



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

SIEF is an international scholarly organization founded in 1964.

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

**Autumn 2019**

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## EDITORIAL

### DEAR SIEF MEMBERS,

Traditionally, the year after our international SIEF congresses is the year of the Working Groups. This newsletter reflects their vitality and vibrancy.

Five calls of Working Group conferences are open now to react on. And there will be more to come. Furthermore, the call of SIEF's Summer School 'Heritage, Tradition, Identity. A Case Study of the Palio di Siena' is still open. Please submit your declaration of interest soon – it's short notice because the deadline is on October 31. You might also have a look at the other conferences and new publications announced in this newsletter.

Sophie Elpers

### DATES SIEF 2021 IN HELSINKI

The next international SIEF congress will take place in Helsinki, 21-24 June 2021.

On 20 June there will be a pre-conference event.



# 1 LETTER OF THE PRESIDENT

**DEAR COLLEAGUES,**

**Although for all those who attended our last great congress in Santiago de Compostela in April, memories of our meeting and collegial sharing are still fresh, the preparations for our next big event are already well underway.**

An efficient team from various Finnish institutes and universities has joined their strengths to organize another impressive SIEF event hosted by the University of Helsinki. So do mark the dates in your calendars: 21 – 24 June 2021. And just a little spoiler: if the concepts and approaches, causes and consequences of breaking the rules are topics you would like to tackle, the Helsinki congress is definitely a place to be!

For those who would like to linger in the inspirational setting of Santiago de Compostela a bit longer, we are preparing the outcomes of the congress in different formats and media. You can already revisit the atmosphere and the discussions of SIEF2019 keynotes, opening and closing events by accessing videos placed on the SIEF website. We can also announce a new season of Ethnological Sensations, produced by Áslaug Einarsdóttir, SIEF's courtly film-maker. The videos filmed during the Santiago congress put emphasis on the various ways and diverse professions in which ethnologists and folklorists apply their knowledge and skills, as well as on societal relevance of our disciplines. The videos also provide a space for SIEF working groups to present themselves and their work. Giving voice to them – our niches of dialogue and exchange, centred on specific topics, approaches or demographics – is a project SIEF is dedicated to continue in the future as well. Furthermore, a number of special journal issues and articles (including the SIEF journals, *Ethnologia Europea* and *Cultural Analysis*) will stem from the congress presentations. Along with that, a whole issue of *Disparidades*. *Revista de Antropología*, a Spanish open-access journal, will be devoted to the echoes of SIEF2019 and launched during our next congress. We thank the journal's editorial board for that splendid opportunity.



*Nevena Škrbić Alempijević.*

The SIEF rhythm in the years between our biennial congresses is primarily dictated by SIEF working groups, a fact that is made obvious by the contents of this newsletter, as it places WG activities on the forefront. A number of working group announcements informing SIEF members about WG publications, conferences and other activities prove how vibrant and active the Society is. The titles of conferences and publications cover a wide span of topics from traditions and commerce to archives and ethical dilemmas, from religion and nature to migrations and mobility, from imaginaries of time to spaces and borders. There is something for everyone's taste, so I invite you to go thoroughly through the News of Working Groups and choose your next SIEF event.

One of the events I would like to highlight is dedicated to SIEF members – and those researchers that are about to become members – in early stages of their careers. The third SIEF Summer School that will take place in Siena, 25 June – 3 July 2020, will focus on the processes of heritage-making. Organized in collaboration with the University of Siena and the University of Perugia, it will provide participants with a chance to listen to lectures of internationally renowned experts in heritage studies, to work intensely on heritage-related

topics and conduct ethnographic fieldwork under the supervision of a team of teachers, and to get immersed in the diverse realities of the Palio festival and its role in the city life. The Summer School will thus serve as a platform where the complex dynamics between UNESCO'S ICH framework and local practices will be critically examined. In that way it will deepen our understanding of the possibilities and challenges placed before SIEF as an accredited non-governmental organization of UNESCO. You are cordially invited to contribute to that discussion.

Nevena Škrbić Alempijević,  
SIEF president

### VIDEOS KEYNOTES 14TH SIEF CONGRESS IN SANTIAGO DE COMPOSTELA

The videos of the keynotes, the special panel on Galician Ethnology/ Anthropology, the opening ceremony and the closing event are online now. Have a look at <https://www.siefhome.org/congresses/sief2019/index.shtml> and enjoy the presentations by

- Susana Narotzky
- Tim Ingold
- Copp  lie Cocq
- Barbara Kirshenblatt-Gimblett
- Regina Bendix
- Dorothy Noyes
- Sharon Roseman

once more.



*Still from the video of the closing event.*

## 2 CALL SIEF SUMMER SCHOOL 2020

**'HERITAGE, TRADITION, IDENTITY. A CASE STUDY OF THE PALIO DI SIENA'**  
**SIENA, ITALY, 25 JUNE–3 JULY 2020**

In collaboration with the Department of Scienze Storiche  
e dei Beni Culturali, University of Siena  
and the Scuola di Specializzazione in Beni  
Demoetnoantropologici, University of Perugia



Today's heritage policies may be seen as strategies for the promotion of traditions, whether they be marginal and neglected, or celebrated local treasures that work symbiotically with tourist development programs.

The third SIEF International Summer School aims to explore the triangle composed of tradition, explored as an open and progressively constructed concept, identity, as a grassroots need or rhetorical construct, self-legitimizing and aiming to enact difference, and heritage policies, with their contrasting demands of safeguarding and valorization of diversity versus control of the "product". It will focus on heritage policies as strategies for the promotion of traditions in relation to the dynamics of identity and to the challenge posed by the touristic gaze.

### WE WILL ADDRESS A NUMBER OF QUESTIONS

- How do heritage policies, within UNESCO'S ICH framework, interact with local traditions and identities?
- How do formal bureaucratic procedures interact with cultural practices and social expectation?
- How might globalized attention on local expressive festive traditions become a process of "re-ethnicization"?



- How does this entangle with touristic valorization and re-semanticizing?
- How should we identify the role of identity in a given tradition?
- What ethical issues are raised by and within a traditional ethos?
- How may involvement in heritage bring value, while respecting the intimacy and internal ethos of a given traditional system?
- How should we read the influence of heritage or touristic valorization on a given traditional behavior and how do we avoid essentialist or late-romantic traps?
- Where does the “bliss point” lie between originality (how a traditional event occurs) and standardization (how it can be shaped to fit the matrices of heritage practice)?
- Can heritage be a resource for strengthening local traditions?

The Summer School will take place in Siena during the crucial week of the world-renowned Palio, which the participants will be invited to consider as representative of our theme.



The Palio festival focuses on a horse race and on competition among the Contrade (city districts), social networks offering mutual support and building community identity. Firmly established in Siena’s social and economic life, the Palio and the Contrade have survived many pressures throughout their existence, long before modernity discovered and celebrated them as a tourist resource, or movie and media backdrops. The Palio today may be seen as a “global” event, one that deeply involves several thousand people under an international gaze, illuminated in a continuous spotlight. The festival has been thoroughly documented and studied, both its historical roots and its more recent presence in social media and on the web (a detailed bibliography will be available to participants).

The Palio and the Contrade system offer a rich lens through which Summer School participants can consider our theoretical topics, not least the allure and limits of official or institutional heritage policies, media-driven over-exposure of tradition, and identity-driven cultural intimacies.

## PROGRAMME

Lectures will be given by an international team of scholars of heritage processes (Dorothy Noyes, Valdimar Tr. Hafstein, Laurent-Sebastien Fournier, Alessandra Broccolini, Berardino Palumbo, Gianni Pizza, Daniele Parbuono, and Tobias Boos, among others), who will also lead workshops drawing on the shared experiences of Summer School participants. The week will also include an experience-based reflection on methodological approaches to a collaborative, comprehensive, and critical anthropology of heritage processes and institutions. The teaching team will include distinguished experts on the Palio, on Siena’s history, and on cultural management and tourism economies.

Students will be invited to undertake individual or group ethnographic fieldwork, under the guidance of an expert team. Fieldwork sessions will bring participants into contact with grassroots community resilience around tradition and the very form of the festival. Meetings with one or more of the seventeen autonomous Contrade (and their collective demo-

cratic representative organizations) will be arranged, so as to explore efforts to support the tradition's transmission and to protect its image and symbols.

Lectures and seminars will be held at the Università di Siena, workshops while encounters with Contrade administrators and Palio authorities will be held on site.

PhD students from Folklore, Anthropology, Heritage Studies, Cultural Studies, and Tourism will have priority access, though Master's students at an advanced level, or fledgling post-doc applications, may also be considered, until the maximum of 20 participants is reached.

- The Summer School will award 5 ECTS credits
- There will be a registration fee of €50 (not due until the formal application through University portal later in the year). This will give participants access to University libraries and a reduced price at their restaurants.
- Support for finding accommodation, aiming for a closer integration with the town and its people will be offered, and prices will be kept as low as possible, but we are unable to cover meal, accommodation, and travel expenses; applicants are encouraged to inquire at their own university and seek to raise funds elsewhere.

## DECLARATIONS OF INTEREST

Please declare your interest by sending

1. A short CV, clearly stating your PhD study status and your Master's degree field; and
2. An abstract of 300–500 words describing your own research project and how it relates to the themes outlined above.

Please send your declarations by **31 October 2019** to

[sienaz2020@siefhome.org](mailto:sienaz2020@siefhome.org)

Only emailed applications will be considered

Successful applicants will be notified by e-mail no later than 8 December 2019 and will be invited to formalize the application according to the University of Siena's procedure. A for-

mal confirmation of acceptance is expected by the end of December 2019, so to give time enough for individual fund raising and accommodation decisions.

Any enquiry is welcome at [Sienaz2020@siefhome.org](mailto:Sienaz2020@siefhome.org).

Fabio Mugnaini, SIEF Summer School 2020 Convener

## 3 CALL SIEF YOUNG SCHOLAR PRIZE

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

The next prize will be presented in 2021. It will be awarded to a refereed article and chapter published in 2018, 2019, 2020. Works that are still in press will not be considered, but their authors are encouraged to submit them for the next prize once they are published. The article or book chapter should be written in English. Publications written by two co-authors will be accepted, however, both should be young scholars.



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

Submissions – your article or book chapter and a short CV – should be sent to [sief@meertens.knaw.nl](mailto:sief@meertens.knaw.nl) no later than **1 December 2020**.

## 4 NEWS OF SIEF'S WORKING GROUPS

### 4.1 YOUNG SCHOLARS WORKING GROUP

#### THE YSWG FACEBOOK PAGE

The Young Scholars Working Group (YSWG) invites all early-career researchers and everyone interested in increasing their visibility within SIEF to consider joining the Group and following its activities on Facebook.

