



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

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.

Spring 2016

Vol.14 No.1

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EDITORIAL

DEAR COLLEAGUES,

In less than a year we will all meet again at the 13th international SIEF congress in Göttingen from 26 to 30 March 2017. In this spring newsletter we inform you about the theme of the congress and the city of Göttingen to whet your appetite for SIEF2017.

The Young Scholars will start a day earlier in the same place so that their first international conference “Coming of Age: Young Scholars in the Field of Folkloristics, Ethnology, and Anthropology” can easily be combined with the main SIEF congress. We hope to persuade many young scholars to stay a while. Among all the other interesting news items I would like to draw your special attention to the mission statements of the two new working groups, “Migration and Mobility” and “Body, Affects, Senses, and Emotions (BASE)”. We are pleased to welcome them to our society!

As you can see the newsletter has got a slight makeover. We changed from portrait to landscape orientation in answer to readers’ questions about a more screen-friendly format. The newsletter can now easily be read on any device while still printable on A4. I wish you a lot of good reading!

1 LETTER FROM THE PRESIDENT

DEAR COLLEAGUES,

Nearly a year has passed since we met in Zagreb and there's less than a year to go till we meet in Göttingen. It is an exciting SIEF year. Here are some highlights:



1 Happy News from Zagreb

A great deal of work goes into hosting and convening the SIEF congress. That anyone is willing to do it is a small miracle unto itself for without such collegial generosity we would not meet at all. Our colleagues in Zagreb really worked a miracle with the 2015 congress, and I am thrilled to report that its success did not go unnoticed by the University of Zagreb. On the wings of this phenomenal display of competence and strength, the Department of Ethnology and Cultural Anthropology has obtained three new permanent full-time teaching positions and has hired three new assistant professors.

2 Working Groups: Meetings, Mission, and Membership

Eight SIEF Working Groups hold their own conferences this year all over Europe, convening colleagues in intimate gatherings around common research topics, building strong networks, and moving forward the various conversations that bring us together.

Since Zagreb, SIEF members have founded three new WGs around critical topics in our fields: Migration and Mobility; Body, Affects, Senses, and Emotions (BASE); and Digital Ethnology and Folklore (DEF). The first two WGs present their mission statements in this newsletter (DEF's was in the last newsletter). Please consider joining these, or one of the

ten other SIEF WGs – all it takes is an e-mail, there is no fee, and just like that you'll belong to a community of likeminded colleagues.

In this newsletter, you'll find also the call for the First International Conference of the SIEF Young Scholars Working Group, to be held in Göttingen in conjunction with the SIEF congress next year. One of the impressions that have stayed with me from our congress in Zagreb is of the turnout and contribution of early career scholars, and the energy they brought to the event. The YSWG plays a key role in channeling this energy, and I have high hopes for its first conference.

3 SIEF Summer School and Young Scholar Prize

Speaking of young scholars, the society's Summer School for doctoral students takes place in July at the University of Tübingen, in the castle of its famous department of Empirische Kulturwissenschaft, convened by prof. Monique Scheer. There is a great deal of excitement in advance of this first SIEF Summer School, organized around two contested keywords, "trust" and "resistance", examining how these pull together and pull apart social movements and alternative economies from protest to radical gardening and alternative health care. Twenty PhD students from all over Europe were accepted out of a competitive pool of applications and four teachers and three coaches will join them in the castle for lectures, workshops, and seminars.

You'll find also in this newsletter a reminder of the call for SIEF's Young Scholar Prize for the best published ethnological research, in recognition of the contribution that early career scholars make to our field(s). Please help spread the word and consider nominating your own work, if you're eligible, or that of your recent PhDs.

4 SIEF Journals: *Ethnologia Europaea* and *Cultural Analysis*

In addition to the newsletter that we bring out biannually, SIEF has two scholarly journals that also publish two issues per year. As part of your membership, you receive a printed

copy of *Ethnologia Europaea* in the mail twice a year; the last issue on “Rage, Anger and other Don’ts” will be followed soon by an issue on “Muslim Intimacies”. Through your membership you also support the publication in Open Access of the SIEF journal *Cultural Analysis*, which moves its publication schedule this year from one to two issues annually. The last one, “What’s in a Discipline?”, was dedicated to disciplinary histories, currents, trends, and anniversaries, whereas the next one (out this week) is open themed, and the following one is about practice theory in ethnology and folkloristics. Please submit your best work to the SIEF journals, whether individual articles or theme issues!

5 SIEF Communications and Sensations

Between the two SIEF journals and the newsletter, you thus get (and help make possible) six scholarly publications every year. Moreover, the SIEF website and Facebook bring you the latest news and calls in our fields. SIEF’s online Sensation Station is the latest innovation in the society’s professional communications strategy, with dozens and dozens of SIEF members sharing on camera short stories of ethnological encounters and epiphanies, helping together to form an impression of what the field is all about.

These *Ethnological Sensations* are the centerpiece of SIEF’s forays into visual communications, which include also keynotes and lecture recordings, films capturing the congress sensation, as well as our short SIEF film “What is European Ethnology?” which explains in three and a half minutes not only the what, but also the why, the when, and the how. Many thousands have seen this short film, and a number of university departments feature it on their websites. Individual SIEF members have even added subtitles to it in their own languages. Feel free to spread the joy.

6 Sister Societies: AFS+EASA at SIEF / SIEF at EASA+AFS

SIEF’s two sister societies, EASA and AFS, hold conferences this year in Milan and Miami, and SIEF will be represented at both events. SIEF will organize a forum at the AFS meeting in Miami and throw a party at the EASA meeting in Milan. Please join us for these events

if you are there. In turn, the presidents of AFS and EASA, Kay Turner and Thomas Hylland Eriksen, have accepted our invitation to Göttingen where you will hear them address the congress theme on the opening night.

7 SIEF2017: Dwelling: Crisis, Craft, Creativity ... in Göttingen

Next year, for the first time, the SIEF congress takes place in Germany, hosted by Regina Bendix and her colleagues at the Institute for Cultural Anthropology/European Ethnology in the Georg-August University in Göttingen. The congress theme – *Dwelling: Crisis, Craft, Creativity* – promises yet another exciting SIEF congress and important conversations. Please read the theme text below and begin thinking about what panel you might like to propose and with whom you would like to chair it.

I hope to see very many of you there. It is going to be a blast!

Valdimar Tr. Hafstein, SIEF President



Campus Göttingen.

2 SIEF 2017: 13TH SIEF CONGRESS IN GÖTTINGEN, GERMANY, MARCH 26–30

To have a roof over your head, keep house, feel at home, settle down, hang up your hat, put down roots – we use many phrases to mark different ways of dwelling.

THEME OF THE CONGRESS:
WAYS OF DWELLING
CRISIS – CRAFT – CREATIVITY

We can rent or own, squat, build, remodel, we can be hosted, institutionalized, interned; we can reside firmly in place or make a home on wheels or water. Some live in luxury, others flee and find temporary refuge in tents or in the protection that rocks, trees or other bodies provide, carrying with them shards of memories of home in sites ravaged by war or catastrophe. History and present illustrate time and again that dwelling contains its opposite: inhabitants turn into refugees, habitus gives way to improvisation.

We invite ethnologists, folklorists and scholars in related fields to look afresh at classic topics in our fields' history – from craft to house, from narrative to ritual, from homelands to home-work – and uncover the rich opportunities in looking at central areas of present-day research through the lens of dwelling. How are the challenges occasioned by ever changing understandings of good, efficient, economical, compatible, or ecological homes intertwined with questions of building and safety, hospitality and boundary-drawing, ownership and sharing? How do craftsmen and designers, architects, planners and policy makers maintain and transform urban spaces and the countryside? What kinds of co-operations and oppositions emerge between the planned and the do-it-yourself search for adequate housing? How does heritage interact with notions of home and belonging, with past structures and ways of life brought into the present? How are these represented in the museum and the archive? How is dwelling marked from daily repasts to ritual feasting?

Home is a place of proliferating imaginations, an object of conflicting desires and constant shortcomings, of valuations that range from the domestic to the political, from the religious to real estate. Narrating in word and image is a powerful way to evoke dwellings that once were as well as homes that might or should be. Stories may reveal homes as a space of instability and violence – from the enslaved fairytale figure to the personal narratives of victims of domestic abuse. From oral, printed to mass mediated entertainment the home oscillates between the haunted and idyllic, a zone at once of comfort and ennui. Desires to flee from home and live differently generate narratives questioning the ways we think we should live and dwell, and striving for innovation from the ethical to the material. Old stories can be partnered with new ones, inspire ethnographies of ways of dwelling as well as co-operations with dreamers and creators drafting and building concrete alternative options.

Dwelling is a verb as well as a noun. It captures the home and its making, the material and immaterial along with the knowledge and practices needed to craft and



Cultural Studies Center Göttingen.

The congress website with the Call for Panels and all other information on the congress will be launched end June 2016. SIEF members will be informed by e-mail and via Facebook.

The congress will also be presented at a SIEF 2017 launch party during the conference of our sister organization EASA in Milan. Please join us if you plan to come to EASA2016 on Thursday 21 July 2016, at 16:30!



