

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

SIEF is an international scholarly organization founded in 1964.

Autumn 2022

Vol.20 No.2

| _ | | CIEE | C 1111 1 | 1.* | . 1 1 | | '11 ' E | | - 11 1 | C 1 1: | 1 1 | |
|---|---------------------|-------------------|----------------|-----------------|-----------|-------------|------------------|-----------|------------|---------------|----------------|-----------|
| | he major purpose of | \ \ + C f | O TOCILITATA (| AANARSTIAN SMAN | o canai | arc warking | Within Filrondar | HENNAING | V FOIRIO | ra Stiiniac a | na zaininir | מ חבות כ |
| | ne major purpose or | | o racilitate t | | g 3011016 | ars working | Within Lui Optai | LUIIIOIOE | V, I OIKIO | i e studies a | iliu aujoiliii | g IICIU3. |
| | , , , | | | | 0 | U | | U. | , , | | , | U |
| | | | | | | | | | | | | |

CONTENTS

| 1 | Letter of the President |
|---|------------------------------------|
| 2 | SIEF2023 16th Congress |
| 3 | Call SIEF Young Scholar Prize 2023 |
| 4 | Report: SIEF Summer School 2022 |
| 5 | SIEF Welcomes New Working Group |
| 6 | News of Working Groups |

| 7 | Other News | - 25 - 26 - 27 - 29 - 29 - 31 - 32 |
|----|------------------------|--|
| 8 | SIEF Journals | 34 |
| 9 | Calls for Publications | 35 36 |
| 10 | New Publications | 39 |



SIEF Board visiting the Acropolis Museum. Athens, October 2022.

EDITORIAL

DEAR SIEF MEMBERS,

We are much looking forward to meeting you at SIEF2023 in Brno (7–10 June 2023). The Call for Papers is open! So please go through the broad range of accepted panels and submit your paper.

We also invite you to still react on the Call for the Young Scholar Prize. The deadline is 1 December 2022 and the winning paper will be presented in Brno.

Thanks to our former Board member Ewa Klekot SIEF's Summer School 2022 was a huge success. The participants share some impressions with you in this Newsletter. In "News of Working Groups" you will find the reports on the conferences of the working groups, since this year financially supported by SIEF. Also, we welcome a new working group: Feminist Approaches in Ethnology and Folklore.

Best wishes, Sophie Elpers



1 Letter of the President

DEAR SIEF COLLEAGUES,

It has been 1,5 years since the new Executive Board of SIEF was appointed at the Helsinki Conference GA in June 2021; however, due to Covid-19 it was only recently, that we had the chance to meet face-to-face for the first time. It was much appreciated to finally get together during two days in late October 2022 at the Hellenic Folklore Research Center in Athens – a meeting generously hosted by the Director and SIEF Board member Evangelos Karamanes.

SIEF's principal mission is to gather scholars and facilitate scholarly exchange in the community of ethnology, folklore, and adjacent fields; to provide platforms for critical debate, networking, and exchange; to build infrastructures for intellectual cooperation; to publish and promote excellent scholarship; and to move forward the fields that we represent. Our mission statement has now been updated, with the important amendment that SIEF is also working to encourage cultural dialogue and open communication across boundaries, borders, and disciplines while highlighting lessons of the past – a goal more important than ever with old divisions reappearing in Europe and beyond. To enhance the awareness of diversity, equity, and inclusion (DEI), we also have made DEI part of our overall mission statement, you can read more about an upcoming DEI seminar below. If you would like to visit our mission statement, I kindly invite you to look especially at our Goals and Strategies: What We Do [and what we would like to do].

The main goal of the Athens meeting was to plan the upcoming SIEF conference on June 7–10, 2023, which will take place in Brno, Czech Republic. In close cooperation with the local scientific committee and with the skilled leadership of SIEF Board member Jiří Woitsch, the scientific committee has worked hard on the program, which will be exploring the theme of *Living Uncertainties*. I can assure you that there is much to be looking forward to!

The conference call for papers is open until January 10, 2023. Please check out the conference theme here. We look forward to your paper submissions!

Further exciting news: I am happy to announce that the SIEF board has approved a new working group on Feminist Approaches in Ethnology and Folklore led by JoAnn Conrad and Dagrún Ósk Jónsdóttir. We welcome this working group very much – it will provide much-needed perspectives and discussions to the SIEF community. We consider the instantiation of this WG as part of a more general aim of presenting SIEF as a welcoming space for underrepresented scholarly communities and researchers. To enhance the awareness of diversity, equity, and inclusion, we have made DEI part of our overall mission statement, as stated above.



SIEF Board at work. Athens, October 2022.

The remaining part of this letter is devoted to a presentation of (a selection of) the task forces of the Executive Board, to give you an idea of what to expect in the future. We have several, exciting projects in the pipeline, such as a 2nd Culture in Dialogue Online Seminar, a new SIEF podcast, and scientific cooperation initiatives.

sie news

Please do not hesitate to get in touch with us; comments, questions and suggestions are most welcome!

Yours cordially, Marie Sandberg, President of SIEF

◆ DEI TASK FORCE

Diversity, Equity, and Inclusion in European Ethnology and Folklore Studies

One way of approaching our central idea to ensure diversity, equity, and inclusion (DEI) in our scholarly fields is to look back through our disciplinary histories and acknowledge the role European ethnology and folklore studies have had as knowledge producers in the past. Doing so can help show how scholars generated knowledge that was ultimately used by authorities in ways that were unfavorable, exploitative, and directly hurtful to the communities studied, including indigenous groups such as the Sámi, Inuit, Roma, and indigenous peoples of the former Soviet Union. It is important to consider the difficult heritage of the Nazi era, as well as the different roles our disciplines have played in various political regimes, such as ethnology/folklore studies during the Soviet-era in Central and Eastern Europe after WWII, or the abuse of ethnographic knowledge in the wars in former Yugoslavia in the 1990s. Reading our disciplinary histories through the DEI lens shows that we must actively work to avoid making the same mistakes again.

SIEF will thus organize an online workshop in autumn 2023, focused on the difficult aspects of the histories of our disciplines. The workshop will provide a platform to discuss how our disciplines approach DEI and how we wish to work with these issues in the future. Please contact us if you have further ideas or suggestions for this workshop; a call will be announced during spring 2023.

◆ Scientific Cooperation Task Force

The task force is working on a number of initiatives to build academic bonds and collegiality across our disciplines. Many European academies have reciprocal exchange programmes upon which we hope to build, in order to foster dialogue and enable sharing between scholars at different stages of their careers. Staff mobility is an important issue as it enables scholars to see more of each other's institutional workings. With that in mind, we are working to increase and develop cooperation between SIEF and other kinds of learned societies. It will be useful, for example, to create a mid-level infrastructure which could include national and regional scientific societies in Ethnology, Folklore, and related disciplines, in addition to our close with sister organizations such as AFS, AAA, and EASA. These developments, in turn, could feed into informational networks around members' expertise, potential academic partners for projects and grant applications, and experts for policy makers and the media.

◆ Communications Task Force

Communication is one of the central elements which holds our organization together and helps to raise awareness of our fields and their societal relevance. SIEF hosts a website, makes use of social media, and publishes a biannual newsletter with current information on the society, its working groups, conferences, and publications, as well as other relevant information. During the last couple of months, SIEF has developed an interactive digital version of its newsletter in which each item can be read separately by clicking on a link ideal for mobile phone users. The successful film series that SIEF has produced since 2014 will be followed up by a series of podcasts introducing scholars, themes and books in our fields. SIEF continues to support the open access journals Ethnologia Europaea and Cultural Analysis.

♦ Higher Education Task Force

In recent years, SIEF has made efforts to collect, document, and visualize information on higher education in Ethnology, Folklore, and related fields, a work that materialized in the mapping project on the SIEF homepage, now updated in partnership with the American Folklore Society to better reflect our global disciplines. The new Board's Higher Education task force is developing three themes built on this legacy, aiming bring our higher education programs into closer dialogue with each other: (1) developing networks and a directory of experts based on the mapping data, to facilitate Knowledge Transfer; (2) facilitating staff and student exchanges based on shared curricula, culminating in a series of preconference training workshops in the lead up to SIEF 2025 and beyond; and (3) developing a SIEF book series.



2 SIEF2023 16th Congress

Brno, Czech Republic, 7-10 June 2023



The Call for Papers is open!

Please have a look here and submit your paper.

Important Dates

Call for papers
 Early Bird registration
 14 nov 2022 - 10 jan 2023
 Early Bird registration
 06 mar 2023 - 17 apr 2023

• Congress 07 jun 2023 - 10 jun 2023

Keynote speakers

Marilyn Strathern & Andrea Pető

Plenaries

Uncertain Terrains
 Andrea Kita & Michał Buchowski

• Uncertainty and Methodologies Tatiana Bužeková, Eerika Koskinen-Koivisto,

Kyrre Kverndokk & Tim Tangherlini

Closing Roundtable Clara Saraiva, Martin Fotta, Čarna Brković &

on Precariousness Roger Norum

WELCOME TO BRNO, WELCOME TO THE CZECH REPUBLIC!

The 16th international SIEF congress will take place in Brno, the second largest city of the Czech Republic, the country, where SIEF forerunner *Commission internationale de l'art populaire* has been founded.

After almost 100 years SIEF returns to Central Europe, a region where many uncertainties worth of ethnological, folklore and related research arises and overlaps for centuries. Three local partners agreed on a joint initiative to host the congress: the Institute of Ethnology of the Czech Academy of Sciences, the Department of European Ethnology of the Faculty of Arts of Masaryk University and the National Institute of Folk Culture.



Brno, the capital of the historical region of Moravia, is an ideal congress location for an event, which will be mostly to exclusively face-to-face. Brno has approximately 380 thousand inhabitants and what was once an important industrial city called the "Manchester of Moravia" has changed into a cultural, historical, research and university center. Located





at the crossroads of historical events and in the center of Europe it has an excellent transport accessibility, including an international airport and direct train connection to almost all nearby capitals (Berlin, Bratislava, Budapest, Prague, Vienna). It is a major center of international trade fairs and exhibitions with developed accommodation infrastructure, however, considering that it is not a capital city, living and other costs are considerably favorable. For Congress participants different kinds of accommodation, ranging from cheap hostels and apartments to 5-star hotels, will be offered for reduces prices, so check the Congress website regularly and do not forget to make your booking well in advance!

At the same time, Brno is still small enough to offer a friendly atmosphere of a student town with six universities located here and everything important within a walking distance. And if someone doesn't want to walk, an excellent public transport network is available. The Congress badge will serve as your ticket, so don't forget to carry it with you at all times! And please keep in mind that there are no trams in Brno, we only call them "šalina" in local dialect.