The aim of the Group's Facebook page (Young Scholars Working Group) is to exchange relevant information (info about journals and conferences, job ads, advice on writing, publishing, teaching, and other academic matters), and create a lively and supportive community. To enable our members and followers to make the most out of their YSWG participation,



we invite them to get more actively involved by introducing themselves, their work and interests within the Group, asking questions, and sharing information.

If you would like to help turn the YSWG Facebook page into a lively forum for discussion, support, and (scholarly) interaction, please consider contributing in one of the following ways (additional suggestions are welcome as well):

1. Do you have any questions or issues about which you would like some additional input? Perhaps you know of a CfP or relevant academic event that might be of interest to other Group members? To share this information or ask questions on our Facebook page, send it to us – with a short explanation if it requires – via FB or email: [yswg@siefhome.org](mailto:yswg@siefhome.org), and we will make sure it is soon published. To help us sort through our correspondence, please write QODA (Question-Opinions-Data sharing-and-Answers) into the topic line.
2. Would you like to tell us more about your interesting research or share published results with other YSWG members? To share information on our FB page, get in touch via FB or email ([yswg@siefhome.org](mailto:yswg@siefhome.org)) with the following information:
  - (T) title of published work or project with the name of the author(s);
  - (R) research question (topic or field) in one sentence;
  - (R) result(s) in one sentence (briefly, just to get the readers' attention);
  - (C) useful citation data (DOI or online access link).
 To help us sort through our correspondence, please write TRCC into the topic line.

Feel free to contact us via email or Facebook with any other questions or suggestions on how to better meet the needs of our Group members. Get involved and help us make our Facebook page and the YSWG as a whole more interactive, informative, and useful for its members. Thank you!

The YSWG Team



## 4.2 WORKING GROUP THE RITUAL YEAR

### 1 CALL FOR PAPERS: 14TH CONFERENCE OF THE SIEF RITUAL YEAR WORKING GROUP, 'COMMERCE AND TRADITIONS' RIGA, LATVIA, 3–6 JUNE 2020

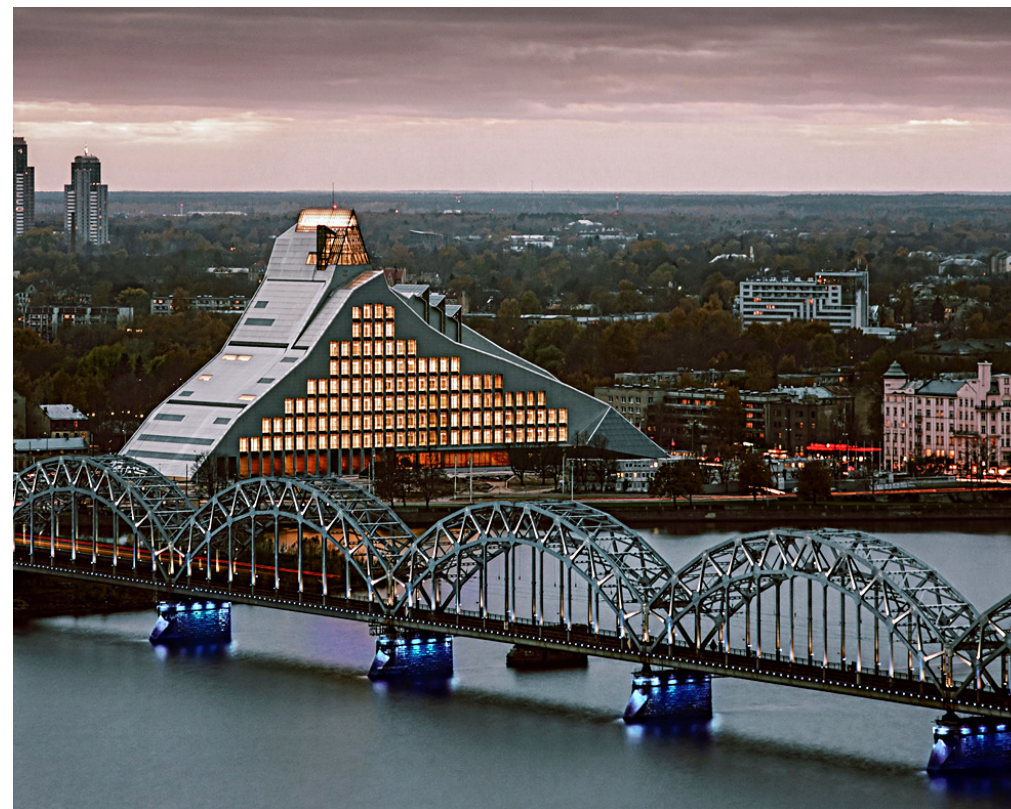
#### THEME

**The impact of product marketing is visible in everyday life, including a wide range of traditions and festivities, which have lately become highly commercialized.**

In marketing terms, the values of traditional culture are considered “products” to be branded, marketed and sold. We have all experienced the pre-Christmas gift buying madness and have visited souvenir counters at major historical sites and cultural venues in different countries, each promoting their “brands”. Historically, annual church markets, fairs and pilgrimages attracted people from great distances, providing opportunities to buy, sell, and trade durable goods in addition to food and drink required by pilgrims and merchants. Additional items, such as religious symbols, protective objects, and healing substances were available much as in modern souvenir shops. The means for advertising such objects for sale were, at that time, limited. Today advertising and marketing campaigns appear everywhere. Many people protest against what they perceive as excessive commercialization of their favorite secular or religious festivals. However, marketing practices attract larger crowds and help to preserve and popularize traditions that might otherwise be lost. Commercialization has made the sale of traditional crafts financially viable, preserving them for future generations. Thus, it is possible for craftspeople to continue practicing their traditional arts and crafts. Not only have the traditional artisans benefited, but religious institutions have witnessed an increase in income, which is needed to maintain the facilities visited by the growing numbers of visitors. New forms of commercialization of rituals with the developing practices of creating new festivals and making them local tourist brands can be seen in many geographical areas.

The aim of this conference is 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. Applicants are encouraged to focus on the following topics:

- The viability of traditions in terms of economics
- Changes in tradition caused by marketing practices
- The role of marketing in preserving traditional culture
- The commercialization of state and national holidays
- The commercialization of religious celebrations
- The impact of commerce on holy places and pilgrimages



National Library of Latvia. Photo: Indriķis Sturmanis.

- The marketing of ritual and magical practices and objects
- Annual fairs and markets past and present;
- The commercialization of the intangible cultural heritage
- Changes in traditional rituals and celebrations due to marketing
- Any other subject related to the ritual year (i.e. to calendric or life cycle celebrations and rituals)

### PAPER SUBMISSION

Please submit the title of your paper, an abstract of no more than 250 words, together with your name, academic affiliation, and e-mail to

<https://ej.uz/RYRIGA2020>

The papers must be written and presented in English. The conference papers will be published in a volume, as part of The Ritual Year WG's yearbook series.

Deadline for proposals: 30 November 2019.

### ORGANIZERS

Institute of Literature, Folklore and Art  
of the University of Latvia

<http://lulfmi.lv/en/about-us/lfmi>

Archives of Latvian Folklore

<http://en.lfk.lv/lfk/our-days>

### CONFERENCE VENUE

National Library of Latvia

Mukusalas iela 3, Riga

<https://www.lnb.lv/en>

### PROGRAMME

3 – 5 June: Presentation of papers. Presentations should not exceed 20 minutes followed by 10 minutes of discussion.

5 June: Dinner

6 June: Excursion and visit to the annual craft fair at the Latvian Ethnographic Open-Air Museum

<http://brivdabasmuzejs.lv/en/>

### FEES

Conference fee € 85,-

Excursion (optional) € 20,-

Dinner (optional) € 25,-

The organizers do not provide any transportation, accommodation, nor preferential registration fees.

LAMI  
LU LITERATŪRAS,  
FOLKLORAS  
UN MĀKSLAS  
INSTITŪTS

«K»  
LATVIEŠU  
FOLKLORAS  
KRĀTUVE

## 2 LAST WILD MEN IN EUROPE

In the course of the autumn conference 2019 of the Centre of Excellence in Estonian Studies (CEES), a disguise section, a mini-gathering of the SIEF's Ritual Year Working Group, took place.

The development of disguise rituals in different regions was reviewed. The discussions concerned Lithuanian, Estonian, Bulgarian, Romanian, Udmurt, Russian disguise customs on the example of the code of rites in the past and today's functions, structure and change topics.



*Masking in Bulgaria, Pernik. Photo: Andres Kuperjanov 2009.*

Disguise rituals have been restored in several regions in the twentieth century (in Ireland in 1970s, in Estonia in the beginning of the 1920s). In 2018, the Development Centre of Folk Culture carried out an



all-Estonian study campaign “Come a-begging, everyone!”. In its course, cultural officials and learners were taught the traditions of disguise from scratch – the aim was to achieve a wider reach for tradition. In a living tradition, disguise has been preserved in Estonia, but has retreated to peripheral areas, as the presentation by Jaan Sudak, who participated actively in the campaign, demonstrated. Modern era conditions, city environment and the influence of external competitors (e.g. Halloween) have resulted in a decrease of traditions.

Specific regional features of decline and homogenization under the influence of large national festivals were discussed (Arunas Vaicekauskas, Mariynka Borisova). A closer look was taken at the celebration of Shrovetide in Lithuania and city festivals and disguise celebrations between the New Year and the Great Lent that have been taking place since 1960 in Bulgaria.



*Ioana Repciuc introducing Romania masking traditions. Photo: Alar Madisson, 2019.*

Ioana Repciuc highlighted the development of customs in Romania and traditions of cultural innovations – e.g. using the elements of comic sketch.

Also, the variability of masks and disguise features were discussed as well as theatrical elements and the transmission of messages over to the community (Mare

Kõiva and Tatyana Minnijakhmetova), etiquette and social norms, which are valid for disguise (Alexandr Demidov). The etiquette determines clothing and many other parts of ritual, and mask acts both as a link with a group and as an individualization.

