

SIEF is an international scholarly organization founded in 1964.

The major purpose of SIEF is to facilitate cooperation among scholars working within European Ethnology, Folklore Studies and adjoining fields.

**Autumn 2020**

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## EDITORIAL

### DEAR SIEF MEMBERS,

**We hope you and your loved ones are well!**

The most important announcement in this newsletter is that SIEF's 15th congress 'Breaking the Rules? Power, Participation, Transgression' (21–24 June 2021) will have to take place digitally. We promise that the best online practices will be used in order to guarantee a vital conference as well as an inspiring social event. Please have a look at the broad range of accepted panels and react on the Call for Papers which is open until 26 November.

Please also feel invited to apply for the Young Scholar Prize 2021 and/or spread the word about the Call – the deadline is 1 December 2020.

And, of course, there is more: conference reports, new projects, new publications, ...



Best wishes, Sophie Elpers

# 1 LETTER OF THE PRESIDENT

DEAR COLLEAGUES,

**The coronavirus outbreak has brought about numerous challenges worldwide. It has made us push our boundaries and reflect on the ways in which we can reach out in times of social distancing and thus make our work even more meaningful.**

The questions of how to teach and study, conduct research, make our institutions and organizations function, get in touch with one another, apply our approaches and methods in various spheres, share E&F knowledge in a transformed social context have been tackled by many SIEF members, both on the epistemological and practical level. The current situation also shows how resilient and adaptable our fields, and we as experts, are.

A need to transfer our communication to virtual platforms has also influenced SIEF's work and the way we plan and organize the Society's activities and events. SIEF's third Summer School became our first organized in an online edition, taking place in virtual Siena. It brought together more than 30 participants, students, lecturers, seminar coordinators – present and future SIEF members – who joined the sessions from their study rooms spread all the way from China to the United States. The organizing team, coordinated by Fabio Mugnaini, did an incredible amount of work to nurture the feel of an academic community and a sense of place, albeit a virtual one. You can learn more about the topic and outcomes of the Summer School in Fabio's contribution in this Newsletter. Also, in this year in between congresses, several SIEF's working groups have risen to the challenge and suc-



*Nevena Škrbić Alempijević.*

cessfully organized their meetings, labs, webinar series, etc. on online platforms – you will catch a glimpse of those events in the following pages.

Such experiences encourage us on the path we need to take: the Scientific Committee of the SIEF2021 congress, together with the SIEF Board, have decided to move our largest event to the online sphere. Although the decision was borne out of necessity and was a difficult one to take, we are determined to face it with a sense of adventure and anticipation, determined to create virtual spaces in which we can follow inspiring presentations, join in lively discussions, but also enjoy the friendly and inclusive atmosphere characteristic of SIEF events. The Local Committee, led by Hanna Snellman, is dedicated to making Helsinki in its online form memorable for all the participants. The call for papers is now open and an impressive number of exciting panels is awaiting all those who wish to deal with the theme of breaking the rules from various angles. So, submit your paper, reserve the dates June 21-24, postpone your other meetings and take part in another manifestation of SIEF togetherness.

The intense move towards the virtual domain has also pointed to the importance of accessibility of data about E&F institutions, higher education and research centers, museums, professional associations, archives, journals and other resources of our interest in various parts of the world. With the intention of further internationalizing our fields and more concrete collaboration on joint projects, AFS (our sister society) and SIEF have established a working group whose main task is to create an International Folklore and Ethnology Resource Guide. The whole initiative and the steps we are about to take are clearly described in the text by Luisa Del Giudice, the coordinator of this project. Our hope is that the Guide will make networking and scholarly exchange easier and E&F resources more visible, which is one of SIEF's main goals. If you would like to collaborate in this project, please, let us know, you are most welcome to the team!

Nevena Škrbić Alempijević, SIEF president

## 2 SIEF2021: BREAKING THE RULES? POWER, PARTICIPATION AND TRANSGRESSION 21-24 JUNE 2021

### THE CONGRESS WILL TAKE PLACE DIGITALLY, WHY AND HOW?

While the organizers hoped for a long time to be able to keep a face-to-face component, the uncertainty brought on by the world-wide pandemic makes having an on-site event unfeasible on so many levels: the constant changes in travel restrictions, ensuring health and safety on the premises, differences in COVID-19 spread and management policies in different states, care responsibilities at home for those looking after the elderly, financial insecurities (including travel and other insurance policies becoming void with *force major* clauses) etc. etc.



The Scientific Committee also felt very strongly that canceling or postponing the congress would be unfair. Thus, it was decided that a virtual gathering would provide a way for everyone to present their scholarship and nurture professional development, encourage on-going collaborations and create new connections. On top of that, the local organizers from

Helsinki have risen to the challenge of delivering an unforgettable congress with spectacular keynotes, innovative (rule-breaking?!) events and the opportunity to experience the Arctic atmosphere through a unique music program - all online in Helsinki. So please do not be discouraged by the virtual format and join us.

### CALL FOR PAPERS

The Call for Papers and Posters for Breaking the rules? Power, participation and transgression is now open and will close on 26 November.

You can pick from 116 panels that all approach the congress theme from an original angle:

- Archives and sources
- Bodies, Affects, Senses, Emotions
- Digital lives
- Environment
- Food
- Health and medicine
- Heritage
- Intersectionality
- Knowledge production
- Material culture and museums
- Mobilities
- Narratives
- Performativity
- Posthumanism
- Politics and power
- Religion
- Resistance
- Urban studies

### TIMELINE UNTIL JUNE 2021

|                         |                       |
|-------------------------|-----------------------|
| Call for panels         | 26 Oct – 26 Nov 2020  |
| Early Bird registration | 18 Jan – 1 March 2021 |

### KEYNOTES

#### Molly Andrews

Molly Andrews is professor of Political Psychology at the University of East London, Department of Social Sciences, and Co-director of the Centre for Narrative Research. For the

## MUSIC PROGRAM

### Artistic flow - Kalevala Society

- The artists will show something traditional, modern, conventional and underground



- The performances are able to break the rules. Just let yourself go with the flow
- Organized and sponsored by the Kalevala Society

academic year 2019–2020 Andrews was the Jane and Aatos Erkko Visiting Professor at the Helsinki Collegium for Advanced Studies at the University of Helsinki.

### Katherine Borland

Katherine Borland is the Director and Graduate Studies Advisor at Ohio State University, Center for Folklore Studies, and Associate Professor in the Department of Comparative Studies. She studies and teaches about the artfulness of ordinary life, and the ways in which traditional expressive arenas constitute contested terrain.

### Ellen Hertz

Ellen Hertz is professor of Sociocultural Anthropology at the Institut d'ethnologie, University of Neuchâtel. She works in a variety of areas, from financial anthropology to gender studies to intangible cultural heritage, with an emphasis on the complex logics of modern institutions.

### Susan Keitumetse

Susan Keitumetse is an archaeologist and researcher at the University of Botswana. She has specialized in applied research that links tangible and intangible cultural heritage with natural environment, cultural and heritage resources and sustainable development. Keitumetse is an expert advisor for the UNESCO intangible heritage section.

### Sanna Valkonen

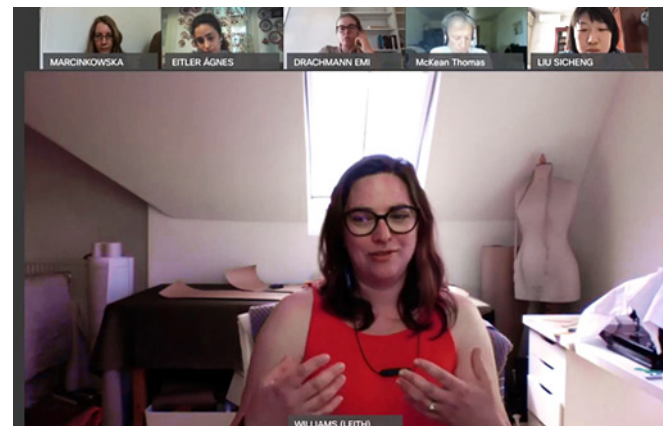
Sanna Valkonen is a Sámi scholar and professor of Sámi Research at the University of Lapland. Her research fields include the politics of indigeneity and belonging, cultural heritage, gender and religion, and related power relations in the Sámi context. Central to her current work is developing Sámi research concepts and artistic research methods.

