

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 2021

Vol.19 No.2

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National Museum of Finland.

DEAR MEMBERS OF SIEF,

Since our great digital SIEF congress four months ago, a lot has happened.



Cathedral of St. Peter and Paul, Brno.

Last but not definitely not least: thank you and goodbye to the old Board, and especially to Nevena Škrbić Alempijević for her insightful and warm leadership. Welcome to the new Board!

Sophie Elpers

The new Board started its work, the funding program for the working groups was realized, SIEF published the “SIEF and UNESCO – Making a Difference” position paper, the SIEF2019 special issue was published, we announced that SIEF2023 will take place in Brno, and the Call for SIEF’s Summer School 2022 opened just a few days ago!

In this Newsletter you will also find out how active our working groups have been. Furthermore, we were able to publish quite a lot of Calls – some of them having deadlines that are approaching soon. So please make sure you react on time.

1 LETTER OF THE PRESIDENT

DEAR SIEF COLLEAGUES,

Autumn is here and this calls for cozy indoor pursuits – or dressing up properly for outdoor activities. While writing this letter, the rain is pouring down in Vancouver, British Columbia, where I am very happy to be a visiting associate professor this fall.

In this SIEF Newsletter, the [Helsinki conference report](#) presents joyful highlights from our most recent SIEF experience together. Huge salutes go once again to the Helsinki team together with the cooperating universities, heritage institutions, learned societies and foundations in Finland for all their great work with organizing such a lovely conference! Being able to accomplish this work during an ongoing pandemic and with an outcome of 1100+ SIEF conference attendees is simply amazing!

Countdown for our next [SIEF conference 2023](#) in Brno has already started, please see this Newsletter for more information.

Among our exciting SIEF events in near future is the upcoming [SIEF Summer School](#) in Warsaw July 2022, organized by our former SIEF Board member, Ewa Klekot. This summer school will scrutinize Warsaw’s urban heritage sites with a special focus on the Praga district. Recalling my own experience as a young student taking part in an Erasmus funded summer school organized by the Institute of Ethnology and Cultural Anthropology in Warsaw back in the 1990s, was decisive for my scholarly path into the field of ethnology. Together with other students of ethnology from all over Europe, we conducted fieldwork in the Mazury Lake district in Poland, and I made friendships there for life. I would thus warmly like to encourage our early career scholars to sign up for this great opportunity!

As already announced, the SIEF board has decided to present a biannual call for SIEF Working Groups to apply for financial support for their activities. SIEF Working groups are at the

LETTER OF THE PRESIDENT

heart of SIEF's work and it is high time this is acknowledged in the shape of funding opportunities. Please read more about [deadlines and how to apply](#) in this Newsletter.

Since this is my first SIEF Newsletter address as incoming president, I would like to sincerely thank the outgoing Board and Presidency, who have all served our society so incredibly well over the past four years under the great leadership of **Nevena Škrbić Alempijević**.

Also, warm welcomes to our new Board members: **Čarna Brković, Evangelos Karamanes, Dani Schrire, Irina Stahl, Jiří Woitsch**, who together with our 2nd term board members: **Hanna Snellman, Vice-president Thomas A. McKean and Executive Vice-President Sophie Elpers** have already started the work serving our community.



NEW BOARD

More information about
the new Board:
[SIEF Board \(siefhome.org\)](https://siefhome.org).

Perhaps some of you are wondering, what the work of a SIEF Board member looks like. How do ideas come to life, how are decisions made, what is going on in the SIEF engine's room? In upcoming SIEF Newsletters we would like to invite you into 'the backstage' of the SIEF Board: On our agenda is a new initia-

tive on how to enhance diversity, equity, and inclusion (also known as DEI) in our SIEF community, which concerns issues of race, gender, generation, region, and more. If you have any ideas, comments, and reactions related to this upcoming work on DEI, or other SIEF matters, please feel invited to write to Sophie or me at sief@meertens.knaw.nl.

We will keep you posted!

Sincerely,
Marie Sandberg, SIEF president

2 INSIGHTS INTO THE FIRST ONLINE CONGRESS IN HELSINKI

The 15th SIEF Congress, hosted by the University of Helsinki, was held online from June 19 – 24, 2021. The first online SIEF Congress was successful and enabled a record number of delegates (1,219) to attend the congress in a safe and equal manner during the coronavirus pandemic.

The European Ethnology and Folklore Studies of the University of Helsinki and the planning committee would have loved to have hosted the conference delegates in person. However, after the World Health Organization (WHO) had declared the global COVID19 pandemic on March 11, 2020, the organizing parties decided, in full agreement, to hold the conference online. In addition to ensuring the health safety of delegates, the solution enabled the participation of a great number of people worldwide. Due to multiple time zones, the number of congress days overall were extended, and the duration of single days were shortened.

2.1 MULTIDISCIPLINARY PLANNING TEAM

The local planning committee, chaired by Vice-Rector and Professor of European Ethnology Hanna Snellman, made a joint effort to cover ethnology, folklore studies, anthropology, cultural heritage and Indigenous studies. Committee representatives came from the University of Helsinki, University of Eastern Finland, University of Turku, University of Jyväskylä, University of Tampere, Åbo Akademi University, University of Oulu, and the Finnish Anthropological Society and Association of Finnish Ethnologists Ethnos ry. In addition, there was a close cooperation with cultural heritage organizations: the Seurasäätiö Foundation, Kalevala Society and Finnish National Museum.

The congress theme “Breaking the Rules? Power, Participation, and Transgression” invited anthropologists, ethnologists, folklorists and scholars in adjacent fields, to examine the dynamics, modes, arenas and implications of breaking, bending and transgressing the rules, and revisit concepts of power, participation and transgression. Topics addressed and questions raised included: Bodies, Space and place, Performance and practice, Environment and our relationships with the non-human, Digital lives, Cultural encounters, Cultural heritage and cultural property, Policies, borders and securitization, and Disciplinary boundaries.

The Scientific Committee selected 208 panels from 234 proposals, led by 289 conveners from 35 countries and representing 42 nationalities. The panels had 778 papers accepted from 945 proposals and 9 posters from 15 proposals. They reflected conference topics from multiple perspectives, for example, affects, archives, body and corporal aesthetics, health, ethnographic data, digital transgressions, documenting, gender, internet memes, memory-making, environmental justice, climate change, posthumanism, museums, material culture, locality, minorities, food heritage, norms and traditions, and COVID. The film and AV program consisted of 39 films from 66 proposals. The panels had 31 student volunteers, including 21 Finnish students, and others from Brazil, Peru, Hungary, Nigeria, Portugal and the UK.



The University of Helsinki hosted the congress. Topelia in the City Center Campus is the home building for European Ethnology and Folklore Studies.

2.2 KEYNOTES AND ROUNDTABLE DISCUSSIONS

The SIEF2021 congress invited five keynote speakers to open up the congress theme from multiple and topical approaches. Katherine Borland, Director and Graduate Studies Advisor at the Ohio State University, Center for Folklore Studies, and Associate Professor in the Department of Comparative Studies, explored “Slow activism: Lessons from citizen scientists” in her keynote: concepts and thinking of slow activism based on a five-year collaborative ethnography project. Sanna Valkonen, Professor of Sámi Research at the University of Lapland, addressed “The multiple worlds of Sámi research” in her lecture: the ways collaboration between research and art can contribute to academic conventions, research practices and thinking. Ellen Herz, Professor of Anthropology at the University of

Neuchâtel, underlined “Rules: pros and cons” in her keynote: rules as a basic property of human society and historically contested place. “Rules allows us to ask not what we should do but what we can do, to take the measure of the limits of our actions, as humans and as social scientists.” Susan Keitumetse, Research Scholar of Cultural Heritage and Tourism at the University of Botswana and UNESCO Chairholder in African Heritage Studies and Sustainable Development, lectured on the topic of “Exploring environment-community connections in Africa’s nature reserves: Overlaying community cultural values to enhance conservation.” She explored how certain communities in Botswana have had to make way for national and international resources conservation developments, for example, establishing national parks and game reserves. Finally, the keynote topic of Molly Andrews, Emerita Professor of Political Psychology at the University of East London and the co-director of the Association of Narrative Research and Practice, was “We’ve been talking almost half my life”: Scholarship and long conversations in East Germany.” She opened up what it means to conduct an in-depth interview-based research project with East German dissident activists over the course of nearly three decades.

The final roundtable event “Baking the rules: Engagements with activism and academia” was introduced by Sarah Green and moderated by Roger Norum with the panelists Stina Aletta Aikio, Eeva Berglund, Håkan Jönsson and George C. Marcus. The panelists brought to the table one particular culinary index by which they reflected their engagements with activism and academia.

The conference had also a roundtable discussion “Towards new forms of engagement – Celebrating 100 years of Finnish ethnology” on ethnology’s societal engagements, acknowledging the 100th anniversary of ethnology in Finland. The University of Eastern Finland sponsored the event, and it was moderated by Pertti Anttonen. The speakers and topics were as follows: Anna-Maria Åström “Ethnology in Finland as a form of activism”; Inkeri Koskinen “Can activist research be objective?”; Tuulikki Kurki “Cultural change: Publishing research-based knowledge in unconventional forums”; Konrad Kuhn “Societal responsibil-

ity and the search for a firm ground in the history of European ethnology”; and Valdimar Hafstein, excerpt from the film “An Ethnologist Tries on a Pair of Jeans.” The roundtable also had a general discussion with the speakers, together with Nevena Škrbić Alempijević and Bernhard Tschöfen. Coppelie Cocq made the concluding remarks.

In addition, the conference had 16 working group meetings and coordinating meetings for university department representatives, journal editors, working group leaders and young scholars.



Closing event: Baking the Rules, with (from the left to the right) George E. Marcus, Roger Norum (moderation), Sarah Green (Introduction-response), Håkan Jönsson, Stina Aletta Aikio and Eeva Berglund.

2.3 VIRTUAL HELSINKI TOURS AND SOCIAL EVENTS

Virtual Helsinki tours “Welcome to Hel”, by Roger Norum from the Local Committee, created the possibility to sense the atmosphere of Helsinki online for conference delegates. The videos took the viewer to the university, history and attractions of Helsinki, as well as providing a unique sense of the northern lights and visual details of the city. The videos are available in Vimeo.

Social events were mostly successfully enjoyed online as well. The Kalevala Society produced an exclusive folk music program by leading Finnish musicians, recorded especially for the SIEF2021 Congress in Helsinki. The program included sonic theatre and rune-singing derived from ancient poetry, five-string fiddle, a performative stage show and music based on the traditions of Europe's Indigenous peoples. The National Museum of Finland welcomed conference attendees to a virtual tour of their brand new Otherland exhibition. The congress ended with dance to the beat of DJ Soundi.

The full program is [available online](#).

2.4 SPONSORSHIP

The organizers express their gratitude to the following organizations which sponsored the conference either financially or by producing events: the Seurasäätiö Foundation, Kalevala Society, Wenner-Gren Foundation, Finnish Cultural Foundation, Federation of Finnish Learned Societies, University of Eastern Finland and Finnish Heritage Agency: National Museum of Finland.

Anna Rauhala,

On-site Coordinator of SIEF2021 and
Postdoctoral Researcher, University of
Helsinki



Federation of Finnish
Learned Societies



KALEVALASEURA



UNIVERSITY OF
EASTERN FINLAND



HELSINGIN YLIOPISTO
HELSINGFORS UNIVERSITET
UNIVERSITY OF HELSINKI

ETHNOS



Finnish Cultural
Foundation



Museovirasto
Museiverket
Finnish Heritage Agency

2.5 REPORT: THE MENTORING PROGRAMME AT THE SIEF2021

The Mentoring Programme aims to bring together early-career researchers and more experienced scholars who might offer them advice and guidance. The Programme began at the SIEF Congress in Santiago in 2019, where the personal encounters between the mentees and the mentors were of considerable importance. Since the 2021 Congress in Helsinki took place entirely online, the Programme was adjusted to the virtual format. Instead of »pairing« the early career scholars with their experienced colleagues on one-to-one basis, three events were organized, each of them addressing one major issue of the early-career researchers: publishing, funding, and applied career options. Throughout the discussions with Sophie Elpers and Nevena Škrbić Alempijević from the SIEF board and Eerika Koskinen-Koivisto from the local Congress organizing team, who generously helped the YSWG Board, it became clear that these issues present an important topic for more experienced scholars as well. Thus, all the three events were designed for all the Congress participants, but the younger colleagues were particularly encouraged to engage with their questions and comments.



HOW TO GET PUBLISHED

The workshop on How to get published addressed questions related to publishing in international, peer-reviewed journals in the fields of ethnology, anthropology, and folklore. All the invited speakers: Sophie Elpers, Karen Miller, Alexandra Schwell, Laura Stark and Pat-

rick Laviolette, are experienced editors of international journals (*Cultural Analysis*, *Ethnologia Europaea*, *Anthropological Journal of European Cultures*). They based their presentations on the questions which the moderator, Ana Svetel, had previously gathered among the members of the YSWG: topics such as the choice of the journal, the timeline of the publishing process, and the peer-review dynamics were brought forward. Many questions would require its own discussion (i.e., predatory journals, frequent publishing without lowering the quality standards, open access), but at least the main orientations towards these dilemmas were outlined. After the general discussion, the participants were allocated to smaller units (breakout rooms) where they could talk to one of the editors in a more private setting or pose a question, related to a specific journal. The editors openly shared their insights and encouraged the scholars to – despite all the potential obstacles – aim high and do not hesitate in trying to publish in international journals.