Mare Kõiva

## 4.3 WORKING GROUP ON ARCHIVES

**CALL FOR PAPERS: SIEF ARCHIVES WORKING GROUP CONFERENCE, ‘ARCHIVES, ACCESS, ETHICS AND FRAUD’ *QUOD OCULUS NON VIDET, COR NON DOLET?* AMSTERDAM, THE NETHERLANDS, 21–23 OCTOBER 2020**

**Both traditional paper archives and modern digital archives provide access to as much data and metadata as possible. They serve researchers and interested parties. While traditional archives are still bound by opening times, the digital archives make their data available 24/7.**

Full open access is the new academic ideal: documents and scientific articles should always be available online for free for everyone. Nevertheless, several obstacles and restrictions are conceivable. To begin with, the user must know where to look: where can the relevant data be found? The amount of data can be so large and inconceivable that analysis by the human brain is not feasible, and computational tools need to be used to make patterns in digital big data visible. Another issue is data management: how is data stored and in what format? Not every data format is fit for every researcher. Finally there are publishers who like to put up pay walls that in many cases obstruct free exchange of information and research. The next question is whether we want to and can put everything online. We cannot simply take a press photo, a newspaper report, a novel or a diary and put it online: the makers are protected by copyright according to European guidelines up to 70 years after their death. For example, recent songs may not be freely included in databases and put online, unless payment is made for the rights. Many personal data from, for example, storytellers and singers are also protected for privacy reasons, while such information is often vital for researchers when analyzing personal repertoire. What ethical rules apply to the collectors and researchers? For instance, there are also (often unwritten) ethical rules that ensure that certain texts or images remain invisible. Think of documents with a controversial, fascist, racist, sexist, pornographic or violent content. Moreover, in some countries there is regulation regarding blasphemy, lese majesty and national treason. Shielding such material

is understandable, but on the other hand does not do justice to the reality of the culture of daily life. Folklore also has its black fringes, and by obscuring it, a false and nostalgic positive image of folk culture is wrongly created. How do archives deal with European legislation on privacy and copyright? And how do they deal with controversial material? And if such material is kept away, what ethical rules are applied? To what extent does the saying “*Quod oculus non videt, cor non dolet*” apply here? (What the eye does not see, the heart does not grieve about).

Participants of the conference of the SIEF working group on Archives may want to focus on the following subjects:

- How to find (your way into) an archive
- Access to data in general
- Data management
- Online (open) access policies
- Online databases, search engines and visualization tools
- Computational tools to analyze big data
- Methods of adding metadata to collections
- Copyright
- Privacy
- Controversial collections and how to handle them
- Ethics concerning collecting, archiving and analyzing
- The study of the ‘dark side’ of folklore and culture

The **deadline for abstracts** is set on April 1, 2020.

Please send your abstracts to: [Theo.Meder@Meertens.knaw.nl](mailto:Theo.Meder@Meertens.knaw.nl).

Organized by: Meertens Instituut, Oudezijds Achterburgwal 185,  
1012 DK Amsterdam, The Netherlands.

## 4.4 WORKING GROUP ETHNOLOGY OF RELIGION

**CALL FOR PAPERS: CONFERENCE WORKING GROUP ETHNOLOGY OF RELIGION,  
‘RELIGION AND NATURE – CULTURAL ECOLOGIES OF BELIEF’**

**JERUSALEM, ISRAEL, 6–9 SEPTEMBER 2020**

**For religious worldviews and practices, nature is a revealing context for orienting humans to the questions regarding the cosmological origins of the universe, the meaning of the emergence of life, and the role of humans in relation to life processes.**

In the context of current debates on climate change, on biodiversity loss and mass extinctions, religious groups and protagonists increasingly assert the need to include awareness of environmental issues into religious ways of thinking about the world. Some groups even



*Salvation Mountain: outsider visionary shrine in the California desert, 2011.  
Photo: Peter Jan Margry.*

radically recontextualize certain religious assumptions about what nature really means, how to (religiously) interrelate to it and at what costs.

The 2020 conference of the SIEF Working Group “Ethnology of Religion” wants to draw closer to the current as well as historical dynamics of the “religion-nature” interdependence and thus to the cultural ecologies of beliefs. We are interested in a broad set of questions and research foci, i.e.:

- How do religions and religious communities in past or present symbolically and ritually articulate and negotiate relationships with their immediate and distant environment?
- What role do other species – i.e. animals, plants – play within religious (knowledge) systems and practices?
- In which way do religions conceptualize humans'/living beings' dependence on rivers, oceans, forests and other landscape/bioregional phenomena?
- How do (profound) environmental changes and concerns recast the idea of the religious and the sacred?
- In what manner does the changing 'scientific' knowledge of nature reshape the relation of nature and religion and vice versa: how does religious understanding inform scientific understanding?
- Have threats to the natural environment stimulated the rise of nature-oriented forms of religiosity or religions, and in what way?
- What is the impact of mass tourism on nature related religions or religious practices?
- Et cetera...

By unfolding a wide range of topics and by inviting papers with diverse perspectives and methodological approaches we aim to contribute – ethnographically and theoretically – to the current intense debate on the conceptualization of the “nature-culture” entanglement. New theoretical frameworks deconstructing the “nature-culture” divide such as “nature cultures” or “companion species” formulated by Donna Haraway or Anna Tsing’s idea on a collaborative survival of species during capitalist crisis are highly innovative and inspiring,

yet the role of religion in our understanding of and entanglement with and through nature remains to be more deeply explored (Haraway 1997, 2003, Tsing 2015, Jenkins/Tucker/Grim 2017)

Haraway, Donna (1997). *Modest\_Witness@Second\_MillenniumFemaleman©Meets\_OncoMouse™*. New York: Routledge.

Haraway, Donna (2003). *The Companion Species Manifesto. Dogs, People, and Significant Otherness*. Chicago: University of Chicago Press.

Jenkins, Willis/Tucker, Mary Evelyn/Grim, John (Hg.) (2017). *Routledge Handbook on Religion and Ecology*. London: Routledge.

Tsing, Anna Lowenhaupt (2015). *The Mushroom at the End of the World. On the Possibility of Life in Capitalist Ruins*. Princeton, N.J.: Princeton University Press.

## CONFERENCE DETAILS

**Venue:** the conference will take place in Jerusalem from September 6th to September 9th at the Hebrew University of Jerusalem. The conference venue will be off campus, downtown Jerusalem.

**Proposal:** please send a proposal (title and abstract, ca. 250 words) of a 20-minute presentation before March 1st, 2020 to the co-chair of the working group:

[victoria.hegner@phil.uni-goettingen.de](mailto:victoria.hegner@phil.uni-goettingen.de)

Within two weeks after this deadline the proposals will be reviewed for acceptance.

At the conference we prefer presentations whether or not with the help of PPT, but not read out printed papers.

**Registration cost:** approx.: € 100,-

**For further information** about the Working Group please visit:

<https://www.siefhome.org/wg/er/index.shtml>

<https://www.facebook.com/siefeorwg>



## 4.5 WORKING GROUP ON MIGRATION AND MOBILITY

### SAVE THE DATE: MIGRATION & MOBILITY WORKSHOP

UMEÅ, SWEDEN, 11–12 NOVEMBER 2020

We hereby invite you to SIEF's working group Migration & Mobility meeting 2020, November 11-12, at Umeå University in Sweden (Department of Culture and Media Studies). The workshop starts Wednesday, 11 November at 9.00 AM and ends Thursday, 12 November at 4.00 PM.

We will return to you with a more detailed program and CFP in the beginning of 2020. However, we would like to mention already now that the workshop will organize a specific career/mentorship slot for PhD students and post-docs beside ordinary research presentations!

**For further information** please contact the working group co-chairs:

Helena Pettersson

Ignacio Fradejas-García

Umeå University

Universitat Autònoma de Barcelona

[helena.pettersson@umu.se](mailto:helena.pettersson@umu.se)

[Ignacio.Fradejas@uab.cat](mailto:Ignacio.Fradejas@uab.cat)

See also: <https://www.siefhome.org/wg/mm/index.shtml>



Umeå University

## 4.6 FRANCOPHONE WORKING GROUP

### 1A CALL FOR PAPERS: CONFERENCE

'IMAGINARIES OF TIME, TIMES OF THE IMAGINARY'

XXXIIND WORKSHOP OF THE FER-EURETHNO NETWORK - COUNCIL OF EUROPE

IIND CONFERENCE OF THE SIEF FRANCOPHONE WORKING GROUP

LODZ, POLAND, 12–14 JUNE 2020

This comparative, self-reflexive and critical workshop would like to deepen the analysis of time and temporalities in Europe, an analysis which has already been undertaken in several previous workshops of the Eurethno network.

The focus of this workshop, first based on ethnology and cultural anthropology, is also open to the points of view of other disciplines (history, geography, archaeology, art history, sociology, cultural studies, philosophy, religious studies etc.).

Time is an essential topic in the study of festivals, celebrations, calendars, festive activities and religious, ritual, folkloric, magic, profane, laic ceremonies in today and yesterday traditions and customs, in the life of contemporary or historical groups and societies, as well as in daily life and in the "life" of material artifacts. The inscription of time into space and into private and public individual and community spaces, as well as in social relations, gives birth to practices and narratives which can be questioned at different scales according to an interdisciplinary perspective.

Because of its transversality, the notion of time opens a reflection on general problems: what does the change of different cultural aspects mean? How should we think the questions of duration and cultural persistence, especially in connection with the general success of the notion of cultural heritage? Why is it possible to talk about change or continuity, in the context of ethnological methods, fieldwork, ethics, and research techniques?

In a more specific way it is possible to study, in different sociocultural, national or geographical settings, the contemporary transformations of the imaginaries of time: has the notion of “mythical time”, worked out in the first Eurethno network workshops, been renewed, and how? Is it still relevant at the European scale in the XXIst century? Hasn't it been replaced by a “time of the imaginary” around which small groups locally gather to promote specific practices and representations?

Therefore, a global perception of time would be replaced by multiple experiences of temporality, in a constantly evolving historical context. Presentations in French, English or Polish are welcome concerning the transformations and the renewal of the conceptions of time and temporality in different social worlds and European countries.

Please send your proposals in French, English or Polish – 1 page abstract + name, e-mail address, institution – to:

[laurent.fournier@univ-amu.fr](mailto:laurent.fournier@univ-amu.fr) and

[inga.kuzma@uni.lodz.pl](mailto:inga.kuzma@uni.lodz.pl)

before **December 31st 2019**

## MATERIAL ISSUES

Delegates have to secure funding from their institution to pay for their trip to/from Lodz and accommodation (low cost accommodation will be available at the university). The conference fee includes all meals – the coffee break and lunch for the 2 days, and the festive dinner: € 80,- (€ 60,- for unemployed or colleagues coming from non-Euro zone countries).

The programme of the conference will be published in January 2020.

## WEBSITES

<https://www.siefhome.org/wg/franco/index.shtml>

<http://www.eurethno.altervista.org/FR/default.php>

**Local Organizers:** Institute for Ethnology and Cultural Anthropology at the University of Lodz and Polish Ethnological Society – Section of Lodz with Chair for Ethnology and Cultural Anthropology from the Institute of Culture Research at the Nicolaus Copernicus University in Toruń.