If you will need to take a break from busy the congress schedule and discover heritage or contemporary culture, gardens, parks or landscape around nearby dam, meet old and new friends, there is no better place than Brno. In Brno, we have the highest cafe-to-inhabitant ratio in the whole Czech Republic so get ready for a caffeine-fueled ride. Not enough and still willing to relax before the next great congress day? Then consider that Brno is home to the best bars in the Czech Republic. The bar scene is just like Brno itself: playful, warm, and a little bit peculiar. And last but not least: wine and beer. The history of viticulture in South Moravia goes back to the 2nd Century AD and today the region accounts for around 95% of the country's wine production, so Brno offers an abundance of wine bars with local production. And since pilsner beer was invented in Pilsen, Czech Republic, there is no need to add anything else. Just taste it.

For admirers of history and architecture, Brno is a true marvel. As you walk through Brno you will come across castles, churches and cathedrals as well as the pioneering works of modern architecture. On Petrov Hill, you can admire Katedrála sv. Petra a Pavla (the Ca-



SIEF2023 CONGRESS



thedral of St Peter and Paul), and at the top of Špilberk Hill, you'll find the city's famous mediaeval to baroque castle, which was known as the harshest jail in the Austro-Hungarian Empire. Brno also has the Gothic Bazilika Nanebevzetí Panny Marie (the Basilica of the Assumption of Our Lady), which is part of the originally Cistercian and later Augustinian monastery. Thanks to the Augustinians' efforts in the field of education, the adjacent abbey was a center for both spiritual and scientific life. The founder of genetics Gregor Johann Mendel and famous composer Leoš

Janáček also worked here. Another church in Brno that is worth mentioning is the Church of St. James on Jakubské náměstí, under which the former burial ground and cellars of the old ossuary were discovered in 2011. It is the second-largest in Europe in terms of the number of bodily remains. Also other Brno underground promises unforgettable experiences, such as Labyrint pod Zelným trhem (the Labyrinth under the Vegetable Market) and Mincmistrovský sklep (the Mint Master's Cellar). Close to Zelný trh (the Vegetable Market), where farmers from the surrounding areas sell their local produce, is Stará radnice (the Old Town Hall) with the fabled "dragon of Brno" in its passageway, historical halls, and a lookout tower. The first half of the 20th century was a golden era of Modernist architecture in Brno. The most astonishing monument is the Villa Tugendhat. Designed by architect Ludwig Mies van der Rohe, it is one of the fundamental works of modern architecture and is renowned worldwide. It boasts a number of technical inventions uncommon of that era such as central heating, electric windows, and a photocell at the entrance. It rightfully belongs on the UNESCO World Heritage List.

The history of museums in Brno dates back to the early 19th century. Today, Brno's many museums and galleries boast a wide range of both educational and entertaining permanent and temporary exhibitions. The Moravian Museum is the biggest, as well as the oldest, museum in Moravia. It was established in 1817 and its collections contain over six million objects and is located in several buildings across Brno. A must see for Congress participant is, of course, a new permanent exhibition Traditional culture in Moravia in the mirror of time that was only opened in 2021.

And if that's still not enough? Then consider staying longer and take advantage of the opportunity to explore South Moravia or the entire Czech Republic. The weather will be great in early June with daily temperatures between 20–25 Celsius, the public transportation system is extensive, cheap and reliable, and there is a lot to do and see. E.g. the Ride of the Kings (procession of summoners on decorated horses that accompany the "king"), the UNESCO Masterpiece of the Oral and Intangible Heritage of Humanity will take place in Vlčnov just a week before the Congress. For those interested in material culture and ver-



SIEF2023 CONGRESS

nacular architecture, a post-congress one-day tour will be offered to one of the regional open-air museums. And since much is still uncertain, keep an eye on the Congress website for some surprises!

More information about Brno, South Moravia and the Czech Republic

https://www.gotobrno.cz/en/

https://www.south-moravia.com/en/home-page

https://www.visitczechrepublic.com/en-US

Congress website

Organizers

http://www.eu.avcr.cz/en/

https://etnologie.phil.muni.cz/en

https://www.nulk.cz/en/



3 CALL SIEF YOUNG SCHOLAR PRIZE 2023

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

The next prize will be presented in 2023. It will be awarded to a refereed article and chapter published in 2020, 2021, 2022. Works that are still in press will not be considered, but their authors are encouraged to submit them for the next prize once they are published. The article or book chapter should be written in English. Publications written by two co-authors will be accepted, however, both should be young scholars.

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

Submissions – your article or book chapter and a short CV – should be sent to sief@meertens.knaw.nl no later than 1 December 2022.



4 SIEF SUMMER SCHOOL 2022: REPORT

The SIEF Summer Schools programme has already been gathering graduate students of ethnology, cultural anthropology and folklore for a decade, in order to provide them with an opportunity to broaden their academic perspectives and facilitate building transnational links at the early stage of their professional career.

The Summer School 2022, entitled "Urban Heritage on the Right Bank. Heritage in Warsaw as Seen from the Praga District" was hosted by the Institute of Ethnology and Cultural Anthropology of the University of Warsaw and attended by 15 graduate students from several countries of Europe, as well as China, Israel and the USA.

Most Summer School activities, though, did not take place 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. The Summer School looked at urban heritage, craft, and issues of regeneration and gentrification with a focus on the right-bank district.

The activities comprised lectured 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. During the field walk in the Grochów neighborhood one of the participants, Marit van Dijk from Amsterdam, asked all the group members to take pictures with her polaroid – an experience for all those who had never tried Polaroid before. Below are the pictures and some impressions the participants wished to share with the SIEF Newsletter readers:

♦ Katarzyna Łatała | University of Warsaw, Ludwig Maximilians University of Munich

What I found the most inspiring for my research at the summer school were the keynote lectures of Professor Regina Bendix and Professor Nevena Škribić-Alempijević. Each of them presented their own research, investigating how communities shape their futures.

They took perspectives that engage in the changing world which I consider to be crucial in times of crises.

I appreciate that I had an opportunity to listen and learn about the research of other young scholars and share my own academic and personal experiences. Our group was diverse both in terms of research methodology and interests, as well as the countries of origin and residence which made the exchange particularly interesting.



Polaroid pictures taken by the participants of the Friday field walk.

Nicholas Booker | The Ohio State University

The most generative aspect of the summer school in my mind was the careful combination of lectures, field walks, and discussions. Dr. Michał Murawski's lecture about colonial and decolonial efforts relating to socialist realism was informative, but it was made all the



SUMMER SCHOOL

more impactful when we were able to discuss examples of socialist realism with scholars and community members during field walks. My background is in music scholarship in the United States, and I was interested to learn about how scholars from various disciplinary backgrounds were working with culture and identity in their research in other parts of the world.

Áron Bakos | Babeş-Bolyai University

Listening to Intriguing lectures, participating in vivid conversations, visiting engaging exhibitions, discovering a lovely city, drinking some superb beers, having much-needed icecreams, a heroic melt in the summer sun paired with learning difficult histories, recognizing the fingerprints of the Second World War and a totalitarian rule on the cityscape, facing the dark heritage of the Shoah in the museums, and being emotionally and intellectually challenged to comprehend and research a controversial past and an unforeseeable future. For me, that was the summer school in a cone.

Marit van Dijk |Reinwardt Academie, Amsterdam University of the Arts

It was great to learn in an interdisciplinary and international setting. The many different topics that touch upon the history of Praga were echoed in the lectures, city walks, museums and in the research of the participants. This all allowed for a rather unique and comfortable learning environment.

◆ Lauren Hossack | Elphinstone Institute, University of Aberdeen

The keynote speakers, walk leaders and practitioners we met provided tools for engaging with the multilayered hidden histories and ambivalent legacies encountered on the streets of Warsaw. I enjoyed putting method into practice through daily field walks, which gave space for conversations and connections that will (hopefully!) continue long after the week spent together.

We are very happy to announce that the next SIEF Summer School will take place in Croatia in 2024!



5 SIEF WELCOMES A NEW WORKING GROUP

WG FEMINIST APPROACHES TO ETHNOLOGY AND FOLKLORE

The gendered social reality that adheres in the hierarchicalizing dyad Male/Female constitutes, reflects, and reinforces fundamental power relations. This working group seeks to interrogate the ways in which such a gender ideology operates in practice and theory in our fields.

Using Feminist theory as a disruptive lens, we seek to re-evaluate current perspectives, approaches, methods, theories, and forms of representation that have characterized the fields in the past. Feminist approaches seek to deconstruct the inherent and implicit bias that all engage in and replicate regardless of personal gender performativity and thus to counter the male bias and privilege that is constitutive of discursive formations now and historically. This group finds this bias to be foundational to our fields of research – in theo-

ry, methodology, and in academic spheres, and asserts that as a result of this gendered perspective, the production of knowledge is incomplete. Our working group seeks to revisit and excavate the historical processes that have resulted in these flawed foundations, and to present new and alternative theoretical approaches from multiple, hitherto unincorporated perspectives.

Through the formation of an international forum, this working group's strategic aims include making visible the gendered nature of current theory and practice, and promoting new approaches that address this. Through a multi-vocal engagement with a broad range of international scholars, we seek to strengthen the exchange between feminist and gender scholars who work in Ethnology and Folklore Studies in a more systematic manner in the production and promotion of new forms of knowledge.



Chairs – temporary

JoAnn Conrad: Diablo Valley College, History

jac5353@aol.com

Dagrún Ósk Jónsdóttir: University of Iceland, Ethnology and Folklore doj5@hi.is

Secretary – temporary

Dagrún Ósk Jónsdóttir: University of Iceland, Ethnology and Folklore doj5@hi.is

Bibliography curatrix

Merrill Kaplan: Ohio State University

Kaplan.103@osu.edu

See SIEF website.

NEWS OF WORKING GROUPS

6.1 Working Group on Archives: Announcement

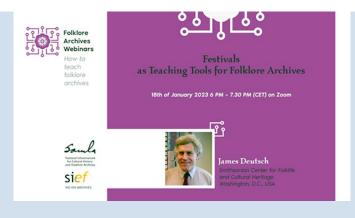
The SIEF Working Group on Archives is happy to continue collaborating with SAMLA on the series of webinars dedicated to folklore archives in 2022-2023. The autumn/winter webinars in the series include:

We hope to see you in November! If you have any questions, or suggestions for future webinars, do not hesitate to contact us.

Maryna Chernyavska







23 NOVEMBER 2022, 18:00 CET

"Towards a lab of folklore texts: explorations on Finnic oral poetry"

Presenters

Mari Sarv

Senior researcher, Estonian Literary Museum, Tartu

Kati Kallio

Senior researcher, Finnish Literature Society and University of Helsinki

7 DECEMBER 2022, 18:00 CET

"Traditional Folklore archives in the Digital era. Curation and documentation, challenges and prospects in the Hellenic Folklore Research Centre Archive"

Presenters

Dr. Ioannis Karachristos & Dr. Paraskevas Potiropoulos Senior Researchers, Hellenic Folklore Research Centre, Academy of Athens

Join here.

18 JANUARY 2023, 18:00 CET

"Festivals as Teaching Tools for Folklore Archives"

Presenter

James Deutsch Smithsonian Center for Folklife and Cultural Heritage, Washington, D.C., USA

Join here.

Join here.



6.2 WG ON CULTURAL HERITAGE AND PROPERTY: REPORT

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.