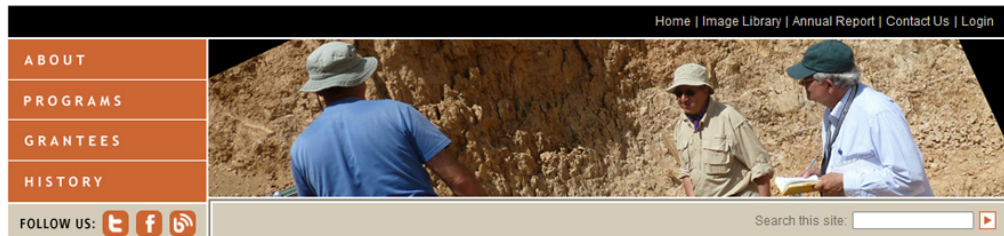
WRITING GRANTS FOR THE WENNER-GREN FOUNDATION

Danilyn Rutherford, the Foundation's president, offered a workshop designed to help anthropologists from different countries and traditions of scholarship navigate the process of getting a grant. She introduced the relevant programmes and fellowships (The Hunt fellowship, Fejos Fellowship for Ethnographic Film, Wadsworth International Fellowship, Conference and Workshop Grants, etc.) and the application steps as well as the review process. Moreover, she also contextualized the role and the mission of the Wenner-Gren

Foundation, which is one of the indispensable supporters of anthropological research. Another relevant aspect Rutherford discussed were the uncertainties of the current time and the consequences they can have for the research planning and implementation. These questions are especially relevant for our disciplines, which often include travelling to one's field location, intensive social interactions, etc. The tips on how to formulate a research question and how to coherently write a proposal were very useful for the participants and could be understood as helpful expert tips also for other funding opportunities. The event finished with a short Q&A session, led by Nada Kujundžić and Nevena Škrbić Alempijević, who chaired and hosted the workshop.

APPLIED CAREERS AND ETHNOLOGICAL KNOWLEDGE

The roundtable and the webinar introduced different career options and experiences outside the academic sphere. Furthermore, it focused on the possibilities of combining academic and applied careers and identified the skills which ethnologists, folklorists, and anthropologists have. Also, the question of what kind of additional knowledge should be acquired when working in sectors such as tourism, arts and culture, or NGOs was brought forward. The speakers had very different career paths and backgrounds: Cliona O'Carroll teaches at the University College in Cork, Håkan Jönsson at the Lund University, Eyjólfur Eyjólfsson serves as the Manager of The Folk Music Centre in Siglufjörður, Iceland, and Laura Hirvi as the director of the Finland Institute in Germany. They presented their own perspectives but also discussed some of the specific national contexts as well as general issues of applied dimensions of our disciplines. Even though the roundtable addressed many different themes, the moderators, Eerika Koskinen-Koivisto, László Koppány Csáji, and Gunnar Óli Dagmararson, managed to keep it well balanced, coherent, and useful for the listeners. The speakers did not only touch upon the question of how political, economic, and other systems affect academia and research but also shared many practical suggestions for MA and PhD students and early career scholars.



SIEF2021

The YSWG believes that the Mentoring Programme, despite its changes due to the online format, touched upon some of the pressing issues faced by many – experienced and un-experienced – scholars. The feedback collected from the early career colleagues was very positive: the participants felt the speakers were helpful and accessible, the information clearly presented and the atmosphere relaxed enough to make everyone feel welcome. For the Board members of the YSWG moderating such events and collaborating with the SIEF Board and the local team was an extremely helpful experience. What stays with us are also some of the common ideas, underlining all the three events: Use the opportunities, do not hesitate to contact more experienced colleagues, ask for additional information, and dare to try.

YSWG Board

3 SIEF2019 SPECIAL ISSUE

It's a tradition to hand out a special SIEF edition of the flagship journal of the country that hosted the last international SIEF congress.

The plenaries of the Santiago de Compostela Congress have been published now in the leading [Spanish journal Disparidades](#). Please note: the English version can be selected from the menu on the right.

CONTRIBUTIONS:

- [Track Changes: Reflecting on a Transforming World](#)
Cristina Sánchez-Carretero, Nevena Škrbić Alempijević
- [The Politics of Evidence in an Uncertain World: Experience, Knowledge, Social Facts and Factual Truth](#)
Susana Narotzky

- [Strikethrough and Wipe-Out: Tactics for Editing the Past](#)
Tim Ingold
- [Digital Footprints and Narrative Traceability/Narrative Footprints and Digital Traceability](#)
Coppélie Cocq
- [Listening to objects](#)
Regina F. Bendix, Dorothy Noyes, Sharon R. Roseman, Francisco Cruces



4 WELCOME: BRNO 2023!

The 16th international SIEF Congress will be held in Brno, Czech Republic, 7 – 10 June 2023.

[Watch the introduction video here.](#)



5 SIEF SUMMER SCHOOL

The right bank – SIEF Summer School 2022, 26 June–3 July, Praga District, Warsaw, Poland, Institute of Ethnology and Cultural Anthropology, University of Warsaw.

The SIEF Summer School 2022 *Urban Heritage on the Right Bank. Heritage in Warsaw as Seen from the Praga District* will focus on expressions of urban heritage in Warsaw, Poland, hosted by the Institute of Ethnology and Cultural Anthropology of the University of Warsaw.

Most Summer School activities will take place not in the University's premises located on the left bank of the Vistula river, but in Praga, the right-bank eastern district of the city. Praga has always been a poorer sister of the capital city. An independent township surrounded by several old rural parishes, it was only formally incorporated into Warsaw's city structure at the end of the eighteenth century. In the nineteenth and twentieth centuries, inhabited mostly by the working class, it was home to several bigger industries and a swarm of innumerable small, smaller, and minute factories, manufactories, and workshops. Until 1939, many of these were owned by the city's Jews.

With the nationalization of industry after WWII, Praga became a district of “*prywaciarze*” (an offensive Communist propaganda term for privately-owned small businesses which provided consumer goods, often handcrafted, and services in the chronically scarcity-ravaged, centrally planned economy of the People's Republic). The political transformations of the 1990s and early 2000s decimated craft traditions in Praga, with one of the first “market-friendly” reforms abolishing the guild licensing and the political and economic mechanisms that supported small local producers, who then had to confront both the flood of cheap mass-produced goods from China, as well as the allure of global brands, symbols of prosperity, opening, and westernization. Out of 282 small craft businesses registered in 1992 only 61 appeared in the Map of Craft in Praga made in 2016.

At the end of the 2010s, however, the surviving workshops of locksmiths, umbrella-makers, cobblers and shoemakers, lampshade-makers, tailors and dressmakers, etc., still in operation but far from prosperous, became a focus of interest for urban activists and artists, attracted by Praga's urban heritage. Shortly after the establishment of the Warsaw Praga District Museum (2010), originally a grass-root initiative later incorporated into the City of Warsaw Museum as one of its local branches, a special revitalization programme for the Praga craft community was put in motion, with small businesses and craft traditions being recognized as one of the most characteristic features of the district's heritage. Part of this programme consisted of encouraging a collaboration between Praga craftspeople and design students/young designers. At the same time, Praga offered post-industrial spaces and installations to the "new craft community," or to educated urbanities trying to make their living from pursuing various craft and maker activities. The District Museum will be a Summer School partner and is the venue we will use throughout.

View of the City of Warsaw from the right bank.



FORMAT

Each day will feature a keynote lecture and group workshop discussions, along with walking field workshops and study visits to the Museum of Warsaw, Museum Polin, Museum of Warsaw Praga, and meetings with local heritage activists and officials. The working language of the programme will be English.

CREDITS

Participants can earn a maximum of 3 credits from the University of Warsaw.

AMONG THE TEACHERS

Regina Bendix (Georg-August University in Göttingen), Michał Murawski (University College of London), Hanna Schreiber (University of Warsaw), Nevena Škrbić-Alempijević (University of Zagreb).



APPLICATIONS

We invite applications from PhD students interested in our theme and/or in working on urban heritage. Priority will be given to current PhD students, but applications from other advanced students and young scholars who have just finished their thesis will also be considered. Applications should consist of (1) a CV, (2) a letter of intention explaining the Applicant's interests and the relevance of their PhD project proposal (max. 450 words). Applications should be sent by email to sief@meertens.knaw.nl before 30 November 2021. Successful applicants will be notified by email no later than 10 January 2022.

FEES, ACCOMMODATION, AND TRAVEL

There is a registration fee of 20€ for participants, who are expected to take part in the full duration of the Summer School. The organizers will provide accommodation in a student dormitory, but, unfortunately, we are unable to reimburse travel expenses, so please inquire at your university and other sources to secure travel funding.

Please feel free to contact us for specific questions about the programme or the application.

Ewa Klekot
eklekot@sof.edu.pl


6 POSITION PAPER SIEF – UNESCO

SIEF has recently published the position paper “SIEF and UNESCO – Making a Difference”. The paper aims to encourage reflexivity in the diverse scholarly and political practices relating to the field of intangible cultural heritage, while serving as a basis for communication between SIEF and different stakeholders in the field of ICH within and beyond UNESCO.

The position paper is the product of a collaborative process of the Board of SIEF, the Working Group on Cultural Heritage and Property and diverse heritage experts.

PLEASE HAVE A LOOK HERE:

[SIEF-UNESCO position paper.pdf](#).



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

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SIEF and UNESCO – Making a Difference

Position Paper

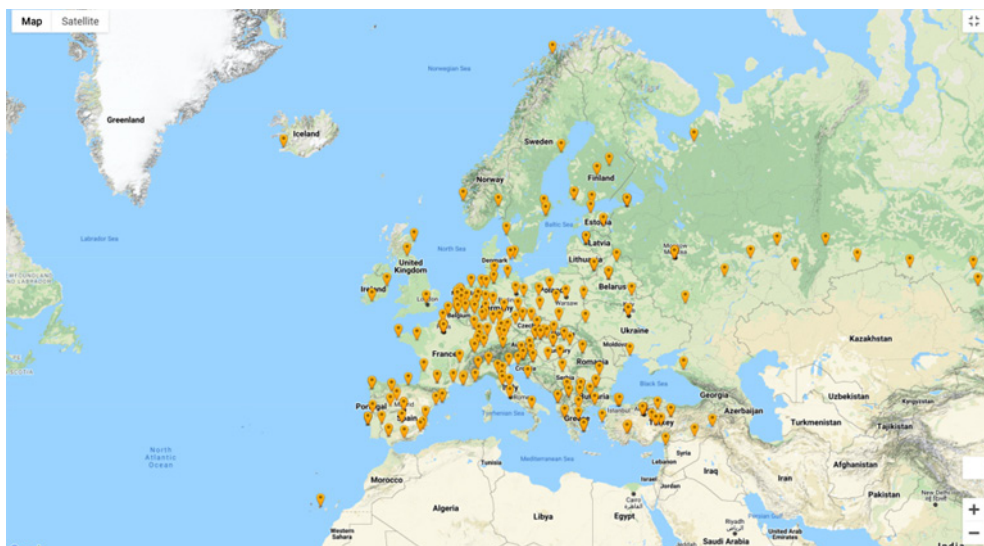
PREAMBLE
The Société Internationale d'Ethnologie et de Folklore (SIEF) – the International Society for Ethnology and Folklore – is an international organization that facilitates and stimulates cooperation among scholars working within European Ethnology, Folklore Studies, Cultural Anthropology, and adjoining fields. In 2018, SIEF was accredited as an NGO under UNESCO's 2003 Convention for the Safeguarding of the Intangible Cultural Heritage (ICH).

7 UPDATE ON THE AFS-SIEF INTERNATIONAL FOLKLORE AND ETHNOLOGY RESOURCE GUIDE

Work is continuing on our joint project, with the American Folklore Society's International Committee, to map departments, museums, journals, academic societies, and more, around the world.

The resource will be of use to prospective students and colleagues in search of academic partners, connections, and networks, as well as graphically demonstrating the breadth and reach of our fields, and their relevance internationally. Moreover, it will serve as a launch-pad for a number of other initiatives still in the development stages.

SIEF INTERACTIVE MAP



- University Departments and Programs in European Ethnology
- Folklore Studies
- (Europeanist) Anthropology

We are making every effort to achieve good coverage of every part of the world. If you would like to help, or check as to whether your own geographical region is well covered, please get in touch with me.

Thomas A. McKean
t.a.mckean@abdn.ac.uk

INTERNATIONAL FOLKLORE & ETHNOLOGY RESOURCE GUIDE

Map to be based on a modified United Nations Geoscheme.



RESOURCE TYPOLOGY:

- University Department
- Museum
- Association
- Academic Society
- Archive
- Journal
- Other

8 FINANCIAL SUPPORT FOR SIEF WORKING GROUP ACTIVITIES

The working groups are the backbone of our society. Therefore, SIEF provides financial support for the working group activities.

- Every second year, following the SIEF congress, a set amount of the society's budget will be allocated for supporting SIEF working groups' activities.
- Each working group may normally request up to € 800,- for various activities. Higher amounts might be granted pending availability of SIEF financial resources, the exceptional nature and the benefit to SIEF of the proposed activity.
- Funding will mainly support activities such as seminars, conferences and workshops, preferably in the in-between years of the SIEF congresses. However, depending on their demonstrated necessity, other activities might be funded as well. SIEF will support expenses that are key to the successful delivery of the activity. This may include travel and accommodation for invited speakers (which may or not be SIEF members) but daily allowances will not be covered. Funds may also be used to reduce conference fees (e.g. pay costs for coffee/tea, lunches, software and technical assistance, publications, etc.) to make events more inclusive, especially in low-budget countries.

ASSESSMENT CRITERIA

In assessing applications, the Executive Board will pay particular attention to the following criteria:

- The likely benefit of the activity to the vibrancy of the working group.
- The likely benefit of the activity to the SIEF and its members.
- The likely benefit of the activity to include early career scholars, researchers from low income-countries, and independent scholars.

- The likely benefit of the activity to broaden and enhance the diversity of the membership base, reaching countries which are less (or not at all) represented within SIEF.

[More information](#)
[Application forms](#)

Next deadline: 1 November 2021



9 NEWS OF WORKING GROUPS

9.1 WORKING GROUP ETHNOLOGY OF RELIGION

NEW APPROACHES TO 'RE-ENCHANTED' CENTRAL AND EASTERN EUROPE

The Institute for Theoretical Studies of the Moholy-Nagy University of Art and Design of Budapest (MOME) in cooperation with the Network for the Research of Modern Mythologies (MoMiMű), the Hungarian Cultural Anthropology Association (MAKAT), the SIEF Ethnology of Religion Working Group, and The 'Re-Enchantment of Central and Eastern Europe' Research Project (Re-Ench-Eu) at Charles University in Prague are pleased to announce their International Conference to be held in Budapest, December 2-3, 2021.