**Comité d'organismes locaux:** Institut d'Ethnologie et Anthropologie Culturelle de l'Université de Lodz et Société d'Ethnographie Polonaise – Section de Lodz avec un partenaire d'une Chaire d'Ethnologie et Anthropologie Culturelle de l'Université – Institut d'Etudes de la Culture, Nicolaus Copernicus de Toruń.

## Local Organizing Committee / Comité d'organismes locaux

- |                                |                     |
|--------------------------------|---------------------|
| > Inga Kuzma                   | > Alicja Piotrowska |
| > Marcin Piotrowski            | > Sebastian Latocha |
| > Aleksandra Krupa-Ławrynowicz | > Damian Kasprzyk   |
| > Katarzyna Orszulak-Dudkowska | > Michał Żerkowski  |

## Scientific Committee / Comité scientifique

- |                              |                            |
|------------------------------|----------------------------|
| > Ewa Kocój                  | > Vilmos Keszeg            |
| > Alfonsina Bellio           | > Senka Kovac              |
| > Jocelyne Bonnet-Carbonell  | > Inga Kuzma               |
| > Laurent Sébastien Fournier | > Marcin Piotrowski        |
| > Fiorella Giacalone         | > Kinscö Verebelyi         |
| > Evangelos Karamanes        | > Anna Nadolska-Styczynska |

**The Scientific Committee** works under the patronage of M. Maciej Kokoszko – dean of the Faculty for Philosophy and History, University of Lodz.

**Le comité scientifique** est placé sous le haut patronage de M. Maciej Kokoszko – doyen de la Faculté de Philosophie et d'Histoire, Université de Lodz.

**1B APPEL À COMMUNICATIONS:****«IMAGINAIRES DU TEMPS, TEMPS DE L'IMAGINAIRE»**

**XXXIIÈME ATELIER DU RÉSEAU FER-EURETHNO DU CONSEIL DE L'EUROPE**  
**IIÈME CONFÉRENCE DU GROUPE DE TRAVAIL FRANCOPHONE DE LA SIEF**  
**LODZ, POLOGNE, 12-14 JUIN 2020**

**Langues de travail: français, anglais, polonais**

**Cet atelier comparatif, réflexif et critique voudrait prolonger l'analyse du temps et des temporalités en Europe, analyse déjà amorcée dans plusieurs ateliers antérieurs du réseau Eurethno.**

L'approche de l'atelier, d'abord ethnologique et anthropologique, est aussi ouverte aux points de vue des autres disciplines (histoire, géographie, archéologie, histoire de l'art, sociologie, *cultural studies*, philosophie, études religieuses etc.).

Le temps constitue un sujet primordial dans l'étude des fêtes, célébrations, calendriers, activités festives et cérémonies religieuses, rituelles, folkloriques, magiques, profanes, laïques, dans les traditions et les coutumes d'aujourd'hui et d'hier, dans la vie des groupes et des sociétés contemporaines et/ou anciennes, ainsi que dans la vie quotidienne et dans

la «vie» des objets. L'inscription du temps dans l'espace - les espaces - privés et publics, individuels et communautaires, ainsi que dans les relations, produit des pratiques, ainsi que des narrations, qui doivent être interrogées à différentes échelles et selon une perspective interdisciplinaire.

Par sa transversalité, le temps invite à réfléchir à des problématiques générales: que signifie le changement des différents aspects de la culture? Comment penser les questions de durée et de persistance culturelle, en particulier dans un contexte de succès général de la notion de patrimoine? En quoi peut-on parler de changement ou au contraire de permanence dans l'ethnologie, au niveau des méthodes, du rapport au terrain, de l'éthique, des techniques de recherche?

De manière plus spécifique, il est possible d'étudier de façon différenciée, en fonction des contextes socioculturels ou géographiques nationaux, les transformations contemporaines des imaginaires du temps: la notion de «temps mythique» travaillée dans les premiers ateliers du réseau Eurethno s'est-elle renouvelée et comment? A-t-elle encore au XXI<sup>e</sup> siècle une pertinence à l'échelle de l'Europe? N'a-t-elle pas été remplacée par un «temps de l'imaginaire» autour duquel de petits collectifs se retrouvent localement pour promouvoir des pratiques et des représentations qui leurs sont propres?



University of Lodz.



Nicolaus Copernicus University in Toruń.



Ainsi, il semble qu'à une perception globale du temps succèdent des expériences multiples de la temporalité, dans un contexte historique en constante évolution. Des communications sont attendues (en français, en anglais ou en polonais) au sujet des transformations et du renouvellement des conceptions du temps et de la temporalité dans différents mondes sociaux et dans différents pays européens.

Merci d'adresser vos propositions de communication sur un fichier Word – résumé 1 page + nom, adresse e-mail, institution – avant le **31 décembre 2019** à

[laurent.fournier@univ-amu.fr](mailto:laurent.fournier@univ-amu.fr) et

[inga.kuzma@uni.lodz.pl](mailto:inga.kuzma@uni.lodz.pl)

## MODALITÉS PRATIQUES

Antennes nationales Eurethno uniquement: voyage à la charge des intervenants + hébergement et repas à la charge des organisateurs locaux.

Membres Eurethno (hors antennes nationales) et intervenants extérieurs: voyage et hébergement à la charge des intervenants (hébergement possible en cité-U à tarif préférentiel); les repas – pauses café et lunch pour les 2 jours et un dîner commun – seront à la charge des organisateurs locaux. Inscription: € 80,- (€ 60,- tarif réduit sur justification: hors-statuts et collègues de pays situés hors de la zone Euro).

Calendrier: diffusion de la note scientifique en octobre 2019, réponses attendues pour le 31 décembre 2019, établissement du programme en janvier 2020.

## SITES INTERNET

<https://www.siefhome.org/wg/franco/index.shtml>

<http://www.eurethno.altervista.org/FR/default.php>



## 2 PUBLICATION

The proceedings of the last conference of SIEF's Francophone Working Group are published now!

Evangelos Karamanes (ed.), *Du terrain à l'archive. Les archives de folklore et d'ethnologie en tant que pôles de recherche, d'éducation et de culture. Actes du XXXIème Atelier du réseau FER-EURETHNO, 1ère Conférence du Groupe de Travail Francophone de la SIEF, Athènes, 14-16 septembre 2018. Centenaire du Centre de Recherches du Folklore Hellénique de l'Académie d'Athènes (1918-2018). Publications of the Hellenic Folklore Research Centre, Athens: Academy of Athens, 2019, ISBN 978-960-404-360-6, 488 pages.*



This volume brings together the contributions of SIEF's Francophone Working Group / XXXIème Atelier du réseau FER-EURETHNO conference that took place in the Academy of Athens in September 2018, on the occasion of Hellenic Folklore Research Centre's centenary (1918-2018). It contains twenty-five papers (17 in French, 8 in English) by ethnologists and folklorists coming from ten European countries, greetings and documentation material in French and Greek. The texts are illustrated with rich photographic material in color. The papers propose to study, in

a comparative, reflexive and critical way, the methods and practices of collecting folklore material and conducting ethnographic research in Europe, as well as the archiving practices of various types of ethnographic material (manuscripts, photos, sound, film, objects). The papers also discuss questions on the history of folklore

and ethnological archives, the creation of thematic catalogues for the classification of material, the management and the use of collections in the contemporary and digital context.

The book (in French and English) can be ordered at the Bookstore of the National Bank of Greece Cultural Foundation at [bookstore-amerikis@miet.gr](mailto:bookstore-amerikis@miet.gr).

<https://www.miet.gr/en/bookstore/athens>.

or at the bookstore of the Academy of Athens, [vivliopolio@academyofathens.gr](mailto:vivliopolio@academyofathens.gr).

<http://www.academyofathens.gr/en/bookstore>.

## 4.7 WORKING GROUP SPACE-LORE AND PLACE-LORE & WORKING GROUP CULTURAL HERITAGE AND PROPERTY

**‘HERITAGES, SPACES, BORDERS’ – JOINT MEETING OF 2 SIEF WORKING GROUPS  
LJUBLJANA, SLOVENIA, 30 MARCH–4 APRIL 2020**

The ZRC SAZU (Research Centre of the Slovenian Academy of Sciences and Arts) Institute of Slovenian Ethnology (Ljubljana, Slovenia) announces the meetings of the SIEF WG Space-Lore and Place-Lore and the SIEF WG Cultural Heritage and Property

### **‘THE SPACES OF REAL AND IMAGINED BORDERS’**

**Conference of the WG Space-Lore and Place-Lore | 30 March – 1 April 2020**

The expansions of the European Union and the end of the Cold War are but some of the more recent events that have inspired increasing ethnographic research of space and place as well as of (international) borders, although these issues were often explored separately. The borders of Europe went through significant changes, often marked by the decline or consolidation of border regimes, which helped define spaces of local and global dimensions.



*Iron curtain relics in the Czech-German borderlands near Tachov, Czech Republic.  
Photo: Jiří Woitsch.*

Borders are a space of political influence; actors of all stripes tend to invoke history at borders in order to shape the futures of regions, states and even larger entities. In this fashion, borders can be catalysts of historical changes that directly affect the daily lives of those in their immediate vicinity as well as beyond. Moreover, borders have historically been spaces that hinder or encourage certain forms of movement. They are selectively permeable, giving rise to semantic, material and ecologically distinctive spaces whose differences are defined by national and international agreements as well as the individual persons and civil groups involved in border work. Borders are also lines of demarcation that articulate state sovereignty, yet become much more through attributed meanings, discursive and affective agency, the materiality of border infrastructures and imagined features that inform daily life in tangible ways. For these reasons, borderlands have long been considered as particular spaces in national contexts.





Road sign at the Canada-U.S. border prohibiting cannabis, Abercorn (near Sutton), Québec. CC licensed.

This conference aims to link spatial concepts with those from border studies and to explore how political borders help shape space(s) in terms of the production of space, spatial practices and relations as well as the narration, imagination, perception and experience of space.

## ‘BORDERS AND BOUNDARIES OF/IN HERITAGE’

Conference of the WG Cultural Heritage and Property | 1 – 4 April 2020

Boundaries, borders, limits and divisions of/in heritage and their multiplicative effects can be focal points of transition, encounter and conflict. They include territorial boundaries, borders that mark identity, administrative and classificatory boundaries.

Territorial boundaries – i.e. local, regional or national borders – can inform, inspire or disrupt heritage strategies and practices. Numerous elements were once symbols of separation and repression and have become markers of a bygone era, redefining relations between inhabitants of formerly separate states/entities and facilitating transnational heritage.