Looking forward to seeing you at SIEF2021!

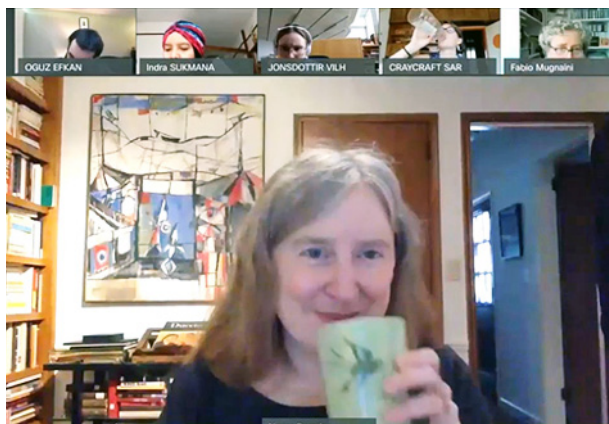
## 3 REPORT SIEF SUMMER SCHOOL 2020

### HERITAGE, TRADITION, IDENTITY: A CASE STUDY OF THE PALIO DI SIENA

Good Morning students... The accent of my It-English welcomed a quite varied group of people from various corners of the planet. The screen was soon crowded with squares, showing home interiors, some pets, furniture, even some bath-robed cohabitants slipping into dark hallways.



*Carley Williams (University of Aberdeen) during the Summer School. Together with Tóta Árnadóttir (University of the Faroe Islands) and Fabio Mugnaini (Università di Siena) she is convenor of the SIEF2021 panel 'ICH on the Ground: The fine art of rules and measures' which results from the summer school.*



*Dorothy Noyes, one of the distinguished speakers during the summer school.*



*Virtual visit to the Civetta Museum.*

The initial idea of the Summer School was to focus on heritage and heritagization through an ethnography of the Palio di Siena. Students and teachers would be brought together by immersion into the city, by the common challenge of understanding, and by seeking to understand the main events of the Palio calendar. The ethnographic jump would have created a *communitas*. But with the sudden shift online, a Plan B was required.

Synchronizing our work sessions across thirteen time zones, a group of 22 students and 13 teachers, each balancing a demanding home life with work and academe, were transformed into a tight-knit learning community, focused on live encounters

between renowned scholars and young researchers, all sharing the same commitment to the Summer School theme.

Despite the lack of on-the-ground ethnographic work, we explored ideas and theories through a mix of plenary sessions with scholars from around the world, sandwiched between topical “Sunrise” and “Sunset” seminars in which students discussed the topic

of the day and shared their individual research projects, led by leaders Ewa Klekot and Thomas McKean. We met for four hours a day, for eight days, with the students engaging with prerecorded lecture materials and assigned readings in between, with the result that a strong community was created, with many shared moments of understanding and exchange among new friends.

The effects of heritagization took center stage in our debates, but we also touched upon the political use and abuse of folklore, particularly germane as some of our students were speaking from difficult political contexts. The screen became a window into individual experience, shared with a delimited but free community of peers, bound by common goals, mutual recognition, and collective aspiration to drive forward each individual’s research and intellectual life.

Though a rather small town, Siena hosts seventeen rich *Contrada* museums, housed in former baroque churches, brand new builds meeting updated museology criteria, or in historical buildings expanded by downward excavation, during which they discovered (and valorized) ancient caves and Etruscan storage chambers. Each museum is filled with materials speaking of *Contrada* life and, at the same time from our perspective, of how the tradition is objectified in support of local identity strategies.

Since we could not visit in person, I changed my personal role from organizer to stand-in fieldworker and went on behalf of the students, filming with an ethnographic eye my encounters with the museums and their guides. I did the same with the official veterinarian to the *Contrada* and the owner of a training stable which is home to the grave of one of the most beloved Palio horses, a site regularly visited by *Contrada* people, as they pass his memory from generation to generation.

Necessity is the mother of invention and I realized that I would be the proxy “native”, having worked in Siena since 1990, obliged to share with our students what was familiar to me.

As the man on the ground, I become both observer and contributor. In this way, students were able to establish an ethnographic relationship with Sienese participants, crucial for the exploration of the intimate topics and problems associated with the Palio and its heritage (such as how bureaucratization could be compatible with spontaneous and polymorphic traditions), and the central element of animal use (the Palio remains a horse race, with safety risks for horses, more so than for jockeys).

Our final day, we had live online dialogues with representatives from four Contrade, Caterpillar, Unicorn, Goose, and Snail, exploring their feelings, experience, and views on the Palio tradition. This highlight of the week brought into focus the intense personal nature of people's commitment to common cultural phenomena and revealed how the tradition – everywhere and always contemporary – finds its voice and ways to explain and even to protect itself from the risk and the challenges of everyday life. Angela, Tiziana, Simona and Fabrizio are skilled professionals or university officers, full agents in contemporary life, but equally able to live within the symbolic world of Palio history. We share with them our common present, but they also exist in a different temporal frame, within a lived and living history. They feel absolutely at home in places that are, for us, “heritage”, to be venerated and protected.

These live encounters, though short and condensed are, I think, the most enduring legacy of the Summer School. Within the ethos and symbolic framework of festival and heritage, however organized or institutionalized they may be, lie individuals with agency, freedom of choice, and a community life that demands support and flexibility, without the fossilization often brought on by safeguarding practices that can, as one of our lecturers suggested, easily become dispossessing policies. Despite the challenges of an online Summer School, we were able to visit that emic world while also creating our own mutually supportive group identity.

Fabio Mugnaini, with creative support of Thomas McKean and Ewa Klekot

## 4 CALL YOUNG SCHOLAR PRIZE 2021

**The prize is awarded for journal articles or independent book chapters (not from monographs such as dissertations) based on original research and published in refereed publications in the three years preceding the next SIEF congress.**

- ★ The next prize will be presented in 2021. It will be awarded to a refereed article or chapter published in 2018, 2019, 2020. 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. The article or book chapter should be written in English. Publications written by two co-authors will be accepted, however, both should be young scholars.
- ★ 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.
- ★ Submissions – your article or book chapter and a short CV – should be sent to [sief@meertens.knaw.nl](mailto:sief@meertens.knaw.nl) no later than **1 December 2020**.



## 6 NEWS OF WORKING GROUPS

### 6.1 WORKING GROUP ON MUSEUMS AND MATERIAL CULTURE

#### CONFERENCE REPORT: ETHNOLOGY LAB ON THE WORKINGS OF COVID19 ON MUSEUMS

On 8 and 9 October 2020, the Reinwardt Academy, Amsterdam, hosted the digital conference *Ethnology Lab on the Workings of COVID19 on Museums*. The online gathering was coordinated in close collaboration with the Working Group on Museums and Material Culture of SIEF, as well as ICOM's International Committee for Collecting (COMCOL).

The programme was geared to address the challenges facing museums and cultural heritage institutions in the context of the COVID19 pandemic. In so doing, the organizers of the event set out to provide a virtual platform for museum professionals and academics alike to establish a dialogue with one another and explore matters of common concern. These included some of the transformative shifts observed in the collection dynamics of museological institutions, changes in the conception of participatory and inclusiveness strategies or the emergence of new possibilities for exhibiting and programming against the backdrop of uncertainty.

Prof. Dr. Hester Dibbits, Lector of Cultural Heritage and Director of the Reinwardt Academy's International Master's Programme in Applied Museum and Heritage Studies, inaugurated the programme by alluding to the Reinwardt Academy's ethos of professionalism – work in the museums and cultural heritage field ought to be driven by a combination of theory, ethics and practice-based approaches in order to bear a meaningful impact on society. With this principle in mind, and in hopes of forging new and long-lasting professional relationships between the (virtual) attendees, Dibbits gave the floor to the panellists.