The working group resumed its sponsorship of biennial conferences with 'Religion, Cultural Heritage and Social Change for Central-Eastern Europe' held in Warsaw, 4–5 July 2022, which occurred following the SIEF Summer School in Warsaw, 26 June – 3 July. It was cosponsored and hosted by the Institute of Archaeology and Ethnology, Polish Academy of Sciences, with financial support provided by SIEF and the 'Re-Enchantment of Central-Eastern Europe' research project led by WG board member Alessandro Testa, Charles University, Prague. The conference was organized by the project team and coordinated by Agata Ładykowska. It explored issues of social change in relation to religion and cultural heritage in Central and Eastern Europe, focusing on the re-emerging public presence of religion and heritagized religion in the post-socialist era.

The diverse aspects of religion within the life worlds of former socialist countries were envisaged through the lens of several disciplines, including ethnology and folklore, anthropology and sociology of religion, historical anthropology, social history, memory studies, and art studies. Participants based their observations on in-depth case studies and research projects privileging a close view into the fascinating dynamic of religion in various social settings.

Through the selection of speakers and themes, the conference conveners created an excellent framework for conversation and debate, encouraging dialogue and exchange of ideas and perspectives. The engaging and fruitful atmosphere during discussions especially revealed the importance of the chosen topic for the fields represented by the SIEF community, and the need for an ongoing reflection on the transformation of religion and religious

tangible and intangible cultural heritage within Central-European societies and cultures. The conference was lively and gathered a harmonious and friendly group of scholars from all around Europe in a very hot but welcoming city of Warsaw.

The Ethno-Didactics Conference "Educational resources for a fair valorization of intangible cultural heritage", Iaşi, 19–20 May 2022, was organized by WG Board Member Ioana Basker-



Warsaw, 4-5 July 2022.



ville at the Ethnology Department within the "A. Philippide" Institute of Romanian Philology of the Romanian Academy, Iasi Branch and the Iasi County Center for Traditional Culture. Participants from Romania, Germany, Moldova, UK, Finland, Ukraine analyzed and shared good practices on how intangible cultural heritage is presented within formal and non-formal education. The debate envisaged the use in the popular culture discourse of concepts such as 'traditional', 'authentic', 'folklore', 'heritage', concepts that are often used more for their market value, and not internalized due to their content or their connection with the social reality or the intellectual history that they represent.

A webinar series, "Intangible Cultural Heritage and Sustainable Development" was launched on 14 October and will continue through May 2023. The series is organized by Chiara Bortolotto, the UNESCO Chair on Intangible Cultural Heritage and Sustainable Development, CY Cergy Paris Université, CY Advanced Studies – CY Initiative of Excellence, UMR Héritages: Culture/s, Patrimoine/s, Création/s. The first webinar, "Ownership and rights: Sustainable Development ideals with inequalities of recognition and resource command" was presented by Kristin Kuutma, the past co-chair of our working group. Her presentation dealt with UNESCO's ICH initiatives associated with the UN's 2030 Agenda for Sustainable Development, which is focused

particularly on the goal of reducing inequalities. She unpacked the entangled socioeconomic implications and resource command in relation to designated heritage practices. For minority groups there emerge remarkable sites of meaning that project the dismissed rights for self-determination. Kristin's reflections, based on long-term fieldwork at ICH-related targeted meetings, analyzed inequalities in politics of recognition. For details of future sessions and log-in links for this series, see the programme of sessions.

Members of our working group, and general SIEF members, are actively involved with the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage of Humanity through the ICH NGO Forum, as expert advisors to state party delegations, UNES-

CO accredited facilitators, as well as several UNESCO Chairs. CHP members participated in the General Assembly of the Convention, held in Paris, 5–7 July. The ICH NGO Forum held a seminar on 5 July on ICH good safeguarding practices utilized to advance human security. It included presentations on ICH in armed conflict and post-conflict situations, ICH and social transformation and women's activities in maintaining sustainable agricultural practices. The Forum's annual publication, Heritage Alive! launched its publication on traditional musical instruments with presentations on diverse instrument traditions, and a live performance with musicians, dancers and singers from Réunion, France. Storytelling is the theme of the 2023 issue.

During the General Assembly there were also extensive discussions about proposals to exclude NGOs from non-member states from accreditation and steering committee membership. Both proposals were rejected after lengthy debate, and discussions of these proposals had the favorable effect of bringing considerable positive attention to the work that the Forum and accredited NGOs are currently carrying out.

A webinar on ICH and sustainable tourism – organized by the ICH NGO Forum UNESCO – was presented on Zoom on 27 October at 14:00 Paris time (CEST). The webinar launched a web dossier and included scholars and other specialists who contributed case studies and other content on ICH and sustainable tourism to the web dossier. Visit the ICH NGO Forum website for further information.

The 17th annual Intergovernmental Committee (IGC 17.COM) meeting of the UNESCO ICH Convention will take place in Rabat, Morocco, 28 November–3 December, with a number of ICH NGO Forum events occurring at the same venue beginning 27 November. SIEF members can register as Observers for the IGC meeting. The schedule of ICH NGO Forum events will be posted online in due course. General information and working documents for 17.COM will be available online by 31 October.

6.3 DIGITAL ETHNOLOGY AND FOLKLORE WORKING GROUP: REPORT

Special panel "Variation and change in digital folk practices" held at DHE 2022 Conference "Shifts in language and culture: computational approaches to variation and change", October 5–7, 2022, Tallinn University, Estonia.

The SIEF DEF panel materialized as a full one-day event on October 6 as part of the Estonian Digital Humanities conference, and it featured 10 presentations, 3 on site and 7 online – see here for the conference programme. It gathered participants from Estonia, Finland, Sweden, USA, Russia, India and Greece. SIEF panel topics ranged from the digital experiences of meme-makers, social media photographers, gamers and schoolchildren, among others.



It covered digital iterations of local Estonian humor, viral responses to the War in Ukraine, tourism, religion and urban activism. Discussions pondered on questions of authority, methods, and ethical dilemmas. SIEF DEF members were invited to

take part in the full event, and were not charged the conference fee (otherwise: regular fee \in 30,-, late fee \in 50,-). The panel presentations will be soon made available as recordings on the conference website and there will be links to most of the panel presentation slides.

This event was held in cooperation with the yearly 8th Estonian Society for Digital Humanities (see here for more information on past conferences) in Tallinn University, Tallinn, Estonia. The conference took place as a three-day event, on October 5–7, 2022, with two days reserved for presentations, three keynotes, and the third day dedicated to workshops. The full event counted about 55 participants in total (online and on site). Among the keynote speakers was professor Coppelie Cocq, one of the chairs of SIEF DEF working group, who delivered a talk entitled "Sustainable (data) relationships and responsibility in DH research. Questioning ownership and accessibility in the age of Open Science". CUDAN at Tallinn

University supported her travel to Tallinn as well as accommodation on site. The conference received substantial support from Estonian Literary Museum (covering the costs of printed materials, part of the technical solution of the hybrid conference, catering for coffee breaks etc.), Estonian Cultural Endowment, Tallinn University (reduced costs for conference facilities – rooms, equipment) and Estonian Society of Digital Humanities, side by side with SIEF.

The SIEF DEF working group panel was organized as an online event to ensure that all the DEF members who wished could participate and also in order to make the event more inclusive, i.e. to allow for participation from lower-income countries and to make the conference available in the context of the global pandemic. Members of the DEF working group held a meeting after the panel presentations, inviting all participants to suggest themes for the upcoming SIEF congress. The SIEF DEF working group decided to come forth with two panel proposals for SIEF 2023 in Brno.





Video parodies and variability in the vernacular remixes of an Estonian cult movie

Mare Kalda, Estonian Literary Museum

8TH ESTONIAN DIGITAL HUMANITIES CONFERENCE Shifts in language and culture: computational approaches to variation and

change October 5-7, 2022 Tallinn University. Estonia

15



Eesti Kirjandusmuuseum



sie news

6.4 Working Group Ethnology of Religion: Call for Papers

Religious Utopias, Berlin, 16–18 March 2023, organized by the SIEF Working Group on Ethnology of Religion in collaboration with Humboldt University Berlin.



Thomas More's fictive island Utopia.

The hope for a better, a utopian world is a powerful force. Utopian promises help to endure and make sense of life, but they also suggest the possibility of social change. Religions can be looked upon as utopian enterprises - offering imaginations and (ritualized) practices that reach beyond the present into an ideal(ized) future. In the face of the current ecological destruction, intensified social conflicts, expanding conflicts, and general increased uncertainty not least due to the pandemic and the war in Ukraine with its cluster of consequences - the SIEF Working Group on Ethnology of Religion seeks to explore the utopian potential of the religious.

The 'religious' is hereby understood broadly, including not only traditional institutional religions, but also new, alternative, or implicit religious and spiritual forms and movements. The concept of utopias is also cast broadly. It roughly refers to an "ideal society" or "ideal world." Religious utopias encompass grand cosmologies of a coming "paradise", but also infuse the day-to-day struggle with positive, hopeful, spiritual and religious meaning.

Utopias can be based on the idea of a radical break with former epochs. They also explore the possibility of a different "here and now"; and yet again, utopias might be grounded in nostalgia – in an imagined, glorified or idealized past, that should and will be brought back and thus "re-enchant" time and space. Last but not least, utopia and dystopia are never far apart from one another: someone's "ideal world" might represent "hell on Earth" for others.

We invite presenters to discuss a variety of topics, amongst which could be the following:

- How do religions and religious communities in contemporary as well as historical times symbolically (ritually) articulate utopian imaginations of an "ideal" future?
- How can we explore ideas and practices of utopia ethnographically?
- In which way do utopian thinking and practice manifest themselves in organizations (e.g. in small, secluded religious/spiritual communities)?
- How do ideas of utopia shape and inscribe themselves into religious material culture and architecture?
- In what manner do rapidly changing media recast the ways religious utopias get aesthetically expressed and thus become an active part in forming religious utopian contents und ideas?
- What role do gender and other identity categories play in utopian imaginations? How do those categories get spelled out in religious utopian visions?
- How are artistic and visionary religious utopias articulated and presented in fine arts?
- How does pop culture and literature address religion in relation to utopia und thus create a kind of "utopian religion" – as for example in the utopian literary and film genre, and utopian fiction more in general?
- Etc.

By opening up a wide range of topics and by inviting papers with various perspectives we aim to contribute – ethnographically and theoretically – to the recent debate on "future



practice" in neoliberal times and on "sustainability". Doing so we wish to further develop an "anthropology of the utopian and the good", not as a counterpoint to the emergent "dark anthropology", but in interaction with it laying open the significance of the religious and/or spiritual as a central model to shape, experience, and inscribe meaning within the utopian.

The conference will take place in presence in Berlin (not online!) during 16–18 March 2023 at Humboldt University.

Conference fees

€ 50,- for senior lecturers/professors/full employees.

€ 20,- for junior researchers/students.

The fee covers meals, reception and entrance fees for the visit of the newly opened Humboldt-Forum.