Border heritage can be seen as a basis for (local, regional, ethnic, national) identity/identification strategies and practices. How is this heritage invented/produced, appropriated or internalized? In what ways does heritage have the potential for contesting, marking, eliding or transcending boundaries?

The third theme linked to boundaries and heritage concerns actors (including governmental institutions, museums, institutes, or professional experts, ethnologists, historians), their various roles, competencies, social power and agendas in the creation and preservation of heritage.

A final point of departure is linked to border practices associated with diverse forms of heritage that operate as instruments of power by way of which significant actors – including knowledge or expert communities and heritage communities – define and cross or transgress a range of boundaries.

The Call for Papers and detailed information will be available soon at the respective WG’s websites:

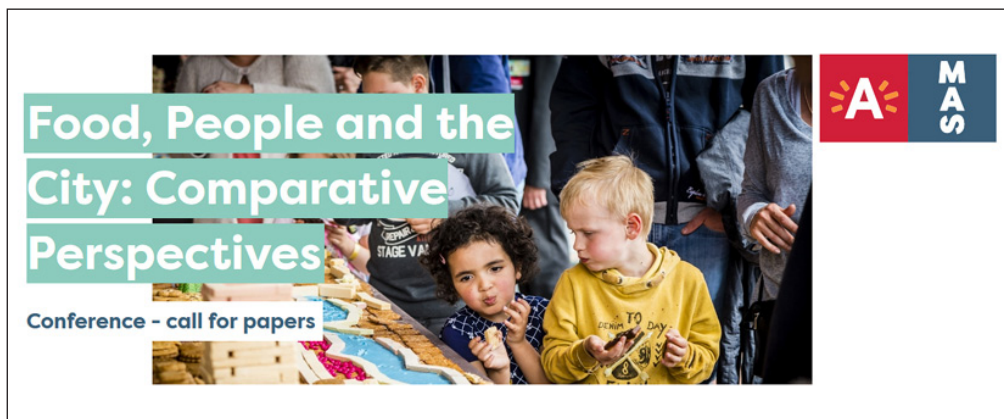
<https://www.siefhome.org/wg/iea/index.shtml>

<https://www.siefhome.org/wg/chp/index.shtml>



## 4.8 FOOD RESEARCH WORKING GROUP

**CALL FOR PAPERS: SIEF 23RD INTERNATIONAL ETHNOLOGICAL FOOD RESEARCH CONFERENCE, 'FOOD, PEOPLE AND THE CITY. COMPARATIVE PERSPECTIVES'**  
**MAS MUSEUM, ANTWERP, BELGIUM, 23-25 SEPTEMBER 2020**



The conference aims through papers, panels and discussions, to increase our awareness of food systems as dynamic cultural phenomena. We, therefore, invite research papers with a sound 'urban' focus and with a sound focus on cultural practices.

The papers can discuss any city or cities across the globe. We encourage comparison between different types of cities and different time periods, comparisons which increase our understanding of food habits as a cultural phenomenon.

Submissions for the conference may include, but are not limited to, the following topics:

- Distinctions between 'town' and 'country', 'farmers' and 'city dwellers', or 'producers' and 'urban consumers' in relation to food in the past and at present
- The food cycle, the city and city dwellers, in different time periods
- Food (in)security in cities, past and present: experiences, representations, reactions

- The local versus global hinterland, past and present
- The shape of and cultural practices relating to urban food markets and shops
- Urban restaurant cultures and eating out practices
- Food specialties of cities: how they are constructed and experienced
- Food waste in industrial versus pre-industrial cities as a cultural phenomenon
- Climate change and food culture
- Urban farming as a cultural phenomenon, past and present
- Success and status of cheap food
- Food, social inequality, and social distinctions, in cities

If you are interested in presenting a paper or contributing to a panel at the conference, please submit an abstract before 31 January 2020. The conference language is English. Presenters of accepted papers are expected to speak for 20 minutes; this will be followed by a discussion with the panel and the audience under the supervision of a session chair.

Applications should include:

- Title of proposed paper and/or panel
- Abstract (maximum 500 words)
- Biographical information (short CV of maximum 5 lines)
- Contact information (e-mail, telephone and postal address)

Applications should be sent by the deadline of **31 January 2020** to:

[leen.beyers@antwerpen.be](mailto:leen.beyers@antwerpen.be).

Authors will be notified regarding the acceptance of their submission by **1 March 2020**.

**See the full text of the Call here:**

[https://www.siefhome.org/downloads/wg/fr/Call\\_FOOD\\_PEOPLE\\_CITY\\_2020.pdf](https://www.siefhome.org/downloads/wg/fr/Call_FOOD_PEOPLE_CITY_2020.pdf)  
<https://www.mas.be/nl/pagina/food-people-and-city-comparative-perspectives>

## 5 OTHER NEWS

### 5.1 CALL FOR PAPERS

**FOLKLORE, ETHNOLOGY AND ETHNOMUSICOLOGY CONFERENCE ABERDEEN 2020:  
'CONNECTION, CREATIVITY, COMMUNITY: INSIDER-OUTSIDER PERSPECTIVES'  
ELPHINSTONE INSTITUTE, UNIVERSITY OF ABERDEEN,  
ABERDEEN, SCOTLAND, 3–5 JULY 2020**

**Do you call yourself an ethnologist, a folklorist, an ethnomusicologist, a community activist, or anything in between? Do you work in a university, a cultural organization, or in the third/non-profit sector?**

This conference aims to create a space to explore the purposes of this kind of work. Often the role combines academic research and community-based, socially engaged practice. How do we navigate between these different worlds?

Co-sponsored by The Folklore Society  
Keynote speaker and mentor: Mairi McFadyen

What is the significance of our work? Is it to contribute to new knowledge, or to make a difference to the lives of the people we work alongside? Is this a dichotomy, or is there a more nuanced way to look at the interplay between academia, communities, and activism?

Potential topics include but are not limited to:

- How do academia, the public realm, community groups, and organizations overlap or interact?
- How do community development, creative projects, and academia interact?
- How does the researcher's role in the community influence the university and vice-versa?
- What are the social and cultural connections and implications of these relationships?

We invite applications for 20-minute presentations engaging with these themes and questions. Each participant will receive personalized feedback from our mentor and keynote speaker, Mairi McFadyen.

Applications are encouraged from early-career researchers and practitioners of all backgrounds and from around the world. We will consider all proposals which respond to the theme.



*Keynote speaker, Mairi McFadyen.*

Please note you do not need to be affiliated to a university or in full-time employment to take part. Priority will be given to applicants who can attend the entirety of the conference.

### ABOUT FEECA 2020

The Folklore, Ethnology, and Ethnomusicology Conference Aberdeen was founded at the Elphinstone Institute in 2014 as a meeting place for early-career researchers across disci-

plines to connect and share their ideas in a welcoming and inclusive format. The plenary format allows everyone to present their research to the whole group, and a maximum of 30 participants creates a sense of community among participants, opportunities for networking, and space for conversations. Our programme includes a welcome conference dinner and trips to nearby historical sites.

Our keynote speaker and mentor Mairi McFadyen describes herself as ‘an independent creative freelancer, who engages with themes connecting culture, heritage, creative expression, land, ecology, poetics, politics, activism and hopeful futures’. For more information on her work, see her website: <http://www.mairimcfadyen.scot>

### COSTS

Registration fee is £ 35,- which includes lunches and the opening conference dinner. Group activity costs are TBC but estimated to be no more than £ 20,-. Low cost accommodation will be offered in university flats where we can all stay together.

### PROPOSALS

Proposals of 200–300 words max can be submitted to the organizing committee at [feeca2020@gmail.com](mailto:feeca2020@gmail.com) by **22 December 2019**. Successful applicants will be notified by 31 January 2020.



## 5.2 CALL FOR PAPERS: 9TH CULTURAL GEOGRAPHY, ANTHROPOLOGY, AND CULTURAL STUDIES INTERNATIONAL CONFERENCE IN OCCITANIE NÎMES UNIVERSITY, FRANCE, 18–19 JUNE 2020

Catastrophisms!

Collective anxieties and ideologies in the 21st century

A joint production of:

**UMR 5281 ART-Dev**

[artdev@univ-montp3.fr](mailto:artdev@univ-montp3.fr)

<http://art-dev.cnrs.fr/>

**EMMA EA 741**

[isabelle.ronzetti@univ-montp3.fr](mailto:isabelle.ronzetti@univ-montp3.fr)

<http://pays-anglophones.upv.univ-montp3.fr>

Université Paul Valéry Montpellier 3 – Route de Mende – 34199 Montpellier cedex 5

The 9th Cultural Geography, Anthropology, and Cultural Studies International Conference in Occitanie will focus on the contemporary multiplication of catastrophist discourses. Our goal is to analyze their sources, and uses, and examine how they are being instrumentalized.

Our observation is the following: catastrophic discourses are multiplying and acquiring more and more momentum. These discourses are all the more effective as they are sometimes defended by experts and scientists (climatologists, biologists, philosophers, geographers...) and relayed by the mass media and social networks. Collapsologists, survivalists and various other thinkers have identified a number of interconnected crises that would inevitably trigger the disappearance of the civilization born with the industrial revolution. In



the Anthropocene period, mankind has become harmful to nature and could drag the other species and the whole planet with him in his fall. The figure of the end of the world is omnipresent in these discourses and looms on the horizon of postmodern societies that have gradually become accustomed to thinking about risk and threat (Ulrich Beck). While some thinkers, claiming that the worst is certain, suggest an “enlightened” form of catastrophism by resorting to ethics (Jean-Pierre Dupuy), how can our disciplines (cultural geography, ethnology-anthropology, cultural studies) analyze and interpret these new discourses and cultural productions? What use / manipulation of cultural objects do these discourses lead to? In what way do they contribute to blurring the democratic debate? How can we interpret the political ambiguities of such ideological discourses? Is not catastrophism more and more used as an excuse to avoid thinking about the collective dimension of humanity?

Confronted with the various forms of catastrophism, and the rhetoric that is supposed to prevent them and are sometimes used to hide major schemes of urban renewal (smart cities) or technologization (green washing), what is the future of culture and humanism? To better understand the fears, anxieties, and fantasies of our time, a multidisciplinary perspective on the contemporary notion of catastrophism and catastrophist ideologies is necessary in order to suggest new directions for critical thinking. Drawing on the humanities and social sciences, we suggest to re-politicize the future by reaffirming that the worst disaster would be to exclude the social dimension from our expectations.