Old Mensa.

experience space and place. Dwelling is a set of embodied skills – social and physical, creative and critical – that bring forth landscape. That landscape, in turn, is a product of how others, including non-humans, have dwelt. To dwell is to make sense of the world with the body, the head and the heart, turning place into home, however temporary.

Historically, the fusion of home with nation has been a winning proposal – and a losing game. Home is a relational concept; it shelters some and excludes others. In the transition from finding to living in hovel, house, or mansion, boundaries are drawn between inside and outside, gendered spheres of activity arise, solidify or are challenged over time and manifest in countless commodities attesting to lifestyle and its aesthetic expression. All of which may be destroyed in one air strike or one tsunami.

The 13th SIEF congress opens up to investigation the myriad ways of dwelling. We invite delegates to join this conversation, deepen it fruitfully for our disciplines and explore cooperation with areas of practice and art, present their research, listen, debate, and work out differences, hatch projects, and cultivate friendships within the professional dwelling space of the congress and the scholarly society.

The local Göttingen congress team is composed of staff and students of the Institute of Cultural Anthropology/European Ethnology at Göttingen University and colleagues in further departments; the institute also trains in visual anthropology and thus we hope that the theme will attract also submission in a variety of audiovisual formats.



University of Göttingen.



Auditorium.

LOOKING FORWARD TO WELCOME SIEF IN GÖTTINGEN!

Located in the geographic center of Germany and at the southernmost tip of the state of Lower Saxony, Göttingen is a university town, easily reached by train from airports in Frankfurt, Hannover, Hamburg and Berlin. About a fifth of its 120.000 inhabitants are students attending Georg-August-University, founded in 1732, or one of the other institutions of higher learning located here. First mentioned in 953, traces of life in *Gutingi* and subsequent settlements surface whenever streets are dug up and old houses require renovation. Close to the former German/German border, recent history is manifest in sites of remembrance, a refugee camp welcoming people continually since World War II, and the hiking paths within the Green Belt, a nature protection project that replaces the former death strip between East and West.

TO PLAN YOUR TRIP, VISIT:

<http://germanytourism.com/>

<http://www.reiseland-niedersachsen.de/>

Traces of scholarship from the university's founding decades are evident, ranging from scholarly collections to the botanical gardens. But Göttingen is also a city with a strong environmental conscience. Germany's first "freeway" for bicyclists is nearing completion; a number of villages in the environs have become self-sufficient through bio-energy, and windmills – while still a cause for debate – dot the landscape. Those who want to combine their SIEF congress visit with a spring holiday leading up to Easter may want to embark on a trip along the half-timbered housing street or the German fairy tale street. Historic sites and cities, from Goslar in the Harz mountains to Weimar and Jena in the East, or to Kassel with world renowned art shows and the newly opened Grimm-World are within a one to two hour reach by public transport. The islands along the coasts of the North Sea and the Baltic Sea are favorite holiday spots year round, others prefer to visit urban hubs, each with their distinctive flair.

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The Göttingen Congress Team



Open space in the Central Lecture Hall.



Campus University of Göttingen.

3 FIRST INTERNATIONAL CONFERENCE OF THE YOUNG SCHOLARS WORKING GROUP

After a successful and inspiring workshop held during SIEF's Congress in Zagreb 2015, the Young Scholars Working Group is now hosting its own conference and invites everyone interested to join!

**COMING OF AGE: YOUNG SCHOLARS IN THE FIELD OF FOLKLORISTICS, ETHNOLOGY AND ANTHROPOLOGY
GÖTTINGEN, MARCH 26, 2017**



Picture of the board members of the Young Scholars Working Group at the SIEF Conference in Zagreb 2015: Jón Þór Pétursson, Arnika Peselmann, Mathilde Lamothe, Alessandro Testa (Nada Kujundžić is missing).

The aim of the YSWG Conference is to reflect upon the academic, intellectual, and existential conditions of being young scholars in the fields of Folkloristics, Ethnology, and Anthropology. The Conference will bring together scholars in early stages of their careers: Master and Doctoral students, Postdoctoral researchers, and other interested researchers.

The Conference is envisioned as a platform for exchanging experiences and promoting dialogue across national and disciplinary borders, as well as collaborations on both individual and institutional levels.

The Conference will take place in the morning and early afternoon of 26 March 2017, right before the official opening of SIEF's biennial Congress. An informal get-together will take place at one of Göttingen's bars the night before. The Conference will be divided into two sessions and a final roundtable discussion. To enable as much communication and exchange among the participants as possible we favour dialogic and workshop oriented formats instead of traditional panel presentations. That means we invite people to give short impact presentations (up to ten minutes) or poster presentations to leave space for questions and discussions.

- Please send us a short abstract of fewer than 200 words and three keywords until October 1, 2016. Participants without an own contribution are of course also welcome.
- Please register until December 20, 2016. In both cases please send us an email to yswg@siefhome.org.
- There is no conference fee but you need to be member of SIEF.

A BRIEF OVERVIEW OF THE SESSIONS:

First session: panel "How to Learn Our Trade"

We invite participants to take an ethnographic look at their own institutions and reflect upon the way they have been socialized into our disciplines. This could mean taking a closer look at the impacts of national or regional histories that have influenced the development of our disciplines, their research emphases and schools of thought (especially given our disciplinary roots in nation-building processes or other close ties with national politics and/or political regimes).

The aim of this panel is to combine diverse knowledge and experience to create an overview of the broad and diverse landscapes of institutions where our disciplines are taught across Europe and beyond.

First session: panel “Paradigm Shifts and Crossings of Disciplinary Borders”

In the past, paradigm shifts have changed our research subjects, theoretical frameworks, and methodologies, thus redefining the profile of Ethnology/Folkloristics/Anthropology in relation to other scholarly disciplines. In this panel we want to look at the academic currents that shape our research questions and influence disciplinary interests. What kind of impact does the growing relevance of inter- and trans-disciplinary research contexts have on our disciplinary self-understanding?

Second session: “Workshop on Writing a Research Paper or a Research Proposal”

This session will be divided into several smaller working groups in which participants can discuss their own work-in-progress (e.g. a research grant proposal, parts of their master or doctoral thesis, monograph, or an article) and receive feedback from other participants. Participants who would like to discuss some of their work are asked to circulate their drafts, questions, etc. in advance to enable practical work on the actual piece of writing/questions.

Third session (Roundtable Discussion): “M.A., Ph.D., Postdoc –What Comes Next”

What will our professional life look like after a M.A., a PhD or a PostDoc? Here we will discuss career opportunities within or outside academia (e.g. UNESCO, public services, private companies, NGOs, freelancing) and upcoming questions such as: Which challenges might arise when doing applied research? In competition with academics from other fields in social sciences we are often obliged to emphasize our folkloristic/anthropological/ethnological profile – how can we stress our knowledge and methods? We will invite people from our field who have followed different professional paths and are willing to share their experiences and talk about chances and challenges.

4 NATIONAL ETHNOLOGY REPORT: TURKEY

ON FOLKLORE AND FOLKLORE STUDIES IN TURKEY

The history of how interest in folklore developed in Turkey and how folklore has been institutionalized is a complicated story. Folklore has always had a renowned standing in both popular and intellectual levels of society, particularly in the early Republican era.



Nevertheless, the field lost its initial zeal through time, as the changing domestic and international political context had a direct impact on the approach of folklore. Very briefly, one may say that the practice and the

study of folklore have taken different journeys in Turkey. While many traditional genres have been consolidated within a ‘Turkish folklore’ repertoire, new cultural forms emerged in a rapidly changing Turkey. Yet the study of these practices has often been covered by other disciplines, like literature in the case of verbal art or sociology in the case of everyday life cultural practices. Although the number of folklore departments increased in the last three decades, it cannot be said that they contributed greatly to the understanding of the complexities of emerging new cultural forms in today’s Turkey. The understanding of folklore in general remained conservative, confining folklore to consolidated traditional forms, like Karagöz shadow theater, Hodja Nasreddin tales, minstrel tradition and folk dancing. However, what is more interesting in terms of folklore is the wide repertoire of new genres and performance events, in which traditional forms are recontextualized or even at times reinvented.

Let us begin with a brief historical survey on how today's Turkish folklore repertoire was constructed. Interest in the study of 'Turkish' folklore began under the Ottoman Empire during the Young Turk era, when leading intellectuals called attention to the field. The late 19th century was a time when other communities of the Empire, including Greeks, Armenians, Bulgarians and others, were also searching for their own linguistic and cultural identities on the road of nationalism. 'Turkism' came indeed much later on the agenda, with the decline of pan-Ottomanist and pan-Islamist ideas. Nationalist movements under the Ottoman Empire owed their success primarily to their institutional foundations, including churches, newly founded secular schools and cultural societies. Within this framework, after the Young Turk Revolution of 1908, Ottoman-Turkish intellectuals also began to search for new forms of institutions and founded a number of so-called 'Turkist' organizations whose main interest was promoting studies on Turkish language and collecting verbal art from Central Asia to Anatolia. *Turkish Hearths*, for instance, began their activities in 1911 and continued after the foundation of the Republic in 1923. Turkey then had a demography which was quite shaken by displaced communities, migrants and the effects of a decade-long series of wars. Inherited from the late Ottoman era, Turkist institutions could not readjust to the rising spirit of the Republican times. They left their place to the *People's Houses* in 1932, a network of semi-official cultural clubs with a double mission of promoting modernization reforms and encouraging local research. Encouraging a campaign of fieldwork among local intellectuals for two decades, *People's Houses* greatly contributed to the construction of what is called 'Turkish folklore genres' today.¹

One important folklore-related institution of the early Republican era was the *Anatolian Folklore Society* which opened in 1927 and changed its name to *Turkish Folklore Society* in

¹ *Karagöz and Ortaoyunu* were for instance traditional forms of folk theater which were promoted under the 'Theater' section. Pioneering collections of local dialects, proverbs and narratives were compiled under the 'Language and Literature' sections. While the 'Fine Arts' section collected folk songs, folk costumes and local material culture were collected and displayed under the 'Museum and Exhibition' sections. Many folklore archives have been established in cooperation with the 'Library and Publishing' sections, while the 'Village Development' sections generated the first village monographs.