Proposals

An abstract of no more than 250 words should be sent until **December 1st 2022** to:

Victoria Hegner: victoria.hegner@phil.uni-goettingen.de

The selection committee will make its decision very soon to allow ample time for participants to apply for travel funds.

Scientific committee

The SIEF Working Group on Ethnology of Religion Board: Victoria Hegner, Alessandro Testa, Thorsten Wettich, Peter Jan Margry, Clara Saraiva.

6.5 FOOD RESEARCH WORKING GROUP

The MAS was very happy to host the 23rd SIEF Food Research Conference 'Food, People and the City. Comparative Perspectives', which is strongly linked to the theme of the MAS exhibition 'Antwerp à la carte'.

The conference aimed to increase our awareness of food systems as dynamic cultural phenomena. It offered us a lot of food for thought on the past, present and future of cities and food and on food systems as dynamic, but often unequal cultural phenomena. Thank you to all the participants and co-organizers!

The conference was a collaboration between the SIEF FOOD RESEARCH WORKING GROUP, MAS, CSG Centre for Urban Studies – University of Antwerp, FOST Social & Cultural Food Studies – Free University Brussels, ICAG Interfaculty Centre for Agrarian History – KU Leuven, and IOB Institute for Development Studies – University of Antwerp.





REPORT: 23RD SIEF FOOD RESEARCH CONFERENCE

The 23rd SIEF food research conference took place on September 21, 22, 23 (2022), in the MAS (Museum aan de Stroom), located in Antwerp city, focusing on the strong connection between food, the city and its citizens.

By Jing Van den Berg (KU Leuven, Chinese Studies, 2nd Master)

As a master student in Chinese Studies who has just started writing her thesis about Chinese restaurants in Belgium, attending this conference was a great opportunity for me to broaden my knowledge and research network. I can only express my gratitude to the peo-



Jing Van den Berg (left) and other participants of the 23rd SIEF FOOD conference, sharing gingerbread (left) and reflecting on its associated exploitation history, 23rd September. @MAS. Tom Van Ghent.

ple of the MAS, who enabled me attend the entire congress. Participating in my first ever conference, I did not know what to expect, except the fact that I would be surrounded by academics at the top of their respective fields.

The theme of the congress had strong ties to the MAS exhibition Antwerp à la carte. On food and the city. It thus came as no surprise that after a first welcoming word we were invited to take part in a guided tour of this exhibition. Already, from the initial section of the exhibition, it became clear, visually, how traces of food can be found in our streets, and, more precisely, in street names: the wall of the initial room of the exhibition area was fully covered with street-name signs in different languages. Personally, I think there was no better way than this to introduce all of the attendees to, not only the exhibition, but also to the conference theme itself. Besides the numerous paintings and objects that were presented, this exhibition also included several smells, such as that of the city and the port.

Although every lecture sparked my interest, the dialogue session about food, migration and the city, was the most inspiring for me, as it covered most of my interests relating to the master's thesis that I am now starting to write. Talking to all of those academic researchers about my thesis topic made me even more motivated towards the start of the academic year that was just around the corner. I remember the talk I had with Leen Beyers, who works at the MAS, and who noticed that my interests in Chinese restaurants had strong ties with the city of Antwerp. Talking with her about this topic opened new ideas and interesting fields that I had not previously considered. I did not realize how the city of Antwerp, and, more specifically, the port of Antwerp, played such a large role in the establishment of Chinese restaurants in Belgium.

Besides the variety of lectures that we could attend, there were also planned excursions, all located in Antwerp city. Even as a local, I discovered new food-related places in Antwerp, especially during the guided walk given by 'Food for Foodies', an organization that provides guided walks through the different parts of Antwerp which have a rich culture

and history regarding food and migration. We ended our tour at the Jewish quarter, where were we got a taste of kosher food.

To conclude, as a participant of the 23rd SIEF Food Research conference, I can only say that this was a great opportunity for me to attend such a conference and to broaden my research network and ideas. Although at first I was not sure that I could contribute some knowledge of my own about the conference theme and share it with others, I now realize how little researchers sometimes know about my area of studies, which is China/East Asia. I came to the realization that, except for Prof. Naoto Minami (Japan), even the top minds associated with some of the food topics under discussion at the conference, did not know some of my initial thesis facts. I am glad I could tell some of the participants about 'Chop Suey', as an invented – though often mistaken as an authentic – Chinese dish. It was during this moment that I realized that I might have something to contribute to the interdisciplinary research field on food culture.

The 24th conference of the WG Food Research is scheduled to take place in Hungary, at the Ethnographic Museum, Budapest, September 2024.



6.6 Francophone Working Group: Report

IIrd Conference of the French-speaking Working Group of SIEF (XXXIIIrd Workshop of the Eurethno Network of the Council of Europe) "Inequalities. Migrations, pandemic crisis and new inequalities", University of Perugia, Italy, September 15–17, 2022.

The conference focused on various challenges the social sciences face today: 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.

Over the past two years, two types of problem have come together: a socio-sanitary crisis of such magnitude that it affects the entire planet, accompanied by an increase in forms of inequality between countries (North/South), but also within each country, among those who have maintained or improved their economic prospects, and among those who have lost their jobs and the possibility of finding them. This increases migratory flows and socio-economic conflicts, which also become ethnic and religious. Social, religious and economic inequalities are the great challenges of Western societies, in a pandemic phase which has not yet been overcome.

International relations between the main countries have entered into crisis, the role of Europe and of the various countries that make it up has changed. That's why new urban legends inspired by old themes of cultural difference are born and old legends resurrected on today's issues are back in fashion. These old and new narrative motifs are spreading rapidly in new media and are inspired by conspiratorial ideologies, scapegoats, new exclusions, new inequalities. At the same time, anthropologists found themselves confronted with the impossibility of doing research, with having to live the "suspended time" of public rituals, popular and religious festivals, the fear of gatherings.

The IIIrd Conference of the French-speaking working group of the SIEF has proposed a European comparison on the way in which anthropologists reflect on these questions, at the level of the different national realities, and with what perspectives, in order to raise awareness of the difficulties linked to research and open to social dynamics. The contributions were distributed in 4 panels:

- Inequality and migration
- New research tools
- Metropolitan Legends
- Post-pandemic anthropology

19 speakers were present at the conference. The French-speaking working group decided to propose panels at the 2023 Brno Congress and will welcome SIEF members willing to present their works in French.



6.7 Working Group Historical Approaches in Cultural Analysis – HACA: Report

Under the title "Past Futures. Historical Approaches to the Analysis of Uncertainties and Ruptures" a hybrid conference took place in Innsbruck (Austria) in September 2022 and was organized and hosted by the Department of History and European Ethnology of the University of Innsbruck and the SIEF-WG "Historical Approaches in Cultural Analysis HACA".

Starting from the very uncertainty of our present days experienced by all of us, the aim of our conference was to focus on "past futures" as we have put it in a somewhat strange term. We were interested in differing strategies of adaptation to ruptures and crises, in ideas of the future, as unclear and blurred as they may be part of the field-material. The various references to the future can be understood as different ways of coping with crises. By doing so, as researches with a background within a broad field of cultural studies, we mainly put our concern on cultural processes in the form of meanings, attributions, narratives, i.e. we are interested in thought and discursive practices of constructing culture. "Past futures" can show up in different sources and in a vast range of empirical material, for example in tales and stories, in letters, or correspondences, in protocols or reports, in scientific texts but of course in first-person documents. The papers thus dealt with the manifold possibilities of "common people" reacting to ruptures, threats, dangers and challenges in their everyday lives. They do so by imagining futures, speaking of them, writing them down, or making them concrete and manageable in their lives. Future can thus either be an emic term from the field, sometimes used explicitly within the sources, or future can be more an implicit concept that actors frame by their practices. During the last years, there has been an increasing interest for questions of future references in cultural studies and especially within anthropological disciplines. These (mostly constructivist) approaches ask for the manifold strategies of imagining the future in everyday life. The conference referred to this and added to this research approach by conceiving the human being as

deeply interwoven with its future. The presenters put their focus on the discursive and practical production of the future, on the function of future concepts in the present and the past and on the way in which the future is to be made plannable or expectable.

The international conference was a successful event: it hosted 10 presenters from 8 different countries and was attended by around a total of 50 persons during two days. The conference was opened with greeting words by Anna Buchheim, acting vice-rector of the University of Innsbruck. Besides the presentations and discussions, there was also a guided city-walk, a conference-dinner and networking-events. The possibility of taking part remotely was requested and also used, but not as widely as expected. For this reason, future WG-conferences will preferably be held in a face-to-face-mode again.



Anna Leyrer (London) giving here paper entitled "Years without history. Female futures in the aftermath of the Second World War".

The conference "Past Futures. Historical Approaches to the Analysis of Uncertainties and Ruptures" took place at the University of Innsbruck/Austria.

At the 35th Nordic Ethnology and Folklore Conference "RE: 22" in Reykjavik, June 13–16 2022, two panels were organized by active members of our Working group: One panel was devoted to "Re/telling. Questions of perspective and agency in recontextualizing archived documentations", curated by Alf Arvidsson (Umeå University), Line Esborg (University of Oslo), and Marie Steinrud (Stockholm University). The panel invitation stated that "[u]sing interviews, answers to questionnaires, and autobiographic texts in ethnological/folkloristic research has been a process of moving between the positions of "giving voice to other people" and "making space for other voices". But whose voice is heard, which voices are given priority? How are historical and recent power structures to be negotiated by contemporary researchers?" The contributions taken together showed great variations, but there were some recurrent tendencies. Topics as social exclusion then and now, the writers' per-

sonal stances, self-expression vs. self-presentation, cosmology and morals vs economic existential conditions, academic aspirations, breaking up images of collective homogeneity and highlighting the role of women came up as important themes in research in these kinds of personal material.

The other panel in Reykjavik under the title "Re-reading 'politics' in the disciplinary history of ethnology and folklore studies" focused on the history of our discipline and was organized by Konrad Kuhn (University of Innsbruck), Eija Stark (Finnish Literature Society) and Indrek Jääts (Estonian National Museum). With a total of 10 papers, given by colleagues from Finland, Lithuania, Estonia, Latvia, Austria, US and Italy the panel fostered the vivid discussion on the history of Folklore and Ethnology. The empirically based research dealt



either with individual scholars and their relations with different political authorities or totalitarian regimes or with general developments of our discipline in often difficult contexts of the 20th century. Questions about the value of knowledge and its links to the interpretation of the "political" were discussed in different "case studies". These topics should be explored further during next congresses.

6.8 WORKING GROUP PLACE WISDOM: REPORT

Place Wisdom Working Group's Inter-Congress Workshop focused on Indigeneity in Europe.

Over 40 participants representing diverse institutions, expertise and knowledges gathered at an international scoping workshop in July entitled "Indigeneity in Europe: Issues and Perspectives" to share and develop understandings of indigeneity in the European context. The event was a collaboration between the Place Wisdom Working Group, the University of Highlands and Islands' (UHI) Institute for Northern Studies and Learning for Sustainability Scotland.