Representatives of ethnographic museums, such as the Volkskundemuseum (Graz) or the Museum of Everyday Culture (Waldenbuch), presented their case studies regarding the collection of artefacts in times of crisis. References were made to the disruptions experienced by museum professionals in their line of work, such as the inability to engage physically with audiences to duly 'register' their lived experiences. Speakers also shed light over some of the new possibilities put forward by the advent of the digital realm. What arose is an exploration of the impact of new technologies in the streamlining of digital acquisition processes (as became evident, for instance, in the intensification of digital submissions via the museums' online channels), or the newfound representation of the experiences of youth – owing to their access to technology and dexterity on digital matters, and thus interaction with online initiatives. Could it be that the COVID19 pandemic – in pushing incumbent stakeholders to the edge – may force professionals and academics to reconsider (or perhaps even bolster) the social function of the museum?

Other panellists touched base on the domain of 'rapid response collecting', delving into the rapid heritagization of objects representative of emergency, such as the ongoing pub-

lic health situation. Representatives of the Museum of European Cultures (Berlin) or the City of Antwerp investigated the intricacies of preserving the historical dimension(s) of the disruption of everyday life that is COVID19. Mentions were made to the necessity of actualizing collection frameworks to ensure greater transparency and dynamism in acquiring artefacts reflective of rapid social shifts. Attention was likewise drawn to the issues of conflating ‘crowdsourcing’ with ‘inclusiveness’, concluding that the most structurally disadvantaged segments of society may not have been appropriately integrated into current discussions surrounding COVID19 and cultural heritage. Whose objects ought to be collected? For which social groups is it necessary to commemorate the different stages of the pandemic, and what emotional responses may be triggered in so doing? The premise of ‘multi-perspectivity’, or the incorporation of different voices/perspectives onto ongoing conversations, hence emerges as a relevant benchmark in light of the pandemic.

Independent researchers and academics from the University of Belgrade and the Centre for Study in Cultural Development (Belgrade) likewise analyzed the current circumstances through an academic prism. In expediting the process of giving (up) one’s consent for the purpose of convenience, given the exceptional circumstances, how may the promotion of technology in museological work be compromising the ‘alliances’ between cultural institutions and society? How may the removal of our physical presence ‘drift us away’ from the social interactions that still ought to take place? At a time where care and sensitivity have become an ever-so-present necessity, how may the cultural heritage domain circumnavigate ‘inconvenience’ to continue to perform its social and educational functions?

On the second day of sessions, panellists from diverse regions of the world discussed their individual case studies for attendees to become acquainted with the practical tribulations facing museums in times of COVID19. A general assessment of the situation testified to very tangible woes such as dramatic losses in revenue, delays in the provision of recovery subsidies by governments, or even restrictions in sponsorship (considering the hardship experienced not just by museums, but also by their traditional donors and partner organi-

zations). In the context of a sector already embattled with fragility in financial terms, the pandemic has further jeopardized the prospects of overcoming precariousness in the field. This is reflected, for example, in the letting go of employees or in the scarcity of monetary resources to appropriately remunerate members of staff. The museum may, however, adopt a ‘therapeutic’ role in contributing to disseminate digitized resources, programme online activities to capture the public’s interest, or organize professional workshops and seminar to retrain and continue to capacitate its staff. Despite the prevailing pessimism, the pandemic may well provide us with an opportunity to turn the museum into a space for resilience against the crisis.

Alongside these practical considerations, the attendees enjoyed the interventions of speakers from the Vogtland Open-Air Museum (Landwüst), the São Paulo Museum of Art (São Paulo) and the Yugoslav Film Archive (Belgrade). Some of the issues that were tackled included the (dis)continuation of special programmes for the disabled—granted the medical needs of special audiences against the danger of infection for high-risk groups. Other interventions focused instead on the difficulties of showcasing (interactive) performance art where the body cannot be present. Testimonies, however, attested to the possibility of engaging young publics with live social media broadcasts to emulate choreography and dance routines, somehow keeping the ‘spirit’ of performance art alive. Finally, participants were drawn to the cross-border intricacies of ‘going online’ with regards to ownership issues and the ‘nationality’ of audio-visual holdings in the archive. In exposing archival collections to the exterior (and thus reaching audiences beyond the confines of the state), whose cultural heritage is being disseminated online? Given the stringent circumstances of the pandemic and the burden of inflexible legal and financial frameworks, how may archives assert their autonomy while navigating the uncharted territory of the digital sphere?

Juan Aguirre Fernández-Bravo,  
project associate research group Cultural Heritage,  
Reinwardt Academy

## 6.2 WORKING GROUP ON CULTURAL HERITAGE AND PROPERTY

**SIEF Panel “The Future within the Past, the Past within the Future – Theorizing about the Retro-Futurology of Cultural Heritage”,**

**ACHS Congress Futures, 26-30.8.2020, online.**

**Convenors: Helmut Groschwitz, Ullrich Kockel, Alessandro Testa.**

The 5th Biennial Conference of the Association of Critical Heritage Studies (ACHS) 2020 about “Futures” should have taken place in London. Due to the Covid 19 pandemic, the organizers decided to hold the congress online. We all missed the face-to-face-interactions, the lively discussions, and the informal talks, which are crucial to congresses. But in the end, we came to an inspiring and lively exchange. Most of the papers were prerecorded and could be downloaded. On the 30th of August 2020, an online live session took place in which the papers were discussed.

The SIEF-Working group on Cultural Heritage and Property organized the curated panel “The Future within the Past, the Past within the Future – Theorizing about the Retro-Futurology of Cultural Heritage”. There were four papers in the panel: Alessandro Testa, “Retro-Futurology”, ICH, and European complex(iti)es; Ewa Klekot, “When skills become heritagized, what is the craft’s future?”, Helmut Groschwitz, “Intangible Cultural Heritage as Knowledge Practice”; and Sophie Elpers, “Intangible Cultural Heritage as Past and Future Presencing in Museums”. Furthermore, the online live session was introduced by Kristin Kuutma. A discussion between her, the four presenters, and Ullrich Kockel followed and wrapped up the entire panel.

The panel has been grouped around the expression “retro-futurology”, which characterizes the dual direction of the temporal axi-ality of cultural heritage. The panel discussed a multidimensional set of questions that seem to be haunting heritage scholars and practitioners alike: In what sense does the cultural heritage machinery project itself, the objects and performances of its functioning, and the actors involved in its processes, towards imagin-

able futures? How, and how successfully, are values, worldviews, and discourses embedded in heritages selected, formulated, transferred or transmitted from the past to the future? What are the expedients heritage professionals operationalize to heritagize without essentializing or crystallizing the heritagized objects and performances into simulacra and “exhibitions of themselves”? What role can museums play in the representation of cultural heritages – conceived as remains of “meaningful pasts” – in/for future generations? In a world of dramatic environmental transformations, growing transculturality, reconfiguration of collective identities, and technological acceleration, cultural heritages seem to have acquired a new foundational role, a role that, symbolically rooted in the past, branches out towards the promise of further social changes in the future.



*Alessandro Testa during his introduction.*

Concluding, we would like to thank Alessandro Testa, who mastered the main communicative work with the organizers, and has been coping with the tricky content-management-system: thanks a lot!

Helmut Groschwitz

### 6.3 WG HISTORICAL APPROACHES IN CULTURAL ANALYSIS

This year EASA (The European Association of Social Anthropologists) bi-annual meeting took place digitally in Lisbon!

At the HOAN (History of Anthropology Network) meeting, Hande Birkalan-Gedik's proposal to function as a liaison between EASA's History of Anthropology Network HOAN and SIEF's Historical Approaches in Cultural Analysis has been accepted by the majority votes.

Hande Birkalan-Gedik's liaison tasks between HOAN and HACA (Historical Approaches in Cultural Analysis) will include to report on pertinent events (meetings, publications, conferences, and summer schools), bilaterally; to strengthen the collaboration among colleagues working on similar issues; to invite colleagues as reviewers or to collaborate with them on common projects. Birkalan-Gedik underlined that in the long run, joint meetings between HOAN and HACA can be planned.