Artvin People's House Folk Dance Group, 1937.

Achille Millien, Eduard Hoffmann-Krayer. Like many other independent organizations, the *Turkish Folklore Society* was asked by the state to join the *People's Houses* and it was closed in 1932.

As folklore research evolved through the semi-official *People's Houses* and the *Turkish Folklore Society* in the 1930s and 40s, there was also an important attempt to establish folklore studies in academic circles. Pertev Naili Boratav's effort to found the first *Department of Folk Literature* at Ankara University in 1947 has been a turning point for the study of folklore in Turkey. Boratav was trained by leading intellectuals of the early Republican era like Hilmi Ziya Ülken and Fuad Köprülü, who were interested in folklore research among many other fields. He was also influenced by George Dumézil, a renowned French mythologist, then a visiting scholar at Istanbul University. Boratav's Department of Folk Literature, which was indeed the first academic institution dedicated to the study of folklore, was discontinued following a trial in court Boratav and his colleagues had to face between 1948 and 1950. In the polarized atmosphere of the 1940s extreme nationalists accused those professors of Ankara University of leftist tendencies. Boratav and his friends were accused of indoctrinating their students with Marxism in their teaching. In the aftermath of a three-year-long

process they were acquitted from all charges, but the funding of Boratav's Folk Literature Department was cut, depriving him of his post at Ankara University. Thereafter, Boratav chose to pursue his career in France, where he not only continued to contribute to Turkish folklore studies but also to French folklore studies. As recent research shows, he particularly contributed to the classification of traditional games in the archives of the *Musée National des Arts et Traditions Populaires in Paris*.² The Boratav case remained a traumatic mem-



Pertev Naili Boratav at court, 1948, Ankara.

ory and marked a fixed point in the periodization of Turkish folklore studies. In the aftermath of the trial, the study of folklore in Turkey shifted from research-oriented institutions towards a state-sponsored enterprise, distancing itself from a social scientific framework – theoretically as well as methodologically. His departure was a true deprivation for the development of academic folklore studies in Turkey. Despite his distance, however, Boratav collected a large variety of genres of Anatolian oral traditions, including folk tales, stories, beliefs, lullabies, and *manis* (rhymed idioms). His archive includes collected material dating back to the 1920s and is today considered of invaluable historical importance as one of the earliest written documents of Turkish oral traditions in the late Ottoman and early Republican times.

The turn folklore studies took in the post 1950s was marked by a nationalist approach to folklore: 'collection' and 'description' prevailed over 'analysis' or 'comparative framework'. One should exclude the works of scholars like Tahir Alangu, Metin And, Özdemir Nutku

² See Laurent Sébastien Fournier (2009) "Le jeu de « soule » en France aujourd'hui: un revivalisme sans patrimonialisation", *Ethnologie française* 2009/3 (Vol. 39).



Boğaziçi University students performing at the Folk Dance Contest, 1986, in Kütahya.

and Seyfi Karabaş whose work transcended the nationalist paradigm. With the closing of *People's Houses* and the *Folk Literature Department* at Ankara University, the interest in folklore began to be confined to a series of publications and to tourism-related associations that sprang up in Anatolian towns. A series of research-oriented folklore journals are worth being mentioned here, particularly for their focus on verbal genres.³ Tourism associations were more interested in folklore genres such as folk dance and in material culture which could easily be performed or exhibited for a touristic audience. Folk dance spread fast among schools and universities. The state's involvement in folklore research was quite

³ *Halk Bilgisi Haberleri (News from Folk-Lore)*, *Türk Folklor Araştırmaları Dergisi (Journal of Turkish Folklore Research)*, and *Türk Etnoğrafya Dergisi (Journal of Turkish Ethnography)* were among such journals.

sporadic in these years. Public institutions like the Ankara State Conservatory or the *National Library* in Ankara had shown interest in documenting certain folklore genres along with the Ministry of Culture and the *Turkish Language Association*. The *National Folklore Institute* was finally established in 1966, consisting of sections on tangible and intangible heritages, folk literature, music, dance and games. The Institute's name changed a few times before it was finally placed under the Ministry of Culture, an official unit which is highly sensitive to domestic political changes.



Turkish performers of Salsa in a Cihangir dance studio in Istanbul, 2016. Arzu Öztürkmen took the photo during her fieldwork on urban dance forms in Istanbul.

Today in Turkey folklore studies are being taught in about fifty universities, with a focus on literary genres. State conservatories are also very active in the ethnography of music, theater and dance forms. They are in fact one of the rare places where ethnography of contemporary cultural forms is practiced effectively. Today's Turkey is experiencing a vibrant cultural milieu in which new cultural forms are emerging and are being rapidly consumed. Among such forms one can think of, for instance, the appropriation of folk songs into Turkish rock, the Arabesk genre, and various ethnic dance forms ranging from gypsy/Roman to global salsa with a Turkish touch. Television drama depicting everyday life has created a genre of its own, the *dizi*, which is now exported to Latin America or Asia. Let us hope that these new forms continue to be researched by new ethnographers and that the use of folklore theory in historical research will expand.

Arzu Öztürkmen,
Department of History, Boğaziçi University, Istanbul

5 NEW WORKING GROUPS

5.1 MIGRATION AND MOBILITY

The working group brings together scholars from the study of migration, mobility, movement and borders. These research fields have expanded during the last decades also due to increasing globalization, transnationalism, mobility, forced migration, the vanishing of some borders, and the increase and forceful manifestation of others that characterize the world we live in.

As ethnologists, our aim is to try and understand the complexity of these developments by looking at specific situations of migration and movements in detail through ethnographic fieldwork, participant observation, interactions and interviews with people involved or affected, the analysis of media, historical material, and objects. We explore how migration



and mobility take place and especially what they mean to individual actors and local and translocal communities. Moreover, we are interested in the ways in which discourses, understandings and judgments of migration, mobility and borders are constructed. We focus on topics such as work migration, care migration, refuge and asylum, border studies, lifestyle migration, migration of the highly qualified, migration of young people and migration of the retired, as well as local and global interactions, and integration. We incorporate aspects such as religion, law, gender, identity, and belonging. However, it is not only the people who are moving in today's world, but movements of people are connected with movements of ideas, knowledge, finances and objects amongst others. One perspective on the topic may thus be focusing on a symbol, a photo or an object and the different ways in which it is used, remembered or discarded by a person in different migratory situations.

The research field of migration, mobility, movements and borders is developing very fast at the moment, also due to the current political situation. The mission of this working group is to discuss current research fields and theoretical and methodical approaches. Moreover, the group fosters exchange amongst scholars working in Europe, providing a forum to share information and connect through workshops, research projects or publications. The group plans to hold a workshop every other year and organize panels at the SIEF congresses. In addition, there is a mailing list to share information and questions for those interested.

Website <http://www.siefhome.org/wg/mm/index.shtml>

Chairs Prof. Dr. Walter Leimgruber, Department of Cultural Studies and European Ethnology, University of Basel. walter.leimgruber@unibas.ch
Prof. Dr. Jasna Capo, Institute for Ethnology and Folklore, Zagreb, Croatia. capo@ief.hr

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Interested ?

SIEF members who are interested in the working group can contact the secretary or can subscribe here: http://lists.siefhome.org/listinfo.cgi/migra_mob-siefhome.org.

FIRST MEETING

The working group invites all interested colleagues to a first meeting: Current Approaches to Migration and Mobility in Ethnology, Folklore and Anthropology, 11–13 September 2016, Institute for Cultural Anthropology and European Ethnology, Rheinsprung 9/11, 4051 Basel, Switzerland.

Program and registration at <http://www.siefhome.org/downloads/wg/mm/SIEF%20Meeting%20Migration%20and%20Mobility%20Program.pdf>.