The fields opened by these questions are numerous. We wish to present an inventory of catastrophic discourses (global warming, loss of biodiversity, scarcity of natural resources, technological risks, cultural risks linked to globalization...), but also compare the different conceptions of the future in various societies (divination, forecasts, prospective ...), focus on the media diffusion of the catastrophist discourse (fake-news, rumors...), on the representations of a catastrophic future (in literature, the visual arts, contemporary works of fiction reflecting a fascination for the post-apocalyptic universe...), and on possible alternatives (political, economic, cultural and social).



*The famous Pont du Gard, an aqueduct build by the Romans in the first Century to supply Nîmes with water.*

Papers may focus on the following axes:

- Conceptions of the future in traditional societies
- Figures of the end of the world and contemporary eschatological discourses
- Climatic fears
- Fears related to biodiversity
- Fears related to cultural globalization
- Misinformation, fake-news, rumors
- Representations of the end of the world in popular cultures
- Representations of a catastrophic future in literature and the arts
- Political alternatives to catastrophism
- Etc...

## PROPOSALS

- Deadline for proposals: **November 30, 2019**
- December 2019: evaluation of the proposals by the Scientific Committee

- January 15, 2020: notification of the decision to the authors
- Proposals – between 2000 and 4000 signs, **in English or in French** – must be sent in Times New Roman 12, 1.5 line spacing. They shall feature the first and last name, field, status, affiliation, and electronic address of the author, as well as 5 key words.
- The document must be saved under the following name: LASTNAMEfirstname.docx, and sent to the four following addresses:
  - > [catherine.bernie@gmail.com](mailto:catherine.bernie@gmail.com)
  - > [claud.chastagner@univ-montp3.fr](mailto:claud.chastagner@univ-montp3.fr)
  - > [dominique.crozat@univ-montp3.fr](mailto:dominique.crozat@univ-montp3.fr)
  - > [laurent.fournier@univ-amu.fr](mailto:laurent.fournier@univ-amu.fr)

**Please, note carefully:** speakers are invited to stay for the two days of the conference.

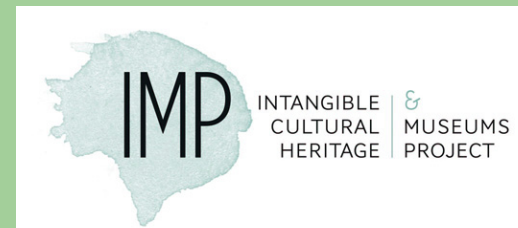
#### Institutional Partners

Université de Nîmes - Université Paul-Valéry Montpellier 3 - CNRS Languedoc-Roussillon



## 5.3 CONCLUDING SYMPOSIUM OF THE INTANGIBLE CULTURAL HERITAGE AND MUSEUMS PROJECT

**BRUSSELS, BELGIUM, 26 FEBRUARY 2020**



Save the date  
&  
join the debate!

More details to be announced soon  
[www.ICHandmuseums.eu](http://www.ICHandmuseums.eu)

Over the past three years, the Intangible Cultural Heritage and Museums Project (IMP) has gathered a rich multitude of museum professionals, heritage communities, academics, policy makers and networking actors.

We travelled to The Netherlands, Italy, Switzerland, France and Belgium in order to discover the myriad of ways in which practices of intangible cultural heritage are being incorporated in museum work.



IMP in Aubusson (FR). Photo: N. Gaillard.

On February 26, 2020 IMP will host its Concluding Symposium in Brussels (BE):

- Bringing together key players in the museum sector and intangible heritage networks,
- Summarizing and valorizing the theoretical and practical insights that have been pooled throughout the past three years of working on this complex topic in a comparative European context,
- And stating recommendations for future development and related policies.

On behalf of the partnership behind the  
Intangible Cultural Heritage and Museums Project

Partners:



In cooperation with:



Made possible with the support of:



## 5.4 AUTUMN SCHOOLS FOR GRADUATE STUDENTS OF HUMANITIES IN ESTONIA, TO FOSTER DIALOGUES BETWEEN DISCIPLINES, 2016–2022

Since 2016, the Estonian Literary Museum has organized yearly autumn schools for graduate students of humanities, focusing every time on a specific subtopic, e.g. in 2016 on dialogues with subcultures and in 2017 on digital humanities.

In 2018, the event was titled “Dialogues with children and youth”. These dialogues were inspired by the big school lore collecting campaign “School lore 2018” that took place at the initiative of the Department of Folkloristics (Estonian Literary Museum) in 2017-2018 and resulted in 3,717 filled-in questionnaires containing diverse information about the universe of children (e.g., pupils’ leisure activities, pets and pet folklore, beliefs, narratives, calendar lore, games and jokes). The 2018 autumn school offered papers about young children’s folklore, family humor, school memes, education, youth subcultures, moral panics related to the youth’s behavior, hybrid forms of children’s Christian and magic beliefs in Eastern Africa. English abstracts of the event are available at:

<https://folklore.ee/CEES/doktorikool/sk2018/sk2018e.htm>.

A number of papers from the autumn school served as further basis for a special issue of the journal *Mäetagused* (2019) that was dedicated to children and youth culture. English abstracts of the articles are available at:

<http://www.folklore.ee/tagused/nr74/summ.htm>.

The main aim of this Dialogues-series of autumn schools is to foster communication between various disciplines and between students and researchers, helping to integrate students more into practical research life. One of the ideas of the events is to support cooperation of students and research institutions that are not directly involved in teaching (e.g.



museums, archives, institutes). The main target group of the autumn schools are PhD but also MA students of cultural studies (folklore, ethnology, linguistics, semiotics, philosophy, religion, further social and communication studies).

In November 2019, the next autumn school will be titled “Dialogues with environment”. English abstracts of the lectures will be soon available at:  
<https://folklore.ee/CEES/doktorikool/sk2019/sk2019e.htm>.

As in other disciplines, discussions related to the environment are increasingly topical in the humanities. The lectures and debates of the autumn school approach the topic of the environment in a broad and interdisciplinary way, looking at respective language use, beliefs, emotions, fears, philosophies and lifestyles but also sound- and technoscapes and urban environment. Topics include challenges and possibilities by approaching environmental problems and other environment-related issues, by data collecting and presenting one's research results to the broader society.

In November 2020, another ongoingly important topic will be covered by the autumn school “Dialogues with health”. Due to the increasing proportion of attending international students all lectures are held in English.

The series of the autumn schools is supported by the European Union via European Regional Development Fund (ASTRA project of Estonian Literary Museum, EKMDHUM).

### MORE INFORMATION

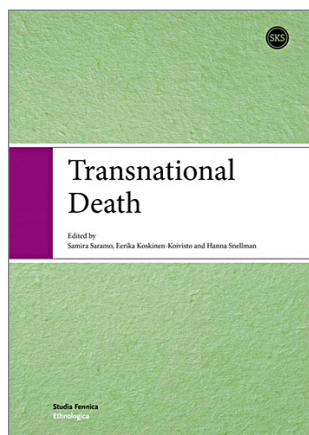
Reet Hiimäe, senior researcher, Department of Folkloristics, Estonian Literary Museum / Centre of Excellence in Estonian Studies  
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*Participants of the autumn school 2018.*

## 15 NEW PUBLICATIONS

### TRANSNATIONAL DEATH. STUDIA FENNICA ETHNOLOGICA 17



Transnational Death brings together eleven cutting-edge articles from the emerging field of transnational death studies. The collection highlights European, Asian, North American, and Middle Eastern perspectives, and reflects on people's changing experiences with death in the context of migration over time. The collection begins with a thematic assessment of transnational death studies, and then examines case studies, divided into Family, Community, and Commemoration sections. Together, the chapters provide new insights on issues including identity and belonging, community reciprocity, transnational communication, and spaces of mourning and commemoration.



See the [table of contents here](https://kirjat.finlit.fi/sivu/tuote/transnational-death/2605703).

The book can be purchased online at  
<https://kirjat.finlit.fi/sivu/tuote/transnational-death/2605703>

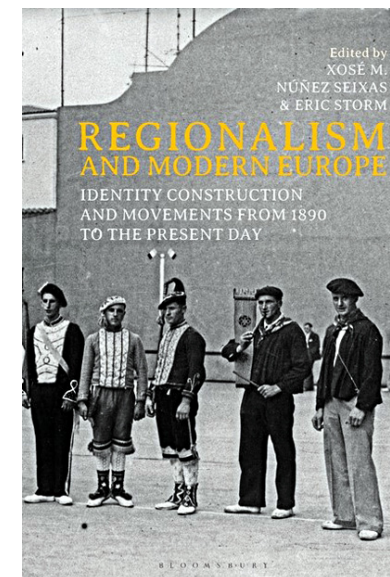
The volume will be soon available as open access at  
<https://oa.finlit.fi/>

Samira Saramo, Eerika Koskinen-Koivisto, Hanna Snellman (eds.), *Transnational Death*. Studia Fennica Ethnologica 17, Helsinki: Suomalaisen Kirjallisuuden Seura, 2019, ISBN 9789518581348, 218 pages.

### REGIONALISM AND MODERN EUROPE: IDENTITY CONSTRUCTION AND MOVEMENTS FROM 1890 TO THE PRESENT DAY

The book aims to examine how regional identities were constructed during the 20th century - through regional folklore, language, crafts, dishes, beverages and tourist attractions - and explores the relationship between national and subnational identities, as well as regional and local identities.

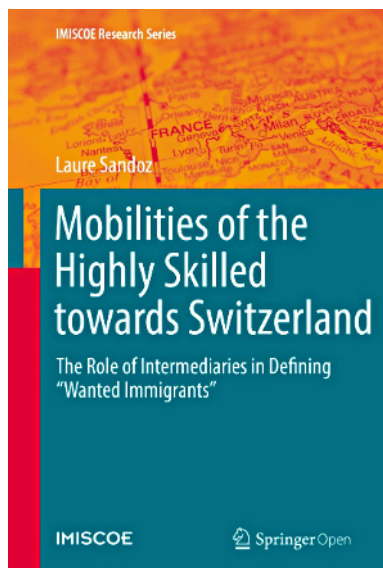
Xosé M. Núñez Seixas and Eric Storm (eds.), *Regionalism and Modern Europe: Identity Construction and Movements from 1890 to the Present Day*. London/Oxford: Bloomsbury Academic, 2018, ISBN 9781474275194, 384 pages.