More information on HOAN is available at: <https://easaonline.org/networks/hoan/>.

Hande Birkalan-Gedik is professor of folklore, anthropology, and gender studies. Currently, she holds a DFG-eigene Stelle at the Goethe University Frankfurt/Main, conducting a project on the history of anthropology in Turkey titled 'Traveling Theories': Die Geschichte der Anthropologie in der Türkei (1850-1950).

### 6.4 FRANCOPHONE WORKING GROUP

Two new books are published in the series "Ethnology de l'Europe". The series is connected with the SIEF Francophone Working Group.

#### POPULISME ET POLARISATIONS. NOTES THÉORIQUES SUR LE FOLKLORE DANS LES INSTITUTIONS POLITIQUES



Le folklore reste un concept opératoire pour comprendre les cultures populaires et le populisme aujourd'hui. En retraçant l'histoire de la démo-ethno-anthropologie en Italie, cet ouvrage explique que "nous faisons tous partie du peuple" et encourage les ethnologues à ne pas se couper de la société qu'ils étudient.

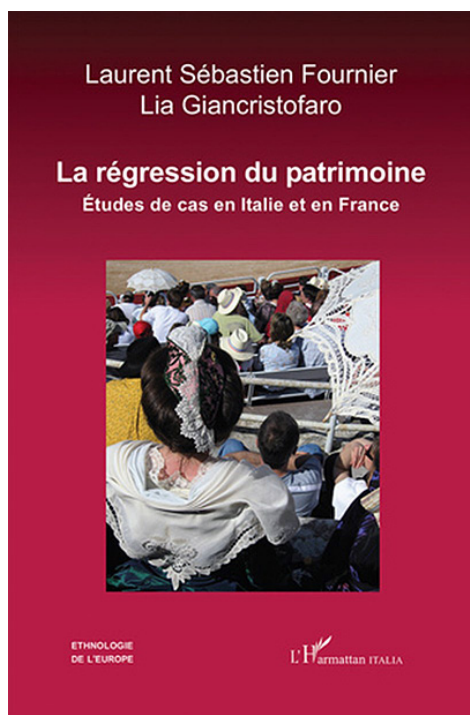
**Lia Giancristofaro, *Populisme et polarisations – Notes théoriques sur le folklore dans les institutions politiques*.**

**Paris: Editions L'Harmattan 2020, ISBN 978-2-336-31883-7, 96 pages.**

More information: [see here](#).

#### LA RÉGRESSION DU PATRIMOINE. ÉTUDES DE CAS EN ITALIE ET EN FRANCE

Il existe actuellement un risque de régression du patrimoine. L'absence d'anthropologues sur le terrain a entraîné la réappropriation de l'anthropologie par des militants qui font des traditions populaires une relecture essentialiste et conservatrice. La perspective proposée ici consiste à utiliser les politiques du patrimoine pour le progrès de l'anthropologie.



Laurent-Sébastien Fournier et  
Lia Giancristofaro, *La régression du  
patrimoine – Études de cas en Italie et en  
France*. Paris: Editions L'Harmattan 2020,  
ISBN 978-2-336-31884-4, 112 pages.

More information: [see here](#).

In an effort to maintain the tradition of membership contact the RY Board devised the idea of starting a new series of virtual WG meetings: The Ritual Year WG Seasonal Webinars. Organized at the initiative of the RY Board members and coordinated by Irina Stahl, RY WG Secretary with the technical support of the Estonian Literary Museum and the Centre of Excellence in Estonian Studies (Tartu), the webinars have been planned to take place once every season.

The first webinar in the series, Autumn 2020, took place on 15 October 2020, via Microsoft Teams and consisted of three presentations, each of which was followed by questions and author responses. The RY WG's Founder and Honourary Chair, Emily Lyle, symbolically opened the virtual meeting which was moderated by Irina Sedakova, our WG's Chair. Mare Kõiva, our e-Host and Laurent S. Fournier, the WG's Co-Chair followed the opening presentation. The live webinar was joined by 25 people.

#### 1 Emily Lyle (University of Edinburgh)

##### 'A Spark of Hope: Needfire as a Response to Crisis'

Fire serves to mark fresh beginnings of many calendric events world-wide; whether the start of a new season, new year or new era, as in the case of the Aztec transition between 52-year cycles. The presence of fire in such events, although condemned in the secular world by the Church, has been incorporated in Christian symbolism. Levi-Strauss explored this symbolism with its contrast of darkness and noise as opposed to the light and harmonious sound that celebrated the Resurrection. People have believed in its magical power to heal through establishing new eras and consider it the appropriate response to life-threatening crises, similar to the one our society is going through today. With particular focus on the Scottish need-fire, Emily once again amazed us with her particular insights into more ancient, as well as contemporary cultures all over the world, in an outstanding lesson of comparative ethnology.

## 6.5 RITUAL YEAR WORKING GROUP

### THE RITUAL YEAR WG'S NEW WEBINAR SERIES

**The Covid-19 pandemic has severely disrupted lives and traditional rituals all over the world. It restricted our WG's activities and prevented our biennial conference, which was planned to take place in Riga, in early June.**

This necessary cancellation has been a big disappointment to all members of the RY who have, since the creation of the RY 16 years ago, become used to getting in touch periodically. However, not meeting in person does not mean not meeting at all, as physical distancing does not imply social and professional distancing. Now, more than ever, it is important for us to stay in touch and continue doing what we know best.

## 2 Mare Kõiva (Centre of Excellence in Estonian Studies, Tartu)

### 'Earth Day: Against the Silent Spring'

The liberalization of calendric anniversaries has given rise to new feasts which focus on the relationship between humans and their environment. The largest grassroots demonstration in history witnessed 20 million people, 10% of the U.S. population, gathered on April 22, 1970 to proclaim the first Earth Day. This demonstration aimed to protect the planet from "the silent spring" and put an end to the neglect of the natural environment. Earth Day, now 50 years old, is celebrated in 193 countries and includes many of the features of anniversaries of the Ritual Year. Should it be a part of the Ritual Year, why, and how is it observed in various countries?

## 3 Laurent S. Fournier (Aix-Marseille University)

### 'Holy Healers in Provence (France): From Folklore to Anthropology'

Throughout Mediterranean Europe, numerous Catholic Saints are considered holy healers and people ask the Saints to cure a variety of health issues and diseases. Asking for a Saint's intercession is a part of popular religion which is considered irrational and superstitious by the Catholic Church. Local cults have been documented by folklorists and interpreted as survivors of primitive cultures. During the 20th century belief in holy healers rapidly decreased although some festivals still remember them. The talk analyzes the anthropological relevance of traditional healing rituals and their renewed meaning in today's world.

The next RY WG Seasonal Webinar is planned to take place in January 2021. We are exploring technical means to make the online sessions more open to discussions, as this is one of our WG's main feature.

Until our next virtual meeting, however, we are considering organizing a **special online 2020 Christmas celebration**, in which we could all virtually get together and share our latest experiences over a glass of wine. This would be our way of marking the end of this challenging year, together.

Irina Stahl

**sief** **The Ritual Year WG Autumn 2020 Seasonal Webinar**

**15 October 2020, 13.00-15.00 GMT, via MS Teams**

**Moderators:**  
**Irina Sedakova, Chair, RY WG · Mare Kõiva**

**Emily Lyle**  
University of Edinburgh  
Founder & Honorary Chair, RY WG

**A spark of hope: Needfire as a response to crisis**

The use of newly created fire marks a fresh beginning and it occurs calendrically before a new season, a new year, or a new era, one striking case being at the Aztec transition between 52-year cycles. In Europe, it was condemned by the Christian churches in the secular context but most of the churches incorporated it in the symbolism of Easter and Lévi-Strauss has explored the contrasts of darkness and noise as opposed to the light and harmonious sound that celebrated the Resurrection. The fact that people believed in its magical power to heal through the establishment of a new era is shown by its being considered the appropriate response to the life-threatening crisis of cattle disease which was met at the level of the total community.