5.2 BODY, AFFECTS, SENSES, AND EMOTIONS – BASE

The SIEF Working Group on Body, Affects, Senses, and Emotions (BASE) addresses one of the most dynamic fields in contemporary cultural research. Here different disciplines and research traditions meet in order to investigate the very nexus of human culture – the interplay between society, behavior, belief, and history. These are the academic common grounds where ethnology, folklore and anthropology meet philosophy and psychology, sociology and cultural studies, neuro- and cognitive sciences. In this context, ethnology has mostly focused on the kind of situated practice that characterizes everyday life – how bodies are conditioned, affects appear and the senses are tuned, often in a particular material environment. The long-standing interest in different aspects of biopolitics, emotional norms, and the body as symbol and metaphor has been complemented with newly arising issues of being and becoming, bodily experiences and potentialities. The study of body, affects, senses, and emotions opens to various theoretical and epistemological approaches



Photo: Igor Brautović.

as well as a wide range of research fields. This working group will develop the network between scholars in ethnology and folklore committed to research in this multifaceted area, and open up for inspiration and collaboration with neighboring disciplines.

Since the working group is still in the making it will welcome all suggestions from participants as to what its thematic, methodological and theoretical focus should be in the upcoming years. On the practical level the objectives are to:

- Organize panels and/or workshops at SIEF conferences as well as independent scientific meetings in interim years between SIEF conferences
- Create joint publications issuing from these meetings and workshops
- Develop joint research activities on a European level, preferably with applications for national and international funding
- Work for the exchange of PhD and MA students between departments and research centers

Before the next SIEF conference, the working group is going to find a feasible modus for cooperation in research and in the disciplinary and cross-disciplinary exchange of ideas. In order to give this a flying start, an inaugural meeting and workshop are planned for autumn 2016 in Sweden.

Website <http://www.siefhome.org/wg/base/index.shtml>

Chair Prof. Jonas Frykman, Department of Art and Cultural Sciences, University of Lund, Sweden.

Secretary Dr. Kerstin Pfeiffer, School of Management & Languages, Heriot-Watt University, Edinburgh, UK.

Email basewg@siefhome.org

Interested ?

The working group has got a mailing list. Subscribe here if you are interested:

<http://lists.siefhome.org/listinfo.cgi/base-siefhome.org>

FIRST WORKSHOP

The first workshop of the working group will take place in Lund, Sweden, October 7–8, 2016.

For more information see <http://www.siefhome.org/downloads/wg/base/SIEF%20-%20BASE%20WG%20-%20Invitation%20-%20Lund%202016.pdf>.

The call is open until 15 June 2016.

6 NEWS FROM THE WORKING GROUPS

6.1 WORKING GROUP ON THE RITUAL YEAR

REGULATING CUSTOMS – THE RITUAL YEAR AT FINDHORN, SCOTLAND

The 12th annual international conference of the Ritual Year Working Group, “Regulating Customs”, took place in Findhorn, Morayshire, Scotland, January 8–12, 2016. The academic event was organized by the Elphinstone Institute, University of Aberdeen, with the able assistance of the group’s Marlene Hugoson and Irina Stahl.

The unusual date was chosen to fit with the main calendrical celebration in the region, the Burning of the Clavie at Burghead (<http://www.burghead.com/clavie/>), a nearby fishing village and site of a major first-millennium Pictish fortification. The Clavie is a fire festival marking Aul Eel (Old Yule), 11 January, according to the Julian calendar. I delivered a detailed lecture on the Clavie, its history and recent development, on the eve of the event and, after the conference sessions, we took delegates to see preparations for the festival and took part in the evening celebrations, followed by toasts to the Aul Eel in local pubs.

The venue for the conference, the Findhorn Foundation, was most interesting from an ethnographic, religious, and folkloric point of view. It was established in 1964 as a place for spiritual growth and has many events

related to the ritual year integrated into its calendar (<https://www.findhorn.org/>) and we were fortunate to have an introduction to the community from long-time associate, Peter Vallance.

Perhaps the most outstanding aspect of the academic side of the conference was the way themes of local knowledge, narrative, and social structure intertwined, yielding micro-perspectives which enrich our understanding of the local and the global. Our schedule was very busy, featuring some 25 papers encompassing religious studies, folklore, ethnography, cultural anthropology, sociology, history, and linguistics, organized into panels: “Transitions”, “Regulation and Control”, “Adaptations”, “Negotiating Oppositions”, and “Creating Identities, Creating Traditions”. Scholars from the England, Scotland, the USA, Israel, France, Slovenia, Croatia, Russia, Romania, Thailand, Estonia, Lithuania, and Greece dealt with field research data from many regions and many time periods, from ancient to modern.



Participants of the Findhorn meeting, photo: Arūnas Vaicekauskas.



In the workshop of the Clavie King.



Dan Ralph, the Clavie King, atop Doorie Hill, Burghead, 11 January 2016.

The second night of the conference, we heard four papers from Elphinstone Institute Master's students on Thai festivals in Aberdeen, cultural appropriation of Mexican traditions in Aberdeen's Halloween celebrations, a comparison of personified weather phenomena in Scotland and the Great Lakes region of the USA/Canada, and the contemporary use of healing wells in the North-East of Scotland. The students also performed the folk play "Galoshins", traditionally performed in Scotland on Hogmanay, the Scottish New Year, using a text collected in Selkirk in the Scottish Borders by American collector James Madison Carpenter in the 1930s (www.abdn.ac.uk/elphinstone/carpenter). On the final night, we enjoyed storytelling and a selection of Gaelic and Scots from songs from Peter and Sue Valance, along with Elphinstone MLitt student Anne Greig.

After the conference, our day-long excursion around Morayshire left members with a wide range of impressions, cultural and natural. Our first stop was Burghead, where we met with Dan Ralph, the Clavie King, and visited his workshop and the ancient village well. Then it was onward to Pluscarden Abbey and Elgin cathedral, with its ornately carved Pictish stone, in company of former Elphinstone Institute student, Richard Bennett. Our penultimate stop was Glen Moray distillery where we were chilled by a visit to the warehouse and warmed by a whisky tasting. Our final stop was the Burning of the Clavie where we followed the burning barrel as was carried through the streets of Burghead before being immolated atop Doorie Hill, led by Dan and the Clavie Crew – a night never to be forgotten.

The next meeting of the SIEF Working group on "The Ritual Year" is scheduled for the 13th SIEF Congress next year, where several panels on Ritual Year topics will be organised.

Thomas A. McKean
Elphinstone Institute, University of Aberdeen

Revista Română de Sociologie, new series, XXVII, no. 1–2, 2016,
Transformation of Traditional Rituals, Guest Editor Irina Stahl, p. 1–162.



The papers presented during one of the panels organized by the SIEF working group on “The Ritual Year” at the 12th SIEF congress in Zagreb have recently been published in a Romanian academic journal.

The 1–2/2016 issue of the *Revista Română de Sociologie* (Romanian Journal of Sociology) was edited by Irina Stahl, the panel convenor.

The issue dedicated to the *Transformation of Traditional Rituals* is entirely in English and can be accessed at:

<http://revistadesociologie.ro/en/content/nr-1-2-2016>

6.2 WORKING GROUP ETHNOLOGY OF RELIGION

In collaboration with Lit Verlag in Berlin the Working Group Ethnology of Religion has set up a new series of volumes on the theme of Ethnology of Religion (<http://www.lit-verlag.de/reihe/eor>). The series editors are Clara Saraiva and Peter Jan Margry. The first volume is a result of the working group’s conference in Warsaw:

Clara Saraiva, Peter Jan Margry, Lionel Obadia, Kinga Povedák, José Mapril (Eds.), *Experiencing Religion. New Approaches to Personal Religiosity* (Berlin; Lit Verlag, 2016) 240 p., 39.90 EUR, ISBN 978-3-643-90727-1

The various ethnologists and anthropologists contributing to this volume focus on the ‘elf’-perspective in relation to religion and spirituality: on how religiosity is personally thought, dreamt, imagined, created, felt, perceived and experienced, in its various subjective forms. The personal motive and practice in religion is here put to the front. One can see this perspective also reflected in today’s society, in the ways people, most strongly in the West, are nowadays dealing with religion, religiosity or spirituality, often drifted far away from the institutional church organizations. As a deeply personal experience, it is amazing how little effort is undertaken in a scholarly way to put the personal reflections, utterings and experiences into words. A wide variety of personal religious or spiritual experiences, Christian and non-Christian, recent and historical, are now described and analyzed in this volume.

Clara Saraiva, Peter Jan Margry, Lionel Obadia,
Kinga Povedák, José Mapril (Eds.)

EXPERIENCING RELIGION
NEW APPROACHES TO PERSONAL RELIGIOSITY



Ethnology of Religion
LIT

6.3 WORKING GROUP ON ARCHIVES: CALL

Dear colleagues,

The SIEF Working Group on Archives is working on creating an overview of ethnology and folklore archives with the aim to be able to publish a Map of Archives on the website of the working group, including short descriptions of the concerning archives.

We ask our colleagues in SIEF to send us information on the relevant archives in their country. We aim to inform all SIEF members about the archival world in ethnology and folklore but also to strengthen the network between the diverse archives.

You can contribute to this exciting enterprise through the following web link:

<https://no.surveymonkey.com/r/TRADARK>, set up by Norwegian Ethnological Research.

We kindly ask you to forward this link to archives that you think should be included in the overview or pass on the relevant contacts to avegorsic@folklore.ee.

With kind regards,
Ave Goršič
Secretary, SIEF WG on Archives

7 NEW PROGRAMS AND PROJECTS

7.1 SWEDEN SOON: A NATIONAL ETHNOLOGIST PLATFORM

Over the past few years, ethnologists in Sweden have been focusing their attention upon and discussing recent seismic shifts that are permeating many segments of daily life in Sweden at present.

