics.

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

After the review and selection process of panels ends in mid-October 2012, the call for papers, workshop participation, posters and film festival participation will open on 24 October 2012 and run until 2 January 2013. The Program Committee draws up a final Congress Program to be ready by mid-March 2013.

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

Each panel/workshop slot will be 90 minutes long, accommodating a maximum of three presenters; each panel/workshop may only extend over three slots, i.e. a maximum of 9 presenters and no longer than a day. The Working Groups of SIEF may organize/sponsor more than one panel each but with different chairs/conveners.

WORKSHOPS

Workshops are conceptualized as practical events, guided discussions and free-format exchanges leading to specific public outputs. They may include elements of performance, exhibition materials, or interactive media displays.

POSTER SESSIONS

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

WORK OF GRAFFITI ARTIST IN TARTU



FILM FESTIVAL

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

SIEF GENERAL ASSEMBLY

The SIEF General Assembly will take place in the afternoon of the second day of Congress sessions, 2 July.

SIEF YOUNG SCHOLAR PRIZE

The winner of the SIEF Young Scholar Prize 2013 will present his/her work in a special session during the Congress.

BOOK FAIR

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

CONGRESS DINNER

The Congress Dinner will take place in the evening of 3 July, following the closing session. Further details will be posted on the Congress website, and instructions will be given as to how one should proceed to register for the event.

EXCURSIONS

A number of half-day and full day excursions will be available for Thursday, 4 July, the day after the closure of the Congress. The excursions will visit sites not far from Tartu, ranging from 1 to 2 hours' drive. Further details will be posted on the Congress website, and instructions will be given as to how one should proceed to enroll in these activities.

TIME SCHEDULE

Sunday 30 June	Arrival and Opening Congress Session
Monday 1 July	Congress
Tuesday 2 July	Congress General Assembly
Wednesday 3 July	Congress
Thursday 4 July	Excursions

LOCAL ORGANIZERS

Institute for Cultural Research and Fine Arts, University of Tartu (<http://www.ut.ee>)

Estonian Literary Museum (<http://www.kirmus.ee/>)

Estonian National Museum (<http://www.erm.ee/en>)

Centre of Excellence in Cultural Theory (University of Tartu, Tallinn University, <http://www.ut.ee/CECT>)

Congress committee will be assisted by the nomadic team of professional conference organizers, and membership administrators, NomadIT (<http://www.nomadit.co.uk/>)

ORGANIZATION AND CONGRESS VENUE

The Congress will take place on the campus of the University of Tartu, located in the city center. The keynote speeches will be delivered at the Assembly Hall in the Main Building of the University of Tartu (Ülikooli 18), and sessions will be held on campus nearby. Hotels providing accommodation will be in the range of 15 minutes walk from the venue.

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

2. CHANGING THE NAME OF OUR SOCIETY?

2.1 A ROSE IS A ROSE IS A ROSE ...? CONSULTATION ON THE NAME OF OUR ASSOCIATION

At the SIEF General Assembly in Lisbon last year, the matter of the association's name was raised. This has been a perennial issue, as Bjarne Rogan's contribution in this Newsletter highlights. Ever since I joined SIEF, I have been aware of the tension this issue has created on occasion, and therefore, realizing the importance of bringing the matter to a conclusion that can be 'owned' by our members, whatever their preferred approach and traditional context, I suggested that an appropriate set of proposals, based on wide-ranging consultation with the membership, should be put forward for a ballot. As a first step, I asked Cristina Sánchez-Carretero, as a member of the Executive Board, to convene a working party to consider the issue. The working party, which included Bjarne Rogan and Marjetka Golež Kaučič, submitted a report and draft proposals to the meeting of the Executive Board in Amsterdam last December. On behalf of the Board, I would like to thank the members of the working party for their important preparative work on this issue. I would

also like to thank board member Valdimar Hafstein for extensive commentary on that report. Following careful examination of the report and consideration of additional inputs, the Board came to the conclusion that further consultation and open debate with the members was needed before the matter could be settled. To that end, the text of the report considered by the Executive Board in December, as amended by Valdimar, is published here along with the historical note provided by Bjarne. The Board is hoping a lively debate will ensue that will enable us to come to a generally acceptable conclusion in time for our next General Assembly in Tartu. Please send comments, suggestions etc. to the SIEF secretariat, which will place them online: sief@meertens.knaw.nl

Ullrich Kockel, President SIEF

2.2 AN EVERLASTING BONE OF CONTENTION? SOME REMARKS ON THE EARLIER DEBATES ON THE NAME OF A SCHOLARLY ORGANIZATION (CIAP/SIEF) AND OF A DISCIPLINE

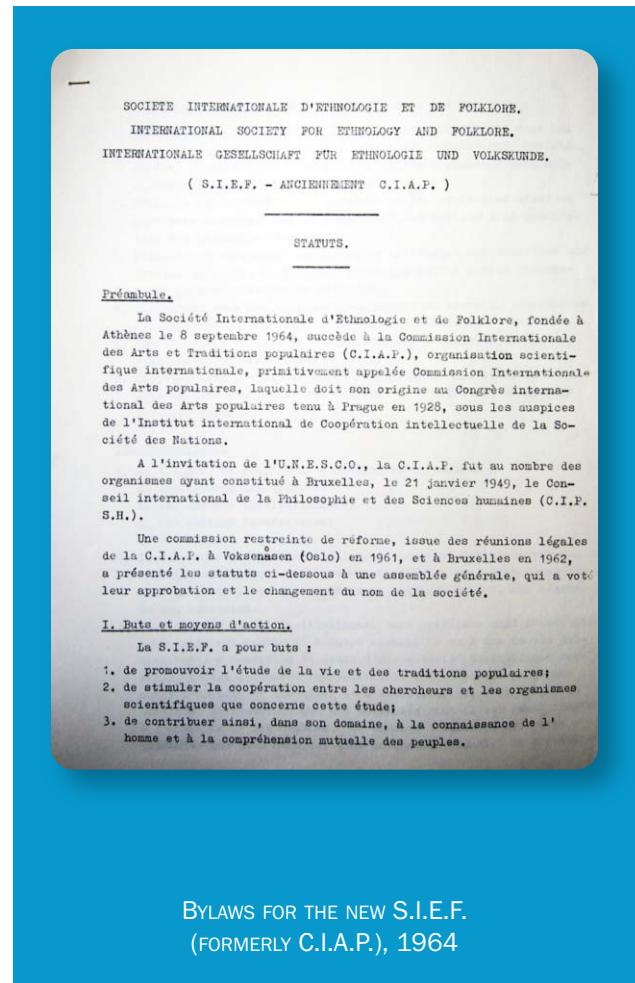
The debate on the name of the organization (presently SIEF) goes back to its founding, at the Prague congress in 1928, when the *Commission Internationale de Coopération Intellectuelle* (CICI), a sub-organization of the League of Nations for cultural matters, refused the use of terms

like ethnology, ethnography or folklore. The League wanted CIAP to stick to folk art and keep away from potentially dangerous subjects, associated with issues of ethnic identities and corresponding territorial claims. The result was that *art populaire*, or in English 'folk art' was adopted

for the newborn organization: *la Commission Internationale des Arts Populaires* (CIAP), or in English the International Folk Art Commission. In 1936 '*et traditions*' was added to the name: *la Commission Internationale des Arts et Traditions Populaires* – but without any change of the acronym CIAP.