As is well-known, the idea has for decades been theorized and formulated of significant and constant religious transitions and transformations in the post-socialist part of Europe since the fall of socialist regimes. Inspired by the literature on "Western" spiritual and religious transformations, some authors have envisioned the "desecularization", "re-sacralization",



“re-confessionalization” of the region, and the coming of the “post-secular” era. while others have questioned the validity of the secularization / desecularization paradigm altogether. Recent decades, however, have not only demonstrated that these terms had sometimes too broad, imprecise, or controversial meanings, but also challenged the idea of a linear process of modernization. The unevenness of modernization can be considered a paradoxical yet indubitable late modern condition which implies that spiritual and religious transformations

are happening unevenly in Europe today. Recent events and cultural phenomena such as the refugee and migration crisis, the emergence of neonationalism, the influx of conspiracy theories, or the COVID-19 pandemic suggest that Central-Eastern Europe might respond differently as compared to the rest of Europe. At the same time, it also suggests that religions, whether in its official or vernacular forms, and spiritualities, play an active role in these responses. Despite their diverse religious histories and denominational traditions, Central and Eastern European countries are associated by a common recent past under socialist regimes and official ‘state atheism’, and the subsequent transition to democracy and religious freedom. It could be argued that “re-enchantment” of social life contributes to what could be thought of as a Central- and Eastern European religious habitus and a region-specific spiritual milieu. Therefore, the notion of “re-enchantment” in the region bears a high explanatory force in the attempt to interpret and understand social changes, historical transformations, and cultural dynamics.

The aim of this conference is to shed light on the various dimensions and aspects of re-enchantment in Central and Eastern Europe. We have invited paper proposals from different disciplines such as social anthropology, ethnology, sociology, folkloristics, religious studies, cultural studies, and arts that examine, but are not restricted to, the following questions:

- Is there anything eminently “Central-Eastern European” in the so-theorized process of re-enchantment, and if so, what precisely?
- Is it appropriate to think of an “emergence” or “re-emergence” of some of these phenomena? Or is it more likely that they actually never fully disappeared from the individual and social and mental landscapes of Central-Eastern European peoples during socialism?
- How do new religious and spiritual movements interpret and respond to the current sociocultural and political transformations (e.g. the Covid-19 pandemic, migration and refugee crisis, growing diversity, populism)?
- What are the region-specific characteristics of re-enchantment’s artistic dimension? How does the material culture of re-enchantment differ from its “Western” parallels?
- How is ethnic and religious identity manifested in the artistic dimension of re-enchantment in Central-Eastern Europe?
- Who are the most prominent or charismatic figures of re-enchantment? What movements, modes of sociality and forms of authority emerge around these personalities?
- In what ways new religious and spiritual movements use local heritage and traditions? How invented and re-invented traditional forms emerge in these movements? How are they present in the ritual and artistic dimension of re-enchantment?

Details about the program and the registration will be available soon at [Events of the SIEF Working Group on Ethnology of Religion](#).

9.2 WORKING GROUP SPACE-LORE AND PLACE-LORE

Conference of the WG Space-Lore and Place-Lore in partnership with Department of Ethnology, Södertörn University; Institute of Ethnology & Cultural Anthropology, University of Warsaw; and Institute of Ethnology, Czech Academy of Sciences: Rural and Small-town Communities: Local heritage and Identities in an Urbanizing World. 29-30 November 2021.

In today's rapidly urbanizing world, rural and small-town communities are often wrongly considered as peripheral to dominant urban centers, where the most meaningful activities in social, political, and economic life are considered to occur. This is nothing new in light of the trend towards so called 'global cities', strategic locales whose concentration of political, cultural, and financial capital have direct and tangible effect on global cultural, political, and economic activities. However, the impacts of such trends are not a closed loop, constrained within a global network of urban centers. What happens in urban centers also visibly – and in a no-simple way – affects local ways of life in still vibrant rural and small-town societies.

In many countries across the world, we see this in particular through the effects of a steady corrosion of social welfare – a phenomenon driven by an observable shift towards neoliberal policies preoccupied with entrepreneurship, the drift from small-scale rural economies to industrial agriculture, and the move from manufacturing-based economies to tourism and service-based ones. Although these shifts have stimulated local economies to a certain degree, they have also exposed local communities to increasing wealth gaps and socio-economic stress. In a world where a majority of resources are being concentrated in growing urban landscapes, a wave of protests is rising in these “peripheral” localities. As we have observed in recent years, these social turbulences are often directly related to – or exploited by – current national-conservative populist movements spreading across Europe and beyond. However, we believe that contemporary transformations in rural and small-town areas also establish a range of new possibilities, including locally grounded social en-

terprises, activism and many other creative responses to global pressures such as climate change. Further, these complex grassroots processes bring a new energy to local communities that powers the re-imagination of local history, heritage and identities.

The conference *Rural and Small-town Communities: Local heritage and Identities in an Urbanizing World* will include field-based investigations that explore how rural and small-town societies are responding to challenges brought by various policies, economies and shifting social values being constituted mainly in urban centers. Presentations focus on one or more of the conference's three thematic areas:

- 1 Changing roles of rural and small-town cultural heritages,
- 2 Experiences and interpretations of contemporary social change, and
- 3 Community and institutional engagements in sustainability discourses and practices.

The conference will take place at Södertörn University in Stockholm.



9.3 WORKING GROUP ON CULTURAL HERITAGE AND PROPERTY

The SIEF Working Group on Cultural Heritage and Property was established at the 2008 Derry congress, to address the growing interest in the field of cultural heritage, its symbolic and economic power, as well as contingent political implications. Its interests and activities encompass issues of heritage policy, theory and practice.

Kristin Kuutma and Anita Vaivade completed their term as co-chairs of our working group at its board meeting during the Helsinki congress. Their tenure was distinguished by substantial engagement by the WG in both the academic and public heritage spheres, as well as the welcoming of many new members. They have been major guiding forces for SIEF's reengagement with UNESCO. Kristin and Anita are the guest editors of an important, WG sponsored special issue of *Slovak Ethnology/Slovenský národopis*, volume 69, number 4/2021, on the topic of Professional, Academic, or Public Engagements and Entanglements of Intangible Cultural Heritage Research to be published within the next few months. *Slovak Ethnology/Slovenský národopis* is easily accessed as an academic open access peer-reviewed journal.

The WG has several new board members and officers. Ioana Repciuc, Katriina Siivonen, and Alessandro Testa join continuing board member Helmut Groschwitz, and the new co-chairs, Robert Baron and Carley Williams.

A number of WG members are involved with the intangible cultural heritage program of UNESCO, the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage. They include Kristin Kuutma, Anita Vaivade and Ioana Repciuc, who are experts on their national delegations, L'ubica Vol'anská is the chair of the Evaluation Body for the 2020-21 cycle and an expert on her national delegation, and Robert Baron is the international NGO representative on the ICH NGO Steering Committee. WG and other SIEF colleagues are also involved in the European cycle of [Convention periodic reporting](#) this autumn, and many will have been following the ongoing [global reflection on the listing mechanisms](#)

of the [UNESCO 2003 Convention](#). The multi-part open-ended intergovernmental working group meetings took place in July and September of this year, and further discussions on this topic, including the evolving role of NGOs in the evaluation process, will continue at the sixteenth session of the Intergovernmental Committee in Colombo, Sri Lanka, 13-18 December 2021.

SIEF members are encouraged to participate in activities of the ICH NGO Forum, which are announced on its [website](#).

Any SIEF member can register for the Intergovernmental Committee meetings.



WG members are also active participants in the ICH NGO Forum, which is the principal platform for communication, networking, exchange, and cooperation among the 193 accredited NGOs safeguarding ICH on national, regional and international levels. As one of only two international scholarly organizations that are NGOs accredited to the Convention (the other is the International Council for Traditional Music), SIEF has much to offer the ICH sector. The aggregate of our expertise about the cultural forms and practices encompassed within the ICH domains, as well as the impacts and transformations brought on by UNESCO and governmental recognition, exceeds that of any organization associated with the Convention.

With the vast resource of the SIEF membership in mind, the CHP WG is interested in working with the Secretariat of SIEF to develop a survey of expertise related to heritage among SIEF members. This information would be collated as a directory, and linked to ICH NGO platforms, providing a source of research-based knowledge, advice and guidance relating to the cultural practices included in UNESCO's ICH programs. Our expertise could also be applied to the understanding of how UNESCO driven interventions impact cultural practices and how communities can exercise their agency in responding to these interventions.

The WG has also begun to discuss an initiative on ICH in higher education which would include the gathering and dissemination of information about academic programs that include coursework related to heritage theory, policy issues and practices, critical heritage studies; training for ICH practitioners and courses that deal with the cultural practices included in ICH. This initiative would also be carried out with the SIEF Secretariat and would be shared with the UNESCO Secretariat, with an aim to improve integration of the disciplines of folklore and ethnology into UNESCO's higher education initiatives.



The upcoming American Folklore Society 2021 annual meeting will include a number of heritage sessions. The meeting will take place virtually and in-person in Harrisburg, Pennsylvania, 18-23 October. Lizette Gradén is chairing a roundtable, "Heritage on the

Move", which grew out of the Heritage, Migration and Mobility in an Open Democratic Society initiative at Lund University. Three linked sessions on Heritage Studies and Folkloristics will include several SIEF members from Europe and the United States. These sessions include "Heritagization, Folklore Studies and the Transformation of Traditions," "Nationalism, Class and Heritage Policies" and "Public Practice and ICH Safeguarding through Heritage Regimes, Academic and Cultural Institutions". This year's Francis Lee Utley Memorial Panel will be "Heritage, Tourism, Community: A Conversation with Owe Ronström." Information on the AFS annual meeting is [available here](#).

The CFP WG is a co-sponsor of «Nommer/normer: approches pluridisciplinaires du patrimoine culturel immatériel», an international conference examining the normative impacts of ICH mechanisms and processes and is an extension of the 'Osmose' research program. Several WG members will speak at the conference, which will take place 25-26 November in Paris, France after a year delay due to the pandemic.

We intend to resume the biennial CHP WG sponsored conferences in 2022 – stay tuned for information about the conference theme, venue and date, which will be provided by this winter.

Robert Baron & Carley Williams

9.4 WORKING GROUP ON ARCHIVES

The SIEF Working Group on Archives has partnered with SAMLA to organize a series of online webinars during the academic year of 2021-2022.

The first main theme of this year's webinars will be various ethnographic thesauri used to describe materials in tradition archives. The second theme will focus on folklore archives education, which will present the opportunity to discuss the content and format of courses on folklore archives taught around the world, share experiences, and discuss innovative approaches to teaching such courses.

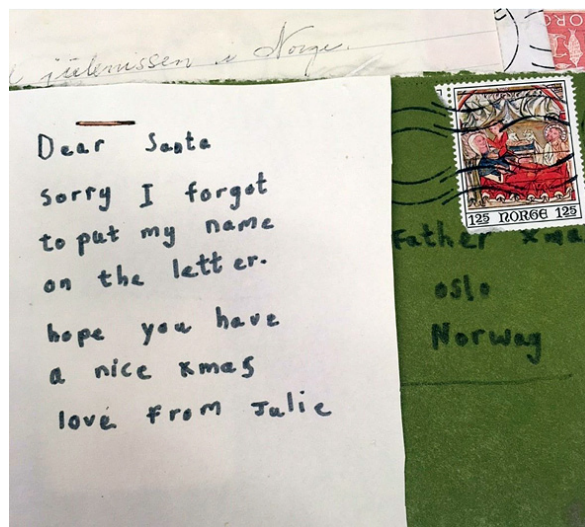
We are pleased to announce our first speaker, Críostóir Mac Cárthaigh, who will present at the webinar, which will take place on November 15th. Stay tuned for more details. All are welcome to attend.

SAMLA is an infrastructure project aiming to digitalize all the main ethnological and folkloristic archives in Norway, and provide a one-door solution to accessing the material. SAMLA

unites three tradition archives: the Folklore Archives at the University of Oslo, the Norwegian Ethnological Research at the Norwegian Museum of Cultural History, and the Ethno-Folkloristic Archives at the University of Bergen.

KEEP ON TRACK:

Events of the SIEF Working Group on Archives.



A letter from Julie to Father Xmas, Oslo, Norway, sent in 1975. Photo: Line Grønstad.

9.5 THE RITUAL YEAR WORKING GROUP

THE RITUAL YEAR SEASONAL WEBINARS: THE SPRING-SUMMER WEBINAR

Despite the past six months' extremely full and hectic schedule of virtual academic events, The Ritual Year WG continued with its meetings of the new Ritual Year WG Seasonal Webinars' series, initiated last autumn.

The fifth seasonal webinar took place on 26 May 2021, one month before the first SIEF virtual congress. The two-seasons, Spring-Summer, meeting, focused on midsummer traditions and customs and was divided between three speakers: Tiziana Soverino (Crumlin College of Further Education, Dublin) talked about Irish food, drink and stories of the supernatural, Terry Gunnell (University of Iceland, Reykjavík) presented on mock-marriages in the Nordic countries, while Georgi Mishev (independent researcher, Plovdiv), discussed old and new Midsummer celebrations in Bulgaria.



PUBLICATION: VOLUME 12 OF THE YEARBOOK OF THE RITUAL YEAR WG HAS BEEN PUBLISHED

The Ritual Year 12: Regulating Customs. The Yearbook of the SIEF Working Group on the Ritual Year, Moscow: Polymedia, 2021, 206p.

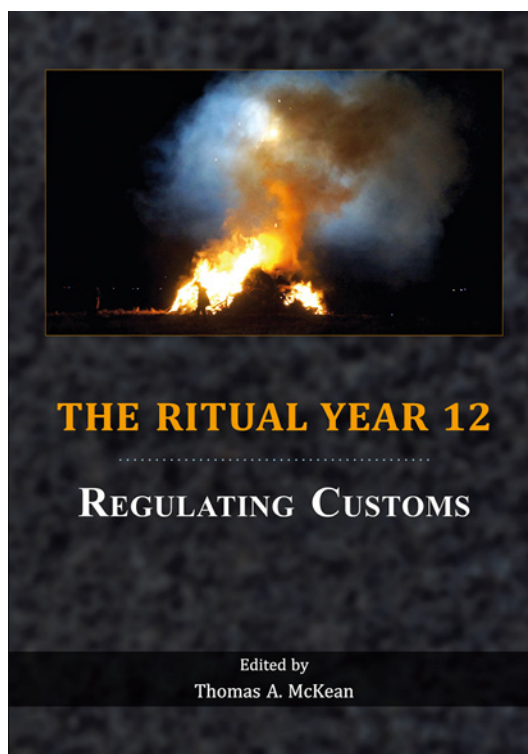
ISSN 2228-1347, ISBN 978-5-89180-129-5.