These discussions have focused on a theme we call “Sweden Soon” and concerned the central question of: What is happening in Swedish society today, and how can we as ethnologists describe, understand and explain the social and cultural transformations that we see around us? These transformations are taking place on many levels, but are perhaps most visible in the results of recent elections and the political shifts and tensions which have continued to occur since then as larger and larger numbers of voters have moved further to the right.

“Sweden Soon” has developed over the past year into a national platform involving ethnological educational and research cooperation aiming to focus on the shifts occurring in society, and develop an understanding for the reasons and implications of that which is in the process of happening in Sweden (and also, throughout much of Europe). Sweden Soon is today a platform consisting of an organizational group representing Stockholm University, Uppsala University, Södertörn University and Lund University and a network of about 50 ethnologists spread out throughout Sweden – all willing to contribute to the themes of Sweden Soon. So far, several seminars and meetings have taken place to discuss the platform, and future fieldwork endeavors as well as seminars with participants from different universities are planned.

Sweden Soon has identified a number of topics causing a widespread concern in Sweden, including perceptions of a changing welfare state, migration, multiculturalism, integration, and climate change. The ethnological contribution is valuable, as ethnologists are capa-



Lund University.

ble of describing and explaining the current processes, which can provide an increased degree of understanding for these processes for both individuals and groups of individuals. Ethnologists have a distinctive capability of explaining cultural processes in depth, offering insights in regional and societal variations, and for participating in public debates to reach a wider audience.



Södertörn University.

To address these issues, Sweden Soon invokes both a historical and future oriented perspective, trying to understand the past and the present while committing to a ten year research timeframe stretching from 2016 to 2026. As part of this, researchers from throughout the country meet twice a year for a one-day seminar. In addition to this, each university involved in the initiative will also organize one seminar per semester to widen the network and allow for further input. In between organized meetings, researchers have access to one another's research via the network mailing list and a related cloud service knowledge bank the network is accumulating in which related documents are uploaded by all within the network.



Stockholm University.

Within Sweden Soon, ethnologists will be doing fieldwork (participant observations as well as in-depth and recurrent interviews) in different settings throughout Sweden (cities, towns, rural areas, industrial towns and middle class neighborhoods). The first inter-university fieldwork will take place in August 2016. The aim is to



Uppsala University.

understand how people perceive the society around them and the changes it has gone through. Also, an educational cooperation is being planning, so that students from different universities can gather around specific topics but in different geographical areas to cover a wider field. By including students, the platform can awaken a larger interest in the issues concerning Sweden Soon and even further develop future research perspectives. There are also many researchers who are currently looking into issues related to Sweden Soon, and these researchers include their ongoing projects within the platform so as to both contribute to a growing pool of knowledge as well as to get feedback from other researchers.

Processes of social polarization seem to be growing stronger, not just in Sweden, but globally. In such a climate the need for research about different realities, and the processes behind issues of trust and distrust between people, as well as questions concerning how social change is dealt with in everyday life, is critical. As ethnologists, we have an obligation to be engaged in society and understand where we are today, how we have come here, and where we might end up – soon. The aim of the platform of Sweden Soon is therefore to develop and offer knowledge crucial for not only Sweden, but for many other countries and societies throughout the world today.

Contact Ida Hughes Tidlund (assistant)

Email sverigesnart@erg.su.se

Lena Gerholm, Professor, Stockholm University
Magnus Öhlander, Professor, Stockholm University
Lynn Åkesson, Professor, Lund University
Thomas O'Dell, Professor, Lund University
Ella Johansson, Professor, Uppsala University
Oscar Pripp, Senior lecturer, Uppsala University
Maria Zackariasson, Professor, Södertörn University

7.2 THE CENTRE OF EXCELLENCE IN ESTONIAN STUDIES – CEES STARTED IN 2016

In February 2016, nine centres of excellence funded by the EU European Regional Development Fund were announced in Estonia. One of them is the Centre of Excellence in Estonian Studies (CEES) led by the Estonian Literary Museum (ELM).

The CEES is led by leading researcher Mare Kõiva from the Department of Folkloristics of the ELM. The centre assembles 15 research groups with more than 60 researchers with a doctoral degree and more than 50 post-graduate students from the Estonian Literary Museum, the University of Tartu (from the sphere of the humanities and arts as well as natural and exact sciences), the Institute of the Estonian Language, Tallinn University, the Estonian Academy of Music and Theatre, and the Institute of Cybernetics at the Tallinn University of Technology. The CEES focuses in its research on Estonian studies in the widest sense, complex studies of transcultural and emblematic phenomena in Estonian linguistic and cultural space, as well as the promotion of digital humanities and computer analysis.

The aims of the CEES research are connected with the focal phenomena of:

- The Estonian society and culture: the Estonian language and its wide array of sublanguages and dialects, the unique *regilaul*-verse, song festivals and choir movement, original poetic culture, and sacred sites

- The Estonian diasporas and ethnic groups (primarily Estonian Russians, Old Believers, Finno-Ugric minorities, neighbouring and contact groups)
- Global cultural trends and local variations of global cultural phenomena (epic(s), humour, mythology, etc.), reinvented and modernized forms (e.g. punk song festivals)
- Contemporary culture, incl. transmedia texts and behaviour

Two of the three research groups at the Estonian Literary Museum involve mainly folklorists and offer folkloristic and cultural study approaches in the common interdisciplinary field.



Participants of the opening conference of the CEES, *Interdisciplinary Dialogues in Estonian Studies*. The meeting took place in Tõrve village, Jõgeva County, Estonia, on April 28 and 29, 2016. Photo by Alar Madisson.

The project led by Mari Sarv, senior researcher of the Estonian Folklore Archives of the ELM, *Folklore in the Process of Cultural Communication: Ideologies and Communities*, focuses on studying the purpose of folklore collections in society and the aims of their compilation. The practical task of the research group is to mediate our folklore collections to the general public through studies, commented publications, and the web. The ambition of the research group in terms of international folkloristics is to highlight the value of archive-based folkloristics, and to demonstrate the versatile possibilities the archives offer for the study of different facets of culture.

The project titled *Religious and Narrative Aspects of Folklore*, led by Mare Kõiva from the Department of Folkloristics of the ELM is aimed at the continuation of basic and experimental studies undertaken within the framework of formerly financed themes and grants, and to guarantee their development. The three main spheres of the project are religious studies, theoretical and applied analysis of narrativity, and basic and applied studies of figurative speech and short forms of folklore. Ethnobiology and ethnobotany, ethnomedicine, ethnoastronomy, and humour studies are being developed in terms of interdisciplinarity.

The activity plan of the Centre of Excellence stipulates the work of twelve cross-domain working groups: historical expression and cultural practices, biographies, digital humanities and linguistic technologies, ethics, linguistic and spiritual philosophy, literate culture and literary studies, corpus-based linguistic, literary, and folklore studies, speech and music studies, migration and diaspora studies, narrative studies, studies of modern culture (incl. the media), gender studies, and belief and myth studies.

News about the Centre of Excellence can be followed at:

www.folklore.ee/CEES

Piret Voolaid, Estonian Literary Museum, Tartu

7.3 TWO NEW PROJECTS OF SIEF MEMBERS, FUNDED BY HORIZON2020 AND HERA

1 TRACES: Transmitting Contentious Cultural Heritages with the Arts. From Intervention to Co-production

TRACES is a three year research project funded in 2016 by the European Commission within the Horizon 2020 Research and Innovation program. Through an innovative research methodology, TRACES investigates the challenges and opportunities inherent in transmitting awkward pasts in contemporary Europe. Contentious heritage is often particularly difficult to convey to the public and can impede inclusivity and convivial relations. Nevertheless, if transmitted sensitively, it can contribute to a process of reflexive Europeanisation, in which the European imagination is shaped by self-awareness, on-going critical reflection and dialogue across different positions.

Involving a multi-disciplinary team, which brings together established and emerging scholars, artists and cultural workers, TRACES will develop a rigorous and creative investigation on a range of contentious cultural heritages. To do so, it sets up a series of Creative Co-Productions in which artists, researchers, heritage agencies, and stakeholders work together in longer term engagements, to collaboratively research selected cases of contentious heritage and develop new participatory public interfaces. These art-based research actions will be supported and complemented by theoretical investigations, analyzing and expanding their outcomes.



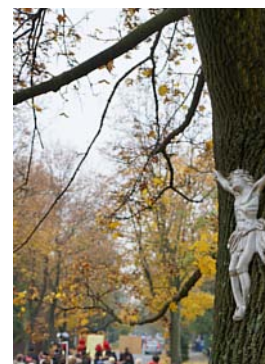
TRACES' main goal is to identify new directions for cultural institutions and museums, aimed at effectively transmit contentious cultural heritage and productively contribute to evolving European identities.