The designation of an international scholarly society is closely associated with the question of the naming of the discipline itself and its delimitation, and these debates are often intertwined and difficult to treat separately. The use of the term *arts et traditions populaires*, to cover both material, social and spiritual folk culture, was more easily accepted in parts of Southern Europe – where it was used for the names of congresses, associations, national folklore commissions, journals and museums – than in the north and the west of Europe. For instance in France this term was used in the names of the national commission and the national department of museum administration, as well as for the national museum – *le Musée National des Arts et Traditions Populaires* – from 1937 to 2008. The corresponding national Italian museum, inaugurated in 1956, also bears the name of *Museo delle Arti e Tradizioni Popolari*. In spite of much discontent with this designation, the term was kept in the name of CIAP until 1964, when it was reorganized and re-baptized SIEF.

'Ethnology', with the qualifier 'European', had been introduced as early as in the late 1930s by the Swedish ethnologist Sigurd Erixon. The traditional name in Sweden for material and social culture studies at that time was *folk-livsforskning* (folk life research), but Erixon, seeing material, social and spiritual culture as specialities of one and the same discipline, a discipline that in its turn was part of a larger one – that is general ethnology or anthropology, wanted 'European ethnology' as a common designation. At that time Erixon had no relations with CIAP, which he regarded as a quite inefficient organization. Together with Nordic, British, German, Dutch and American scholars he launched a competing organization where he managed to introduce the new name: *the International Association of European Ethnology and Folklore* (IAEEF). However, due to the political circumstances, especially the Nazi striving for hegemony in international scholarly organizations, and the advent of World War II, IAEEF disappeared from the scene. So did also CIAP for a while.



The debate on the name of CIAP was resumed after WWII. In the 1950s and 1960s the name question was inextricably connected with the discussions of the profile of the organization and the periodically antagonistic relationship between (traditional) folklorists and ethnologists. It was also coloured by the fear felt by many folklorists of being too closely associated with the anthropological sciences.

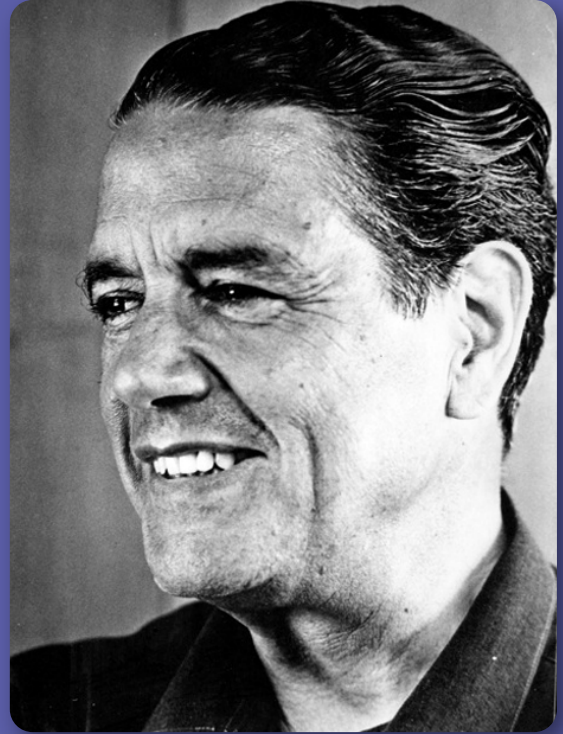
In September 1955 the name question was discussed at the CIAP congress in Arnhem (the Netherlands) – entitled the *Congrès International d'Ethnologie Régionale*. Among the most critical voices against the old name was Sigurd Erixon and the newly elected general secretary of CIAP, the Portuguese ethnologist Jorge Dias. The congress was immediately followed up with a symposium of experts in Amsterdam, where the name issue was one of the main items on the agenda. At the two 1955 meetings it was first and foremost the name of the whole field of study, or the designation of the academic discipline, that was dealt with, but with the name of the organization as a constant reminder of what was at stake. The Amsterdam symposium ended with a recommendation to the scholarly com-



THE SWEDISH ETHNOLOGIST SIGURD ERIXON
(1888–1968)

munity that ‘in view of the general confusion resulting from the terms used [...] in international usage this science [called ‘ethnology, *Volkskunde*, folklore, folkminne, etc.’] should be called ethnology, qualified by the adjectives regional or national in order to distinguish between peoples which do not have a literary tradition and those which do.’

The Amsterdam recommendation was unanimous, but the participants from Germany and Austria made reservations with reference to their term *Volkskunde*. And it soon turned out that the German-speaking community would not accept to drop the designation *Volkskunde* as opposed to *Völkerkunde*. Also, many other European folklorists silently opposed the proposal. Those who argued for a common denomination and criticised the lack of unanimity made explicit references to the confusing academic landscape and the tendencies to cling to old institutional identities. Or in the words of the Norwegian folklorist Reidar Th. Christiansen, CIAP president from 1954 to 1964 and himself a researcher of oral traditions, who repeatedly argued for seeing the whole field of traditional folk-life



THE IN 1955 NEWLY ELECTED GENERAL SECRETARY OF
CIAP, THE PORTUGUESE ETHNOLOGIST/ANTHROPOLOGIST
JORGE DIAS (1907–1973)

as a unity, the field was full of ‘conscientious watchdogs guarding their own domains to keep trespassers away’.

In the early 1960s the name question was subject to a prolonged and very harsh debate, and the main stake was now the name of the organization. The protracted debate ended up with the folklorists’ putsch in 1964 and the subsequent split-up of the organization. Because there was no agreement as to the use of terms like ‘ethnology’, ‘European ethnology’ or ‘folklore’, the proposed compromise before CIAP’s General Assembly in 1964 in Athens was to keep ‘*arts et traditions*’ in the name of the organization. But as the framing of the Assembly was an ISFNR-meeting, arranged by the German folklorist Kurt Ranke, folklorists were in a great majority. When in addition everyone present, non-members as well as members, were given a vote, the result was given. A new name proposal from the floor was adopted, and SIEF – *la Société Internationale d’Ethnologie et de Folklore* – suddenly became the new name of the organization. Through the new name a division of labour was cemented – between folklore (= non-material culture studies) and ethnology (=

material and social culture studies). And that name has been kept up to the present day.

After the Athens meeting there was an important faction who was strongly against this division as well as the new name, led by Sigurd Erixon and including scholars like Jorge Dias, Pieter J. Meertens (Amsterdam), Branimir Bratanić (Zagreb), Wolfgang Steinitz (East Berlin), Géza de Rohan-Czermak (Paris) and others. These scholars left CIAP and joined a more informal group which organized conferences and launched *Ethnologia Europaea* (1967–d.d.), a scholarly journal which covered topics from folklore as well as material and social culture. Its subtitles were *Revue Internationale d’Ethnologie Européenne / A World Review of European Ethnology*. In 1984 the subtitle was changed to *Journal of European Ethnology*. Paradoxically, this break-out journal has been proposed several times in later years to take the place as SIEF’s official journal, but has for financial and administrative reasons remained independent.

It should be observed that both before and after the change of name from CIAP to SIEF, the congresses have flagged other names, depending on the hosting country’s conception of the discipline. The 1951 CIAP congress in Stockholm was officially named *The International Congress of European and Western Ethnology*, just as the Arnhem congress in 1955 was named *le Congrès International d’Ethnologie Régionale*, as in the published report (even if the Dutch tended to translate the term *Volkskunde* with ‘folklore’). And the first SIEF congress, held in Paris in 1971, was given the official name of *The 1st Congress of European Ethnology*. The French wanted to mark a distance to ‘folklore’, a term they associated with wartime collaboration as well as with earlier amateur traditions.