The workshop, which was organized at Perth College UHI on 28 July 2022, included linked events taking place the evening before and the morning after. Johan Sandberg McGuinne, Indigenous knowledge and tradition bearer of the South Sámi in Sweden and a Scottish Gaelic translator, teacher, poet and academic, was invited to give a public keynote sharing Indigenous methodologies, including creative engagement with the living traditions of Place Wisdom. The lecture was hosted by Culture Perth & Kinross and took place in the Soutar Theatre of Perth's A. K. Bell Library.

The event was aligned with a research program initiated by the Alliance for Intergenerational Resilience (AIR) and developed in collaboration with universities especially in Canada, Australia, and New Zealand, as well as interested individuals from Scotland and elsewhere.

Drawing on ethnographically grounded, radical approaches to human ecology and creative ethnology, the research will generate novel interaction across boundaries – generational, disciplinary, sectoral, national/regional and geo-cultural.



The workshop was structured along four interconnected live-streamed sessions and was divided into the following themes: 1) Lands, peoples and languages, 2) Living from the land, 3) Spiritual knowledge and 4) Intercultural and intergenerational issues. Key questions included: What are the impacts of 'development', climate, ecological and cultural change on interrelated intergenerational resilience practices (IRP)? For example, what is the nature of the symbiosis between the loss of language and physical connection to place, and viceversa?

The workshop closed poignantly with the first screening of *The Dreaming Bog*, an ecopoetic story about Climate Change told through the lens of the Bogs and Peatlands of Northern Scotland and the Mires and Swamps of Finland. The film is based on the opening act of an epic new poem by Caithness Makar George Gunn, 'Six Thousand Years of Sunlight', and was produced by Sutherland-born filmmaker, Robert Aitken.

The event was sponsored by the International Society for Ethnology and Folklore (SIEF). We thank all the organizers, participants and SIEF for their valuable input and discussions.



Pauliina Latvala-Harvilahti, Caít O'Neill McCullagh & Victoria Walters,

Place Wisdom Working Group

6.9 RITUAL YEAR WORKING GROUP: REPORT

The 14th Conference of the SIEF Ritual Year Working Group "Commerce and Traditions", 1–4 June 2022, Latvia.

The Archives of Latvian Folklore (ILFA) hosted the SIEF Ritual Year Working Group annual conference "Commerce and Traditions" at the National Library of Latvia. The conference focused on the relationship between commerce and traditional culture, and aimed to investigate and evaluate the impact of marketing practices on traditions and rituals, and to consider the changes commercialization has brought about – both positive and negative – in the past as well as in the present. The conference invited researchers to focus on themes and issues that reveal the presence of commerce in traditional cultural practices and processes; to examine the role of commerce in the preservation of traditions, including national, religious and state festivals; and to analyze the impact of the Covid-19 pandemic on festive traditions.

The diversity of the conference's content and the wide range of speakers showed that both hidden and open commerce are increasingly evident in the organization and content of various festivals today. Although there are now public objections to the excessive association of various festivals, including religious festivals, with commerce, historically the commercial opportunities at various events have helped to preserve and promote traditions that might otherwise have been lost, thus also providing opportunities for the development of traditional crafts. In today's digital and social networking age, commerce also plays an important role in preserving and strengthening existing traditions and in creating new ones.

The conference was planned to take place mainly as a face-to-face event at the National Library of Latvia, respecting epidemiological restrictions and at the same time providing the possibility of online presentations on the Zoom platform. However, due to the Russian military aggression and the resulting war in Ukraine, several participants had to cancel

NEWS OF WORKING GROUPS

their participation. The conference was attended by 42 researchers from Estonia, Lithuania, Ukraine, USA, Bulgaria, Norway, France, Russia, Romania and other countries. 17 researchers participated in the face-to-face conference, while 23 speakers chose the online option, presenting a total of 40 scientific presentations. Abstracts of the papers have been published in an electronic abstract book. The timing of the conference was aligned with the annual fair organized by the Ethnographic Open-Air Museum of Latvia, including a visit to the fair, thus introducing researchers from different countries to Latvian traditional culture and ethnography and providing an opportunity to observe the presence of commercialization in the preservation of traditional craft trades.

A website and a special conference and publicity design by artist Krišs Salmanis were created to reflect the content and the proceedings of the conference. The public was informed about the conference news on the LFMI and LFK websites and social media accounts.

The organizers' wish to promote the inclusion of Latvian traditional culture research in the international arena, to strengthen cooperation with researchers and research institutions from other countries, to promote the international recognition of Latvian culture and its research was successfully realized. The organization of the conference, its organization and the publication of the proceedings were supported by the International Society of Ethnology and Folklore, the Basic budget sub-programme 05.04.00 "Krišjānis Barons' Cabinet of Songs" of the Ministry of Education and Science of the Republic of Latvia and the State Culture Capital Foundation of Latvia (project No 2022-1-TRK025).





7 OTHER NEWS

7.1 Two Projects Related to Ukraine

The following notes were submitted by the project organizers; SIEF welcomes news of other such projects for future newsletters.

1) Religion on Fire

Documenting Russia's War Crimes against Religious Communities in Ukraine, a project by

Workshop for the Academic Study of Religions (WASR) since



March 2022, supported by the State Service of Ukraine for Ethnopolitics and Freedom of Conscience and the Congress of Ethnic Communities of Ukraine. This project aims to record and document the damage suffered by religious buildings because of military actions of the Russian army in Ukraine, as well as killing, wounding and abduction of religious leaders of various denominations, and all data of war crimes committed by the Russian Fed-

eration in Ukraine against religious communities of various denominations.

Project Coordinator: Ruslan Khalikov, PhD in Religious Studies, member of WASR.

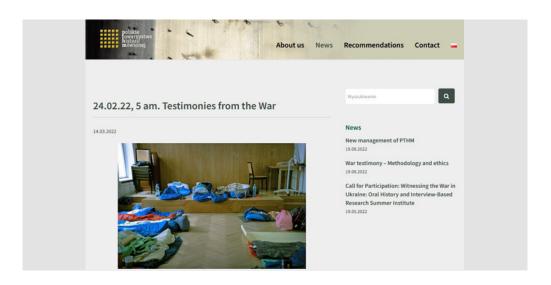
More information.

Facebook.

2) "24.02.22, 5 AM. TESTIMONIES FROM THE WAR"

A new project in digital ethnography and oral history connected with the full-scale Russia war against Ukraine since February 24, 2022.

The project is led by Center for Urban History, Ukraine; Institute of Philosophy and Sociology, Polish Academy of Sciences; Polish Oral History Association; The University of Saint Andrews, UK; Center of Contemporary and Digital History, University of Luxembourg.



More information.

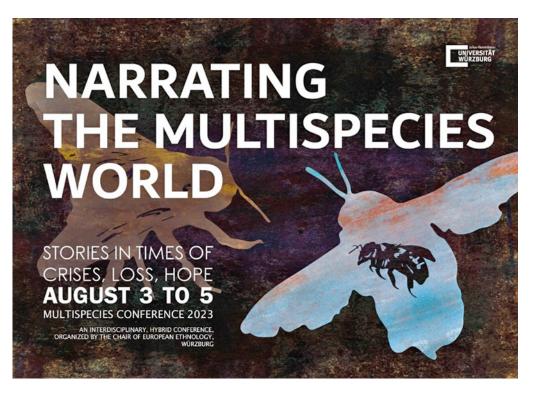


7.2 CONFERENCE CALLS

7.2.1 NARRATING THE MULTISPECIES WORLD. STORIES IN TIMES OF CRISES, LOSS, HOPE

August 3–5, 2023, University of Würzburg, an interdisciplinary, hybrid conference, organized by the Chair of European Ethnology.

We are living in a multispecies world. Although the world is constantly changing, this change has accelerated extraordinarily in recent years, bringing forth substantial and manifold crises. Essentially caused by the capitalist pervasion of almost every part of our everyday, we are currently experiencing an increasing loss of diversity, particularly in the more-than-human world: due to changing circumstances in their original habitats, numer-



ous living beings such as plants, insects, and mammals (including humans) migrate all over the world; some of them become extinct, and others are forced to adapt to new ecologies.

Narrating is a powerful practice. It allows us to understand what happens, and it enables us to shape the world, particularly in times of crises. Storytelling can also be seen as a practice of other-than-humans, as anthropologists Deborah Bird Rose and Thom van Dooren remind us of in their work. What are the stories of our multispecies world today? Which observations, needs, desires, dreams, nightmares, aspirations, and ethics are shared by narrating? Who is narrating which stories for whom, where, when? What is the role of the past, and which parts of our narrative heritage do we still maintain? What is the role of multispecies temporalities in narratives? What are the new powerful stories developing possibilities for a peaceful cohabitation in the multispecies world?

We are looking for critical scholarly studies and artistic projects focusing on narratives dealing with the effects of the current crises on the more-than-human world, particularly those involving more than one single species. The scope of possible topics is wide and ranges from the extinction of species, the loss of bio-diversity in the everyday lives, memories of former ecologies, historical experiences with extinction to present-day narratives about the returns of species and stories of the living together in emergent ecologies.

We will work with a broad concept of narrative culture to encompass, in addition to verbal art, diverse forms, genres, and media such as everyday narrations, films, fictional texts, multimodal artefacts, photographs, art installations, collages, inscription into landscapes etc. We invite scholars of any career level (including students) from different fields such as

- Ecocriticism
- Eco narratology
- (Environmental) Humanities
- Multispecies Studies
- Extinction Studies



- Cultural and Social Anthropology, European Ethnology, Visual Anthropology etc.
- Literary Studies
- Arts and Art History
- History

to contribute to our exploration of the potentials of narratives in the multispecies world.

Please send your proposal with your name and email-address until **December 31, 2022** to: multispecies.conference@uni-wuerzburg.de.

More information.

We can offer up to ten stipends of € 500,- each to cover the cost for travel and accommodation of accepted speakers. Please inform us whether you are interested to apply for one of the grants when submitting your proposal.

For those who will participate in person, we request a conference fee of ϵ 40,- for lunches and the conference dinner, and ϵ 20,- for the optional excursion, for which registration is needed.

7.2.2 Analyzing the Everyday: Complexity, Currency, Crisis 44th Congress of the Deutsche Gesellschaft für Empirische Kulturwissenschaft (DGEKW), Dortmund, October 4–7, 2023.

We generally understand the everyday as the self-evident, unquestioned part of life. It promises security, continuity and clarity through its specific cultural orders. By making the everyday explicit, effects of ritualization, self-evidence and routine on the one hand as well as processes of dynamization, variety and volatility on the other become tangible. The everyday life of others is currently receiving a high degree of attention through aestheticiza-

tion and staging in social and other digital media. In view of multiple crises, both historical and current ones, everyday actions and experiences are increasingly questioned. Food and clothing habits receive critical attention, as do modes of consumption and mobility practices. Threats to the familiar are increasingly politicized. Against this background, the everyday is not only to be understood as a scene of crisis, but increasingly also as the actual cause of crises. Everyday life is not a mere given, but a complex product of culture.