**Earth day: Against the silent spring**

The liberalization of calendar anniversaries gave rise to feasts that focus on human-environmental relations and draw attention to critical environmental issues. On April 22, 1970, 20 million people, 10% of the U.S. population, gathered for the Earth Day to protect our planet from the silent spring and to put an end to negligent attitude to the environment. This is the largest grassroots protest ever, the main features of which have remained the same to this day: cleaning up plastic and rubbish, focusing on protecting indigenous culture, taking action against the planet becoming a desert, and so on.

The Earth Day is celebrated in 193 countries and includes folklore festivals, local food demonstrations and other features that belong to the anniversaries of the Ritual Year. Should the Earth Day be one of the anniversaries of the ritual year and why? Which are its global messages and how is it celebrated in various countries (Italy, Estonia, etc.)

**Laurent S. Fournier**  
Aix-Marseille University  
co-Chair, RY WG

**Holy healers in Provence (France): From folklore to anthropology**

In Provence as well as in other parts of Mediterranean Europe, numerous Catholic Saints are considered as holy healers and the people ask them to cure them of certain health problems and diseases. Asking a Saint for intercession is part of the popular religion but it has often been frowned upon by the Church who considers it as irrational and superstitious. Since the 19th century, folklorists have documented the local cults and have interpreted them as survivals of primitive culture. In this context, the beliefs in holy healers have rapidly decreased during the 20th century, even if some festivals still remember them. In this talk I will analyze the anthropological relevance of the traditional rituals involving the holy healers and their renewed meanings in today's world.

**Mare Kõiva**  
Centre of Excellence in Estonian Studies, Tartu  
Member, RY WG

**For participation click on the link at top: "RY seasonal webinar." The link will be activated half an hour before the event.**

**CEES** **CENTER OF EXCELLENCE FOR ESTONIAN STUDIES**

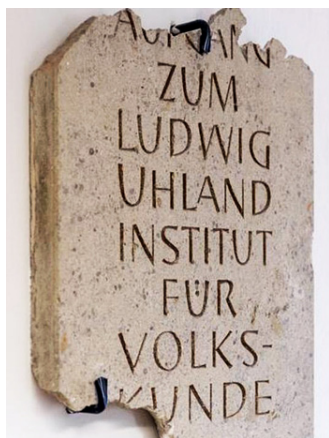
RY Autumn 2020 Webinar available online at:

[http://www.folklore.ee/ritualyear\\_wg/SIEF\\_RY\\_Autumn\\_Webinar\\_2020.mp4](http://www.folklore.ee/ritualyear_wg/SIEF_RY_Autumn_Webinar_2020.mp4)

## 7 OTHER NEWS

### 7.1 PROFESSORSHIP UNIVERSITY OF TÜBINGEN

The Faculty of Economics and Social Sciences at the University of Tübingen, the Ludwig-Uhland-Institute for Historical and Cultural Anthropology (*Empirische Kulturwissenschaft*) has a Professorship (W3) for Historical and Cultural Anthropology / Cultural Analysis of Everyday Life (m/f/d) to occupy.



We are looking for a scholar who is trained in *Empirische Kulturwissenschaft* / Historical and Cultural Anthropology, European Ethnology or folklore studies with a focus on researching the digitalization of everyday life. Applicants are expected to represent the subject in research and teaching in an appropriate breadth and to be particularly well versed in the theories and methods of digital anthropology.

The prerequisite for employment is a habilitation or equivalent qualification as well as proven didactic aptitude. The University of Tübingen aims to increase the proportion of women in research and teaching and therefore strongly encourages applications from suitably qualified female scientists. Qualified international scientists and scholars are expressly

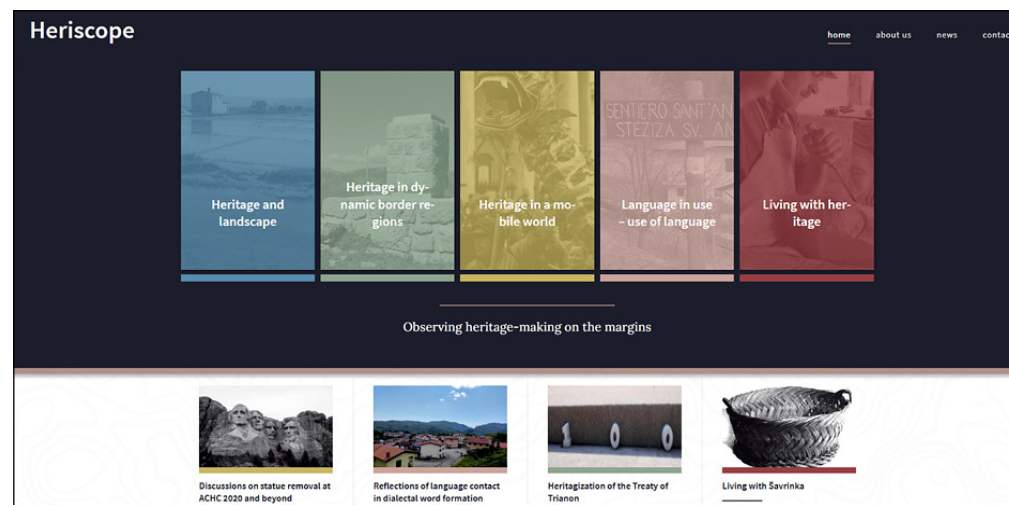
invited to apply. Severely disabled persons are given preferential consideration if they are equally qualified.

Applications are to be sent with the usual documents (curriculum vitae with copies of certificates, structured list of publications, lists of courses held, third-party funds acquired and existing collaborations, curriculum and research plan as well as an application form (<https://uni-tuebingen.de/de/134275#c614554>) and three publications, preferably essays, to [berufung@wiso.uni-tuebingen.de](mailto:berufung@wiso.uni-tuebingen.de) by **26 november 2020**. Questions regarding content can also be addressed to the Dean: [dekan@wiso.uni-tuebingen.de](mailto:dekan@wiso.uni-tuebingen.de).

See also: <https://uni-tuebingen.de/de/197165>.

### 7.2 NEW PLATFORM FOR OBSERVATION AND REFLECTION OF HERITAGE-MAKING ON THE MARGINS

**Heriscope** is the virtual home of the multidisciplinary research group **Heritage on the Margins** at the **Research Centre of the Slovenian Academy of Sciences and Arts**.



It brings reports and reflections on heritage-making practices and processes as curated selecting and evaluating of the past for conceiving the present and the future. The focus is on the margins – be they spatial, linguistic, societal, or cultural – and forms of heritage-making coming to light away from dominant discourses and institutions. The scope of observations is oriented towards the dynamic relationships between heritage and landscapes, border regions, mobility, language and everyday praxis.

Join us for a stroll through the labyrinths of past-as-meaning-making.

### 7.3 DYNAMO: DYNAMIC MUSEUM AND HERITAGE FUTURES WORKSHOP AS INSTRUMENTS FOR ECOLOGICAL RECONSTRUCTION (2020–2022 IN FINLAND)

The DYNAMO project aims to develop the concepts of *dynamic museum* and *heritage futures* and start *heritage futures workshops* in museums to make them more future oriented. We argue that the role of museums should not only be to present the past and document current phenomena, but also to offer a platform for a cultural transformation towards a more sustainable future and ecological reconstruction.

In this project, the concept of ‘*Heritage futures*’ includes new types of meanings and actions, with which one can produce sustainable futures. Care of the transformative power of culture is a part of Heritage Futures. In our definition, ‘heritage futures’ is based on co-creation of human knowledge, skills and worldviews. In other words, it refers to living, intentionally created and selected elements of intangible cultural heritage (Siivonen 2019).

For example, certain types of human-nature relationship are regarded important for the future of our planet. Often this means changes in everyday life and cultural practices. In addition, it is a question of forming the new forms of heritage. So, co-creating human-nature

relationships in dynamic museums into heritage futures is a step forward.