Then there was a relative silence about the name issue for some decades, which may be explained partly by the death of Sigurd Erixon in 1968, and partly the somnolent life of SIEF from the 1960s to the 1990s. At the Board’s meeting in 2001 (Berlin, January 12–13, 2001) there was a

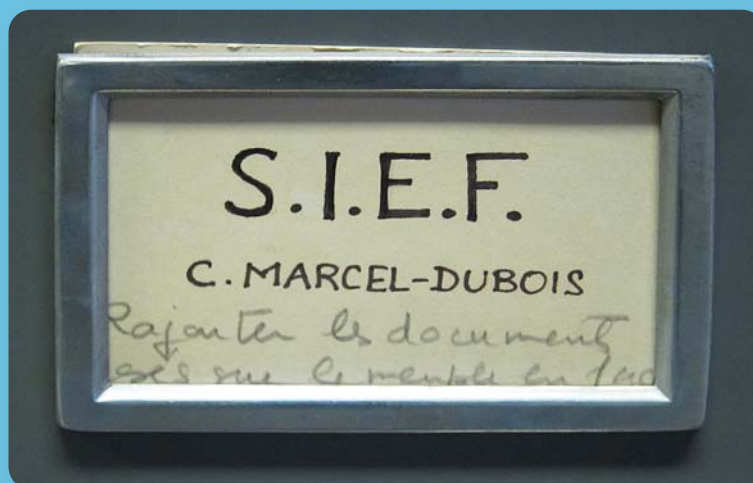
HISTORICAL ARCHIVES OF SIEF AND CIAP ‘RETROUVÉ’

During the preparations for the transformation and translocation of the Musée national des arts et traditions in Paris into the Musée des civilisations de l’Europe et de la Méditerranée in Marseille all records present in the Paris’ building were inventorized. Among them archival material of SIEF and its predecessor CIAP were found.

The museum contacted our secretariat, which ultimately resulted in a transfer of the material on 12 March 2012. Peter Jan Margry collected then approx. 1,5 meter of historical documents to have them rejoined with the central SIEF archive in Amsterdam. The collection covers the time frames 1929–1932 and 1945–1967.

It is gratifying that again – in 2011 historical records were recovered in Antwerp – important documents on SIEF’s past have been retrieved and safeguarded.

The documents can be consulted at the Meertens Institute in Amsterdam.



DRAWER WITH SIEF DOCUMENTS IN THE MNATPIN PARIS ('RAJOUTER LES DOCUMENTS').

long discussion on the name. The Board felt that the name was problematic for a society of modern culture research and unanimously wanted a change, and the three suggested alternatives were *Society of European Ethnology*, *Society of European Ethnologies*, or *Society of European Ethnologists* – all of which fell under the acronym SEE. Among the arguments for the plural form ‘Ethnologies’ was that it would signal no primacy for any of the sub-disciplines or specialities. ‘Folklore’ or ‘folkloristics’ should be understood as one among many ethnologies, as is actually the case in several national traditions. As the support from the French scholarly community had been very weak for decades, a second issue was whether the English name should precede the French one (*Société d’Ethnologie Européenne*, etc.), which would also have the acronym SEE.

The Board concluded with the first of the three options: *Society of European Ethnology*. At SIEFs General Assembly in April 2001 in Budapest the new name was proposed, with the motive that it would ‘represent more accurately and comprehensively the diverse intellectual histories and current paradigms represented within the current membership’. A *Vision statement for the future*, presented by president Regina Bendix, argued as follows:

Like most organizations of its type, SIEF was created under very specific political and intellectual circumstances. As is the case with many comparable scholarly societies, the circumstances have changed, and the organization has an opportunity to change as well. With the political transformation of Europe since 1989, the most obvious issue facing European Ethnology is the need to come to terms with the multiplicity of European Ethnologies. Our field grew across the continent under vastly different historical, ideological, and institutional conditions. European ethnology as practiced in Wales has little convergence with Latvian and Greek ways of practicing in the field. Not just the name of the field, but the research questions and style of inquiry differ, sometimes not just between countries but even between institutions. There is at present no clearinghouse between national, regional and institutional centers of European ethnological knowledge production, and this is a vacuum that our organization can seek to fill with meaningful network activity. [...]

In the spirit of the new era, which for Europe surely did not start with the 3rd millennium but with 1989, the society will change its name to Society of European Ethnology (SEE), acknowledging the need to signal with the name a scholar-

ly society that is all embracing rather than a [sic] particularizing among scholars researching European cultures past and present. We work under institutional labels as diverse as *Volkskunde*, anthropology, folklore, cultural studies, *tradizioni popolari*, and so forth. Ethnology as a term resonates with all these labels and constitutes an appropriate, inviting referent for the broad variety of scholarly activity occurring under the umbrella of the organization.

What happened in Budapest? The proposal for a name change was voted down. There are no minutes from the debate, but as far as the memory of this author goes, the main argument against a name change was related less to matter than to procedure. Some of the members present felt that it was difficult to make a decision on the renaming of the society ‘on behalf of’ their national colleagues back home, as if the former system of national commissions and formal representation were still in vigour. The Board’s proposal had been presented in a formally correct way, the time limits had been observed, and the General Assembly had full competence for deciding. Still the membership at large felt uncomfortable with a decision on the name question without more time to reflect and a broader audience to discuss with.

Since 2001 the issue of a name change has not been raised officially at formal SIEF meetings, before the Lisbon congress in 2011 and its General Assembly. The name changes of the discipline(s) that have taken place recently in several countries, not least in Eastern Europe, the weakened university position in many countries (restructuring of institutes and faculties, the merging of sub-disciplines), as well as the emergence of new, competing international organizations, in addition to EASA (like the International Society of Cultural Historians or the forthcoming Association of Critical Heritage Studies), are all elements that should be considered in a renewed debate on the name of SIEF.

Bjarne Rogan, University of Oslo

2.3 BALLOT PROPOSAL ON THE NAME OF THE SOCIETY

This text presents a proposal to prepare a ballot directed to the SIEF membership about changing the name of the society. This document includes the voting system, the question that membership will vote upon, and a section with the suggested text that should be sent to the membership, including additional information on the pros and cons implied by each option.

This document has been commissioned by the current president of SIEF, Ullrich Kockel, who asked the SIEF board member Cristina Sánchez-Carretero to organize a committee with the goal to prepare it. The committee is formed by Marjetka Golež Kaučič, Bjarne Rogan and Cristina Sánchez-Carretero. The text includes amendments made by board member Valdimar Hafstein.

VOTING SYSTEM

1. Who can vote? Any current member of SIEF
2. Which system will be used? An on-line system coordinated by NomadIT. This ballot replaces a vote at a General Assembly. It will indeed reach more members than those who can attend a General Assembly. If there is a majority for a change, more than 50% of the votes, the new name will be adopted and the bylaws will be automatically changed.
3. An information package will be emailed to the membership a month before the deadline to vote. The information package will consist of a document that explains the motives of the voting, the voting options, and the pros and cons of each option. Its content is specified in the last section of this document.
4. When will the ballot take place? Preferably before the next International congress in 2013.

QUESTION TO BE VOTED

What name for the society do you prefer?

- ♦ Société Internationale d’Etnologie et de Folklore (SIEF)
- ♦ Society of European Ethnology (SEE)

INFORMATION PACKAGE TO BE SENT TO THE MEMBERSHIP

a. Reasons for this ballot

At the business meeting of the 2011 SIEF conference in Lisbon, some members had planned to make a motion from the floor to change the name of the society. In order to give members time to think over such a fundamental question and to reach the whole membership and not just the group of people who attended the business meeting, the president proposed instead to commission the board to prepare a proposal to have an on-line ballot on this issue. With the current on-line technologies the whole membership can be reached and asked for their opinion regarding this important issue. The results will be processed by NomadIT. The ballot will replace the vote of a General Assembly and eventually will lead to a change of the bylaws.

b. Question to be voted

Please, answer this question after reading the additional information presented in section ‘c’ of this document. If the majority of the votes are in favour of the first option (SIEF), the name of the society will remain the same. If the majority of the votes are in favour of the second option (SEE), the name of the society will change and the new name will be Society of European Ethnology.