### MOBILITIES OF THE HIGHLY SKILLED TOWARDS SWITZERLAND. THE ROLE OF INTERMEDIARIES IN DEFINING “WANTED IMMIGRANTS”

This open access book analyses the strategies of migration intermediaries from the public and private sectors in Switzerland to select, attract, and retain highly skilled migrants who represent value to them. It reveals how state and economic actors define “wanted immigrants” and provide them with privileged access to the Swiss territory and labor market. The analysis draws on an ethnographic study conducted in the French-speaking Lake Geneva area and the German-speaking northwestern region of Switzerland between 2014 and 2018. It shows how institutional actors influence which resources are available to different groups of newcomers by defining and dividing migrants according to constructed social categories that correlate with specific status and privileges. This research thus shifts the focus from an approach that takes the category of highly skilled migrant for granted to one that regards context as crucial for structuring migrants' characteristics, trajectories,

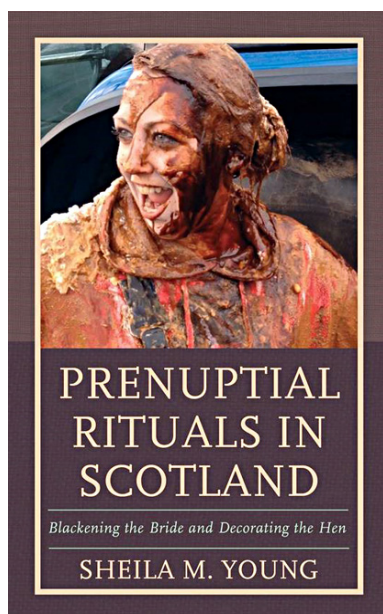




and experiences. Beyond consideration of professional qualifications, the ways decision-makers perceive candidates and shape their resource environments are crucial for constructing them as skilled or unskilled, wanted or unwanted, welcome or unwelcome.

**Laure Sandoz, *Mobilities of the Highly Skilled towards Switzerland. The Role of Intermediaries in Defining "Wanted Immigrants"*. IMISCOE Research Series. Berlin-New York: Springer Open, 2019, 244 pages.**

### **PRENUPTIAL RITUALS IN SCOTLAND. BLACKENING THE BRIDE AND DECORATING THE HEN**



The hen (or bachelorette) party is ubiquitous throughout the English-speaking world. The practice of the blackening, a unique form of kidnapping and "punishment" ritual, is limited to Northeastern parts of Scotland and to specific sectors of the population. Both are prenuptial rituals enacted by women. In *Prenuptial Rituals in Scotland: Blackening the Bride and Decorating the Hen*, Sheila M. Young examines how these two rituals were and are enacted and analyzes the ways these practices have changed through time as a social commentary. Young's study provides valuable insights into identity, gender, social class, con-

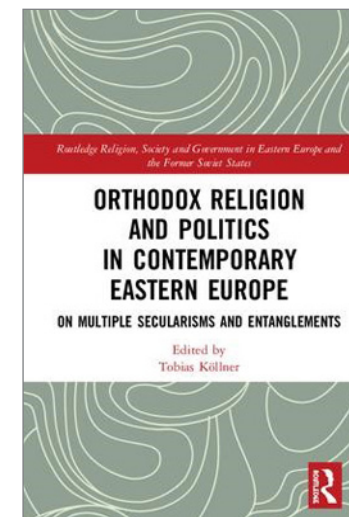
temporary attitudes to ritual, and what it means to approach marriage in the twenty-first century.

**Sheila M. Young, *Prenuptial Rituals in Scotland. Blackening the Bride and Decorating the Hen*. Lanham-London: Lexington Books, 2019, ISBN 978-1-7936-0386-9, 220 pages.**

### **ORTHODOX RELIGION AND POLITICS IN CONTEMPORARY EASTERN EUROPE: ON MULTIPLE SECULARISMS AND ENTANGLEMENTS**

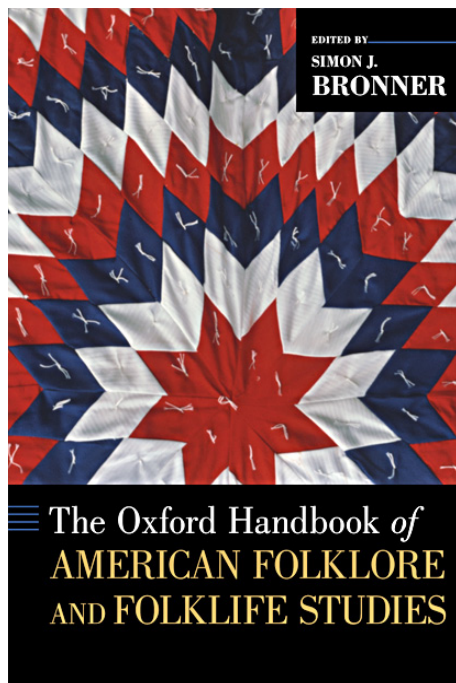
This book explores the relationship between Orthodox religion and politics in Eastern Europe, Russia and Georgia. It demonstrates how, as these societies undergo substantial transformation, Orthodox religion can be both a limiting and an enabling factor, how complex the relationship between religion and politics is, and how the spheres of religion and politics complement, reinforce, influence, and sometimes contradict each other. Considering a range of thematic issues, with examples from a wide range of countries with significant Orthodox religious groups, and setting the present situation in its full historical context, the book provides a rich picture of a subject which has been oversimplified too often.

**Tobias Köllner (ed.), *Orthodox Religion and Politics in Contemporary Eastern Europe: On Multiple Secularisms and Entanglements*. London: Routledge, 2019, ISBN 9781138497351, 258 pages.**





## THE OXFORD HANDBOOK OF AMERICAN FOLKLORE AND FOLKLIFE STUDIES



With its 43 chapters by contributors at the forefront of the field, *The Oxford Handbook of American Folklore and Folklife Studies* considers the oral, social, and material meanings of dance, ritual, drama, play, speech, song, story, craft, art, and architecture while drawing attention to religious, indigenous, immigrant, and racialized communities, occupational groups, and children and age groups. The handbook pays significant attention to the cultural diversity that has always been distinctive in the American experience, offering a valuable resource not only for scholars and students of American studies, but also for the global study of tradition, folk arts, and cultural practice.

Simon J. Bronner (ed.), *The Oxford Handbook of American Folklore and Folklife Studies*. Oxford: Oxford University Press, 2019, ISBN 9780190840617, 1032 pages.

## CONTEMPORARY AFRICAN AND BLACK DIASPORIC SPACES IN EUROPE

African diaspora communities and cultures in Europe are constructed not only by individuals' engagements with Africa and its global diaspora, or mediatized and commercialized notions of Africanness/blackness, but also through collective agency aiming at promoting change in European societies shadowed by the normative whiteness, nationalist discourses and policies, human rights violations and overt racism. Fifteen articles in this special issue, including, for example "Agonistic Belonging: The Banality of Good, the "Alt Right" and the Need for Sympathy" by Paul Gilroy, explore the social and cultural spaces

in which identifications with African and black diaspora(s) become articulated, (re)negotiated and established as a field of collective agency with transformative power in European societies. *Open Cultural Studies* is an open access peer-reviewed journal.

All the articles in this special issue are available for download at:

<https://www.degruyter.com/page/1599>.

Anna Rastas and Kaarina Nikunen (eds.), *Contemporary African and Black Diasporic Spaces in Europe*.

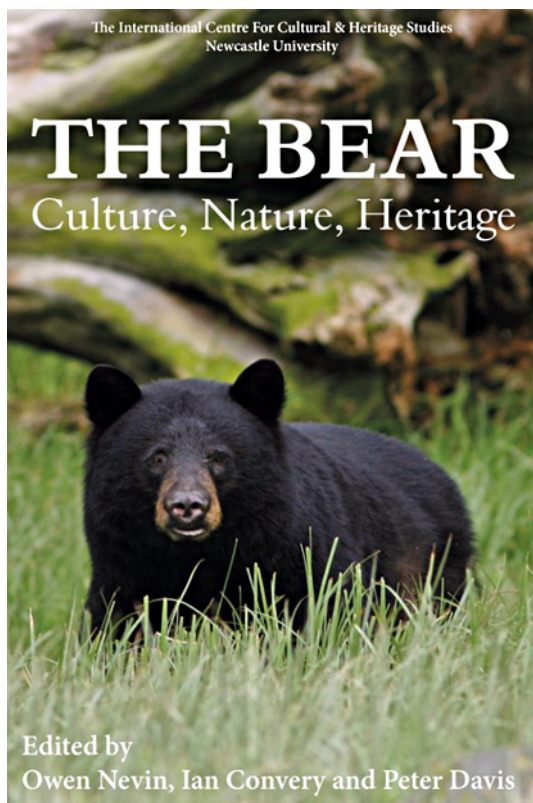
Special Issue, *Open Cultural Studies* 3 (2019).



## THE BEAR: CULTURE, NATURE, HERITAGE

Bears are iconic animals, playing a variety of roles in human culture. They have been portrayed as gods, monsters, kings, fools, brothers, lovers, and dancers; they are seen as protectors of the forest; symbols of masculinity; a comfort for children; and act as symbols for conservation and environmental issues. They also symbolize wilderness, reinforcing and maintaining our connection to the natural world. And stories abound of cultures that gathered berries in the same fields as bears and fished on the same rivers; consequently a wealth of myths, legends and folklore has informed us of our place in the world and the deep connection we have with bears.

The essays collected here provide a rich selection of views on the human/bear relationships. They explore how bears are an influence in contemporary art, and how they are rep-



resented in the illustrations in children's literature and in museum exhibitions. The connection between bears and native peoples, and how contemporary society lives alongside these animals, provides an understanding of current attitudes and approaches to bear management and conservation. The history of captive bears is brought into contemporary relief by considering the fate of captive bears held in Asian countries for bile production. Other pieces look at how bears feature in gay culture, and are an intrinsic component to research on the Yeti and Sasquatch. Together, these articles present an insight into the changing face of attitudes towards nature, species survival and the significance of conservation engagement in

the twenty-first century. Biologists, historians, anthropologists, cultural theorists, conservationists and museologists will all find riches in the detail presented in this bear cornucopia.

An e-book version of this title is available (9781787445925), to libraries through a number of trusted suppliers.