The everyday has always been shaped by technology and formed by infrastructures. Particularly the latter are not an invisible framework for everyday action. Rather, digitalization and ecological transformations question which everyday life the existing and new infrastructures (should) facilitate. In addition, recent work in the anthropology of the Anthropocene (Welz 2019) makes human and more-than-human everyday life visible and tangible in its manifold entanglements, thus posing questions of representation and responsibility anew. Especially in the increasingly direct experience of the planetary ecological crisis, it is becoming clear how much the everyday as a stability of social expectations is a concept that is shaped by Western modernism. Its decolonization opens up new perspectives that illuminate both the historical and social contingency of specific aspects of everyday life and the global interconnectedness of their conditions of possibility. In its self-understanding, empirical cultural studies have marked a special disciplinary competence for everyday life (Ehn/Löfgren/Wilk 2016, Schmidt 2018). In the systematic consideration of the everyday, one moves from structural history to the individual space of experience and thus to the subjective dimension of the historical and social world. Because it is rarely understood territorially and is not well suited to romanticization, the everyday as an analytical concept appears neutral and free of historical mortgages. With its flowing edges (Bausinger 1991),

the concept remains elastic and adaptable, but also vague. The neutrality and indeterminacy of the concept of the everyday is part of the foundation of its scholarly career. This is one of the reasons why the terms everyday life and everyday culture have largely replaced older terms, for instance in museums. The diagnosis that "the everyday" is an extensively used but under-theorized term thus belongs to the theoretical history of the term itself (Lipp 1993, Tschofen 2006). The terms "ethnos" and "culture" have been the subject of intense debate – for example in the recent debates on the renaming of this professional society. In contrast, the concept of the everyday – as another traditional core of the discipline – has not undergone an equally critical revision for a long time. With its focus on the everyday, the 44th congress of the German Society for Empirical Cultural Studies (DGEKW) directs its attention to a topic for which the organizing institution, the Seminar for Cultural Anthropology of Textiles at TU Dortmund University provides its special expertise. Against this background, the congress also addresses questions about the significance of material culture in everyday life worlds, about fashions and current topics, about the specific challenges as well as potentials in the communication of cultural studies knowledge about the everyday.

The congress aims to stimulate a deeper engagement with the everyday as an analytical category in the formation and study of contemporary as well as historical societies. Theoretical as well as empirical and practice-oriented contributions are welcome, which may have a contemporary, historical or comparative focus and which can, among others, focus on the following four thematic complexes:

- Ethnography and cultural analysis of the everyday: How do people shape their everyday lives, how do they problematize it, and how do they claim agency in the transformation of everyday structures? Which role do media, technical infrastructures, or non-human actors play? How do processes of the transformation into the everyday take shape, also in historical comparison?
- 2 **Theories / concepts / models:** Which concepts of the everyday does cultural analysis operate with? How does the concept of the everyday relate to neighboring concepts?

- 3 **Questions of disciplinary history and policy:** How has the study of the everyday shaped the cognitive identity of the disciplines of empirical cultural studies / cultural anthropology / European ethnology / folklore studies? What are the implications for disciplinary policy?
- 4 **Public life and interventions:** How is complex knowledge about everyday life studied and communicated in museums, cultural work, or cultural education? Which publics can be addressed and in what way? How does this communication in turn inspire theoretical conceptual engagement with the concept of the everyday?

Organizational Notes

In principle, the 2023 DGEKW congress offers interested parties three different formats for participation:

- Plenary contributions: Individual contributions of approximately 30 minutes in plenary sessions followed by discussion. The selection will be made by the congress organizers from the submissions. In addition, individual experts will be invited directly.
- Sections: Parallel two-hours sessions, usually consisting of three thematically related individual presentations (each lasting about 20 minutes, followed by discussion). The groping of the presentations is undertaken by the congress organizers.
- Panels: Parallel two-hour sessions with an overarching theme. Panels with a maximum
 of five thematically related individual presentations (including introduction, comments
 or similar) will be proposed by a panel leader. The joint abstract includes the titles and
 short abstracts of all individual panel contributions as well as the names and short CVs
 of the panel participants.

Innovative and experimental formats: In addition to these classic forms of presentation, there will also be room for individual formats that allow for new or unusual didactic methods or interactive work. The Dortmund congress also intends to continue the tradition established at previous congresses of practical research and disciplinary policy workshops. Topic here may include questions of research ethics, methodology, digitization practice etc.

The student panel, which is intended to provide various opportunities to discuss ongoing student research and projects, will also play an important role. For this purpose, a separate call for papers will be issued by the student representatives in the main committee of the DGEKW.

See here for Submission guidelines.

Deadline: January 15, 2023.

Please send inquieries to: geschaeftsstelle@dgekw.de.

7.3 REPORTS

7.3.1 LISTENING AND VISION. DON NICOLA JOBBI AND THE CENTRAL APENNINES IN THE 20th CENTURY

An exhibition at the Central Institute for Catalogue and Documentation in Rome, 3 May-28 October 2022.

The photographic and multimedia exhibition *L'ascolto e la visione. Don Nicola Jobbi e l'Appennino centrale del XX secolo* (Listening and vision. Don Nicola Jobbi and the Central Apennines in the 20th century), curated by Gianfranco Spitilli, is dedicated to the archives and activities of the parish priest Don Nicola Jobbi in the mountains of Teramo from the late 1950s. It was set up from 3 May to 28 October 2022 in the former Church of the Zitelle, an exhibition space of the ICCD in Rome, and was visited by a large audience; in the coming months, it will be scheduled in other Italian cities.

Since the 1970s, the ICCD has played a central role in the documentation and cataloguing of ethno-anthropological heritage on the national territory, promoting, supporting and coordinating the development of methodologies for the survey and description of this type

of cultural heritage. Experiences such as the important research and documentation work carried out by Don Nicola Jobbi are therefore valuable sources for the knowledge of the heritage, offering suggestions that can inspire and feed the projects of the institutional actors responsible for its protection and enhancement.



Two years after his ordination to the priesthood, Jobbi discovered his ethnographic vocation in contact with the community of Cerqueto di Fano Adriano, a small village of shepherds perched on a rocky slope on the southern flank of the Upper Vomano Valley, where he moved with his elderly parents at the end of 1963 following his pastoral appointment. Founder of Abruzzo's first ethnographic museum in Cerqueto in 1964, Don Nicola Jobbi was also a pioneer in the field of ethnomusicological and anthropological research, document-



ing, among the first and with an intensive approach favoured by his permanent residence in the mountains, the oral culture of numerous communities in the Gran Sasso and Monti della Laga area, particularly those where he lived or which he frequented assiduously.

The exhibition, divided into four sections ("A multiple formation", "The discovery of the mountain", "Don Nicola in action", "Listening and visions"), proposes in narrative succession photographs, sound documents, videos, sound installations (accessible via QR code) that tell the origins of Don Nicola Jobbi, his training, his approach to the mountains, his passion for ethnography, inseparable from his pastoral vocation, his religious and social commitment as a parish priest, and the many encounters that have nourished and guided his instinctive action over the decades.

The exhibition is accompanied by a book/catalogue of the same name *L'ascolto e la visione*. Don Nicola Jobbi e l'Appennino centrale del XX secolo, on sale online.

More information. Slideshow expo.



7.3.2 VIENNA ANTHROPOLOGY DAYS: A SHORT REPORT

"The Seasonal and the Material: Anthropology of Seasonal Practices", VANDA – Vienna Anthropology Days, Vienna, September 26–29, 2022.

Dr. Sabina Cveček and Prof. Barbara Horejs from the Austrian Archaeological Institute organized a panel titled "The Seasonal and the Material: Anthropology of Seasonal Practices" at the VANDA – Vienna Anthropology Days, held at the Department of Social and Cultural Anthropology at the University of Vienna on September 27, 2022.

The panel included contributions dealing with seasonal practices in (non-)state sedentary and (semi-)nomadic groups, from ethnographic and archaeological perspectives. Based on the example from Nothern Finland, Dr. Franz Krause (University of Cologne) argued that life is always seasonal, and therefore, interpreting archaeological records must start from this assumption. Lisa Francesca Rail (University of Vienna) elaborated on how tourism, distribution of creameries, and drivable roads affect the seasonal pastoralism in the Austrian Alps. Dr. Wulf Frauen (University of Tübingen) exemplified how a sedentary community in Kermān, Iran identifies with a seasonally structured nomadic past. PD Dr. Laura Dietrich



Dr. Sabina Cveček and Prof. Barbara Horejs before hosting the panel.

Speakers and a couple of guests.
From the left: Manuel Helmus,
Lisa Francesca Rail, Dr. Sabina Cveček,
Dr. Wulf Frauen, Dr. Raffaella Da Vella,
Prof. Dr. Henny Piezonka,
Prof. Barbara Horejs, Dr. Franz Krause.



Anthropologists would agree that humans are not only social animals but seasonal as well. Whereas it remains challenging to identify seasonality from prehistoric assemblages, the worldwide ethnographic record provides many perspectives on seasonal human behavior. Therefore, cross-fertilizing the ideas on seasonality and fostering interdisciplinary dialogues remains key for archaeologists to construct better interpretations of the past and social anthropologists to expand their knowledge of human diversity beyond colonial history.

highlighted the seasonal congregations for building work and religious activities at Göbek-li Tepe, Turkey (10th–9th millennium BC). Dr. Raffaella Da Vella (University of Tübingen) elaborated on how seasonality affected the ergonomic and spatial organization within the pottery workshops in the Apennines, Italy (9th–5th century BC). Finally, how seasonality supported gender roles and polarity was shown through the example of Kalasha in Hindu Kush, Pakistan, by Prof. Augusto Caccopardo (University of Florence). The panel held in Vienna succeeded in fostering an interdisciplinary exchange between archaeologists and socio-cultural anthropologists, to promote a marginal yet useful approach in anthropology.

7.3.3 THE MIDDLE EAST FROM THE MARGIN: CONFERENCE REPORT

The hybrid conference "The Middle East from the Margin", organized by the IUAES Commission on the Middle East (CME), with technical support of the Orient-Institute, Istanbul, at the premises of the Institut Français d'Études Anatoliennes in Istanbul (Turkey), took place September 7–9, 2022.

The 12 panels (with in total 46 papers) were dedicated to the following topics:

- What Does Anthropology Have to Do With Education?
- Outstanding Women Who Played an Important Role in Political Events in the Middle East
- Challenges Facing Middle Eastern Youth
- Visual Anthropology
- Romantic Love in the Muslim World
- Made in Japan: How Japanese Goods Introduced Modernity into Iran
- Sports in the Middle East
- Contemporary and Emergent "Non-Governmental" Formations for "Social Good" in the Middle East: NGO, CBO, CSR, App, Co-Op, and Others
- [Political] Subjectivity and Desire in the Middle East
- Ethnohistory of the Middle East
- Religion in Popular Culture
- Research in Progress

The participants came from Austria, Belgium, France, Germany, India, Iran, Israel, Italy, Japan, Kuwait, Lebanon, Norway, Palestine, Poland, Turkey, United Kingdom, and the U.S.A.