What name for the society do you prefer?

- ♦ Société Internationale d’Etnologie et de Folklore (SIEF)
- ♦ Society of European Ethnology (SEE)

c. Pros and cons for each option

SEE

PROS FOR THE NAME 'SEE' AND CONS FOR THE NAME 'SIEF'

- ◆ The name 'Society of European Ethnology' represents more accurately and comprehensively the plurality of intellectual histories and current paradigms represented within the membership (SIEF Board's mission statement from 2001)
- ◆ Our association needs a name that is all embracing. We work under different institutional labels as diverse as *Volkskunde*, anthropology, folklore, cultural studies, or *tradizioni popolari*. Ethnology as a term resonates with all these labels and constitutes an appropriate, inviting referent for the broad variety of scholarly activity occurring under the umbrella of the organization (SIEF Board's mission statement from 2001)

SIEF

PROS FOR THE NAME 'SIEF' AND CONS FOR THE NAME 'SEE'

- ◆ Consistency and continuity is essential to an international scholarly organization. SIEF is the name of the organization and has been since 1964. The name helps guarantee its continuity, while changing names is an instrument for breaking with the past. In the absence of due cause for such breaks, it is best not to change names.
- ◆ Folklore gives its name to a great number of university departments, research institutes, archives, journals, and scholarly societies in Europe. It has a long history and is prominent in Nordic and Baltic countries and in the countries of central and eastern Europe, but also in Europe's westernmost points, in Ireland and Iceland.
- ◆ The name of the society, incorporating both ethnology and folklore, reflects well the geography of knowledge in our fields and unites our members, rather than divide them.
- ◆ The society's name is the result of intense negotiations and its purpose is to balance the different disciplinary identities, histories, emphases, and institutions in the field in Europe.
- ◆ In addition, the society has a number of members from outside Europe who also self-identify as folklorists, e.g. from the USA and Canada (where SIEF's most closely allied sister organizations are called the American Folklore Society and the Folklore Studies Association of Canada). SIEF is associated with the journal *Cultural Analysis*, whose subtitle is 'An interdisciplinary forum on folklore and popular culture'.
- ◆ Exclusion of folklore from the society's name may be understood to exclude an important subject of research.
- ◆ The membership of SIEF has grown a lot in the last 5-6 years. The society's name appears to not have driven people away or stood in the way of the organization's flourishing, on the contrary. Changing names now, however, would inevitably weaken 'brand recognition', at least in the short term, and building a 'new brand' takes time and effort away from other tasks that the society can focus on.



SEE

PROS FOR THE NAME 'SEE' AND CONS FOR THE NAME 'SIEF'

- ♦ A name change of the discipline 'folklore' has already taken place in several countries: in France already just after WWII, and more recently at most German universities and in Norway, to mention some examples.
- ♦ In most of the academic traditions in Europe, the term ethnology includes folklore; therefore, the name of the association should comprise only 'ethnology'.
- ♦ In the south-western parts of Europe (i. e. France, Spain and Portugal), owing to the historical takeover of the field by fascist regimes (Vichy, Franco, Salazar), the term folklore has been largely abandoned and is often perceived as an old-fashioned, non-academic and amateurish approach. It is not a question of what folklore actually is in many institutions. It is a question of how the term is understood in several places, and the consequences for the reception of our organization.

- ♦ Leaving 'folklore' out, will involve more cultural historians, cultural sociologists and other scholars who might be marginal in their disciplines because they work with topics and methodologies similar to ours. They do not necessarily consider themselves anthropologists but feel a sense of belonging to SIEF. For this reason, as well as for the membership admittance rules of EASA, there should be no confusion with the latter organization.

SIEF

PROS FOR THE NAME 'SIEF' AND CONS FOR THE NAME 'SEE'

- ♦ To keep folklore in the name means to preserve the tradition and identity and also to give an opportunity to introduce national differences in this globalized world of research.
- ♦ The Common European Research Classification Scheme (CERIF) includes Folklore in the section Humanistics H400 as the only scientific discipline or field of research, and not ethnology. CERIF is a European Union Recommendation to member states.
- ♦ Usually, SIEF goes by its acronym, rather than by its full name. It is then introduced in whatever terms make most sense in the context of introduction: to US folklorists, for example, SIEF is often introduced as the counterpart to AFS, i.e. as the European Folklore Society. In south-western parts of Europe, SIEF is easy usually introduced as the European Ethnology Society. It is thus not clear that even in Portugal, Spain or France, including the term 'folklore' in the organization's full name presents an undue burden.

- ♦ If only 'ethnology' remains in the name, in many academic traditions there will be a confusion with anthropology and consequently a confusion with EASA. The danger is that the society will develop as yet another anthropology association, of which there are already plenty, and which many members from north and eastern Europe aren't necessarily interested in participating.



SEE**PROS FOR THE NAME 'SEE'
AND CONS FOR THE NAME 'SIEF'**

- ◆ The name 'Society of European Ethnology' has the same acronym (SEE) in English, French, Spanish, Italian
- ◆ SIEF is an acronym that refers to a French name. The most widely used language among members is English, therefore, the name of our society should be in English.

SIEF**PROS FOR THE NAME 'SIEF'
AND CONS FOR THE NAME 'SEE'**

- ◆ In EU all the languages are equal, so we can keep SIEF's name as it is (in French) as a sign for equality of languages.

SUBMISSIONS FOR CULTURAL ANALYSIS

The peer-reviewed electronic journal *Cultural Analysis*, associated with SIEF, is currently seeking submissions for its forthcoming volume. Submissions should critically interrogate some aspect of folklore or popular culture, but can approach these topics from a range of disciplinary perspectives.

Cultural Analysis encourages submissions from a variety of theoretical standpoints and from different disciplines including anthropology, cultural studies, folklore, media studies, popular culture, psychology, and sociology. As the mission of *Cultural Analysis* is to promote interdisciplinary dialogue on the topics of folklore and popular culture, pieces that engage with multiple methodologies are especially welcome. For a representative sample of our publications, previous volumes can be viewed on our website.

CULTURAL ANALYSIS

AN INTERDISCIPLINARY FORUM ON FOLKLORE AND POPULAR CULTURE

SUBMISSION GUIDELINES:

Authors should submit research articles of approximately 20–30 pages in length, in accordance with the Chicago Manual of Style, and include an abstract of 100 words and a 'Works Cited' section.

Microsoft Word (version 2002 or later) is the preferred format for all electronic copies. Electronic copies may be submitted as e-mail attachments to caforum@socrates.berkeley.edu.

Further submission information can be found on our website:
<http://socrates.berkeley.edu/~caforum/about.html>

3. MIXED NEWS & REPORTS

3.1 ALEXANDER FENTON (1929–2012)

On May 9, 2012 SIEF's honorary member Professor Emeritus Alexander Fenton, CBE, son of an Aberdeenshire shoemaker and crofter, died at the age of 82.

He was the author of many books and articles on Scottish country life. They are lined up in his bibliography, published in 2009: *Alexander Fenton: bibliography 1955–2009* (Edinburgh: European Ethnological Research Centre).