See more: www.traces.polimi.it

Partners:

- Universitaet Klagenfurt – Institute for Cultural Analysis (A): Klaus Schönberger (Project Coordinator), Marion Hamm, Gisela Hagmair, UNIKUM
- Politecnico di Milano – Department of Architecture and Urban Studies (IT): Luca Basso Peressut, Francesca Lanz with Suzana Milevska
- Humboldt-Universitaet zu Berlin – Institute of European Ethnology (DE): Sharon Macdonald, Tal Adler, Regina Römhild, Anna Szöke
- Universitetet i Oslo – Department of Social Anthropology (NO): Arnd Schneider, Leone Contini
- Zürcher Hochschule der Künste – Institute for Art Education (CH): Carmen Mörsch, Nora Landkammer, Karin Schneider
- Hosman Durabil (RO): Julie Dawson, Anton Razvan, Anda Reuben
- Naturhistorisches Museum – Department of Anthropology (A): Maria Teschler-Nicola
- The University of Edinburgh – Social Anthropology, Archaeology and the Edinburgh College of Art (UK): John Harries, Linda Fibiger, Joan Smith
- Uniwersytet Jagiellonski – Research Centre for Memory Cultures (PL): Roma Sendyka, Erica Lehrer, Wojtech Wilczyk, Magdalena Zych
- University of Ulster – Research Institute for Art and Design (UK): Aisling O'Beirn, Martin Krenn
- Društvo za domače raziskave (SLO): Alenka Pirman, Jani Pirnat

2 HERILIGION: The heritagization of religion and the sacralization of heritage in contemporary Europe



HERILIGION focuses on the heritagization of religious sites, objects and practices in relation to religious and secular experiences connected to these, and thus explores secular and religious forms of sacralization linking past, present and future. Since World War II heritage is increasingly seen as defining identities in time of change. The Europe-centered global proliferation of the idea of heritage constitutes one particular use of the past, especially when applied to religious sites, objects and practices. HERILIGION seeks to understand the consequences of the heritagization of religious sites, objects and practices which were not considered heritage before. Where the object of heritage is experienced as religious, heritagization may lead to tensions and conflicts as it involves an explicitly secular gaze that sacralizes non-religious aspects of religious sites, objects and practices in a cultural, historical, or otherwise secular, immanent frame. HERILIGION will produce insights which can be used to understand, manage and defuse tensions, benefiting both religious and heritage constituencies in Europe.

Partners:

- Oscar Saleminck – project leader, University of Copenhagen, Denmark
- Irene Stengs – Meertens Institute, the Netherlands
- Anna Niedzwiedz – Jagiellonian University, Krakow, Poland
- Clara Saraiva – Centro em Rede de Investigação em Antropologia-FCSH e Centro de Estudos Comparatistas-Universidade de Lisboa, Portugal
- Ferdinand de Jong – University of East Anglia in Norwich, UK

8 OTHER NEWS

8.1 NEWS FROM OUR SISTER ORGANIZATION AMERICAN FOLKLORE SOCIETY: TWO CALLS FOR APPLICATIONS

1 Wayland D. Hand Prize for an outstanding book combining folkloristic and historical perspectives, 2015–2016

The Folklore and History Section of the American Folklore Society invites submissions for its biennial Wayland D. Hand Prize. A work offered for consideration can be an authored book, edited volume or reference work, or exhibition catalog published between June 1, 2015, and June 1, 2016.

Call closes June 15, 2016.

More information <http://www.afsnet.org/?page=HistoryFolklore>.

2 Raphael Patai Prize in Jewish Folklore and Ethnology for the best unpublished student paper on Jewish folklore and ethnology

The Jewish Folklore and Ethnology Section of the American Folklore Society and the Committee on the Anthropology of Jews and Judaism of the American Anthropological Association invite submissions for its endowed Raphael Patai Prize awarded for the best unpublished student paper on Jewish folklore and ethnology completed between January 2015 and August 2016.

Call closes September 1, 2016.

More information <http://www.afsnet.org/?page=JewishFLE>.

SIEF will organize the forum “Folklore and Ethnology: (Non-)Identical Twins?” at the AFS annual meeting in Miami in October 2016.
Looking forward to seeing some of you there!

8.2 NEWS ON ICH

‘Intangible Heritage – Why should we care?’

by Máiréad Nic Craith, professor at Heriot-Watt University, can be viewed at <https://www.youtube.com/watch?v=d9ZHj4ihTog>.

The talk was given at a TEDx event.



8.3 CALL FOR PAPERS:

Orientation & Positioning, Connections & Continuations:

The history of knowledge in *Volkskunde* / Culture Studies in Europe after 1945
Vienna, 16 to 18 November 2017

By analyzing strategies, practices and alliances of knowledge production, the conference seeks to focus on the question of the function of ethnological-cultural knowledge and place it in its specific socio-historical context.

We welcome contributions with a strong empirical basis on:

- The function and workings of ethnological-cultural knowledge after 1945 (e.g. nation building, regional self-assurance, processes of social identity formation, political alignments)
- The possibilities, impacts and limits of (specialized) political models (e.g. the European idea, the Swiss model, concepts for restructuring the nation state, Richard Weiss and his works, 1945 as a 'caesura' in (academic) history, hegemonic narratives of the discipline's development)
- Personal and collective positioning, connections and entanglements in academia or the field of academic policy (e.g. atlas projects, histories of collecting, biographical studies, institutional histories)
- The (in)congruence of political/ideological objectives and academic topics/methods/practices (e.g. calls for ethnological studies, the creation of inventories of regional traditions, domestic research, international/European plough research) or academic area studies (e.g. Alpine studies).

The conference is organized by the *Schweizerische Gesellschaft für Volkskunde* (SGV) and the *Verein für Volkskunde* (VFV), Vienna.

A published volume of the conference proceedings is planned. We will endeavor to cover travel and accommodation costs for speakers.

Please submit an abstract (maximum 300 words) for a presentation in German or English, including a short CV, by **31 October 2016** to:

Birgit Jöhler birgit.joehler@volkskundemuseum.at

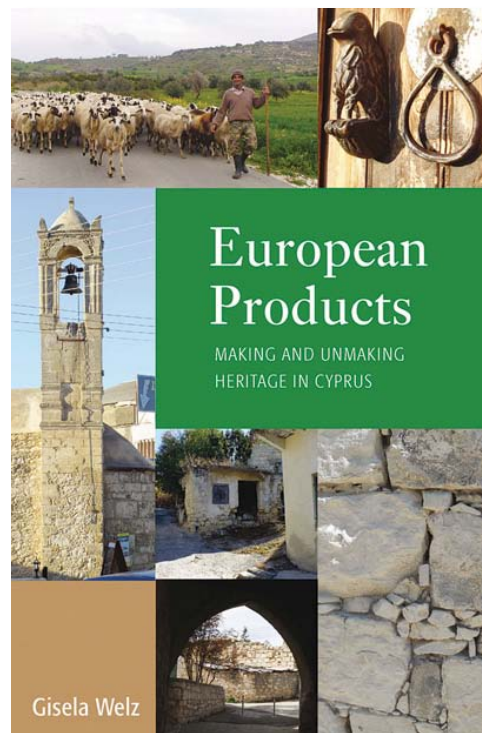
Konrad Kuhn konrad.kuhn@unibas.ch

For more information see: https://kulturwissenschaft.unibas.ch/fileadmin/kwee/user_upload/redaktion/Dokumente_News/CfP_Wissensgeschichte_HistoryofKnowledge_Wien_2017.pdf.

9 PUBLICATIONS

9.1 ETHNOGRAPHIC STUDY ON CYPRUS WINS BOOK AWARD IN THE US

The book titled *European Products. Making and Unmaking Heritage in Cyprus* by Gisela Welz is the 2016 winner in the category “Anthropology” of the American Publishers Awards for Professional and Scholarly Excellence – PROSE. The ethnographic study written by the German cultural anthropologist was published in 2015 by Berghahn Books, New York City and Oxford.



The book argues that in Europe, “heritage making” has become a technology of governance. In Cyprus, the tourism sector emerged as an important conduit for heritage making. Distinct practices of representing and communicating heritage have been developed, with places, architecture and food, even atmospheres and experiences, being reinvented as heritage. Cyprus acceded to the European Union in 2004, but even before, heritage became increasingly infused with European Union regulatory power and hegemonic discourses. Individual chapters of the book highlight European Union policy instruments such as Natura 2000, the European Capital of Culture (ECOC) Program, the European Commission’s food quality label Protected Designation of Origin (PDO), sustainable tourism and regional development initiatives under the auspices of EU Structural Funds as well as efforts to “upgrade the rural heritage” as part of the EU’s Common Agricultural Policy.

Gisela Welz is a professor of cultural anthropology and European ethnology at Goethe University Frankfurt on Main, Germany, and served on the SIEF board 1998–2004. She wrote the book against the backdrop of her long-term fieldwork engagement with Cyprus. She and her late husband Stefan Beck have been conducting in Cyprus since the mid-nineties, working in close cooperation with Cypriot social anthropologists and ethnologists.

For more information on the book, see

<http://www.berghahnbooks.com/title.php?rowtag=WelzEuropean>

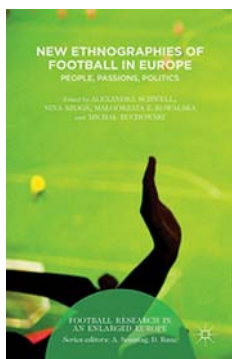
For the 2016 list of winning books by category in the PROSE awards, see

<https://proseawards.com/winners/2016-award-winners/#body>

9.2 NEW BOOKS

Schwell, Alexandra, Nina Szogs, Małgorzata Kowalska and Michał Buchowski (eds.) (2016): *New Ethnographies of European Football: People, Passions, Politics*. Basingstoke: Palgrave.