The conference also included a film program at the French Institute in Istanbul:

- Conversation with Soraya Tremayne Sheibani: The mother of Iranian anthropology,
 30 minutes, by Mina Rad, WCD production, 2022
- For me the sun never sets, 26 minutes, by Mina Rad, 2012 (The best documentary at Vérité Festival, Iran)
- Mrs and Mr Mafi, 52 minutes, by Mina Rad, WCD production, 2022

The next CME conference is planned to be held in Istanbul in 2023. Further information will be released at a later date by the Chair of the Commission Dr. Soheila Shahshahani – soheilairan@gmail.com.

Bożena Gierek



Participants of the conference. Photo: Soheila Shahshahani.



Impression from the conference "The Middle East from the Margin" in Istanbul, September 2022. Photo: Soheila Shahshahani.



7.4 ICH

First Registration of Albanian Intangible Cultural Heritage.

During the years 2020–2022, the Ministry of Culture of Albania, in collaboration with UNES-CO, started the process of registration of Intangible Cultural Heritage. All Albanian regions are rich in what UNESCO calls Intangible Cultural Heritage, however, this project focused on three regions, Shkodra, Korça and Gjirokastra, out of twelve regions in total.

30 experts trained to register Intangible Cultural Heritage according to UNESCO standards, were engaged using audio and video registration. Through their work a considerable amount of heritage elements is now registered, like oral traditions, expressions and languages, traditional craftsmanship, traditional dishes, performing arts, social practices, ritual, festive events, knowledge and practices related to nature – almost 90 items in total.

Descriptions and photos of these elements will get published in print and can also be found online on the website that is still under construction. Also, the website allows people to upload audio or video information about the elements. Hopefully, we will soon be able to access a considerable part of Albanian Intangible Cultural Heritage through this website.

Jonida Sela



Registration of saddle making in Pogradec, Korça region.



Registration of traditional costumes in the Gjirokastra region.



Workshops with experts of ICH.



8 SIEF Journals

8.1 CULTURAL ANALYSIS

Vol. 20.2 (2022) | Approaching Trauma through Laughter, Betrayal, and Othering. Guest editors: Tuulikki Kurki, Tiiu Jaago, Saija Kaskinen, Kirsi Laurén, Tarja Tanttu.

Trauma has become a popular media topic in the last few decades and is featured widely in global societal discussions. At the same time, trauma has become an increasingly visible object of research in disciplines ranging from humanities to social sciences. Due to its increased visibility, the concepts, research questions, and viewpoints applied in studying trauma have multiplied and quickly expanded the research from the psychological aspects of trauma to its social, political, and cultural aspects (Kaplan 2005, 25), including the mechanisms of survival (Bond & Craps 2020, 139–41).



The theme issue, Approaching Trauma Through Laughter, Betrayal, and Othering, focuses on three potentially traumatizing cases in Finnish, Estonian, and North American contexts in 20th and 21st centuries. On the one hand, the issue examines

large-scale, collective events, such as the forced migration of the Estonian population to Siberia in the 1940s and mobility from North America to the Soviet Union in the 1920s and 1930s. On the other hand, the theme issue studies the challenging or violent experiences of migrant individuals in Finland in the late 20th century, such as exclusion, othering, and aggression.

See website.

sief news

8.2 ETHNOLOGIA EUROPAEA

Vol. 52.1 (2022) | The current open issue deals with current, socially-relevant themes.

- Anna Kwaśniewska's article addresses what happens when a genetic disorder
 is mislabeled by the medical and media community as belonging solely to one
 ethnolinguistic group, and how this group not only uses the media in turn to both
 cope with the genetic disorder and resist the label applied to them.
- Niels Jul Nielsen's contribution asks how ethnologists can theoretically grasp the
 actual practices that enable states to function. Focusing on the relationship between
 the state and its subjects, Nielsen argues that the concepts of policy-developing,
 operationalizing, and policy-implementing can help researchers to understand why
 civil servants make the decisions they make.
- In her article, Barbara Sieferle brings us closer to the 'outside world' as experienced by formerly incarcerated men and how these men use conscious techniques to actively navigate the unpredictable and insecure world of postprison life.
- The contribution by Liia-Maria Raippalinna
 examines how people who actively avoid
 wasting food interweave older cultural norms
 of on thrift and frugality into current media
 discourses on the environmental impacts of
 food waste to create what has been called
 banal sustainability.



• Finally, an ethnographic snapshot by **Agnieszka Halemba** shares reflections on the situation at the Polish-Belarusian border.

See website.

9 Calls for Publications

9.1 Special Issue of MARTOR, vol. 29/2024

DYNAMICS OF THE INTANGIBLE HERITAGE. SHEPHERDING: CALL FOR PAPERS

Guest Editors

- Dr. Carmen Mihalache National Museum of the Romanian Peasant, Romania
- Magdalena Andreescu National Museum of the Romanian Peasant, Romania
- Dr. Anamaria luga National Museum of the Romanian Peasant, Romania

Deadline for abstract submissions 20th

20th of February 2023

Publication date

November 2024



Milk measurement feast in northern Romania.

The Museum of the Romanian Peasant is seeking contributions for its annual journal *Martor* 29/2024, on the topic of Dynamics of the Intangible Heritage. Shepherding. *Martor* is a peer-reviewed academic journal, established in 1996, indexed by EBSCO, Index Copernicus, CEEOL, DOAJ, AIO, and MLA International Bibliography, with a focus on cultural and visual anthropology, ethnology, and museology.

Shepherding is an age-old way of life of paramount importance all over the world, but first and foremost, for communities living in the mountains. It has been heavily documented down the centuries and analyzed from various perspectives by specialists in many fields: ethnology, ethnography, anthropology, sociology and so on.

An increasing interest of the researchers in the socio-cultural and economic aspects of this occupation has been lately apparent. This is most probably a consequence of the deep changes that shepherding has been going through, with significant implications for this important segment of animal husbandry and for other connected fields. The laws which have been adapted to the European framework, the changes determined by technological progress, the division of tillage lands, the disappearance of the wool market (as wool has become a secondary product), the introduction of strict rules regarding the sanitary and veterinary conditions for the making of cheese-based products and for the well-being of the animals during transhumance, the intensified production in modern micro-farms and sheep yards are as many factors which concur in the overall transformation of this field. The number of the sheep flocks of the mountain communities, at the micro level, is decreasing and shepherds are harder and harder to find, as toiling at the stable has become an unattractive job on the background of the models and values promoted nowadays. Moreover, selling the direct products, milk/cheese, meat, or wool, requires a permanent adjustment to a dynamic context. On a different level we can notice, both in Romania and abroad, initiating activities which aim to value shepherding as cultural heritage.



Shepherding has, still, a rich repertory of specific intangible heritage, beginning with the practices peculiar to the trade and ending with the traditional ecological knowledge which refer to grazing, knowing the environment and animal husbandry, and also specific customs, such as the milk measurement, or climbing up to the mountain of the sheepfold in Spring, the Summer village parties (*Nedee* – in Romania), the Autumn return of sheep to the owners, and so on. All of these are still alive and topical in numerous communities, though to a lesser extent, being inherited from one generation to another by virtue of cultural transmission, proving the dynamics of tradition.

The communities keep step with the world around, in a continuous effort to adapt (practices, organizing, promoting) to the present socio-cultural and economic conditions. Let us mention just a few indicators which are relevant in this respect: aiming to increase the value of traditional products (milk, cheese, meat), the registration of protected marks is more and more common; ways of using some direct products (such as the use of wool in constructions, for the thermic and phonic isolation of walls and installations) are diversified; producers have grouped in professional associations and federations to facilitate their collaboration and first of all to make their voice heard in the dialogue with the state institutions. At the same time, the actions which add value to cultural heritage are often doubled by initiatives which plead for safeguarding as much as possible the defining elements of the lifestyle of shepherd communities, so much subject to changes which are sometimes radical.

This thematic issue dedicated to contemporary shepherding practices launches an invitation mostly to researchers who have focused on the analysis of the initiatives which put the shepherding traditions at the service of sustainable development, with examples from Europe and not only. At the same time, we would like to host in the pages of our journal voices from within the communities as well, which will present from an emic perspective the changes undergone by this occupation, from the point of view of the main category of people involved in this process.



- Please follow the guidelines for authors of the *Martor* journal.
- Martor is a journal where authors are encouraged 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 20th of February
 2023. Final texts will be submitted on 1st of November 2023. Submissions will be in either in English or French.
- Proposals, manuscripts, and other editorial correspondence should be sent to the following email: revistamartor@gmail.com.

9.2 FOLKLORE AND POLITICS: CALL FOR PAPERS

Subsequent volume of Journal of Folklore and Popular Culture / Literatura Ludowa published by The Polish Ethnological Society, vol. 67 (2023/2-3).

The Journal of Folklore and Popular Culture / Literatura Ludowa would like to invite contributions of academic articles reflecting on the practices of power and resistance in which

there appear various forms of folklore – understood broadly

as a type of spontaneous, non-professional and recurring communication practices undertaken within various ethnic, social, professional or environmental groups. The foundation of our proposal is the thesis concerning the pragmatic dimension of folklore which we treat, following Bronisław Malinowski, as a way of acting in the world, and, thus, also as a way of achieving political goals. On the one



hand, we are interested in under what circumstances and in what way folklore becomes a vernacular form of expressing political views and constitutes a tool in resistance practices, establishing and destroying relations of power, or building political alliances. On the other hand, we would like to take a look at cases wherein folklore is manipulated by professional institutions of (state, religious, economic) power and used in order to carry out particular political goals.



We would like the field of observation to include, among others, the following phenomena:

- Using various forms of folklore as overt or secret kinds of "weapons" in political struggle and in military conflicts; this pertains both to folklore mechanisms used in traditional propaganda and political marketing (gaining allies, building and maintaining social engagement) and to the recently broadly discussed phenomenon of disinformation as an element of hybrid warfare (the activity of Internet trolls, producing and transmitting opinions and information harmful for political opponents, inciting strong negative or positive emotions);
- The potential of folklore as a mechanism for domesticating trauma and mitigating anxieties connected with tensions and political crises and military conflicts;
- Using various forms of folklore in the state's cultural politics (e.g. creating national folklore groups, organizing festivals and contests with a particular thematic or ideological profile, awarding prizes, scholarships, orders to folk creators, etc.);

- Political motivation behind instrumentalization of research and revitalizations of various forms of historical folklore, which, due to research grants and other political tools, are returned to social circulation; this pertains both to the selectivity visible in actions of this type (the desirable forms are revitalized, while others are overlooked), and to the ideological "deviations" in interpreting various folklore phenomena;
- Connections between folklore and populism understood as cynical use of various collective convictions, fantasies, narrations, phobias or hopes in order to obtain power;
- Providing old forms of folklore with new faces and using their intertextual and network (community) potential in resistance practices undertaken both on the local scale/offline and on the global scale/online.

Obviously, the aforementioned issues do not exhaust all available subjects and problems. Indeed, in general perspective we are interested in all cases wherein folklore is shaped by political practices and politics is shaped by folklore practices, and especially in the question of mutual connections and interactions between spontaneous/vernacular activities and institutional/professional activities.