Online version: <http://www.siefhome.org/images/stories/file/pdfs/fenton.pdf>

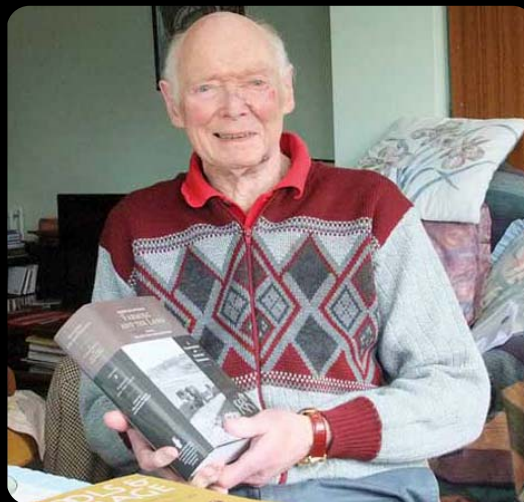
Fenton served as Senior Assistant Editor of the Scottish National Dictionary, and was Director of the National Museum of Antiquities of Scotland, of the School of Scottish Studies of the University of Edinburgh, and of the European Ethnological Research Centre, for which he was also a consultant.

3.2 JOHN MILES FOLEY (1947–2012)

John Miles Foley, a Fellow of the American Folklore Society, died on May 3, 2012 at the age of 65.

Foley was considered the foremost authority in the area of scholarship deemed oral tradition. Foley graduated with his doctorate from the University of Massachusetts in 1974. He served at the University of Missouri as director and founder of the Center for Studies of Oral Tradition and the Center for eResearch, as well as a curators' professor and professor of both classical studies and English.

Foley worked to develop the oral formulaic theory, which indicates how methods of communication and transmitting knowledge in non-textual forms takes place. He founded the *Oral Traditions Journal*, which is dedicated to the multidisciplinary study and research of oral tradition.



ISBN SIEF - 97890818656

During the SIEF Board Meeting of December 17, 2011 in Amsterdam it was decided that all publications which see the light under the umbrella of SIEF should bear an ISBN, a unique number within the international book numbering system. As SIEF is legally established in the Netherlands the specific publishers prefix number and the individual book numbers are issued by the national (Dutch) ISBN bureau.

SIEF's publishers number is: 97890818656.

The reason for this decision is that it proves that publications by SIEF working groups are not easy to find, let alone to have them ordered by people outside the specific research community. So adding an ISBN will enhance the reach of the publication strongly. Secondary is that also the scientific profile of SIEF as organization will be better recognizable.

This means that where ever a SIEF book is actually produced, for example a conference volume by the working group Ethnology of Religion which is printed in Hungary, is assumed to have (also) SIEF as publisher. This means that well before printing SIEF has to apply for an individual book ISBN. So for every new book or volume one has to apply at SIEF's secretariat in the Netherlands for an ISBN!

When a book is co-published by another (formal) publisher, it is possible and necessary two have two ISBN's. Double ISBN's are allowed. The other publisher asks for an ISBN in its own country, while for SIEF that is at the same time also done in the Netherlands via the SIEF secretariat.

According to the Dutch bureau, series as a whole cannot get a separate ISBN, but get each time an individual number issued.

3.3 REPORT ON THE WCAA MEETING 2012

SIEF is a member of WCAA (World Council of Anthropological Associations). The biannual WCAA meeting took place in Delhi (India) from the 31st March to the 1st of April 2012, and board member Clara Saraiva acted as SIEF representative. In this meeting almost 40 representatives of anthropological associations from all over the world took part, which provided an excellent opportunity for dialogue and debate. The issues discussed, besides WCAA formal organization, touched upon the intellectual and research challenges of anthropologists and the political role and practical engagement of WCAA on issues such as indigenous rights and population displacements, ecology, climate and ethics (among others). The meeting was followed by a WCAA symposium, which lasted two days and had a large participation of both international and Indian scholars and students.

3.4 REPORT ON MEDICA VIII. INTERDISCIPLINARY CONFERENCE MEDICAL PLURALISM IN THE ERA OF DIGIMODERNISM

Medica is an Interdisciplinary network uniting academic researchers of medical anthropology, ethno medicine, ethno botany and related fields. In addition to a news list for sharing current news, an annual conference introduces research results, with the best articles published after peer reviewing. The 8th conference, on 28 November 2011 in the Estonian Literary Museum of Tartu, concentrated on pluralism and also viewed different healing methods. Presenters included renowned researchers from Russia, Hungary, Bulgaria. You can familiarize yourself with the conference abstracts (PDF) at <http://www.folklore.ee/rl/fo/konve/medicaVIII/>
A publication of the papers is forthcoming.

Mare Kõiva

4. PRIZES

4.1 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. S/he will be invited to give a special prize lecture 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 **September 1, 2012** to 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

4.2 AFS WAYLAND D. HAND PRIZE

Submissions by publishers are invited by the History and Folklore Section of the American Folklore Society for the Wayland D. Hand Prize, given for the best book combining historical and folkloristic methods and materials. The biennial prize honors the eminent folklorist Wayland D. Hand (1907–1986). The winner of the Prize will receive \$100. Organizations and publishers should submit three copies for the judges. Submission deadline for 2012 is June 15 and should be sent to Simon J. Bronner, School of Humanities, Penn State Harrisburg, 777 West Harrisburg Pike, Middletown, PA 17057, USA.

4.3 AFS RAPHAEL PATAI PRIZE

The Jewish Folklore and Ethnology Section of the American Folklore Society sponsors the Raphael Patai Prize in Jewish Folklore and Ethnology through an endowed fund to honor the best unpublished essay in Jewish folklore and ethnology by a student. The prize has an annual deadline of June 15. The criteria for the award are:

- ◆ Approaches to the subject cover folkloristic and ethnological perspectives and Jewish content.
- ◆ The length of papers are of publishable essay length—usually 8–12,000 words. The preferable citation style is in in-text citation style with a reference list at the end.
- ◆ The transmitted unpublished paper was written by a student in the present or previous year, and not submitted for publication.
- ◆ Papers can be submitted electronically (in Word) in English by June 15, 2012 to sbronner@psu.edu.

Submitters should identify the university and department where the paper was prepared, and give their contact information, including postal and email address.

EXIT INTERNATIONAL BALLAD COMMISSION

Since the beginning of 2012 the International Ballad Commission is not one of SIEF's working groups anymore. Already for years a discussion was ongoing between the IBC and the Board about the unwillingness of (a part) of the IBC membership not to become member of SIEF (and pay the yearly dues). Last year the IBC was asked to formulate a final position statement in that regard. The IBC however decided not to comply with article 7 of the SIEF Bylaws.

Our President informed the International Ballad Commission, in the person of its chair Thomas McKean: 'The SIEF Board at its meeting in Amsterdam on 17 December 2011 discussed the Ballad Commission's response to the membership issue. That response was unanimously rejected as insufficient. As I said at the time, if a number, perhaps the majority of the Ballad Commission members, are not members of SIEF, the Ballad Commission cannot in truth (and law!) represent itself as part of SIEF (...). The SIEF Board has over a number of years made every effort to achieve an arrangement that would be workable, but sadly to no avail. It is with considerable regret, therefore, that I have to inform you of the Board's unanimous decision to stand down the Ballad Commission as a SIEF Working Group. The long-standing link is thereby formally severed.'

As a consequence their presence on the SIEF website has been removed.