The volume, edited by Thomas A. McKean, brings together the contributions presented at the 12th Ritual Year conference held at the Elphinstone Institute, University of Aberdeen, in January 2016. Entitled *Regulating Customs*, the volume explores the wide range of regulatory forces that preserve, replace and revive, shape, and influence the practice and structure of calendar customs today. As stated in the Introduction, regulation refers to the various “means by which customary practices are shaped, influenced, and controlled”: from the

NEWS OF WORKING GROUPS

Our next scheduled Autumn Webinar will take place on 25 October 2021, and will be announced on the WG's Facebook page and on the SIEF site. All our past webinars have been recorded and are available on the WG's SIEF webpage and at the Estonian Folklore site.

Irina Stahl



bottom-up evolving practices to top-down international, national, and civic guidelines. Regulatory measures have a creative role in mediating the tensions between conservation and innovation that are central to traditional practices. The eleven research articles were contributed by scholars from ten different countries and traditions. The articles are based on first-hand field research and each examines the age-old tensions between stasis and innovation, stability and change, and the creativity that is on display in even the most ‘traditional’ of practices.

A [pdf version of the volume](#) will soon be posted in the WG’s virtual library, on the SIEF site.

Irina Sedakova

9.6 FRANCOPHONE WG

CONFERENCE

The SIEF Francophone Working Group will organize its IIIrd Conference (together with the XXXIIIrd Conference of the EurEthno French Speaking Network of the Council of Europe) on September 15th-17th, 2022 at the University of Perugia (Italy).



The organizing committee will soon publish a call for papers on the topic “Inequalities. Migration, pandemic crisis and new inequalities”. The social sciences today are facing various challenges: migration crisis, crisis of democracies, increase in social inequalities, dimensions that have been exacerbated by the Covid19 pandemic crisis, which has called into question the order and rules of social life.

The Francophone WG will soon be calling for papers (in French) on the following themes:

- Inequalities and migration
- New search tools after the pandemic
- Metropolitan legends
- Post-pandemic anthropology

The full version of the call will be online from November 1st, 2021 to January 31st, 2022, at the [SIEF site](#) and [EurEthno site](#).

10 OTHER NEWS

10.1 SWISS SOCIETY FOR FOLKLORE: 125TH ANNIVERSARY

Researching, documenting and communicating our everyday culture are the core tasks of the Swiss Society for Folklore (Schweizerische Gesellschaft für Volkskunde – SGV).



This year it celebrates its 125th anniversary. To mark this occasion, an anniversary magazine has been published that focuses on the work of selected SGV members. The portraits were taken by the renowned Swiss photographer Andri Pol.

Interested parties can order a copy of the magazine (in German) here:

info@volkskunde.ch

10.2 FOLKLORE FELLOWS' SUMMER SCHOOL 2021 – TRADITION AND VIOLENCE: REPORT

The internationally established Folklore Fellows' Summer School (FFSS), which has operated under the auspices of the Finnish Academy of Science and Letters, was organized for the tenth time on June 7–18, 2021 at the School of Humanities in the Philosophical Faculty of the University of Eastern Finland (UEF) in Joensuu, Finland.

The event marked the Summer School's 30th anniversary, as it was held at the University of Turku for the first time in 1991.

The original plan was to have the Summer School in Joensuu in August 2020, but due to the global pandemic it had to be postponed and eventually turned into an online event. The theme of the Summer School was "The Violence of Traditions and the Traditions of Violence". A description of the theme can be found on the [Summer School's public website](#).

63 students from 29 different countries applied. Of these, 28 were accepted and 10 were placed on the reserve. Through a planned partnership with the UEF Summer School, two UEF graduate students joined in. However, not all those who confirmed their participation were able to participate after the event was postponed. Eventually, the Summer School had 26 participants from 16 different countries, with two participants canceling their participation at the last minute. Of the participants, 21 were women and 5 were men.



The teachers were internationally renowned professors and other researchers from eight different countries. Almost all of them also acted as workshop leaders. Their names, pictures and presentation titles can be found on the above-mentioned website. Stein R. Mathisen was the designated SIEF lecturer, sponsored (symbolically) by SIEF to indicate cooperation between SIEF and the FFSS.

In addition to the Zoom video communications service, the Summer School technical infrastructure consisted of two digital learning platforms on the Digicampus.fi Moodle. This featured the course requirements, the scientific program, lists of all participants (teachers, students and staff), names and logos of the funding organizations, list of members of the

national and local organizing committees, and Zoom links to the keynote presentations and their recordings, workshop meetings, and extracurricular online activities. Workshop literature was also provided here.



In practice the Summer School started already in April and May 2021, when participants got together online for discussing workshop literature as well as literature recommended for all. During the first week (June 7–11), there were ten 50-minute presentations, nine of which were webinar keynote presentations. In addition to the Summer School participants, the webinars were also available for others to follow, through links shared on the basis of pre-registration. A total of 160 people registered as listeners.

The program for the second week (June 14–17) consisted of four daily workshop groups as well as a joint workshop group meeting on the last day, June 18. The workshops met daily at least for two hours. On the last day, all workshops met in a joint session, in which representatives of each group gave a 15-minute report on their work and their main contribution to the theme of the Summer School.

In addition to active participation, the students' task was to write in advance a draft paper for workshop and/or a draft article for the forthcoming Summer School publication, and to give an oral presentation in their workshop group. In order to receive ten credit points, students also had to write a 10–15-page learning diary. They received a written certificate of their participation on the last day of the Summer School and a written certificate of their credit points later.

In addition to the discussions in conjunction with the keynote presentations and within the workshop groups, the teachers and student participants also had the opportunity to communicate in a virtual coffee room that was open most of the day for two weeks. The Summer School provided an excellent opportunity for international networking and the development of research cooperation between participating postgraduate students as well as between postgraduate students and teachers. The closing event brought together teachers and participants from the Folklore Fellows' Summer School during its 30-year history from around the world.

Regarding the main topic of the Summer School, the traditionalization of violence, much attention was given to violence as a content element in narratives, as well as ethnic violence and asymmetrical power relations in colonial and post-colonial settings and encounters, including the act of documentation and archiving of folklore. Questions of performance took a center stage as violence was understood as a subjective and contextual category, calling for the researchers' reflection on their own positionality. Judging from the final discussion, everyone was enthusiastic about their participation at the 2021 FF Summer School.

Pertti Anttonen

10.3 YOUNG SCHOLARS AND STUDENTS

10.3.1 INVITATION FOR EXCHANGE: UNIVERSITY OF THE HIGHLANDS AND ISLANDS

Two SIEF members have recently joined the University of the Highlands and Islands, where they are based at the Institute of Northern Studies: Ullrich Kockel has been appointed Professor of Creative Ethnology; Mairéad Nic Craith has been appointed Professor of Public Folklore.

Both would be keen to host a PhD or Early Career Researcher under the Scottish Funding Council's Saltire Emerging Researcher Scheme. Some details are given below. Potential candidates should contact Ullrich Kockel or Mairéad Nic Craith in the first instance:

Ullrich.Kockel@uhi.ac.uk; mairead.nicraith@uhi.ac.uk.

THE SFC SALTIRE EMERGING RESEARCHER SCHEME

The SFC Saltire Emerging Researcher Scheme for the Art & Humanities is a programme run by SGSAH with funding from the Scottish Funding Council (SFC) to enable research collaborations between Scotland and Europe through a series of research exchanges, with researchers travelling from Europe to Scotland, and from Scotland to Europe.



The exchanges are for PhD and early career researchers (ECRs) in the Arts & Humanities to benefit from a concerted period of time spent in another country, working with a mentor and accessing the networks and resources of a host institution. Scottish PhDs and ECRs must be registered at or have graduated from a [SGSAH member HEI](#) and be planning an exchange at an EU, EEA or EFTA HEI. PhDs and ECRs registered at or graduated from an EU, EEA or EFTA HEI must be planning an exchange at a [SGSAH member HEI](#). (ECRs must

be within 1 year of notification of award of their PhD (under exceptional circumstances this can be extended to 2 years – see the scheme Guidelines for full detail).

The exchanges will take place between January and August 2022. Exchange proposals may include in-person, hybrid and online aspects, and can last from one to six months. The scheme also includes an in-person, hybrid and online cohort development programme to nurture PhD and ECR perspectives, skills and qualities.

The scheme is structured around SGSAH's Strategic Themes and Priority Areas:

- Modern Languages
- Celtic Languages and Studies
- Creative Industries/Economies
- Cultural and Heritage Studies
- Environmental Humanities
- Equalities, Diversity, Inclusion and Social Justice in an Arts & Humanities context

It is anticipated that the SFC funding will support 10 researchers in total, with additional cohort members deriving from SGSAH's AHRC- and SFC-funded PhD researchers.

Full Guidelines for the scheme and the application system are available on [the SGSAH site](#).

KEY DATES

Pre-application information sessions (online)	w/c Monday 11 and 25 October 2021
Expression of interest deadline	12pm GMT, Monday 25 October 2021
Full application deadline	12pm GMT, Monday 8 November 2021
Notification of application outcomes	Monday 13 December 2021
Acceptance of award deadline	Friday 17 December 2021
Exchanges	Between January-August 2022

Please be aware that the first deadline is already in some days!

10.3.2 IMMANUEL-KANT-SCHOLARSHIP FOR DOCTORAL STUDENTS

Since 1986 the Immanuel-Kant-Scholarship for doctoral students is awarded to those conducting research concerning the history and culture of Germans in Eastern Europe and/or the mutual relationships between Germans in the east and their neighboring peoples.



It is funded by the Federal Government Commissioner for Culture and Media (BKM). The Federal Institute for Culture and History of the Germans in Eastern Europe (BKGE) is responsible for the organization of the scholarships.

IMMANUEL-KANT-CONFERENCE FOR SCHOLARSHIP HOLDERS

Every year the Immanuel-Kant-Conference for scholarship holders provides a forum for the young researchers to present and discuss their research results. The conference papers will be published on the institute's website.

WHAT WILL BE FUNDED?

Doctoral projects dealing with the history and culture of the Germans in Eastern Europe and related issues, especially concerning their mutual relationships with neighboring peoples.

REGIONAL FOCUS AREAS

Silesia, Eastern Brandenburg, Pomeranian, East and West Prussia in modern Poland and Russia; earlier and current-day settlement areas of Germans in Eastern, Eastern-Central and South-Eastern Europe, primarily in Estonia, Kazakhstan, Croatia, Latvia, Lithuania, Moldova, Serbia, Russia, Slovakia, Slovenia, Czech Republic, Ukraine, Hungary and Romania.

WHO IS ELIGIBLE TO APPLY?

Candidates must show evidence of academic excellence to expand the current state of research in the field. Applications will be accepted from German and international applicants, and from university lecturers responsible for students at a German university.

VALUE

A basic scholarship of 1550,- Euro per month is granted for a period of two years. There may be additional funding on a discretionary basis (family allowance and/or study abroad).

The application deadline is December 31st, 2021.

The scholarship period begins on July, 1st, 2022. Quarterly payments will occur after this date.

See here for [more information](#).

10.4 UPCOMING CONGRESSES

10.4.1 RE:22 NORDIC ETHNOLOGY AND FOLKLORE CONFERENCE, REYKJAVIK, 13-16 JUNE 2022

Call for papers: 1 November – 6 December 2021

We make sense of repetition: repeated patterns (a.k.a. culture), repeated actions (a.k.a. performance), repeated words (a.k.a. folk narrative), repeated rhythms and melodies (a.k.a. folk music), repeated forms and dispositions (a.k.a. material culture; indeed *re* is the ablative case of the Latin *res* for thing or matter). Our fields were formed and reformed around various notions of return: the ways in which people (in various times and places) recycle ideas, restore behaviors, remix words, recreate tunes, reuse objects, remember customs, remake, repair, rehash, refine and reduce. This is our special remit within the humanities and social sciences.

Re-verbs and re-nouns mark our perspectives on the various topics we study: they are integral to the ethnological/folkloristic touch. As soon as we approach them, our topics shed their “originality” (so highly valued in most humanities) without losing anything in imagination or creativity; we reevaluate them, review them from an angle that brings their connections into focus while recontextualizing their individuality, recentering them in their



relationship to other ideas, words, objects, and behaviors: their representation, reception, recovery, recognition, reproduction, reciprocity, resonance, reverberation or repercussion. What better place to recongregate, then, to rehearse our respective research, retrace and renew our ideas, and revisit our topics with regard to the re-perspective than, precisely, in Reykjavík?

(Re)see you in Reykjavík next year!

More information: [RE:22 Ethnofolk Conference](#).

10.4.2 CALL FOR PAPERS: IEF 2021 ANNUAL CONFERENCE

Researchers on uncharted paths. Memorial conference dedicated to the remembrance of Dr. sc. Nives Rittig-Beljak.

We dedicate the IEF 2021 annual conference to the memory of Dr. sc. Nives Rittig-Beljak, research advisor and a long-time associate of the Zagreb Institute of Ethnology and Folk-

lore Research. Due to her curiosity and openness to new ideas, new disciplinary branches of Croatian ethnology emerged and engaged with contemporary global research. In light of her contribution to domestic and European ethnology, the topics of the annual conference 2021 are inspired by her professional interests. In general, her research was focused on traditional culture, especially food culture, humor in everyday communication, intercultural exchange in multi-ethnic environments, and the symbolic structures of everyday life, while the interpretive levels she achieved are not exhausted within the ethnological, cultural anthropological, and folkloristic paradigm. We invite you to contribute to discussions on topics and challenges that lead ethnologists, folklorists, and cultural anthropologists to uncharted paths while urging them to deal with the problematic hubs of everyday life.

The heart of the conference is dedicated to the memory of Nives Rittig-Beljak so we also warmly welcome recollections of your collaboration that used to be the basis of the *interventional ethnology* with which Nives has always been associated.

Program Committee: Melanija Belaj, Jelena Ivanišević, Reana Senjković, Ana-Marija Vukušić

Date and place: 23rd of November 2021, IEF Library, Šubićeva 42, Zagreb, and via online platform Zoom (the conference will be organized in accordance with the actual epidemiological measures)

Keynote lecture: Dr. Svetlana Slapšak



Abstracts should be sent to:

ivanisevic@ief.hr; melanija@ief.hr; reana@ief.hr; anamarija@ief.hr.

Deadline for abstracts: 25th of October 2021.