Experimental pilots will be organized in the Finnish Forest Museum (Lusto) as well as in the Finnish Museum of Agriculture (SARKA), the Museum of Technology, the Finnish Museum of Natural History (Luomus), the Finnish Museum of Photography and the Finnish Science Centre Heureka.



*Dynamic museums are open to novel approaches to achieve sustainable futures.*

*Photo above: Leena Paaskoski*



*Finnish Forest Museum (Lusto)*

Ethnologist, Adjunct prof. and University lecturer Katriina Siivonen from the Finland Futures Research Centre (FFRC) leads the DYNAMO project that is based on new ways of looking at heritage, museum collections and museums as societal actors.

Partners of the project are The Finnish Forest Museum Lusto: Development Director, Adj. prof. Leena Paaskoski, the University of Eastern Finland, School of Forest Sciences: Prof. Teppo Hujala, researchers Päivi Pelli and Jakob Donner-Amnell. From FFRC: Research Manager Noora Vähäkari and Adj. Prof., Senior researcher Pauliina Latvala-Harvilahti.

Dynamo is funded by The Finnish Innovation Fund Sitra (as a part of its ‘Bildung+’-project) and the Finnish Heritage Agency.

In connection to the themes of DYNAMO project, Siivonen is a Chair of the Expert Committee, nominated by the Ministry of Education and Culture and administrated by Finnish Heritage Agency, for the implementation of the UNESCO “Convention for the Safeguarding of Intangible Cultural Heritage” in Finland, 2014–2022 and a Vice chair (2019–2021) of the Expert Panel for Sustainable Development in Finland, hosted by the Helsinki Institute of Sustainability Science (HELSUS), the Natural Resources Institute Finland (Luke) and the Finnish Environment Institute.

[www.utu.fi/dynamo](http://www.utu.fi/dynamo)

## SOURCES

Siivonen, Katriina, ‘Intangible cultural heritage will revolutionise the future’, in: Sabine Eggmann, Susanna Kolbe and Justin Winkler (ed.), *Wohin geht die Reise? Where does the journey go to? Eine Geburtstagsgabe für Johanna Rolshove, A birthday present for Johanna Rolshoven*. Basel: Akroama Editions 2019, 93–97, <https://www.geruchderzeit.org/siivonen/>

## 7.4 CALL ETHNOLOGIA FENNICA

*Ethnologia Fennica* is an international journal of the Association of Finnish ethnologists. In 2021 the journal publishes two annual issues.

The theme of the first issue of 2021 (vol. 48: 1) is Rethinking Culture – Making Change. The issue calls for articles that discuss ways of making change through applied ethnographic and ethnological research. Please send your article manuscript by January 15, 2021, and reviews, reports, and commentary texts by March 2, 2021. The issue will be published in autumn 2021.



The theme for the second issue (vol. 48: 2) is Dress and Appearance. The deadline for article abstracts is due. We welcome commentary texts and review articles to the issues. Deadline for these will be August 31, 2021. The issue will be published in December 2021. We also publish articles outside the theme in every issue and you can submit your article at any time.

Contact e-mail: [EF@ethnosry.org](mailto:EF@ethnosry.org).

## 8 SIEF JOURNALS

### 1 CULTURAL ANALYSIS 18.1

Special Issue: Comparison as Social and Cultural Practice.

Guest edited by Stefan Groth



Comparisons are everyday practices used for making sense of social roles and encounters, socioeconomic transformation processes, and uncertain futures. By comparing oneself with others, practices, statuses, and worldviews are put into context and embedded in broader frames of meaning. In times of change and risk, comparisons reduce complexity and offer a clearer orientation. Focusing on comparison not as an analytic tool but as an everyday social and cultural practice, the articles in this special issue shed light on subjective perspectives and on what individuals (and groups) do

when they compare and how they do it – from subtle to crude forms of comparison, from informal and spontaneous comparisons to institutionalized comparative regimes, from tacit modes of comparing to refined categories and systems of comparison.

Website: <https://www.ocf.berkeley.edu/~culturalanalysis/>

PDF: [https://www.ocf.berkeley.edu/~culturalanalysis/volume18\\_1/pdf/volume18\\_1.pdf](https://www.ocf.berkeley.edu/~culturalanalysis/volume18_1/pdf/volume18_1.pdf)

### 2 ETHNOLOGIA EUROPAEA 50.1

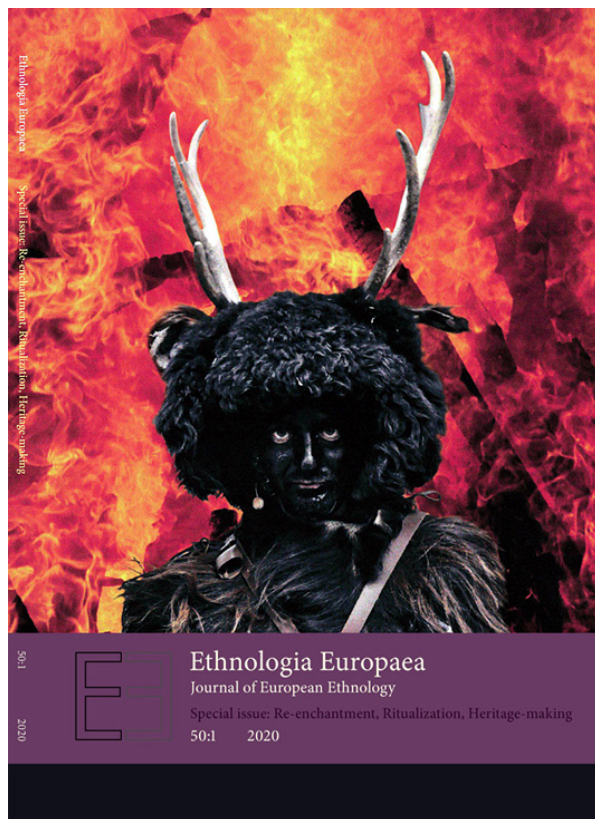
Special issue: Re-enchantment, Ritualization and Heritage-making.

Guest edited by Cyril Isnart and Alessandro Testa

Highlighting the important, but in research often neglected, experiential dimension of European traditions, this issue of *Ethnologia Europaea* contains a themed section edited by Cyril Isnart and Alessandro Testa, entitled “Re-enchantment, Ritualization, Heritage-making: Processes Reconfiguring Tradition in Europe”. It begins with an introduction by the guest editors outlining how these three concepts can open new vistas on research. They are exemplified in four research articles: Testa describes three ethnographic cases of ritualization from different parts of Europe, Isnart contemplates the dynamics of cultural heritage and religion in southern Europe, Eva Löfgren studies the reconstruction of churches in a secular society such as Sweden, and Pedro Antunes takes part in nocturnal rituals, singing for the souls in Portugal. The special section is concluded with a forum on the “hot topic” of tradition. In nine statements, prominent researchers from all over Europe reflect on how the perception and reframing of tradition specific to each of their intellectual cultures and professional networks are continuously challenged by their ethnographic experiences.

In the open section of this issue are three research articles related to Poland: Paweł Lewicki looks at “Polishness and Eurostyle in EU Brussels”, showing with ethnographic detail how a dominant European self-fashioning is challenged from within the EU. Izabella Main and Elżbieta M. Goździak deploy the concept of social and cultural remittances to think more intensely about the value of transnational mobility for Polish women working in Norway, and in her article “Gender on Trial”, Agnieszka Kościańska analyzes the importance of feminist activism in Poland for shifts in the discourse on rape in the criminal justice system.

In a thought-provoking fourth article, “Talking about your Generation”, Kyrre Kverndokk draws our attention to the work done by the rhetorical trope of “the children” in the discourse on climate change.



One of the advantages of our online platform is that it also allows us to publish additional comments to previous issues, if readers wish to do so and the editors agree. We have tried this out with an article by Oscar Saleminck and Jojada Verrips responding to the piece by Peter Jan Margry published last year in issue 49:2 on the occasion of our decision to remove the articles by Mart Bax from the EE online archive. It is followed by a reply from Margry and a final comment by the editors. These articles are only available on the online platform, not the printed version of 49:2.