5. UPCOMING EVENTS & CONFERENCES

EASA BIENNIAL CONFERENCE 2012 10-13 JULY 2012, NANTERRE, FRANCE

European Association of Social Anthropologists 12th international conference 'Uncertainty and Disquiet'

Registration:

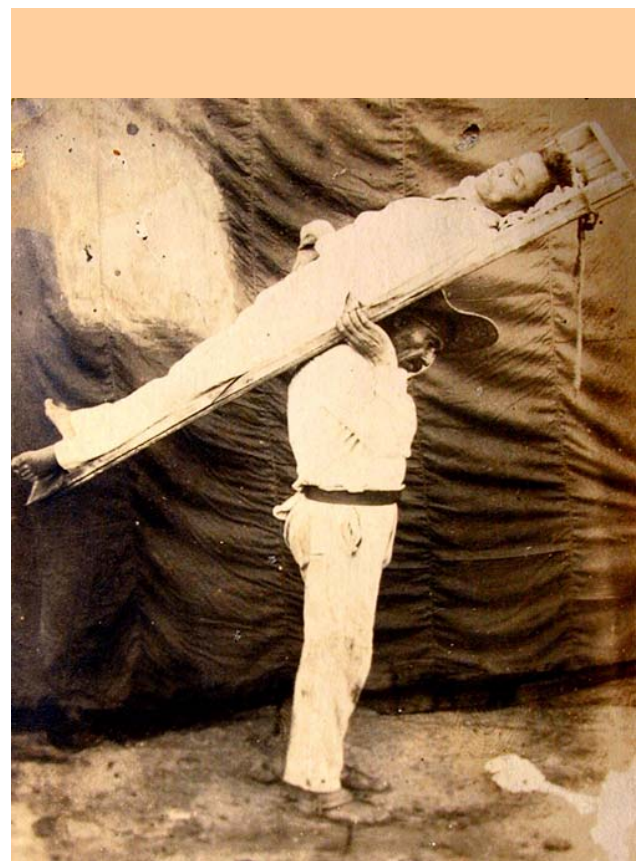
<http://www.easaonline.org/conferences/easa2012/registration.htm>

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

Symposium organized within the frame of the 54th International Congress of Americanists (ICA) 'Building Dialogues in the Americas'.

Information: <http://ica2012.univie.ac.at/>

Convener: Claudia Rodrigues, Universidade Federal do Estado de Rio de Janeiro, Brasil.
imagensdamorte.ppg@unirio.br



BRAZILIAN CORPSE PORTER; COURTESY TITUS RIEDL

**19TH INTERNATIONAL ETHNOLOGICAL FOOD
RESEARCH CONFERENCE
15–18 AUGUST 2012, LUND, SWEDEN**

The theme of the proposed Lund conference is:
'The Return of Traditional Food'.

The aim of the Conference is to focus inter alia on the renewed interest on food culture and traditions, in the marketplace, in the area of public health, and in corporate business. We feel sure that the proposed Lund conference will be well attended, that the papers presented, and the subsequent volume of proceedings, will contribute significantly to an enhanced understanding of the role of tradition in everyday food and meals, and in contemporary commercial foodscapes.

Information

<http://www.lu.se/cultural-sciences/research/ethnological-food-conference>

**CONFERENCE DEDICATED TO THE 50TH LEFKAS
INTERNATIONAL FOLKLORE FESTIVAL
17–18 AUGUST 2012, LEFKADA, GREECE**

'International Folklore Festivals:
Reality – The outlook for the future'

The conference aims to reflect upon the reality of the International Folklore Festivals in the world of globalization and give inspiration to conduct more thorough future folklore festivals. Conference Hall of the Cultural Center of Lefkada

Information

Ioanna Filippa, 1 Sikelianou str., Lefkada 31100, Greece,
lefkasf@otenet.gr

**RELIGION ON THE MOVE: HOW MOTION AND
MIGRATION INFLUENCE RELIGION
12–14 SEPTEMBER 2012, SZEGED, HUNGARY**

10th Conference of the Working Group
on Ethnology of Religion

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, but also, through the movement and migration of people all over the world, religions and religious practices are relocating and changing. 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. 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 practiced.

Information

Dr. István Povedák, povedak@yahoo.com

6. NEW PUBLICATIONS

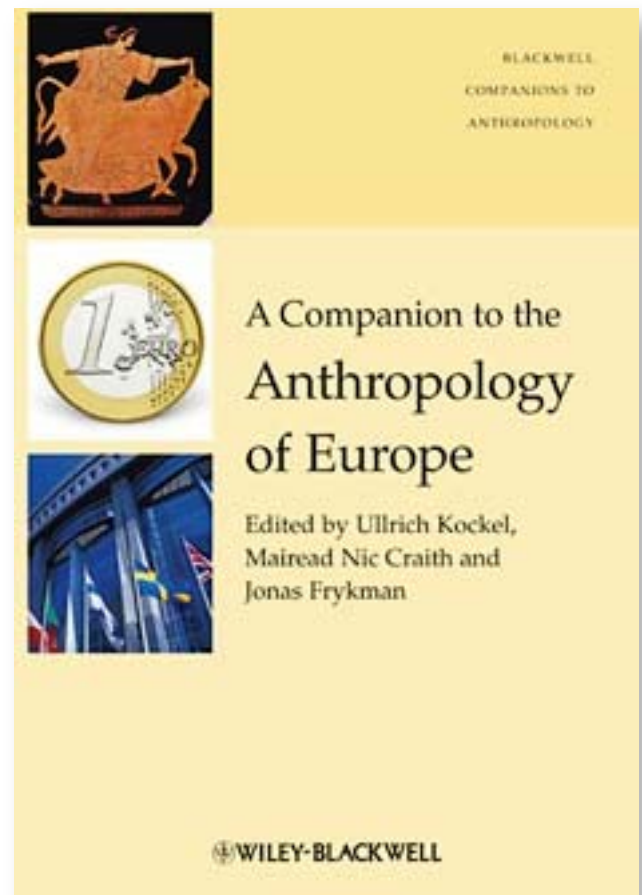
6.1 BOOKS

Two important but pricey handbooks (Wiley-Blackwell 'Companions') to our field have both been published last April.

1. A COMPANION TO THE ANTHROPOLOGY OF EUROPE

Ullrich Kockel, Máiréad Nic Craith and Jonas Frykman (eds), *A Companion to the Anthropology of Europe*, Blackwell Companions to Anthropology, Oxford: Wiley-Blackwell 2012; 632 pp., hardcover, € 132,-. ISBN-10: 1-4051-9073-6 / ISBN-13: 978-1-4051-9073-2

A Companion to the Anthropology of Europe offers a comprehensive survey of contemporary Europeanist anthropology and a cutting edge guide to emerging trends in this area of research. Given the diversity of approaches within Europe to the anthropological study of Europe, the book is intended to provide a synthesis of the different traditions and contemporary approaches, as well as contributions from other parts of the world. Edited by SIEF members, with several SIEF members among the contributors, leading international scholars in the field of Europeanist anthropology, the volume constitutes the first authoritative guide for researchers, instructors and students of anthropology and European studies.