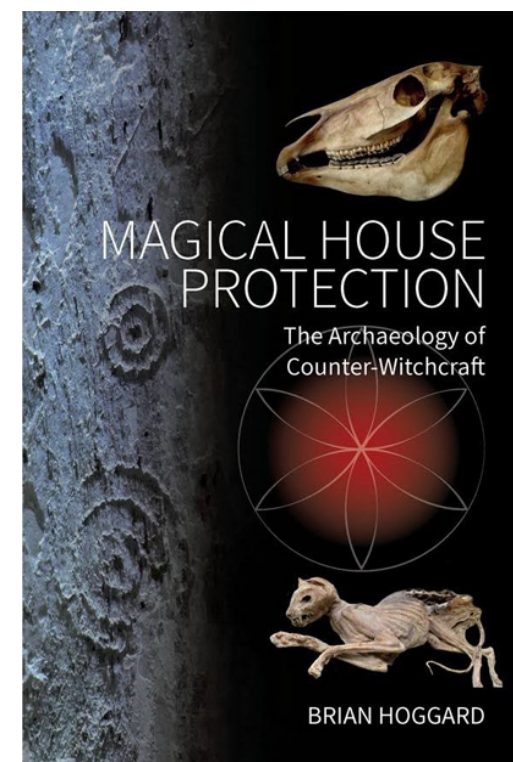
Contributors: Philip Charles, Melanie Clapham, Ian Convery, Koen Cuyten, Elizabeth O Davis, Peter Davis, Sarah Elmeligi, Beatrice Frank, Barrie K. Gilbert, Jenny Anne Glikman, Tracy Ann Hayes, Mike Jeffries, Jón Jónsson, John Kitchin, Miha Krofel, Gareth Longstaff, Henry

McGhie, Jeff Meldrum, Owen T. Nevin, Heather Prince, Lynn Rogers, Kristinn Schram, Bryndís Snæbjörnsdóttir, Russ Van Horn, Mark Wilson, Samantha Young.

**Owen T. Nevin, Ian Convery, Peter Davis (eds.), *The Bear: Culture, Nature, Heritage*. Heritage Matter series. Martlesham: Boydell Press, 2019, ISBN 9781783274604, 268 pages.**

### **MAGICAL HOUSE PROTECTION. THE ARCHAEOLOGY OF COUNTER-WITCHCRAFT**

Belief in magic and particularly the power of witchcraft was once a deep and enduring presence in popular culture; people created and concealed many objects to protect themselves from harmful magic. Detailed are the principal forms of magical house protection in Britain and beyond from the fourteenth century to the present day. Witch-bottles, dried cats, horse skulls, written charms, protection marks and concealed shoes were all used widely as methods of repelling, diverting or trapping negative energies. Many of these practices and symbols can be found around the globe, demonstrating the universal nature of efforts by people to protect themselves from witchcraft.



**Brian Hoggard, *Magical House Protection. The Archaeology of Counter-Witchcraft*. New York- Oxford: Berghahn Books, 2019, ISBN 978-1-78920-205-2, 336 pages.**



## HEALING WORDS, ESTONIAN INCANTATIONS!



Healing with words constitutes a part of Estonians' mythic tradition, which includes older imagery, points to historic contacts between different cultural regions, and is related to many cultural spheres.

The first volume of *Estonian Incantations*, compiled and commented by folklorist and folk belief researcher Mare Kõiva, includes healing charms that have been used to cure people of tumors, infections and internal as well as culture-specific diseases. Incantations include motifs from Christian and pre-Christian knowledge. Transmitting and dismissing of diseases, turning to assisting powers, and other methods constitute significant cross-

era knowledge. The description of each disease starts with its folk names, some healing procedures, connections with other types of folklore, characterization of the typology and spread of incantations.

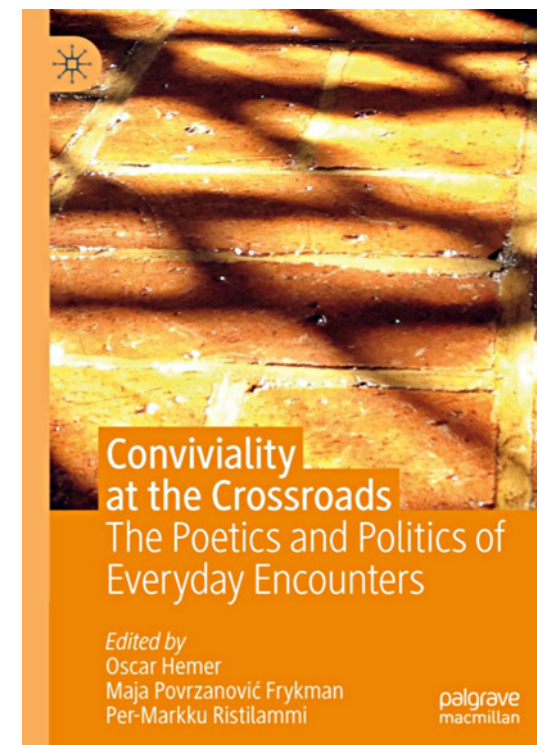
For the first time ever, incantations are accompanied by data about the wider word-magic system related to their use, highlighting, for example, their connections with magic signs. The texts in the nearly 800-page book come from the collections of the Estonian Folklore Archives of the Estonian Literary Museum and those of the Mother Tongue Society.

**Mare Kõiva, *Healing Words, Estonian Incantations!* Tartu: Elm Scholarly Press, 2019, ISBN 9789949677153, 780 pages.**

## CONVIVIALITY AT THE CROSSROADS: THE POETICS AND POLITICS OF EVERYDAY ENCOUNTERS

Conviviality has lately become a catchword not only in academia but also among political activists. This open access book discusses conviviality in relation to the adjoining concepts cosmopolitanism and creolization. The urgency of today's global predicament is not only an argument for the revival of all three concepts, but also a reason to bring them into dialogue. Ivan Illich envisioned a post-industrial convivial society of 'autonomous individuals and primary groups' (Illich 1973), which resembles present-day manifestations of 'convivialism'. Paul Gilroy refashioned conviviality as a substitute for cosmopolitanism, denoting an ability to be 'at ease' in contexts of diversity (Gil-

roy 2004). Rather than replacing one concept with the other, the fourteen contributors to this book seek to explore the interconnections – commonalities and differences – between them, suggesting that creolization is a necessary complement to the already intertwined concepts of conviviality and cosmopolitanism. Although this volume takes northern Europe as its focus, the contributors take care to put each situation in historical and global contexts in the interests of moving beyond the binary thinking that prevails in terms of methodologies, analytical concepts, and political implementations.



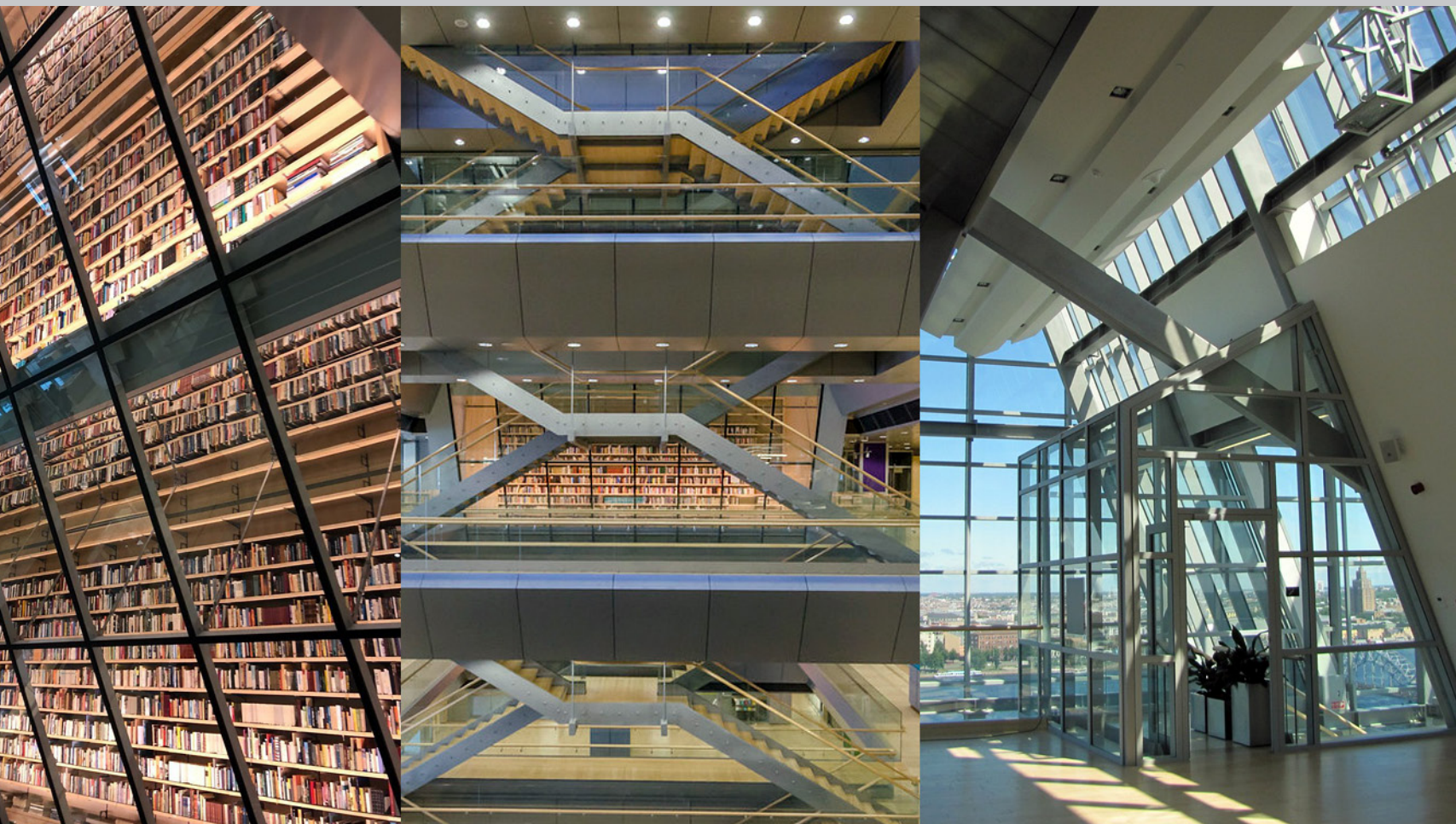


## NEW PUBLICATIONS

Features contributions from Magdalena Nowicka, Thomas Hylland Eriksen, Ulrike Wagner, Rebecka Lettevall, Encarnación Gutiérrez Rodríguez, Deniz Neriman Duru, Erin Cory, Fanny Mäkelä, Hugo Boothby, Anders Høg Hansen, Kerry Bystrom, Oscar Hemer, Maja Povrzanović Frykman, and Per-Markku Ristilammi.

The book will also be available in Open Access.

**Oscar Hemer, Maja Povrzanović Frykman, Per-Markku Ristilammi (eds.), *Conviviality at the Crossroads: The Poetics and Politics of Everyday Encounters*. London-New York: Palgrave MacMillan, 2019, ISBN 978-3-030-28978-2, eBook ISBN 978-3-030-28979-9, doi 10.1007/978-3-030-28979-9m, 270 pages.**



*Interior of The National Library of Latvia, Riga.*

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