<http://www.palgrave.com/us/book/9781137516961>



Exploring how football impacts on people's everyday lives, this volume uses anthropological research methods to scrutinize the social fields of football fans and the specific socio-cultural contexts in which they are embedded, taking into account processes of Europeanization, globalization, commercialization and migration.

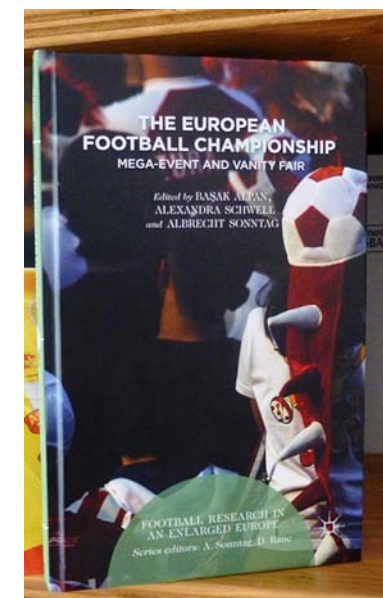
Alpan, Başak, Alexandra Schwell and Albrecht Sonntag (eds.) (2015): *The European Football Championship: Mega-Event and Vanity Fair*. Basingstoke: Palgrave.

<http://www.palgrave.com/us/book/9781137455055>

The UEFA European football championship was the first European mega-event to take place in post-socialist Europe. Taking this as a departure point, this volume focuses on football as a realm of constructing and negotiating identities using rich ethnographic fieldwork and in-depth media analysis.

Both publications are part of the FREE-project:

www.free-project.eu



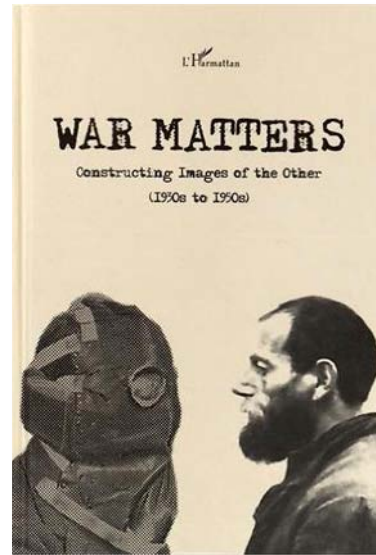
Demski, Dagnoslaw, Liisi Laineste, and Kamila Baraniecka-Olszewska (eds.) (2015): *War Matters: Constructing Images of the Other (1930s to 1950s)*. Budapest: L'Harmattan.

The volume addresses questions concerning the interrelations of the three variables war, images and the Other. The explicit stereotypes and contrasts but also the implicit message in wartime images informs the attentive observer about the aims, motives and ideas of the author of the image. Focusing on caricatures and photographs, the volume brings together various accounts of wartime imagery from mainly Eastern and Central Europe.

A photograph is commonly perceived as a faithful record of reality. It is treated as an objective expression of a visual convention, exemplifying the way things are depicted at a

given time. Deeper reflection, however, reveals how photography is at all times constructed. Another central tenet of the volume, the caricature, aims to sketch and exaggerate, not to depict in an objective manner. The power of caricature is vested in the recognizable, although grossly and blatantly exaggerated, image of the Other. It places the Other outside the normal, the accepted and the conventional.

Through analyzing representations of war, the volume presents, analyzes and discusses these experiences in order to reach a comparative conclusion on how war matters in relation to images—i.e. how it affects the construction of the Other in a visual format.



- **Anna Kadykało:** *The Afghan War (1979–1989) in the Cultural Memory of the Russians*
Response by Jan C. Behrends

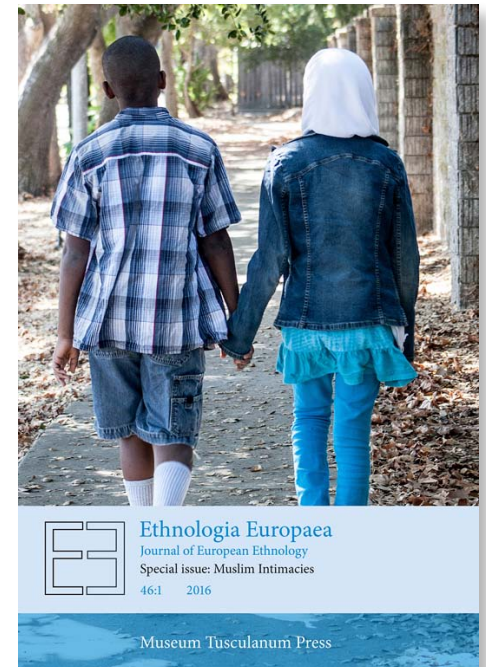
Reviews: Suzanne Evertsen Landquist, Anthony Bak Buccitelli, Brant W. Ellsworth & Rosalynn Adeline Vega

<http://socrates.berkeley.edu/~caforum/>

New issue of *Ethnologia Europaea* will come out in a few days

The aim of the new theme issue “Muslim Intimacies” (special issue editor: Laura Stark) is to develop new ways of talking about the links between Islam, family and the individual, which move away from the ethnocentrism of Western concepts and pay greater attention to the desires and goals of those studied. The special issue explores the dilemmas facing transnational Muslim families as well as those who feel the impact of late modern transformations in societies where they have lived for generations.

Five scholarly articles address family dynamics among Muslims in Finland (Anne Häkkinen), Ethiopia (Outi Fingerroos), Italy and Sweden (Pia Karlsson Minganti), Morocco (Raquel Gil Carvalheira), and Tanzania (Laura Stark); these are complemented by the insightful commentary by Garbi Schmidt.



9.3 NEW JOURNAL ISSUES

Now online:

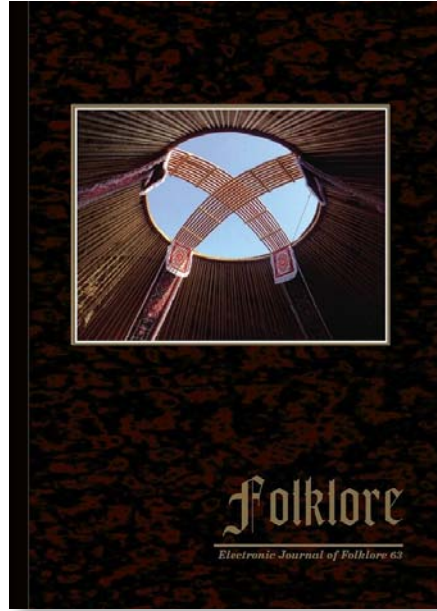
Cultural Analysis. An Interdisciplinary Forum on Folklore and Popular Culture, Vol. 14, 2015

- **Augusto Feraiuolo:** *The Tammorra Displaced: Music and Body Politics from Churchyards to Glocal Arenas in the Neapolitan Area*
Response by Luisa Del Diudice
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Self-Representation and the Construction of the Igbo World among Igbo Students in a Public University in Nigeria
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Folklore: Electronic Journal of Folklore, 63

This special issue of *Folklore* with Aimar Ventsel as guest editor reflects the current state of affairs in Kazakh academia, and demonstrates to the English speaking audience the variety of topics and research methods in Kazakhstan.



Contents:

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- **Madina Sultanova, Natalia Mikhailova, Dinara Amanzholova:**
Between the East and the West: Reflections on the Contemporary Art of Kazakhstan
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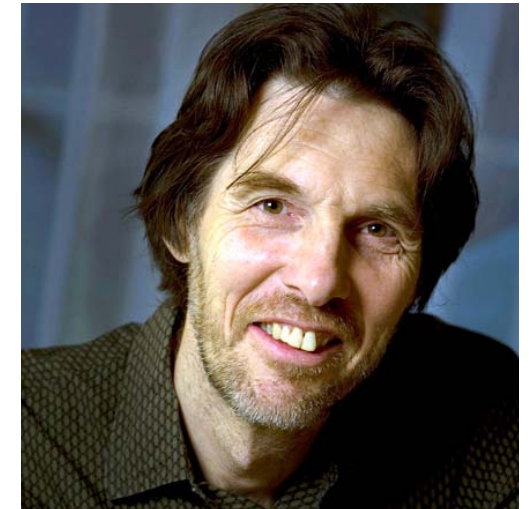
www.folklore.ee/folklore/vol63

10 OBITUARIES**LOUIS GRIJP, 1954–2016**

On January 9, 2016 Louis Grijp passed away due to a brain tumor at his home in Driebergen-Rijsenburg at the age of 61. He gained international renown both for his research in Dutch song and music culture.

He was a researcher at the Meertens Institute in Amsterdam and a professor of “Dutch song culture: past and present” at Utrecht University, as well as Artistic Leader of the early music ensemble *Camerata Trajectina* in which he also performed on the lute. He was a long-standing member of SIEF’s Ballad Commission / *Kommission für Volksdichtung* (KfV). In 2010 he hosted the commissions’ annual meeting in Amsterdam and on the Dutch island of Terschelling. Since 2011, after the Ballad Commission left SIEF, he was Vice-President of the Commission.