Our next issue, 50:2, will go online later this year, featuring a themed section on “Brexit Matters” and several open-section articles. Stay tuned!

<https://ee.openlibhums.org/>.

## 9 NEW PUBLICATIONS

### THRIFT, DWELLING AND TV. SPECIAL ISSUE CULTURE UNBOUND 11

Concepts of thrift and dwelling are central to how societies live together. Thrift refers to a complex and morally-loaded set of economic practices that people engage with out of necessity, choice, or both.

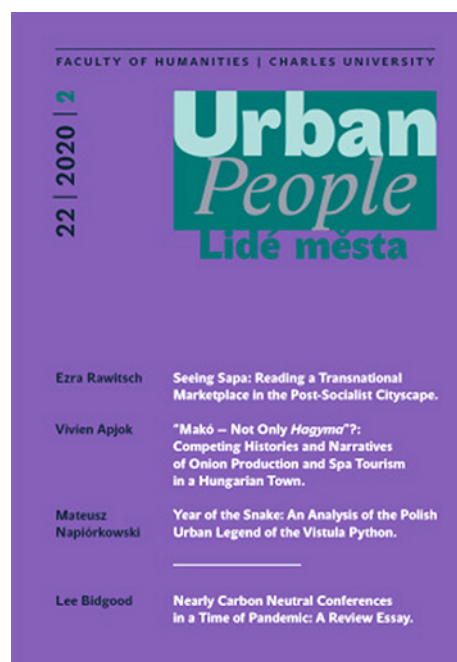


In the special issue “Thrift, Dwelling & TV” (<https://cultureunbound.ep.liu.se/issue/view/113>) published open access with Culture Unbound. Journal of Current Culture Research (<https://cultureunbound.ep.liu.se/index>) and edited by Alexa Färber (Institute of European Ethnology, University of Vienna) and Aneta Podkalicka (Monash University, Melbourne) depictions of thrift in popular television are treated inclusively and span makeover reality TV, comedy-drama and documentaries, and target different national and international audiences. Contributions by researchers from the US, France, Germany and Australia examine how ‘appropriate’ ways of dwelling, involving thrift are negotiated in situations marked by material scarcity, precarity and aspirational lifestyles.

The volume results from a panel convened by Aneta Podkalicka and Alexa Färber at the 2017 SIEF Conference at University of Göttingen and draws on recent thrift scholarship and analyses of televised thrift. The contributors demonstrate how thrift and dwelling are articulated largely as a middle-class concern and a disciplining discourse and apparatus. This raises the question of whether alternative forms of imagining subjectivities and social relations in neo-liberal economies of dwelling can occur in entertainment television, or whether thrift imagined as what we call ‘televised endurance’ merely serves to reproduce the status quo as an irreversible condition.

**Aneta Podkalicka and Alexa Färber, *Thrift, Dwelling and TV*. Special Issue *Culture Unbound*. *Journal of Current Cultural Research* 11/3-4 (2019).**

## URBAN PEOPLE/ LIDÉ MĚSTA 22/2



The three articles in this journal address contemporary social and cultural phenomena from post-socialist countries in Central and Eastern Europe, namely from the Czech Republic, Hungary, and Poland. The first two contributions deal with local economic developments (informal and marketplace economies, agriculture, tourism), and with related issues of ethnicity (Rawitsch) and identity (Apjok), while the third one scrutinizes digital media and popular culture (Napiórkowski). All three contributions utilize ethnographic methods to some degree, and are attentive to the complexities and contradictions of power, agency, and discourse. Furthermore, a conversation on “Nearly Carbon Neutral” scholarly conferences is initiated in a timely essay contribution by Lee Bidgood. Finally, the review section of the journal discusses a rich selection of recent English-language anthropological and ethnomusicological publications that are on the one hand international and interdisciplinary, and on the other, related to the Czech Republic and the wider region.

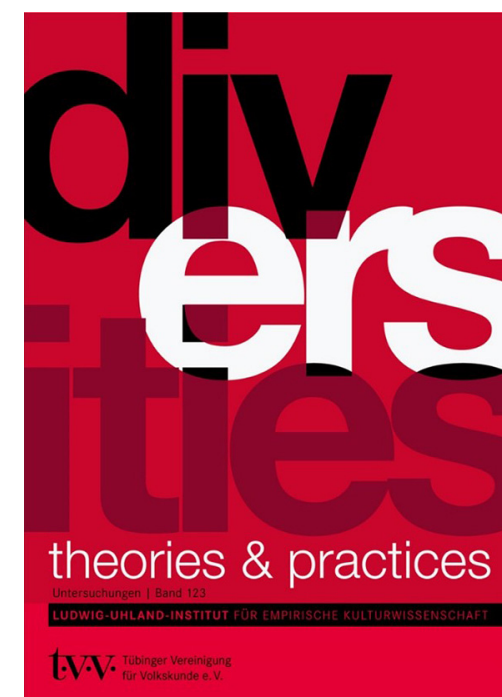
ences is initiated in a timely essay contribution by Lee Bidgood. Finally, the review section of the journal discusses a rich selection of recent English-language anthropological and ethnomusicological publications that are on the one hand international and interdisciplinary, and on the other, related to the Czech Republic and the wider region.

David Verbuč (ed.), *Urban People/ Lidé města 22/2* (2020), ISSN: 1212-8112.

More information: <https://urbanpeople.cuni.cz/LMENG-85.html>.

## DIVERSITIES. THEORIES &amp; PRACTICES – Festschrift for Reinhard Johler

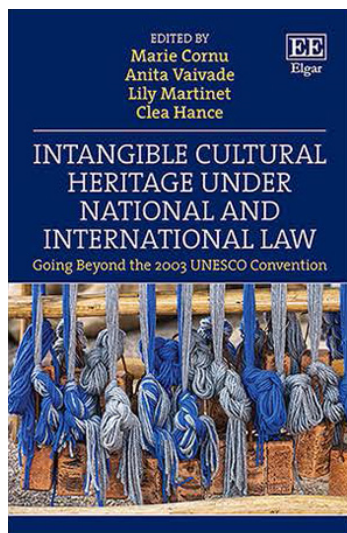
The concept of diversity eludes a clear and universally viable definition. It is both a theoretical construct – vividly debated in social sciences and humanities – and a universal catchphrase used by various actors to bundle, control and mediate certain dynamics shaped by categories such as origin, religion, gender or class. The contributions in this Festschrift for Reinhard Johler trace this ambiguity in different disciplinary perspectives, spaces and time periods and address different aspects of diversity both as a field of study and a heuristic concept. They investigate how “diversity” can be employed for (historical) ethnographical research on social life.



Jan Hinrichsen, Jan Lange, Raphael Reichel (eds.), *Diversities. Theories & Practices – Festschrift for Reinhard Johler*. Tübingen: Untersuchungen des Ludwig-Uhland-Instituts der Universität Tübingen 123, 2020, ISBN 978-3-947227-04-4, 285 pages.

More information: <https://tvv-verlag.de/listen/neuerscheinungen/>.

## INTANGIBLE CULTURAL HERITAGE UNDER NATIONAL AND INTERNATIONAL LAW. GOING BEYOND THE 2003 UNESCO CONVENTION



The publication offers an authoritative analysis of the legal issues relating to safeguarding intangible cultural heritage. Taking a critical approach, it provides insight into the impact of international and national law on the present and future safeguarding processes of intangible cultural heritage. Expert contributors draw on the results of an international study conducted in 26 countries to illustrate how domestic laws comprehend the notion of intangible cultural heritage. The book explores the relationship that these states maintain with the safeguarding of intangible cultural heritage and highlight challenging concepts.

Marie Cornu, Anita Vaivade, Lily Martinet, Clea Hance (eds.), *Intangible Cultural Heritage Under National and International Law – Going Beyond the 2003 UNESCO Convention*. Cheltenham Glos and Northampton MA: Edward Elgar Publishing Inc. 2020, ISBN 978-1-83910-002-4, 224 pages.

More information: [see here](#).