The preferred languages are **English** and **Polish**.

Manuscripts are to be submitted by **February 28, 2023**: directly to the APCZ digital platform or as an email attachment to: literatura.ludowa@gmail.com

All manuscripts submitted to *Journal of Folklore and Popular Culture* must meet the requirements specified in our Author Guidelines.

9.3 FOLKLORE, CONFLICT & PEACE: CALL FOR PAPERS

Special issue of Peace Review: A Journal of Social Justice.

Guest Editors

- Tatiyana Bastet Doctoral Researcher in History at the University of Hertfordshire
- Ceri Houlbrook Folklore and History Lecturer at the University of Hertfordshire



Peace Review: A Journal of Social Justice invites essays for a special issue on Folklore, Conflict & Peace. Essays are invited that use folklore to explore tension and conflict, with a move towards positive peace. Folklore, as the stories we tell and the customs we practice, is a universal and integral element of humanity, inclusive of class, gender, and culture. Folklore's prevalence, both in the past and today, makes it a valuable lens through which the theme of peace can be accessed and considered. While positive peace is defined by an absence of both direct and indirect violence, it is the move-

ment towards a space, time, or feeling as much as it is each of these things itself. This movement may bring tension, contradiction, or even conflict, but does this have to be violent in nature? This special issue questions how folklore can play a role in this movement, drawn on in cultural reconciliation and the promotion of peace. How are customs employed to build communities? What rituals do we observe to enable personal peace? Folklore can also be willfully divisive and disruptive. By engaging with the conflict that lies at the heart of many folktales, can we use folklore to come to a place of resolution?

We encourage diversity and welcome both written and visual contributions.

More information.

10 New Publications

10.1 Journals

JOURNAL URBAN PEOPLE

The new issue covers a wide range of topics, from racialized policing in Rotterdam, and homelessness and precarious work in Japan, to the social life of Jewish music records from 1948 Czechoslovakia. It also includes two creative ethnographies: a short story about European traveling circuses, and a play script interrogating the interrelation between performance art, politics, state-socialism, and fieldwork. Finally, in the rubric for the works of students, we include an article about the relation between space and school experience, a photo essay exploring a family quarantine during the COVID-19 pandemic in Belarus, and ethnographic fieldnotes from a Ukrainian Culture and Gastronomy Festival, 5 May 2022, Prague.

FACULTY OF HUMANITIES | CHARLES UNIVERSITY 2022 Jennifer Long Racialization of City Spaces through Moral Monitoring in Rotterdam, The Netherlands The Precarious Lives of Homeless Scavengers in Tokyo Before and After the 2008 Crisis The Social Life of Jewish Music Records from 1948 Czechoslovakia by Hazzan Josef Weiss Julia L. Offen The Weight of History Maruška Svašek Under the Skin: A Theatrical Exploration of Art, Politics, and Fieldwork Dynamics Anuša Babuder How Space Shapes the Everyday School **Experience of Students and Professors** at Križanke in Ljubljana Krystsina Zhuk Pandemic Isolation in Belarus through the Perspective of Photographs: The Case of a Family's Quarantine Anastasiia Krasnozhon Fieldnotes from a Ukrainian Culture and Gastronomy Festival, 5 May 2022, Prague

Urban People/ Lidé města 24/2, 2022. Praha: Faculty of Humanities, Charles University, ISSN 1212-8112.

More information.

S100 news Autumn 2022 vol.20 no.2

JOURNAL ETHNOLOGIA FENNICA 49: HERITAGE AND PERSONAL MEMORIES



Ethnologia Fennica

2022 | vol. 49 | issue 1



Heritage and Personal Memories

The theme of this Ethnologia Fennica 2022 issue (vol. 49:1) is the shaping and representing of individual lives and memories in the context of heritage and heritagization. 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. 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.

In our themed call "Heritage and Personal Memories" we asked for articles discussing various ways of using oral history and

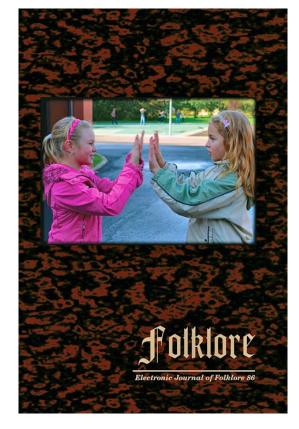
personal memories in public history activities and participatory processes. We were interested in how applied ethnographic work and ethnological research affect these activities.

Ethnologia Fennica 49/1, 2022. University of Turku: Association of Finnish ethnologists Ethnos ry. ISSN 2489-4982 (Online) / ISSN 0355-1776 (Print).

More information.

ELECTRONIC JOURNAL OF FOLKLORE 86

The current issue of the journal Folklore: Electronic Journal of Folklore was created as a collaboration between Estonian and Slovenian folklorists and ethnologists within the joint bilateral project, "Slovenian and Estonian Contemporary School Lore". The main objective of the project was to analyze and compare the contemporary school lore, its collecting, use, and dynamics in two European countries with different geographical positions and characteristics, with a similar history, and no direct contact. The project focused on tradition and transformations of the folklore material, playfulness, and creativity in (new) formats, and on how they reflect the social reality that produces them. The project aimed to ap-



ply a new dynamic comparative approach from an intercultural as well as diachronic and synchronic point of view, which offers a unique and innovative perspective in folklore studies of Slovenia and Estonia.

Piret Voolaid, Saša Babič (Guest eds.), *Electronic Journal of Folklore* 86, 2022. Tartu: ELM Scholarly Press. ISSN 1406-0949 – DOI 10.7592/FEJF2022.86.

More information.



10.2 Books

MARGINAALEISTA MUSEOIHIN / FROM MARGINS TO MUSEUMS

Although it is important that research on cultural heritage is published in a variety of languages, international forums, such as the SIEF Newsletter, mainly present studies that have been published in English. Therefore, we decided to briefly introduce our recent anthology (in Finnish) entitled *Marginaaleista museoihin* [From Margins to Museums].

The eighteen chapters, peer-reviewed research articles and other essays, included in this edited volume bring visibility to how discussions on decoloniality, marginalization and the social responsibilities of museums have been articulated in museums and museum studies, both in Finland and globally. The theoretical framework is based on critical heritage



studies, decoloniality and discussions on intersectionality. The authors are researchers of different disciplinary backgrounds, museum professionals and activists. The starting point of the book is the multifaceted nature of museum work and the idea of museums as social actors.

The book is divided into three sections that provide different yet interrelated perspectives on the same central themes: the roles, responsibilities, and opportunities of museums in promoting social and global equality.

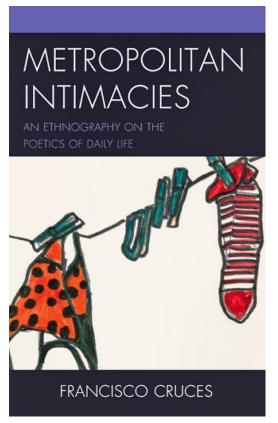
The first section, "Time and transformations in museum work", provides a broad overview of discussions in different disciplinary fields and multidisciplinary traditions central to the theme of the book. The articles examine temporal aspects, changing social conditions, and the effects on the ways that marginalized people and cultures, for example the Sámi or the Russian-speaking minority in Finland, have been presented or disregarded in museum work. The articles in this section investigate how issues of equality and inequality between and amongst different groups and communities may manifest in museums and exhibitions. Articles and essays in the second section, "Knowing from the margins, decolonization, and new interpretations", discuss and analyze eurocentrism and racism in museum work, and offer examples of anti-racist and decolonial projects in Finland and elsewhere. In the last section "Inclusive, collaborative museum work" discussion on inclusive museum work continues with analyses and examples of projects dealing with particular minorities and marginalized groups – such as the LGBTQIA+, the Roma, prisoners, and young people – and particular practices of museum work, such as co-curation or inclusive museum games.

Anna Rastas, Leila Koivunen (eds.), *Marginaaleista Museoihin*. Tampere: Vastapaino 2021, ISBN 978-951-768-889-5, 345 pages.

An English translation of the table of contents, with short introduction of all articles, is available here.

sie news

METROPOLITAN INTIMACIES: AN ETHNOGRAPHY ON THE POETICS OF DAILY LIFE



In Metropolitan Intimacies: An Ethnography on the Poetics of Daily Life, Francisco Cruces examines intimacy and meaningmaking in metropolitan residents' daily lives. An ethnography based on rich micro-stories, Cruces situates life poetics amongst other metropolitan processes in three major cities – Madrid, Montevideo, and Mexico City – to reveal the complex meanings around modern urbanity.

Zoom launch

November 17th, 17:30 (CET time, UTC+1), with: Orvar Löfgren (Lund University), Martha Radice (Dalhousie University), María Moreno Carranco (UAM-C México) and Francisco Cruces (UNED).

Join the zoom meeting:

Zoom ID 960 0407 1044 Access code 597775

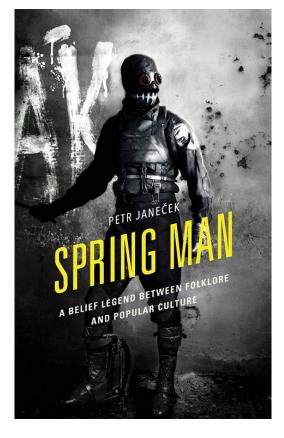
Follow the recorded video.

Francisco Cruces, Metropolitan Intimacies: An Ethnography on the Poetics of Daily Life. Lanham, MD: Rowman & Littlefield 2022, Lexington Books, Series: Culture, Humanity, and Urban Life, ISBN 978-1-7936-3321-7 (Hardback); 978-1-7936-3322-4 (eBook), 216 pages.

More information.

Spring Man: A Belief Legend between Folklore and Popular Culture

Spring Man: A Belief Legend between Folklore and Popular Culture deconstructs the nationalistic myth of Spring Man that was created after the Second World War in visual culture and literature and presents his original form as an ambiguous, ghostly denizen of oral culture. Petr Janeček analyzes the archetypal character, social context, and cultural significance of this fascinating phenomenon with the help of dozens of accounts provided by period eyewitnesses, oral narratives, and other sources. At the same time, the author illustrates the international origin of the tales in the originally British migratory legend of Spring-heeled Jack that reaches back to the second-third of the nineteenth century, and Janeček also draws parallels between the Czech myth of



Spring Man and similar urban phantom narratives popular in the 1910s Russia, 1940s United States and Slovakia, and 1950s Germany, as well as other parts of the world.

Petr Janeček, Spring Man: A Belief Legend between Folklore and Popular Culture. Lanham, MD: Rowman & Littlefield 2022, Lexington Books, Series Studies in Folklore and Ethnology: Traditions, Practices, and Identities, ISBN 978-1-66691-375-0 (Hardback); 978-1-66691-376-7 (eBook), 228 pages.

More information.





Colophon

Editor

Sophie Elpers, Amsterdam

Design

Yvonne Mathijsen, Hilvarenbeek

Production

International Society for Ethnology and Folklore

Closure Copy

31 October 2022

Brno by night