Information: <http://eu.wiley.com/WileyCDA/WileyTitle/productCd-1405190736.html>

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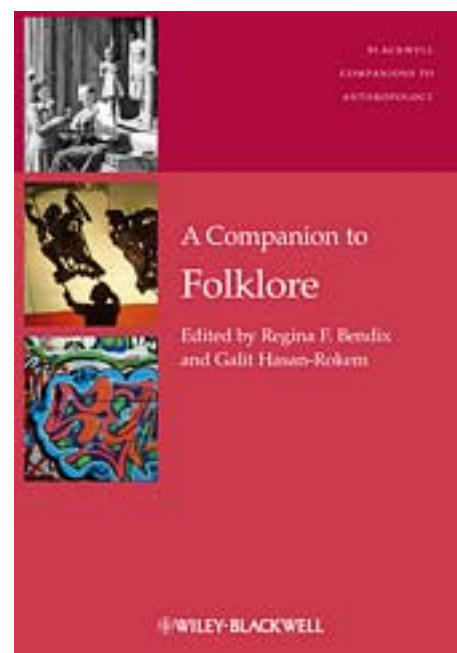
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2. A COMPANION TO FOLKLORE

Regina F. Bendix and Galit Hasan-Rokem (eds), *A Companion to Folklore*.
 Oxford: Wiley-Blackwell 2012; 680 pp., hardcover, € 130,-.
 ISBN: 978-1-4051-9499-0

A Companion to Folklore contains an original and comprehensive set of essays from international experts in the field of folklore studies. This state-of-the-art collection uniquely displays the vitality of folklore research across the globe. The Companion covers four main areas: the first section engages with the practices and theoretical approaches developed to understand the phenomena of folklore; the second discusses the distinctive shapes that folklore studies have taken in different locations in time and space; the third examines the interaction of folklore with various media, as well as folklore's commodification. In the final section on practice, essays offer insights into how folklorists work, what they do, and ways in which they have institutionalized their field. Throughout, contributors investigate the interplay of folklore and folkloristics in both academic and



political arenas; they evaluate key issues in the folk life of communities from around the world, including China, post-communist Russia, post-colonial India, South America, Israel and Japan. The result is a unique reflection and understanding of the profoundly different research histories and current perspectives on international research in the field.

Information: <http://eu.wiley.com/WileyCDA/WileyTitle/productCd-1405194995.html>

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3. THE THREAD OF LIFE: BETWEEN THE FERTILITY BELT AND THE HOLY GIRDLE OF THE VIRGIN

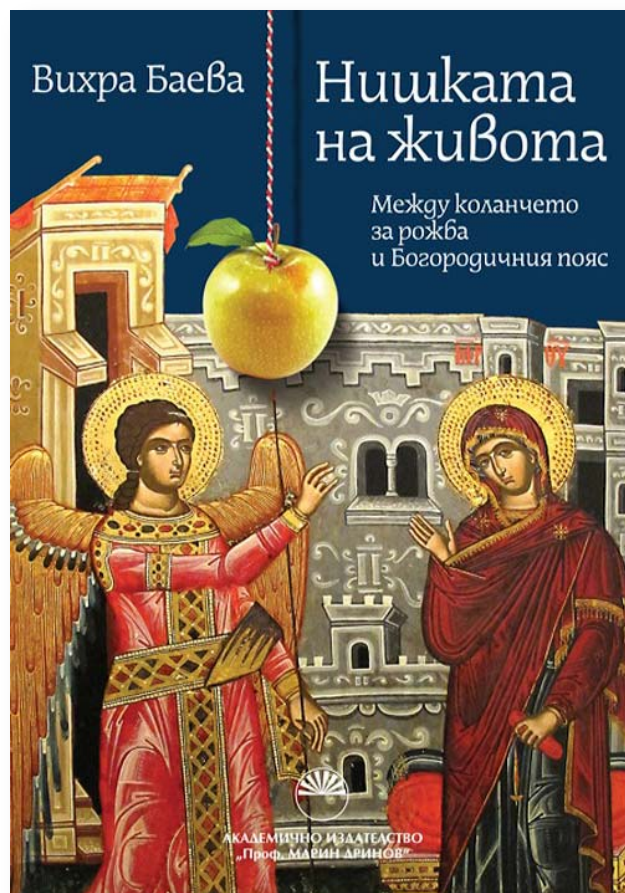
Vihra Baeva, *The Thread of Life: Between the Fertility Belt and the Holy Girdle of the Virgin*. Marin Drinov Academic Press, Sofia, 2012. 295 pp.

ISBN 978-954-322-485-2

Orders at:

<http://www.baspress.com/book.php?l=e&id=754>

This monograph (written in Bulgarian) on contemporary religious culture introduces two specific local cults from Southern Bulgaria popularly known as the Golden Apple and St. Zone. They are still active nowadays, and combine official Orthodox Christian elements with popular practices and beliefs, influenced by tradition and folklore. Both cults include rituals for curing barren women by means of thread belts and 'communion' with fruit (apples or grapes). The cases are examined in all their aspects: holy places, patron feasts, rituals, images (wonder-working icons and murals), popular beliefs and narratives. The analysis is inscribed in the context of local history and culture, with reference to the contemporary situation of post-socialist transformation processes. The author explores the connection of the local cults with Orthodox Christianity and the degree to which official religion influences local practice. The veneration of the Holy Girdle of the Virgin in the Orthodox world is studied in comparison with the Catholic tradition. The author dwells on the feast of the Holy Girdle (31 August), the images of the Virgin giving her girdle to St. Apostle Thomas (in Orthodox icons and murals), and their possible literary sources in apocryphal tradition. The different places where the relic is allegedly kept are commented on with regards to their specific rituals and 'mythology'. Among these the Vatopedi monastery on Mount Athos plays the central role for Orthodox Christians. The semantic aspects of the thread and the belt are analysed in the context of traditional culture and folklore in the Balkans in order to



understand how and why they symbolise fertility, and wield such powerful influence on the lives of individuals and communities. The author explores the manners in which religious culture forms and functions in the intersection of official and popular knowledge and practice and as a corollary of the interaction of different social actors: religious specialists and laity. The role of religion in the contemporary world and its potential to form identities, views and choices is also discussed, as well as the gender aspects of religious life.

4. THE FOLKLIFE ARTIST CARL GUSTAF BERNHARDSON

Anders Gustavsson, *The folklife artist Carl Gustaf Bernhardson*. Novus Forlag ISBN 978-82-7099-634-6, 56 pp., hardcover, 2011.

<http://novus.mamutweb.com/Shop/Product/Gustavsson-Anders-Cultural-studies/102488>

5. CULTURAL STUDIES ON DEATH AND DYING IN SCANDINAVIA

Anders Gustavsson, *Cultural studies on death and dying in Scandinavia*. Novus Forlag: ISBN 978-82-7099-639-1, 215 pp., hardcover 2011.

<http://novus.mamutweb.com/Shop/Product/Gustavsson-Anders-Cultural-studies/102488>

6. CULTURAL STUDIES ON FOLK RELIGION IN SCANDINAVIA

Anders Gustavsson, *Cultural studies on Folk Religion in Scandinavia*. Novus Forlag 2012.

Novus' homepage www.novus.no;
ordering: novus@novus.no

7. TE ACOMPAÑO EN EL SENTIMIENTO

María Dolores Muñoz Jiménez, *Te Acompaño en el sentimiento. Duelo y Emoción como expresión cultural*.

Erasmus Ediciones, Vilafranca del Penedès (Barcelona), 2012, 228 pp.

ISBN 978-84-92806-76-8

8. RITUALS: TYPES, EFFICACY AND MYTHS

Etalon De Smet and Frédérique Bauwens (eds.), *Rituals: Types, Efficacy and Myths*. Nova Publishers.

https://www.novapublishers.com/catalog/product_info.php?products_id=27430

This book presents current research in the study of the types, efficacy and myths of ritualistic behaviors. Topics gathered by the authors from across the globe include the modern case studies of parallels to ancient Greek cave rituals; rituals marking transitions between different life stages in the elderly; ritual complexes of North-West Siberia in the 17th–18th centuries; healing rituals of Brazil; the myth of the ayahuasca ritual in Europe and the cult of the horse in the Sakha religious and ritual practice of the 19th century.