10.4.3 CALL FOR PAPERS 9TH DGV CONFERENCE OF THE SECTION "DIGITIZATION IN EVERYDAY LIFE" OF THE GERMAN ASSOCIATION OF CULTURAL ANTHROPOLOGY AND FOLKLORE STUDIES (DGV)

Digital Futures in the Making: Imaginaries, Politics, and Materialities
15-16 September 2022 (tbc). Institute of Anthropological Studies in Culture and History,
University of Hamburg.

Digital processes and their profound impact on everyday lives are connected to various, sometimes contradictory imaginaries and scenarios. What will digital futures look like, and what directions are possible and desirable? How do ideas of digital futures already shape the present? This conference aims to explore processes of emergence, improvisation, and contingency in developing, designing, and using digital media and technologies. The study of future-making is an emerging field in anthropology, connecting the perspective from the past and present as an object of anthropological inquiry (Macdonald 2012) with the orientation on the (near) future (Rabinow 2003; Collier & Lakoff 2005; Smith et al. 2016; Bryant & Knight 2019). Futures (in plural) relate both to the creation of imaginaries as well as practices of the possible in situations of everyday life where 'living' and the idea of a good life is at stake (Collier & Lakoff 2005).



We welcome submissions that discuss and demonstrate people-oriented and/or future-oriented approaches that acknowledge the open-endedness and contingency of (digital) cultures, as well as those that address broader methodological and epistemological issues pertaining to the processes of envisioning and designing the futures in and for digitization.

We strongly encourage the participation of early-career researchers of all levels (PhD & post-doc), young professionals and graduate research students interested in future-making and digitization.

Possible themes include but are not limited to:

- *How should we live in the digital age:* What are modes of living that acknowledge the open-endedness and contingency of digital cultures? Which imaginaries or even utopias are envisioned? How do they already shape ongoing digital transformations?
- *Mundaneization of digital technologies:* How do people negotiate futures and appropriate the digital within their everyday lives? Which resistances, counterculture(s), and creative practices emerge in everyday life and social movements?
- *Digital infrastructuring and materialities:* In this section, we are concerned with not only the often-hidden infrastructures (including data, code, algorithms, etc.), in which power and governmentality are embedded and materialised, but also with the profound knowledge gap that exists between platforms, institutions, and the vast majority of people that use and co-produce digital media. Furthermore, we are interested in how digital expressions, artefacts, and the stakeholders who develop them shape how digital cultures are realized.
- *Futures of digital anthropology and open science:* Digital media have also become instruments of analysis of researchers in cultural anthropology and related disciplines of technoscience. Open science poses new challenges to ethnographic research with regard to research data management, data infrastructures and ethics. How do digital technologies create new possibilities for ethnographic research and academic

knowledge production itself? What ethical questions, challenges and pitfalls may arise for qualitative and empirical research in sensitive fields?

We welcome individual papers and panels as well as experimental workshops and trans-disciplinary studios to discuss everything from ongoing research, collaborations, methodological challenges, and empirical work to new ideas. We are planning to publish the contributions in an international publication.

- **Abstracts:** please send a 300-word abstract (in English or German) and a short biography (in English) to mail@digilab-culture.de by 5 December 2021.
- **Organizers:** Samantha Lutz, Anna Oechslen, Hannah Rotthaus, Quoc-Tan Tran
- **More information** on the [Call for Papers](#).

We are looking forward to your contributions!

10.4.4 SAVE THE DATE: FINAL CONFERENCE “FUTURES OF PARTICIPATORY MEMORY WORK”

4-5 March 2022, Institute of Anthropological Studies in Culture and History, University of Hamburg

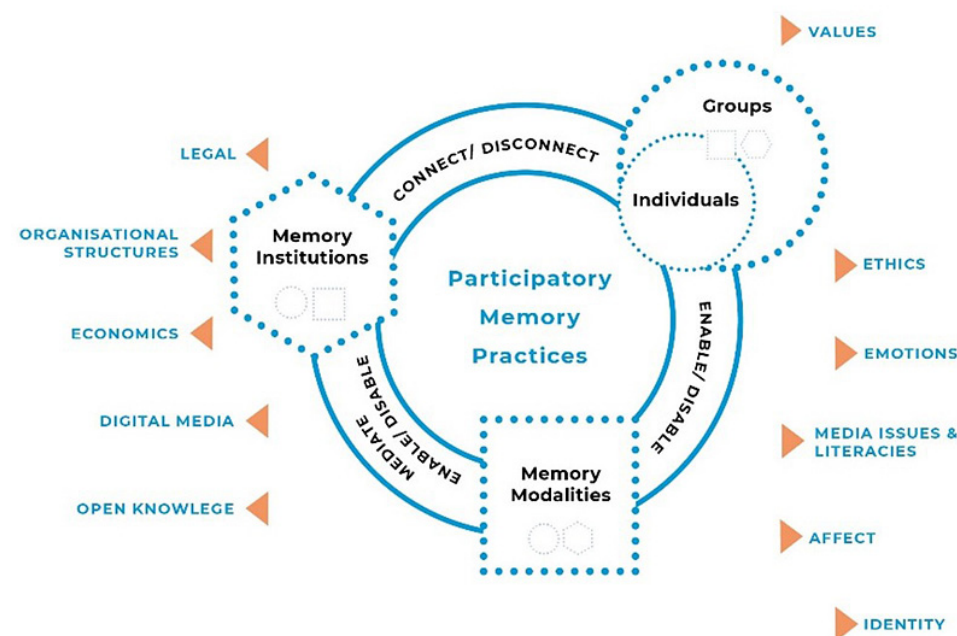
The Final Conference “Futures of Participatory Memory Work” of the H2020 European Training Network POEM hosted by the University of Hamburg, Germany, will take place 4-5 March 2022. More information can be found at the [project website](#).

About POEM

The European Training Network “Participatory Memory Work. Concepts, strategies and media infrastructures

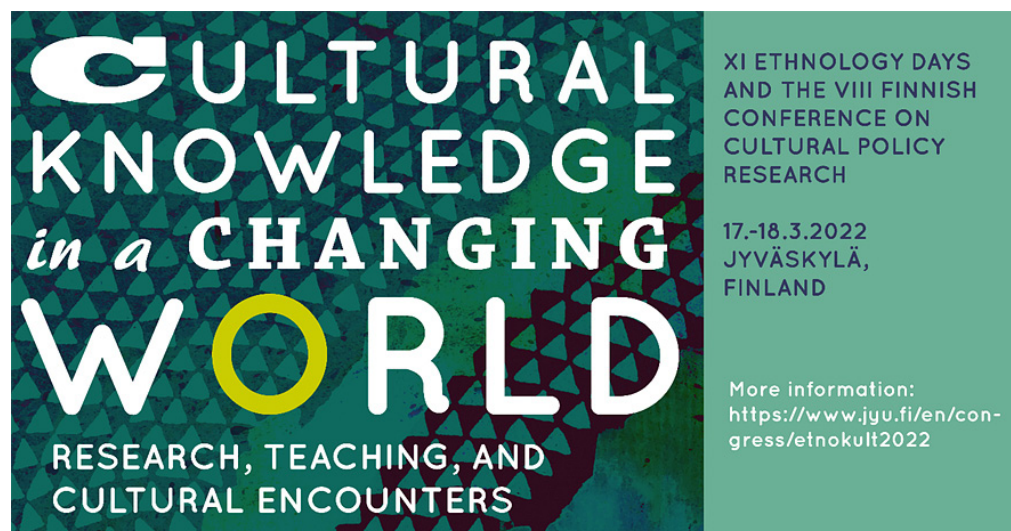
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for envisioning socially inclusive potential futures of European Societies through culture” (POEM) addresses the urgent need of experts in the heritage sector who are qualified for working with the mediatised memory ecology, the changing socio-technical, organizational, legal, economic, and ethical frameworks for the use of cultural materials. They will have the capacity to mediate between the stakeholder’s memory institutions, civil society, and creative and digital/IT industries for empowering people across Europe and for initiating future-envisioning creativity and innovation promoting socially inclusive memory practices.



This project has received funding from the European Union's Horizon 2020 research and innovation programme under the Marie Skłodowska-Curie grant agreement No. 764859.

10.4.5 8TH FINNISH CONFERENCE ON CULTURAL POLICY RESEARCH



[More information.](https://www.jyu.fi/en/congress/etnokult2022)

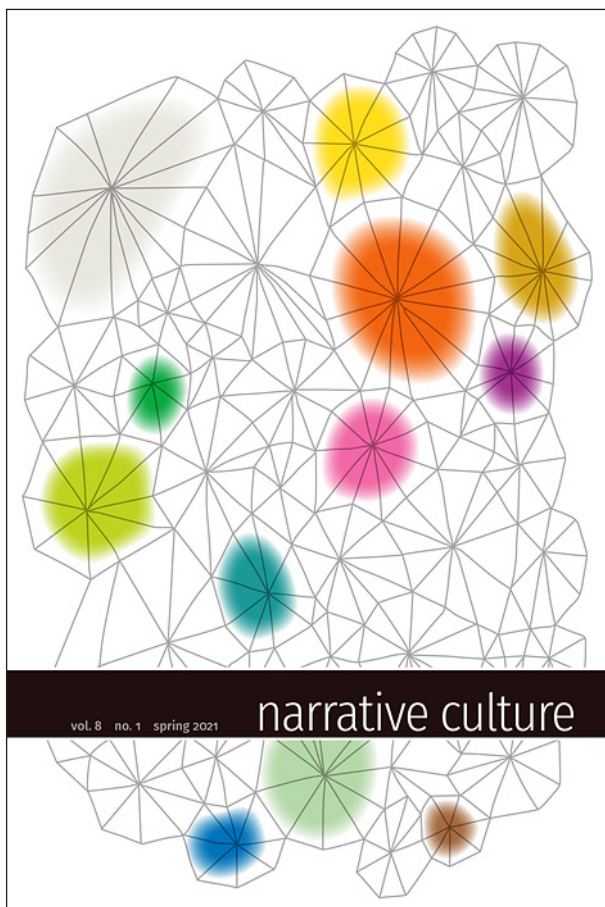
10.5 CALLS FOR JOURNALS AND BOOKS

10.5.1 NARRATIVE CULTURE SEEKS NEW EDITORS

The journal *Narrative Culture* (H-Index: 4) is looking for new editors. The journal claims narration as a broad and pervasive human practice, warranting a holistic perspective to grasp its place comparatively across time and space.

Inviting contributions that document, discuss, and theorize narrative culture, the journal seeks to offer a platform that integrates approaches spread across numerous disciplines. The field of narrative culture thus outlined is defined by a large variety of forms of popular narratives, including not only oral and written texts, but also narratives in images, three-dimensional art, customs, rituals, drama, dance, music, and so forth.

The journal was founded by Ulrich Marzolph (Kitzingen, Germany) and Regina F. Bendix (Göttingen, Germany) in cooperation with Wayne State University Press. Three years ago, Francisco Vaz da Silva (Lisbon, Portugal) joined the editorial team. The editors have found strong and important support from peer reviewers for this double-blind reviewed journal. Wayne State University Press, specialized in the field of folk narrative research and beyond, provides excellent support in copyediting and processing the issues into publication as well as keeping the editors apprised of subscriptions and readership. In addition to full print and online subscriptions, the articles can be purchased individually on both JSTOR and Project MUSE. Thus the journal is a convenient resource for teaching in the realm of narrative research. The first issue of *Narrative Culture* appeared in 2014 and over the course of time, the journal has garnered attention among scholars of narrative research in an interdisciplinary range of fields, from folkloristics to literature studies, anthropology, history, children's literature and so forth. Currently, we are in the happy position of having a backlog of contributions ready to publish. As editors, we have sought to publish scholarly contributions from around the globe, and we are happy that the top countries reading *Narrative Culture* consistently include – besides North America and Europe – China and India, Australia and New Zealand. We see this widespread readership as evidence of the success



of our mission to promote a globalized scholarly discourse and exchange.

Along with this international orientation goes the journal's affiliation with the International Society for Folk Narrative Research. One article per year, chosen by the editors, is made available to ISFNR members free of charge.

Having worked on the journal for a considerable amount of time, the editors would like to successively segue out of the editorial responsibility, and pass the venture on to a team of 2-3 new editors. In order to ensure a smooth passage, at least two of us would stay on for one or more

issues. We would hope to have the journal in new hands at the latest with volume 11 (2024).

Individuals or pairs of scholars interested in taking on this journal should have a well-established interest in "narrative culture" in the broad sense represented by *Narrative Culture*. The present editors have done this as a labor of love without institutional support but applicants may certainly attempt to have their institutions support the editorial task with course release or other forms of support.

Applications should contain a letter outlining the nature of interest in the editorship and possibly prior editorial experience, as well as a CV and publication list. They should be addressed to the present editorial team:

Ulrich Marzolph umarzol@gwdg.de

Regina Bendix rbendix@gwdg.de

Francisco Vaz da Silva francisco.silva@iscite-iul.pt

10.5.2 CALL FOR PAPERS: HERITAGE AND PERSONAL MEMORIES

The theme of the *Ethnologia Fennica* 2022 issue (vol. 49:1) will be the shaping and representing of individual lives and memories in heritage and cultural institutions.

Today, heritage and cultural institutions such as museums and archives are well aware of their social and political role and strive to increase ecological, cultural, and social sustainability (e.g., Gardner & Hamilton eds. 2017; Janes & Sandell 2019). Therefore, they constantly seek more democratic practices with respect to how people and communities are represented and by whom. One way of achieving these objectives is to increase the use of oral history and life writings in public history activities. Public history, especially in the Nordic context, is connected to earlier traditions such as labor history, social history, and "history from below" (e.g., Ashton & Trapeznik eds. 2019).

In this issue, we discuss the roles of personal and private memories in heritage and cultural institutions. What kinds of issues should we address when using these materials today? How can we use oral histories, life stories, and personal memories in ethical and culturally and socially sustainable ways? How can we support and secure the representation of multiple and diverse voices? Do people even need to be granted a voice by researchers or heritage professionals? What are the desired and, on the other hand, unwanted consequences of using intimate memories in public history activities? What kinds of participatory and future-oriented methodologies are needed to grasp these kinds of processes?



Photo credit: Eerika Koskinen-Koivisto.

in English. The articles undergo double-blind peer review. The Finnish Publication Forum classifies *Ethnologia Fennica* as a leading academic journal at Level 2 (on a scale of 0 to 3).