## RITUALITY AND SOCIAL (DIS)ORDER. THE HISTORICAL ANTHROPOLOGY OF POPULAR CARNIVAL IN EUROPE

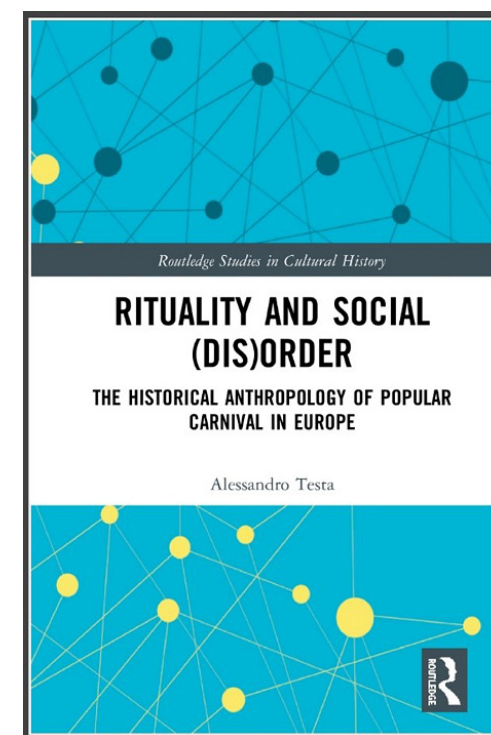
Carnival has been described as one of the foundational elements of European culture, bearing an emblematic and iconic status as the festive phenomenon par excellence. Its origins are partly obscure, but its stratified and complex history, rich symbolic diversity, and sundry social configurations make it an exceptional object of cultural analysis.

The product of more than 12 years of research, this book is the first comparative historical anthropology of popular European Carnival in the English language, with a focus on its symbolic, religious, and political dimensions and transformations throughout the centuries. It builds on a variety of theories of social change and social structures, questioning existing assumptions about what folklore is and how cultural gaps and differences take shape and reproduce through ritual forms of collective action. It also challenges recent interpretations about the performative and political dimension of European festive culture, especially in its carnivalesque declension.

While presenting and exploring the most important features and characteristics of European pre-modern Carnival and discussing its origins and developments, the study offers fresh evidence and up-to-date analyses about its transversal and long-lasting significance in European societies.

Alessandro Testa, *Rituality and Social (Dis)Order – The Historical Anthropology of Popular Carnival in Europe*. Routledge 2021 (forthcoming), ISBN 978-03-67617-22-6, 272 pages.

More information: [see here](#).



## MOVEMENT OF KNOWLEDGE. MEDICAL HUMANITIES PERSPECTIVES ON MEDICINE, SCIENCE, AND EXPERIENCE



Medical knowledge is always in motion. It moves from the lab to the office, from a press release to a patient, from an academic journal to a civil servants desk and then on to a policymaker. These movements matter: value judgements on the validity of certain forms of knowledge determine the direction of clinical research, and policy decisions are taken in relation to existing knowledge.

The complexity of medical information and its wider effects is the focus of Movement of Knowledge. The authors address the pervasive influence of knowledge in medical and public health settings and scrutinize a range of methodological

and theoretical tools to study knowledge. They take a multi-disciplinary approach to the medical humanities, presenting both contemporary and historical perspectives in order to explore the borderlands between expertise and common knowledge.

Medical knowledge is deconstructed, reconstructed, and transformed as it moves between patients, health providers, and society at large. The acceptance or rejection of treatment protocols based on medical facts has a fundamental impact on us all.

Kristofer Hansson, Rachel Irwin (eds.), *Movement of Knowledge – Medical humanities perspectives on medicine, science, and experience*. Lund: Nordic Academic Press, Kriterium (vol. 24) 2020, ISBN 978-91-88909-34-3, DOI <https://doi.org/10.21525/kriterium.24>, 265 pages.

More information: <https://www.kriterium.se/site/books/e/10.21525/kriterium.24/>.

## DAS LÄNDLICHE ALS KULTURELLE KATEGORIE. AKTUELLE KULTURWISSENSCHAFTLICHE PERSPEKTIVEN AUF STADT-LAND-BEZIEHUNGEN

Das Ländliche hat Konjunktur. Zwischen medialer »Landlust« und realem Strukturwandel in den ländlichen Räumen Europas differenziert es sich dynamisch aus. Idylle oder Problemregion? Arbeitsort oder Freizeitpark? Repräsentationen und lebensweltliche Erfahrungen des Ländlichen avancieren zu einem alltagskulturellen Konfliktfeld, auf dem sich vor einem historischen Hintergrund elementare Problemlagen der Gegenwart und die Komplexität von kulturellen Land-Stadt-Beziehungen spiegeln.

Die Beiträge des Bandes liefern hierzu Einsichten aus der Forschungsperspektive der Europäischen Ethnologie und rahmen das Thema damit für historische und gegenwartsbezogene Kulturanalysen begrifflich, methodisch und theoretisch.

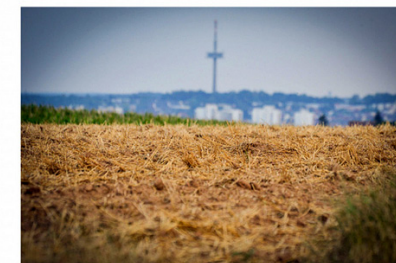
Manuel Trummer, Anja Decker (eds.), *Das Ländliche als kulturelle Kategorie – Aktuelle kulturwissenschaftliche Perspektiven auf Stadt-Land-Beziehungen*. Bielefeld: [transcript] 2020, ISBN 978-3-8376-4990-1, 330 pages.

More information: [see here](#).

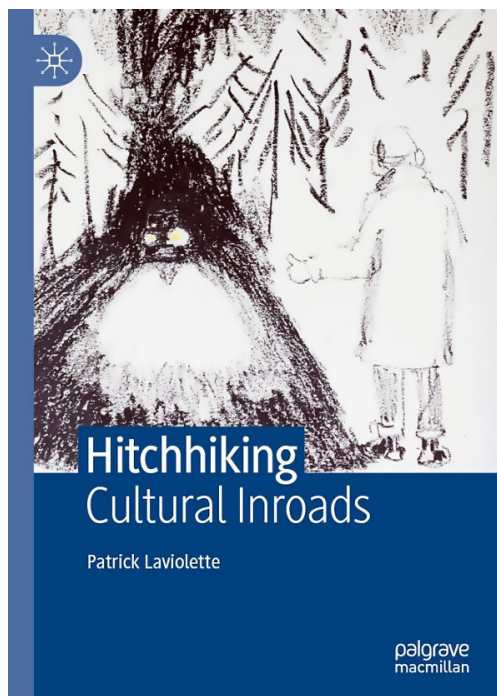
Manuel Trummer, Anja Decker (Hg.)

## DAS LÄNDLICHE ALS KULTURELLE KATEGORIE

Aktuelle kulturwissenschaftliche Perspektiven auf Stadt-Land-Beziehungen



[transcript] Kultur und soziale Praxis



### HITCHHIKING: CULTURAL INROADS

The publication explores hitchhiking in the contemporary era in the West. It covers a lot of ground—it goes to and fro, in an echo of the *modus operandi* of most hitchhiking journeys. As scarification, piercings, and tattoos move from the counter-culture to popular culture, hitchhiking has remained an activity apart. Yet, with the assistance of virtual platforms and through its ever-growing memorialization in literature and the arts, hitchhiking persists into the 21st century, despite the many social anxieties surrounding it. The themes addressed here thus include: adventure; gender; fear and trust; freedom and existential travel; road

and transport infrastructures; communities of protest and resistance; civic surveillance and risk ecologies.

Patrick Laviolette, *Hitchhiking: Cultural Inroads*. London and New York: Palgrave Macmillan 2020, ISBN 978-3-030-48247-3, DOI 10.1007/978-3-030-48248-0, 261 pages.

More information: <https://www.palgrave.com/gp/book/9783030482473>.



*Dinner plates with emblems representing some of the Contrade in Siena.*

## COLOPHON

### Editor

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and Folklore

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26 October 2020