9. NARRATIVES OF PLACE, BELONGING AND LANGUAGE: AN INTERCULTURAL PERSPECTIVE

Máiréad Nic Craith, *Narratives of Place, Belonging and Language: An Intercultural Perspective*. Palgrave

Macmillan, 2012, 216 pp.

Further details at:

<http://www.palgrave.com/products/title.aspx?pid=289089>

Whether myth, novel or fairy-story, part of the human condition is to tell stories about ourselves and our society. This book focuses on stories of contemporary, European-born authors who have lived 'in-between' two or more languages and experienced different cultural and linguistic environments. Drawing on a strong theoretical framework, the book explores the human desire to find one's 'own place' in new cultural contexts and the role of language in shaping a sense of belonging in society. The research draws substantially on original life narrative interviews with writers who write at the 'cutting edge' of languages. These oral narratives are supplemented with published memoirs in English, French, German and Irish. Throughout the author reflects on her own fieldwork as a temporary migrant in Germany.

10. SHAPING VIRTUAL LIVES. ONLINE IDENTITIES, REPRESENTATIONS, AND CONDUCTS

Violetta Krawczyk-Wasilewska, Theo Meder & Andy Ross (eds), *Shaping Virtual Lives. Online Identities, Representations, and Conducts*. Lodz University Press, 2012; 148 pp.; € 22,- (shipping included within Europe) ISBN 978-83-7525-671-0

In recent years, a new cultural sphere based on instant exchange of information has led to new kinds of communication, not merely for practical purposes but also for entertainment, social contact, the exchange of beliefs and opinions, and even the expression of emotions. Online life has become an integral part of people's existence and therefore merits ethnological research.

This volume presents selected papers from a panel session on virtual lives held at the 10th Congress of the International Society for Ethnology and Folklore (SIEF) titled People Make Places: Ways of Feeling the World, 17–21 April 2011, Lisbon, Portugal.

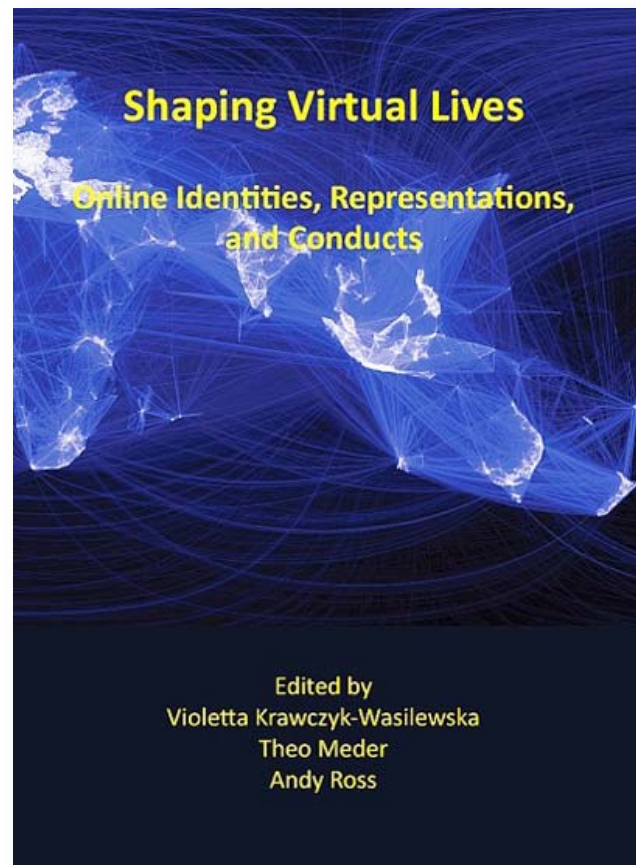
The authors investigate a range of topics: rules, rituals, morals and self-representations in the worlds of social media and gaming; how avatars are used for self-representation on dating sites; the rivalry between the inhabitants of Moscow and St. Petersburg as expressed on an Internet forum; websites for mourning over and remem-

bering suicide victims in two countries; and the way the Internet can be used by new vernacular religious movements.

11. 'BEING FROM AND COMING TO: OUTLINE OF AN ETHNO-ECOLOGICAL FRAMEWORK'

The expanded version of the Presidential Address at the 2011 SIEF Congress:

Ullrich Kockel, 'Being From and Coming To: Outline of an Ethno-Ecological Framework', in: Lewis Williams, Rose Roberts and Alastair McIntosh (eds), *Radical Human Ecology: Intercultural and Indigenous Approaches*, Ashgate 2012, 57–71.



6.2 JOURNALS AND SERIES

1. HAU, JOURNAL OF ETHNOGRAPHIC THEORY

The first issue of *HAU, Journal of Ethnographic Theory*, has been published in 2011. The Inaugural Issue deals with the G-Factor of Anthropology: Archaeologies of Kin(g)ship. Giovanni da Col and Justin Shaffner are the Editors-in-Chief

This issue contains contributions from Anna Mann, Annemarie Mol, Priya Satalka, Amalinda Savirani, Nasima Selim, Malini Sur, and Emily Yates-Doerr; Alberto Corsín Jiménez; Tony Crook and Justin Shaffner; Giovanni da Col; E. E. Evans-Pritchard; Maurice Godelier; David Graeber; Chris Gregory; Edmund Leach; Laura Nader; Julian Pitt-Rivers; Marshall Sahlins; David M. Schneider; Gregory Schrepp; Marilyn Strathern; Nicholas Thomas and Roy Wagner.

The foreword, 'The Return of Ethnographic Theory,' is written by Giovanni da Col and David Graeber

Visit haujournal.org and download the articles for free.

2. JAHRBUCH FÜR EUROPÄISCHE ETHNOLOGIE

Der Universität Bamberg gibt das *Jahrbuch für Europäische Ethnologie* heraus (ursprünglich *Jahrbuch für Volkskunde*). Seit 2009 besitzen die Bände Länderschwer-

punkte, das heißt, es wird versucht einen Überblick über die Volkskunde/Europäische Ethnologie in anderen Ländern zu geben. In 2009 wird Tschechien präsentiert, in 2010 Italien und in 2012 Frankreich. Inhaltsangaben der einzelnen Bände finden Sie unter:

<http://www.uni-bamberg.de/euroethno/publikationen/jahrbuch-fuer-europaeische-ethnologie/>

3. CULTURAL PROPERTY BOOK SERIES

In the series of publications initiated by the Göttingen Research Group on Cultural Property, volume two appeared: Brigitta Hauser-Schäublin (ed.), *World Heritage Angkor and Beyond: Circumstances and Implications of UNESCO Listings in Cambodia*.

Göttingen Studies in Cultural Property, volume 2. Göttingen: Universitätsverlag Göttingen.

The book can also be downloaded for free as a pdf on the homepage of the Göttingen University Press, see:

<http://webdoc.sub.gwdg.de/univerlag/2011/GSCP2.pdf>

CALL FOR PAPERS QUOTIDIAN

Quotidian. Journal for the Study of Everyday Life (www.quotidian.nl) is an interdisciplinary, peer-reviewed e-journal, focused on the study of everyday life. It promotes the study of culture as a lived experience.

The journal features theoretical, empirical and historical research on a broad range of cultural practices, such as: rituals, festivities, group cultures, popular culture, events, material culture and folklore.



We are inviting academic contributors to *Quotidian*. Papers, between 5000 and 8000 words, should be sent to info@quotidian.nl by August 15, 2012 (volume 4, to be published end 2012). For style of referencing please see www.quotidian.nl. All articles will be peer-reviewed by at least two anonymous reviewers.

11. NEW SIEF MEMBERS, SINCE NOVEMBER 2011

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