The 2022:1 issue of *Ethnologia Fennica* calls for articles that discuss ways of using oral history and personal memories in public history activities and participatory processes. How do applied ethnographic work and ethnological research affect these activities, or how should they affect them? We seek novel and innovative contributions that will expand our understanding of these objectives and diversify uses of individual and personal experiences.

Please note that in every issue, we also publish articles outside the theme, and you can submit your manuscript at any time.

Ethnologia Fennica is a peer-reviewed, international open access journal. The journal publishes original scholarly articles, review articles, conference reports, and book reviews written

Deadline for submitting article manuscripts is **November 30, 2021**.

Deadline for reviews, reports, and commentary texts is in **April 2022**.

The issue will be published in the autumn of 2022.

Please submit your language revised article (which should not exceed 10,000 words) through the [journal.fi submission system](https://journal.fi/submission-system). Authors need to register with the journal prior to submitting their manuscript or, if already registered, they can simply log in and begin the submission process.

For further information, please see our [article guidelines](#) and our [style guide](#).

Dr Maija Mäki and Dr Tuomas Hovi from the University of Turku will act as visiting Editors-in-Chief for this thematic issue. Contact: EF@ethnosry.org.

10.5.3 CALL FOR PAPERS: LITERATURA LUDOWA

Literatura Ludowa. Journal of Folklore and Popular Culture Vol. 67 (2022/2):

Podcast: Serialized audio forms in context of global distribution and local consumption

Theme editor: Aldona Kobus



Literatura Ludowa is published by The Polish Ethnological Society (Editor-in-chief: Piotr Grochowski)

Podcasting constitutes a new form of digital media which cannot be reduced to the phenomenon of which some would describe as the “Radio Renaissance” on the Internet. Moreover, podcasts have crossed over from a cultural niche to mainstream, as evidenced

not only by a vast number of titles available on countless platforms and applications, but also by the increasing number of listeners and transmedia influences of podcasts in the form of TV series and literary adaptations (such as *Lore*, *Welcome to Night Vale*, *Limetown* and others). The growing popularity of the episodic audio form is closely connected with the digital environment in which it functions, and, above all, with the DIY character of the production of podcasts; the egalitarian nature of this format, as well as the utilization of social media in order to establish and maintain relationships with and between audience members, are also highly significant. The producers of podcasts use the possibilities offered by new media, providing the listeners with additional material to consume and engage with: notes, character's biographies and social media accounts, transcripts, additional resources, commentary, community forums dedicated to discussing the show's content, and Wikis. All these aspects of production can be found among our research interests.

Critical Approaches to Welcome to Night Vale: Podcasting between Weather and the Void (ed. Weinstock) published in 2018 is the first edited collection of scholarly essays on podcasts, considering these shows' form, themes, politics, and fanbase. Since the publication of *Podcasting: New Aural Cultures* (Llinares, Fox, and Berry) and *Podcasting: The Audio Media Revolution* (Spinelli and Dann) in 2019, scholarship on podcasting has blossomed and the field of Podcast Studies has begun to establish itself as a distinct area of interdisciplinary research. We would like to join the collective effort to understand the emergence and popularity of podcasts by adding our unique background as scholars from Central and Eastern Europe to analyze the dynamics between globalization and localization in production and consumption of podcasts.

We invite texts that will analyze (but that do not have to be limited to):

- Podcast fandoms and communities
- Podcast as fan's activity
- Production and distribution of podcasts (grassroots media and mainstream media)
- Genres in podcast

- Intermedia in podcast (theatre, games etc.)
- Live performance of podcasts
- Performance and performativity in podcasts
- Intimacy and listenership in reception of podcast
- Local adaptations, versions and contextualizations (e.g. *Gallowtree Radio* that has started as the UK version of *Welcome to Night Vale*)
- Local and regional realizations of popular podcast genres (true crime, para-documentary, horror, fantasy etc.), local content within global form
- European v. American style of podcast production
- Podcast production in Central and Eastern Europe (popular titles, forms, fandoms)
- The representation of Central and Eastern Europe (folklore, politics, tradition, characters etc.) in podcasts

The preferred languages are English and Polish. Manuscripts are to be submitted by **February 28, 2022** as an email attachment to Aldona Kobus: kob.ald.umk@gmail.com or to Editor-in-Chief literatura.ludowa@gmail.com.

All manuscripts submitted to *Literatura Ludowa. Journal of Folklore and Popular Culture* must meet the requirements specified in our [Author Guidelines](#).

10.5.4 CALL FOR PAPERS: MARTOR

MARTOR 28/2023: Witchcraft, Magic, Divination and the Twenty-first Century

Guest Editors

- Dr. Tünde Komáromi, Associate Professor, Institute of Social and Communication Studies, Károli Gáspár University, Budapest, Hungary.
- Dr. Ileana Benga, Senior Researcher, Folklore Archive Institute of the Romanian Academy, Cluj-Napoca, Romania.
- Dr. Bogdan Neagota, Head of Department, Lecturer, Department for Classical Literatures and Languages, Babeş-Bolyai University, Cluj-Napoca, Romania.

Deadline for abstract submissions: 1st of November 2021

Publication date: November 2023

MARTOR is a peer-reviewed academic journal, established in 1996, indexed by EBSCO, Index Copernicus, CEEOL, AIO, MLA International Bibliography, with a focus on cultural and visual anthropology, ethnology and museology.

The Museum of the Romanian Peasant is seeking contributions for its annual journal MARTOR 28/2023, on the topic of “Witchcraft, Magic, Divination and the Twenty-first



Century.”

Magic, witchcraft, and divination have been intensely exploited fields throughout the history of anthropological thought. What could, therefore, be the relevance of raising the same argument again, based on researches made at the beginning of the twenty-first century?



One possible answer is that no other field could connect better post-modernity to the past and present of “traditional” societies; another possible answer is that the practices magic and witchcraft give voice to represent fine recorders for social change within contemporary societies.

Aware of these processes, our collection of studies aims to portray specific problems, such as: What are human relations like where an accusation of witchcraft is implied? What is their lifespan, given that nowadays rarely (or never?) do such accusations pass the judicial threshold? Which are the contexts requiring magic intervention, be it in the form of witchcraft or divination? What precisely is magic adding compared to religion to the relationship with the transcendental? In whose power lies the transfer of blessing versus the transfer of ill-will, who are the magic, witchcraft, and divination technicians in the new contexts generated by heavy migration, its already deep consequences, and globalization? Which are the locally issued specificities of the aim, the width, and the aftermath of magical practices?

Why do certain magic, witchcraft and divination practices resurge in some areas but not in others? Is there any continuity with a local tradition behind the success of shamans, clairvoyants, witches, or other practitioners? What do they have in common and which are the differences between all these varieties of practitioners and their respective activities? How does their activity reflect on local cultural and social characteristics? How are their services and methods mirroring a globalized spread of knowledge and what do we know about the role of face-to-face interaction or the Internet in the processes of initiation, learning, or contacting the clients? How can we explain the popularity of networks and groups, such as Wicca, in certain countries and their lack of popularity elsewhere?

We intend to invite in the volume a number of field specialists, covering a broad geographical area and a wide historical spectrum. In the case of ethnographic studies, we invite

contributors to ponder actively on the manner in which they collected their field material. Methods of making the field data anonymous will be duly considered.

Please follow the [guidelines for authors](#) of the MARTOR journal.

MARTOR encourages authors to publish experimental ethnographic research and accompany their text with high standard visual material, thus, all contributors are encouraged to use ample images to accompany their texts.

We invite contributors to send an abstract (300 words) by Monday 1st of November 2021. The selected articles will need to be submitted by Monday 1st of November 2022. Submissions will be either in English, or French.

Proposals, manuscripts, and other editorial correspondence should be sent to the following e-mail: revistamartor@gmail.com.

10.5.5 CALL FOR PAPERS: POPULÄR

Nordic Journal for Popular Culture Research.

The journal is published via Lund University. The journal focuses on the Nordic countries and popular culture, and accepts contributions in Scandinavian languages (Danish, Swedish, Norwegian) and in English. The journal is peer-reviewed and published online. It is [available here](#).

Currently POPULÄR has a call for papers regarding *Eurovision and the Nordic Countries: Nordic Vision on Eurovision*. The **deadline** for papers is January 31 2022.

For more info about submissions [visit the webpage](#) or [contact the editorial team](#).



10.5.6 CALL FOR ORIGINAL ESSAYS: THEORIZING CULTURAL PRACTICE

Editor: Simon J. Bronner.

Arguably the most exciting international analytical development in studies of culture, society, folklore, and heritage in the twenty-first century has been “practice theory,” “frame analysis,” or “praxeology.” Yet rather than representing a unified philosophy or approach, praxeological approaches to culture signify a family of theories based on the idea that repeated bodily, tradition-based practices take on socially framed, symbolic forms in everyday life that affect self and group understandings and actions of culture, politics, and cognition. Often cited for inspiration as well as points of departure in Europe and the Americas is the work of Pierre Bourdieu, Michel de Certeau, Anthony Giddens, and Theodore Schatzki, and parallel theoretical discourses of cultural practice have arisen in languages other than English in Asia, the Middle East, and Africa. The goal of this book is to globalize the dis-

course on practice theory in addition to showing regionalized versions of its relevance toward explanation of cultural thought and action. Especially desirable for this book are applications of method and theory to explain puzzling cultural customs in community, ethnic, regional, and transnational contexts; implications of practice theory for issues of political power and public policy; integration with constructed concepts of race, ethnicity, gender, class, and sexuality for practitioners of cultural analysis as well as the groups they study; comparative consideration of practices driven by contemporary forms of technology and media; relationship to tributary streams of cultural theory including structuralism, psychoanalysis, performance, and functionalism.

Publisher: Lexington Books (Rowman & Littlefield).

Format and Guidelines: 6,000-9,000 word essays in English, prepared electronically in Microsoft Word. Follow Chicago Manual of Style 17th edition for spelling, quotation style, formatting, and author-date citation system. [For Citation Quick Guide, see here.](#)

Deadline: December 15, 2021.

Contact for inquiries: Simon J. Bronner: bronnners@uwm.edu.

ROWMAN & LITTLEFIELD ACADEMIC PROFESSIONAL GENERAL

Studies in Folklore and Ethnology: Traditions, Practices, and Identities

Books in this series highlight cultural traditions around the world and the persons and communities that enact them. Including monographs and edited collections, the series emphasizes studies of living folk practices, artists, settings, and groups toward a broad understanding of the dynamics of tradition and identity in the modern world.

[>>]

sort by...

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Classifications

☒ ALL

☐ MONOGRAPH

Imprints

☒ ALL

☐ LEXINGTON BOOKS

Oral Traditions in Contemporary China: Healing a Nation
JUWEN ZHANG
Lexington Books • January 2022 • Monograph

Black Folklorists in Pursuit of Equality: African American Identity and Cultural Politics, 1893-1943
RONALD LAMARR SHARPS
Lexington Books • November 2021 • Monograph

Jewish Bodylore: Feminist and Queer Ethnographies of Folk Practices
AMY K. MILLIGAN
Lexington Books • April 2021 • Monograph

Emphasis in the volume will be on interdisciplinary, international dialogue and clear, comprehensible writing will be a requirement for publication. Essays will be vetted by an international advisory board for the book series [Studies in Folklore and Ethnology: Traditions, Practices, and Identities](#).

11 SIEF JOURNALS

11.1 ETHNOLOGIA EUROPAEA

EE 51(1) is online! Special issue “Culture and Heritage under Construction”.

Editors: Tom O'Dell (Guest Editor), Lizette Gradén (Guest Editor).

Ethnologia Europaea's new special issue, Culture and Heritage under Construction, is **now online!** The seven articles in this issue bridge the Atlantic to bring together scholarly discussions from Europe and North America, connected by the thread of the late Barbro Klein's outstanding scholarship.

The introductory article by Lizette Gradén, Tom O'Dell and Tok Thompson focuses on heritagelore, that is, the lore that shapes and structures the types of stories museum personnel tell one another about their institutions. Their article argues that the heritagelore of a museum legitimates certain curatorial perspectives, while making others more difficult to imagine.

James Leary's article discusses “The Swede from North Dakota”, a humorous narrative folksong or ballad performed in a “Scandihoovian” dialect of English, and how this folksong has circulated in differing versions and through different media – vaudeville acts, folk songs, radio, newspapers, songbooks, and folksong revivals – throughout America's Upper Midwest since the early 1900s. Leary argues that the song exemplifies ways in which immigrant agrarian and industrial workers simultaneously sustained their evolving ethnic/local identities; assimilated elements imposed by larger American institutions; and forged a creolized regional cultural blend.

The article by Charlotte Hyltén-Cavallius and Lotta Fernstål examines an audio recording with a Roma family made by the collector Arvid Andersson in Sweden in the early 1950s in order to analyze the delicate interplay between the Roma and the interviewer. The authors



also examine the agency of the Roma family as they negotiated belonging in Swedish society and resisted discourses about the Roma as both foreign and passively submitting to discrimination and stereotyping.

Elo-Hanna Seljamaa's article explores how diversity has been addressed at the new Estonian National Museum which opened in 2016. Seljamaa takes a closer look at the museum's permanent exhibition Encounters to show that the exhibition repeats broader societal silences and stereotypes surrounding ethnic minorities in Estonia past and present, and continues essentialist notions of ethnocultural discreteness.

The article by Jo Ann Conrad examines Swedish women's participation at the turn of the 19th and 20th centuries in overlapping and interconnected women's networks in which they created spaces for alternate cultural, commercial and social responses to the pressures of modernity. Her analysis challenges the dichotomies of past-future and tradition-modernity which have been central to the disciplinary narrative of folklore studies.

Inspired by Barbro Klein's article "The Testimony of the Button", in his article John Lindow examines legends about Margrethe (1353–1412), the effective and long-ruling sovereign of Denmark, Norway, and Sweden. Lindow shows how legend themes such as robber legends and the use of a ruse usually associated with male protagonists were adapted to Margrethe's anomalous status as a female war leader, and how these legends reveal the importance of place within local history.

The seventh article by Frog explores the maintenance and construction of the folk cultural sphere, that is, a society's generalized perception and understanding of traditional culture. Frog examines a series of cases ranging from medieval manuscript technologies and Snorri Sturluson's Edda to representations of the Sámi in the 17th to 19th centuries, to the ways in which current Indonesian and Javan traditions are expressed to interested audiences. Frog shows the broader theoretical implications that can be drawn from these cases.