Louis Grijp studied musicology at Utrecht University and guitar and lute at the Royal Conservatory in The Hague. He obtained his PhD cum laude from Utrecht University in 1991. In his thesis *Dutch song in the Golden Age: the mechanics of contrafactum composition*, he developed a method to match melodies to song texts which had survived without musical notation. Over the years Louis expanded his area of research from the early modern period to the present, from renaissance song to dialect music and song festival, from individual songs to Dutch music in general. The Dutch Song Database, a database comprising 170,000 Dutch-language songs from both the Netherlands



and Flanders, dating from the Middle Ages up until the present day, was Louis's creation and his life's main project: it constituted the convergence of his research, the accompanying documentation, and his musical practice. The database has grown to become one of the most cherished digital research tools available to Dutch musicologists, literary scholars and cultural historians. Louis's work received many distinctions and awards, including two Edison Awards. He was an extraordinarily successful and driven researcher who infused his research and led his research group with unparalleled passion. Many were inspired by his enthusiasm, knowledge and vision – he will be missed tremendously.

Martine de Bruin, Meertens Institute, Amsterdam

BIRGIT HERTZBERG JOHNSEN/KAARE, 1948–2016

Birgit Hertzberg Johnsen/Kaare was born on 25 March 1948 in Oslo and took her master's degree in folklore at the University of Oslo in 1976. In 1979 she became a research associate in folklore.



In 1988 she was appointed to the post of senior conservator (corresponding to lecturer) at the Department of Folklore. In 1995 she became professor at the Department of Culture Studies in Oslo and in 2005 professor at the Department of Media and Communication at the same university. She retired in 2013. In the 1990s she was member of the board of the Nordic Institute of Folklore, NIF.

An important research area in Hertzberg's works was the festivals and rituals of the life cycle. Hertzberg was early in bringing women's studies into folklore. In 1982 her book about

the wicked stepmother, *Myten om den onde stemor* was published. She was also early in studying mass-media culture. Hertzberg occupied a prominent position in the Nordic study of humour. She wrote: "As culture researchers we can focus on social and cultural variation in humour and its forms of expression, its use and significance". She evaluated humour from a gender perspective in an essay in *Ethnologia Europaea* in 1999. Later on she studied the use of the Internet and moved in 2005 to the Department of Media and Communication in Oslo. Birgit Hertzberg was socially open, which made her a much-appreciated colleague and friend. She passed away on 21 February 2016 due to a fatal cancer illness.

Anders Gustavsson, University of Oslo

RUTH-E. MOHRMANN, 1945–2015

On 29 December 2015 Ruth-E. Mohrmann passed away, only five years after she retired as professor of Ethnology at the University of Münster. Ruth Mohrmann studied European Ethnology, History and German Philology and received her doctor's degree from the University of Kiel in 1975.

Her thesis was titled *Volksleben in Wilster im 16. und 17. Jahrhundert* (Everyday Life in Wilster in the 16th and 17th Century). Her postdoctoral qualification (*Habilitation*) was on urban and rural domestic culture in the State of Brunswick (Germany) from the 16th to the early 20th century. After having been Acting Chair of the Institute of European Ethnology / Folklore Studies at Kiel University and Professor of Eu-



ropean Ethnology at the University of Bayreuth, Ruth Mohrmann became Professor and Acting Director of the Institute of European Ethnology at the University of Münster in 1993. Ruth Mohrmann's main research areas were material culture, visual culture, history of mentalities, ethnology of law, cultural and social history of the early modernity, and urban research. Her broad interests were reflected in her teaching as well as in the diverse academic functions she fulfilled, such as Chairperson of the Commission for European Ethnology and Folklore in Westphalia, Chairperson of the advisory board of the *Germanisches Nationalmuseum*, Fellow at the Netherlands Institute for Advanced Studies in the Humanities and Social Sciences, and many more. Between 1996 and 2013 she was a member of the Editorial Board of *Ethnologia Europaea*. Ruth Mohrmann was passionate and loyal. Her commitment to the discipline and to the social scene around it, will be missed dearly.

Sophie Elpers, Meertens Institute, Amsterdam

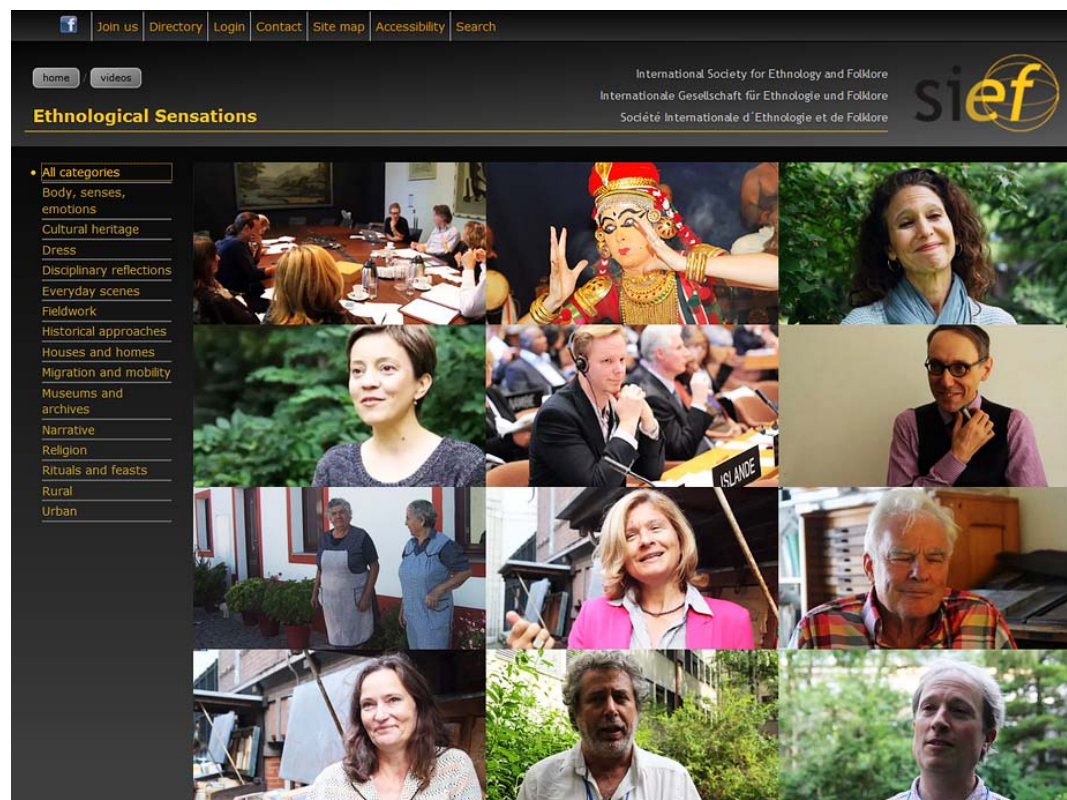
11 MAY WE REMIND YOU...

SENSATION STATION

Please check out our new portal for ethnological sensation films, categorized by theme – from “Body, senses, emotions” to “Rituals and feasts”, from “Fieldwork” to “Museums and archives”, and from “Houses and homes” to “Migration and mobility”, to name just a few.

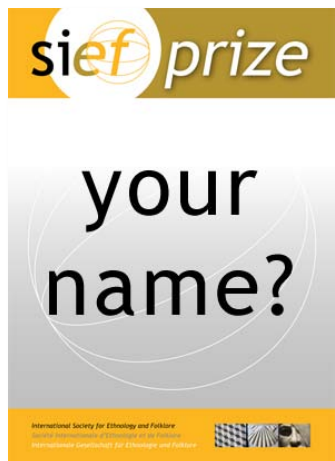
Take a look, try playing with it, and invite your students to do the same:

http://www.siefhome.org/videos/ethno_sensations.shtml



SIEF YOUNG SCHOLAR PRIZE 2017

CALL FOR APPLICATIONS



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 Euro, will be presented at the SIEF congress 2017 in Göttingen. S/he will be invited to give a special prize lecture.

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 2017 will be awarded to a refereed article and chapter published in 2014, 2015, 2016. 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 re 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?

The call for applications is open until 1st October 2016.

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 read all submissions and select a winner.

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.

Please spread this call to your colleagues and students!

ETHNOLOGIA EUROPAEA: OPEN CALL FOR SUBMISSIONS

Ethnologia Europaea welcomes submissions from European ethnology and all related fields, including social/cultural anthropology, human geography, sociology, cultural history, and cultural studies.

To find out if your contribution fits, you may start by e-mailing the two editors a short abstract or outline.

To familiarize yourself with the profile and find more information for authors, please visit the website:

<http://www.mtp.hum.ku.dk/tidsskrift.asp?issn=0425-4597>.



COLOPHON

Editor

Sophie Elpers, Amsterdam

Design

Yvonne Mathijssen, Hilvarenbeek

Production

International Society for Ethnology
and Folklore

Closure copy

23 May 2016

Spring at the Campus of Göttingen.