NEW TO *ETHNOLOGIA EUROPAEA*?

Ethnologia Europaea is a fully open access, international peer reviewed journal founded in 1966. The journal is published twice annually. Since 2015, it has been one of the flagship journals of SIEF. Our publisher is the Open Library of the Humanities (OLH). There are no article processing charges (APCs) for our authors or institutions and no fees for readers. Please request that your institutional library become a member of OLH's library membership scheme!

Ethnologia Europaea publishes individual articles (max. 8000 words) and special issues dealing with European society and culture in our core fields of ethnology, folklore studies and cultural anthropology, as well as in our sister fields of social anthropology, historical anthropology, cultural history, sociology, educational science, migration studies, cultural studies, critical heritage studies, and museum studies. Submissions are made online (ee.openlibhums.org). Ideas for future special issues can be sent to the editors by email:

Alexandra Schwell: alexandra.schwell@aau.at

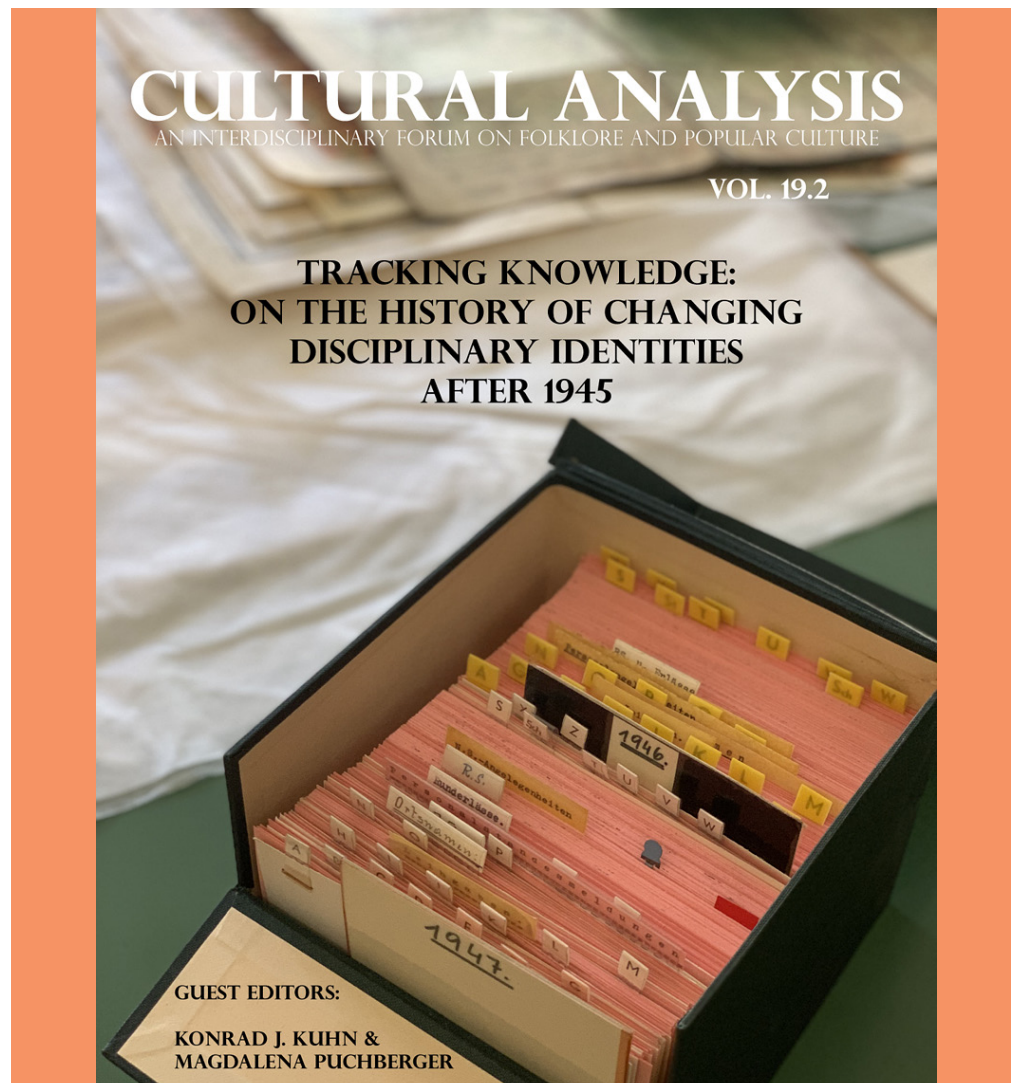
Laura Stark: laura.stark@jyu.fi

We look forward to reading your work!

11.2 CULTURAL ANALYSIS

Newest Issue: *Cultural Analysis* 19:2 (2021): Tracking Knowledge: On the History of Changing Disciplinary Identities After 1945.

Guest editors: Konrad J. Kuhn and Magdalena Puchberger.



The collection of articles gathered in this special issue of *Cultural Analysis* look at the history of the discipline of European Ethnology/Folklore Studies since 1945 and focus on shifting of methodologies, epistemological approaches as well as biographical contexts. It derives from a panel organized in the frame of the 14th SIEF congress in Santiago de Compostela, 2019 and asks about the processes and dynamics of forming and transforming knowledge within certain structures of politics and policies, of society and ‘culture’, of economy and administration.

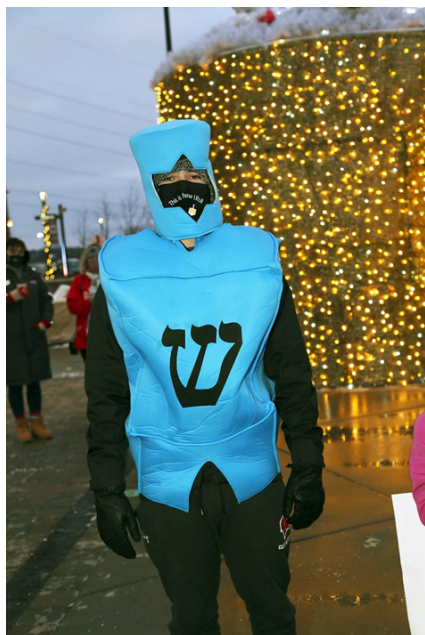
After the introduction written by Konrad J. Kuhn and Magdalena Puchberger, the volume contains six research articles covering a broad field empirical case studies as well as geographical localisations, written by Kaisa Langer, Rita Grinvalde, Eija Stark, Indrek Jääts, Hande Birkalan-Gedik and Ingrid Slavec Gradišnik. This special issue asks about the different ways of new orientations in scientific work of ethnological disciplines in Europe after 1945, about leaving “old epistemological tracks” behind and about taking new routes in the form of innovative methods and of “relevant” themes to a disciplinary future in the years until the 1980s. The authors follow their tracks of disciplinary and institutional as well as political and societal usage in the fields of building, re-building and/or transforming nations, systems and values. Both the diverse and multi-faceted actors as well as the political systems play a crucial role in stabilizing and promoting the discipline after 1945, while resistance and resilience at the same time becomes visible. The volume ends with three issue responses, written by Jiri Woitsch, Simon J. Bronner and Karin Bürkert. pointing out to shifts in perspectives and unresolved issues.

This volume is a call for taking a reflexive perspective on scientific work within European Ethnology and Folklore Studies, a crucial and very positive characteristic of our multifaceted discipline.

[Cultural Analysis Volume 19.2.](#)

12 NEW PUBLICATIONS

NEW JOURNAL: JEWISH FOLKLORE AND ETHNOLOGY



Chabad at Corners Waukesha 2020.
Bron: jewish-folklore-and-ethnology.com

Jewish Folklore and Ethnology (JFE) is a peer-reviewed annual journal. It features innovative, original analytical studies, essays, and commentaries in English on the diverse ways in which Jewishness is expressed, conceived, transformed, and perceived by Jews and non-Jews through folklore, tradition, and social/cultural practice. JFE succeeds previous international serials of Jewish Folklore and Ethnology Review and Jewish Cultural Studies sponsored by the Jewish Folklore and Ethnology Section of the American Folklore Society. JFE's coverage includes but is not limited to genres of narrative, song, music, speech, custom, ritual, belief, art, craft, architecture, dance, dress, and food; practices and performances of the body, faith, home, and community in the past and present; and ideas of tradition, identity,

ethnicity, race, gender, religion, education, and culture. JFE invites submissions from varied disciplines in the humanities and social sciences and methodologies/approaches. JFE strives for an international reach in content and authors and values engaging academic writing that will be of interest to lay as well as scholarly audiences.

Simon J. Bronner (ed.), *Jewish Folklore and Ethnology*. Detroit Mi: Wayne State University Press (forthcoming in 2022).

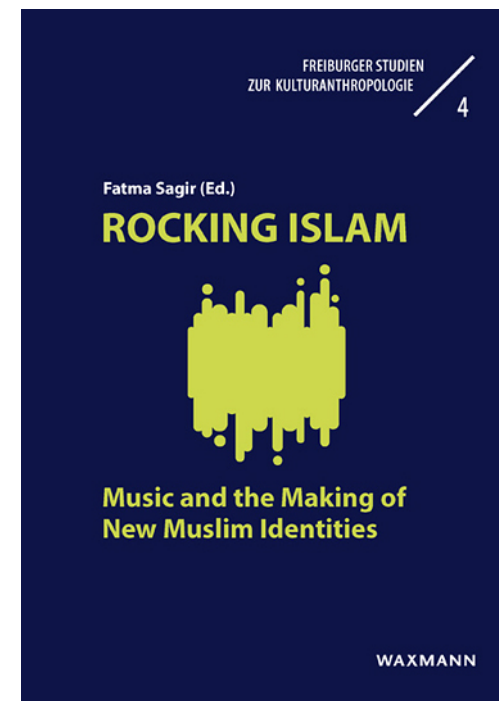
[More information.](#)

ROCKING ISLAM. MUSIC AND THE MAKING OF NEW MUSLIM IDENTITIES

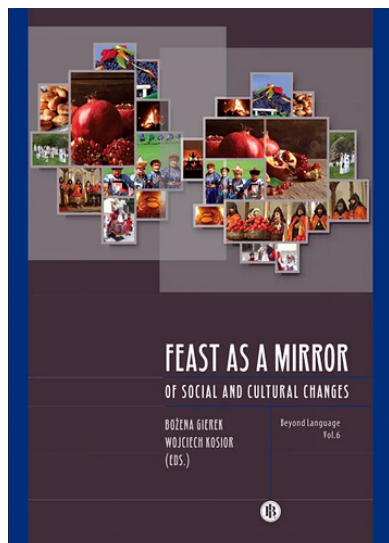
Despite the rich tradition of worldly and religious music in Muslim cultures and throughout Islamic history, music and also women's voices have been often condemned as "devil's work". Nevertheless, young Muslims use music as a medium to express themselves whilst producing their own lines of thought developing individual (religious) legitimations. In this volume, we seek to offer glimpses into the variety of regional phenomena of Music by young Muslims from different countries. The contributions are a result from a conference held in autumn 2018 in Germany which caught the attention of German national media with a huge interest in music and identity formation of young Muslims particularly living in "the West".

Fatma Sagir (ed.), *Rocking Islam. Music and the Making of New Muslim Identities*. Münster/New York: Waxmann, Freiburger Studien zur Kulturanthropologie, Bd. 4, 2021, ISBN 978-3-8309-4396-9, ISBN 978-3-8309-9396-4 (eBook), 190 pages.

[More information.](#)



FEAST AS A MIRROR OF SOCIAL AND CULTURAL CHANGES



The phenomenon of the FEAST [...] provides exceptionally precious material for researching social and cultural changes, including the influence of urbanization on rural feasts. Therefore, it can be perceived as a mirror that reflects those changes. French historian Jacques Heers calls it “a mirror of civilization,” because it is always placed in the social context in which it “springs up and determines its vital shapes and colors” [...]. The feast allows us to look, at the same time, at traditional and new elements of a particular culture that coexist next to each other or with each other. The changes in the feasts are “sensitive indexes” of the changes of values, ideas and ideologies,

social and political structures, their functioning, and cultural creativity. [...]

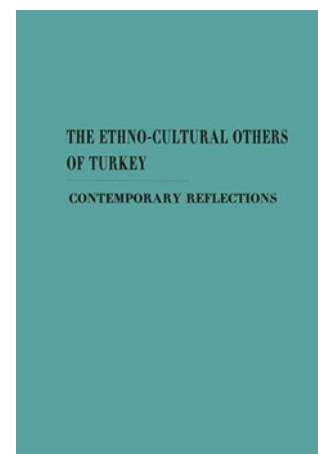
The volume meets the growing interest in intercultural comparison of social changes, especially in festivities. It enriches the empirical basis of accounts on festivities in general because it contains detailed case studies – mostly based on the authors’ own field research – from European, Asian, and African countries. [...]

Bożena Gierek, from the “Introduction”

Bożena Gierek, Wojciech Kosior (eds.), *Feast as a Mirror of Social and Cultural Changes*. San Diego CA: Æ Academic Publishing, Beyond Language 6, 2020, ISBN 978-1-68346-196-8, 212 pages.

[More information.](#)

THE ETHNO-CULTURAL OTHERS OF TURKEY. CONTEMPORARY REFLECTIONS



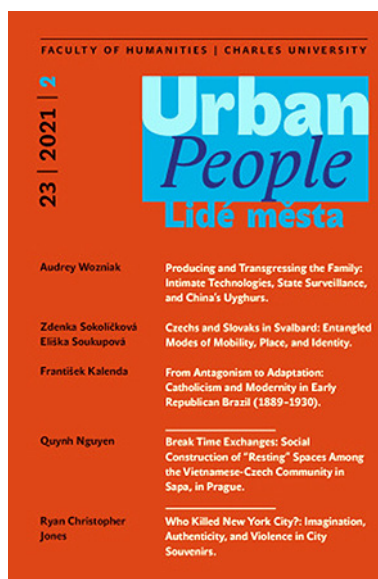
The publication focuses on ethnic and religious minorities in modern Turkey. “The issue of ‘others’ in Turkey belongs to the category of problems whose very existence is either totally negated or extremely politicized on the state level. Among the minority groups themselves, the problem has certain sensitive social and even psychological connotations: some of them possess deeper historical and cultural roots in the country than the title nation, part of them being the autochthonous population of the area. The views and opinions of the authors in this volume are their own. The special nature of the question makes the researchers of the field approach cultural, religious and other relevant issues against the backdrop of Turkey’s controversial political realities.

The initiative of publishing a monograph covering such a delicate sphere demonstrates, first of all, the editor’s and author’s striving to objectively elucidate, probably, one of the most esoteric aspects of Turkey’s human landscape. The term ‘others’, the editors use in the title as a designation of minorities, perfectly reflects the latter’s niche in the demographic conglomeration of Turkey. It points not only to the natural diversity, but also to the alienation of various groups in this multiethnic country.”

Garnik S. Asatryan, from the Preface

Ahmet Kerim Gültekin, Çakır Ceyhan Suvari (eds.), *The Ethno-Cultural Others of Turkey. Contemporary Reflections*. Yerevan: Russian-Armenian University Press, RAU Yerevan Oriental Series, Vol. 5, 2021, ISBN 978-9939-67-263-2, 283 pages.

[More information.](#)



URBAN PEOPLE

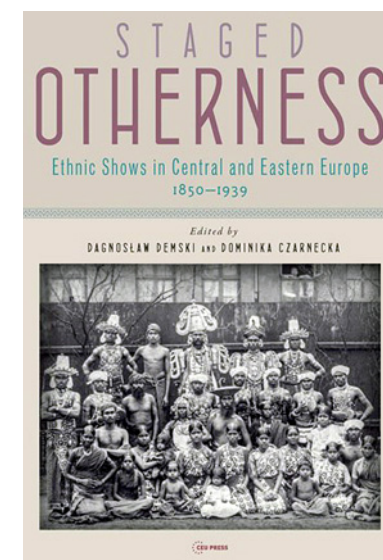
The new issue covers a wide range of geographical areas and groups of people: Uyghur minorities in Xinjiang, China; Czech and Slovak migrants in the Arctic/Svalbard, Norway; Vietnamese migrants in Prague, Czechia; international tourists and ethnic minorities in New York; and the historical Catholic Church in Brazil.

David Verbuč (ed.), Urban People/ Lidé města
23/2, 2021. Praha: Faculty of humanities, Charles University, ISSN 1212-8112.

[More information.](#)

STAGED OTHERNESS. ETHNIC SHOWS IN CENTRAL AND EASTERN EUROPE, 1850-1939

The cultural phenomenon of exhibiting non-European people in front of European audiences in the 19th and 20th century occurred mainly in the metropolises of the western part of the continent. Nevertheless, traveling ethnic troupes and temporary exhibitions of non-European people could also be seen in territories located to the east of the Oder river and Austria. The essays in this volume present the practice of organizing ethnic shows in Russia, Poland, Czechia, Slovenia, Germany, Romania, and Austria and discuss the reactions of local audiences.

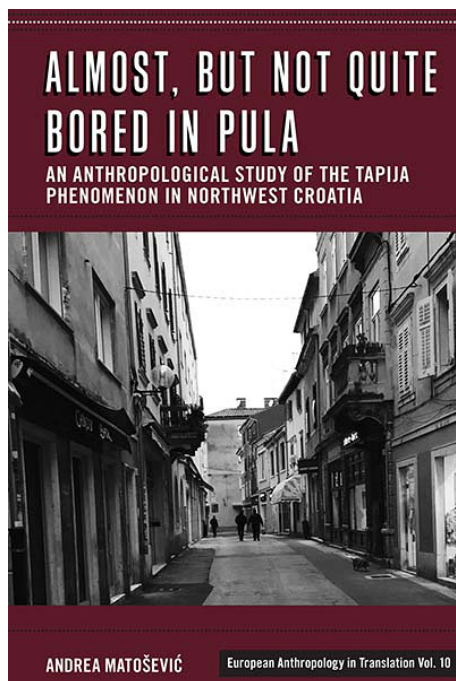


The product of over five years of research, this book is the first comparative study of ethnic shows in Central and Eastern Europe. The essays offer critical arguments to rethink the narratives of cultural encounters in the context of phenomenon of ethnic shows, and demonstrate the many ways in which the western models and customs were reshaped, developed, and contested in Central and Eastern European contexts.

Dagnosław Demski, Dominika Czarnecka (eds.), Staged Otherness. Ethnic Shows in Central and Eastern Europe, 1850-1939. Budapest: CEU Press 2021 (forthcoming), ISBN 978-963-386-439-5, 463 pages.

[More information.](#)

ALMOST, BUT NOT QUITE BORED IN PULA. AN ANTHROPOLOGICAL STUDY OF THE TAPIJA PHENOMENON IN NORTHWEST CROATIA



Based on interviews and fieldwork conducted among residents of Pula, a coastal city in Istria, Croatia, this study explores various aspects of a local feeling of boredom. This is mirrored in the term *tapija*, a word of Turkish origin describing a property deed, and in Pula's urban slang it has morphed from its original sense describing a set of affective states into one of lameness, loneliness, unwillingness, and irony. Combining lively conversations with a significant bibliography of the topic, the result is a compelling local anthropological study of boredom in a wider historical and global context.

Andrea Matošević, *Almost, but not quite Bored in Pula. An Anthropological Study of the Tapija Phenomenon in Northwest Croatia*. New York/Oxford: Berghahn Books, European Anthropology in Translation, Vol. 10, 2021, ISBN 978-1-80073-135-6, eISBN 978-1-80073, 144 pages.

[More information.](#)

GENDER IN RESEARCH AND POLITICS. DEVELOPMENTS, INTERSECTIONS AND PERSPECTIVES

This book provides an overview of the theories and concepts, with which social scientists approach gender in their research, as well as case studies from the fields of anthropology, history, political sciences, and sociology. While thematically diverse, the chapters share the conviction that the social sciences have much to contribute to the advancement of gender equality in society and politics, and they bear witness to how societal and political developments influence our research. Regionally, the book has a strong focus on the academic, political, and societal developments in the Caucasus region, yet also includes perspectives from Spain, Albania and Indonesia.



Sibylle Lustenberger, Siran Hovhannisyan, Andrea Boscoboinik, Gohar Shahnazaryan (eds.), *Gender in Research and Politics. Developments, Intersections and Perspectives*. Münster: LIT Verlag, Freiburger Sozialanthropologische Studien/Freiburg Studies in Social Anthropology / Etudes d'Anthropologie Sociale de l'Université de Fribourg, Bd. 54, 2021, ISBN 978-3-643-80364-1, 212 pages.

[More information.](#)

13 OBITUARIES

THE GREAT LADY OF FRENCH ETHNOLOGY: MARTINE SEGALEN (1940-2021)

Martine Segalen, born on July 20, 1940, in Pornichet on July 20, 1940, died in Paris on June 23, 2021.

A specialist in family and cultural issues in Europe, she first graduated from the Institut d'études politiques in Paris (1960) before turning to European ethnology. She was a researcher at the CNRS (1971-1996), the Director of the Centre d'Ethnologie Française in Paris (1986-1996), and then became a professor at the Department of Sociology and Anthropology at the University of Paris X Nanterre in 1996, where she served as the director of the Department of Sociology.

A member of the board of the Société d'ethnologie française, she was also editor-in-chief of the journal *Ethnologie française*, which she considered “her” journal. She was also a member of the editorial board of the journal *Ethnologica Europaea* for many years.

Martine Segalen first distinguished herself by her work on the anthropology of the family in Europe. She became known in the 1970s through research on marriage in Brittany and the West of France, showing the importance of historical ethnology and the anthropology of kinship in shedding light on the sociology of family in contemporary societies. Throughout her life, she continued her work on the family, in urban areas and then around the analysis of the transformations of family roles in societies where grandparents are “getting younger” due to the increase of life expectancy and where more and more families bring together four or even five generations. In 2020, she published a book with Claudine Attias-Donfut, *Avoir 20 ans en 2020* (Odile Jacob), anticipating the challenges facing the new generations. Her approach to questions of kinship is exemplary, in that it combines



a very fine ethnographic perspective and the processing of data from statistical sociology.

At the same time, Martine Segalen occupied an important place at the Musée National des Arts et Traditions Populaires (MNATP, now transformed into MuCEM, in Marseille), whose history she retraced in a book, *Vie d'un musée*, published in 2005 (Stock). Recruited to MNATP by Georges Henri Rivière in 1968, she was first tasked with publishing the results of the “Aubrac Collective Research Programme”. Alongside Georges Henri Rivière, then Jean Cuisenier, she took part in the museum’s reflection on the ethnology of Eu-

rope and contributed to renewing the field of this discipline, which gradually shifted from folklore to urban anthropology. In 1989, she directed *L'Autre et le semblable* (Presses du CNRS), which lays the theoretical foundations in France for an ethnology of contemporary societies. The book affirms the importance of European ethnology and offers numerous case studies. In 2001, in her handbook entitled *Ethnologie. Concepts et aires culturelles* (Armand Colin), she wrote the chapter devoted to “Europeanist studies”, precisely retracing the history of this field of study within general anthropology.

Martine Segalen was also a fan of running, a practice to which she devoted a book (*Les enfants d'Achille et de Nike*, Métailié, 1994), which has earned her the recognition of sports

sociologists. Finally, we owe her for a small introductory book on the analysis of contemporary rites and rituals (Nathan, 1998), republished several times. But beyond the books and articles published, we must mention here Martine's personality – a tireless worker, passionate but always attentive to her interlocutors and convinced of the importance of our discipline for society.

Among the tributes paid to what we readily called “the great lady of French ethnology”, we can mention the film “Entretien avec Martine Segalen”, a film by Gilles Le Mao (180 min., La Huit production), extracts of which were screened during a meeting organized by the Société d'ethnologie française, in Paris, at the Quai Branly Museum, on October 7, 2021 ([watch online](#) – timecode: 2: 37: 10).

L. S. Fournier (Université Côte d'Azur, LAPCOS EA 7278)

A PECULIAR COLLEAGUE: LEONARD NORMAN PRIMIANO (1957-2021)

The SIEF working group Ethnology of Religion mourns one of its founding fathers: Leonard – Lenny – Norman Primiano (11 January 1957–25 July 2021), folklorist and religious studies scholar.

Leonard received a bachelor in religious studies from the University of Pennsylvania (1978) and a master of theological studies from Harvard Divinity School (1980). He earned also a master in folklore and folklife from the University of Pennsylvania. His ‘dual’ doctorate was in ‘Folklore and Folklife and Religious Studies’, again from the same university.

Initially he taught at Memorial University of Newfoundland and the University of Pennsylvania and stepped in 1993 over to the Catholic Cabrini University in Radnor (PA) as professor at the department of Religious Studies. His teaching and research related to the fields

of American folklore and folklife studies and the History of Christianity. For his dedication to teaching he was beloved by his students, even winning the national The Kennedy Center/Stephen Sondheim Inspirational Teacher Award (2014). His research was mostly related to religion (often Catholicism) in the US, in its vernacular, folk, and popular expressions, including the material forms and the mediatization of religion through television and internet.

For his unpublished 1993 doctoral thesis *Intrinsically Catholic: Vernacular Religion and Philadelphia's "Dignity"* (University of Pennsylvania) Leonard researched members of the contemporary Catholic Church, especially of the gay “Dignity” faith community in relation to active homosexuality and the question of why gay men or lesbians would want to associate with the Roman Catholic Church. A summary was published in *New York Folklore*. He then left the topic, but focused more on another aspect of his thesis. In the work he introduced the concept of ‘vernacular religion’, as a better alternative for lived, popular religion or religiosity in everyday life. Although the concept is not widely accepted, he kept fiery advocating the use of it. He even had a dedicated volume in the planning: *Vernacular Catholicism: Essays in Folkloristic Ethnography*.

He published widely on a variety of topics, not as books, but he specialized in the scholarly article.

Leonard not only stimulated the creation of one of SIEF's oldest working groups, Ethnology of Religion, he was also one of its most faithful participants, each time traveling from the east coast of the US to all those old European cities where its conferences were held every two



Still from Lenny's online presentation of his 'ethnological sensation'.

years. The serious illness from which he suffered for fifteen years and which made it impossible for him to speak in a natural way hardly ever kept him home. The electronic device with which he could continue to communicate became in a way also a new part of his identity. An identity that was mainly characterized by an unbeatable optimism, a great sense of humor and a full dedication to his work.

Lenny was a modest, courteous, and kind person, and as a gifted speaker he was always able to attract the attention or contribute to discussions and to bring with his wit the people to laughter, often a welcome distraction when debates became too tense. His contributions to our conferences were always original, as he had a good sense for fascinating subjects and the out-of-the-ordinary: from the 'Utopian space' of Father Divine's Peace Mission Movement, vernacular religiosity in university dorms, evangelical acupuncture, Catholic kitsch, Sacred ephemera, holy cards, ex-voto's as social critique, voodoo priestess and perfumed chickens etc. etc. For the latter topic seeing [Lenny's online presentation of his 'ethnological sensation'](#), brings for us the Lenny sensation as well.

Leonard could usually illustrate his articles in a special way. This brings me to another characteristic part of Leonard: his dedication to collecting. When he arrived in the city of the Working Group conference he soon started to check out antique shops and antiquariats for the objects of material religion. He had an extrasensory knack for such things, which meant that he sometimes had to buy an additional bag to bring all devotional and religious objects home. In combination with his Internet searches it all resulted in a vast but fine personal collection from which even in 2012 an exhibition was realized in the New York John D. Calandra Italian American Institute: *Graces received. Painted and metal ex-votos from Italy. The collection of Leonard Norman Primiano*. With his fine 'material eye' Primiano served also as developer and curator of Cabrini's Religious Folk, Popular, Liturgical Arts Collection.

Our future conferences will not be the same without Lenny: for his academic, insightful contributions, his socializing and friendship, and in particular, during the discussion, when

we noticed him adjusting his speaking device: everyone then got a smile on their face and knew that now we were, next to an intelligent remark, in for some fun. In line with his own signature phrasing I may conclude with: rest in PEACE.

Peter Jan Margry

ONLINE LENNY MEMORIES

See [facebook](#).

LENNY RESEARCH ARTICLES

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- "'As a Living Shrine I Came". Remembrance, Creativity, and Paradox in God's American Tomb', in: *Magic Ritual and Witchcraft* 13 (2018) 164-189.





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