

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.

**Spring 2020**

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## EDITORIAL

### DEAR SIEF MEMBERS,

**We hope you and your loved ones are well in these challenging times.**

Although many activities of our working groups had to be cancelled or postponed – see calendar on <https://www.siefhome.org/> – some events will take place digitally. One of those is our SIEF Summer School in which more than 20 students from 18 different countries will participate this month. We also announce the theme of our next congress in Helsinki in this Newsletter. Furthermore, we welcome the new Narrative Cultures Working Group. And much more... Please have a look!

Sophie Elpers



Helsinki South Harbor. Photo: Suomen Ilmakuva - Helsinki Marketing.

# 1 LETTER OF THE PRESIDENT

DEAR COLLEAGUES,

Many things have changed since the last SIEF Newsletter, especially due to the COVID-19 epidemic and its consequences, which points to changeability and fragility of the social contexts and freedoms we too often take for granted.



Nevena Škrbić Alempijević.

However, individual and collective reactions and actions triggered by it also reflect resilience, solidarity and the resolve to carry on with social interaction, albeit in other media. Despite all the challenges of moving our work and lives online, the latest events have also revealed the creativity and adaptability of our fields. As we speak many SIEF members are conducting research on the role of culture in establishing a “new normal”, on political, economic and social frameworks for “crisis management” and so on, in order to explore how people make sense and act in a transformed world. Some of those initiatives are described in the reports and calls for papers in this Newsletter. We would like to encourage

our members to present their projects and networks that tackle such realities, as well as to share general information about their activities that could be of relevance and interest to other SIEF-ers.

One of the ways in which the travel restrictions have affected SIEF’s activities is visible in the profile of the third Siena Summer School, which has gone fully online. Although the sense of the place and being there in person at the Palio will be missed, Fabio Mugnaini and his team are doing their best to turn the programme into a dynamic platform for high-quality lectures, fruitful discussions on heritage, tradition and identity, virtual visits to local museums, interviews with the representatives of the Siena *contrade*, etc. I am certain it will be an interesting and thought-provoking experience for all those involved in the Summer School online edition. Please, read more about it in Mugnaini’s text here.

However, we are diligently preparing for another great live event, organized by SIEF and hosted by the University of Helsinki. At the end of June next year we will all, hopefully, have the opportunity to meet in Finland at the Society’s 15th biennial congress, so be sure to save the dates in your calendar. The theme of “breaking the rules” will offer possibilities to analyze the issues of power, transgression and participation from various perspectives and through diverse topics. The call for panels with a more detailed description of the theme will be open in a few days, on June 22, but you can find a spoiler in the pages of this Newsletter. The organizing team is looking forward to your panel, paper, film and poster proposals.

Finally, I would like to bring your attention to another project through which we have attempted to respond to the current needs and the widening of interests of our members. A new SIEF video series, *Ethnological Matterings*, was launched in April this year, with a film that presents Barbara Kirshenblatt-Gimblett’s work in establishing the Polin Museum of the History of Polish Jews in Warsaw. Its main objective is to depict how ethnologists and folklorists *apply* their knowledge, approaches and skills in different sectors and lines of

work. The series will bring you one film every month in the run-up to our congress in Helsinki, which will also be our next filming session. Additionally, we are preparing another film series that will provide space for the presentation of SIEF working groups, their heterogeneous approaches and numerous activities. So, stay tuned to the SIEF channel for more!

Nevena Škrbić Alempijević,  
SIEF president

## 2 SIEF2021: 15TH SIEF CONGRESS HELSINKI, FINLAND, 21–24 JUNE 2021

### BREAKING THE RULES? POWER, PARTICIPATION, TRANSGRESSION

The 15th international SIEF congress will take you to Helsinki, a vibrant city by the Baltic Sea with an Arctic twist. Helsinki is known for its laid-back and safe atmosphere, its internationality and open-mindedness, and the proximity of urban culture and mesmerizing nature.



Sofiankatu street overlooking Cathedral.  
Photo: Jussi Hellsten - Helsinki Marketing.



Helsinki City Hall on south harbour.  
Photo: Eetu Ahanen - Helsinki Marketing.

The congress will be hosted by the University of Helsinki, Finland's largest and oldest academic institution (est. 1640). With the theme Breaking the rules? Power, participation and transgression, we invite and encourage participants to explore the dynamics, modes, arenas and implications of breaking the rules and to revisit and discuss underlying concepts.

To break rules is to be an agent of change and reveal the (dis)ruptures in our societies, and we propose to examine what "breaking the rules" has implied and – and still does! – various in social, economic, political, cultural and academic contexts.

#### KEY DATES

- |                           |                           |
|---------------------------|---------------------------|
| • Call for panels         | 22 Jun 2020 – 7 Sep 2020  |
| • Panels selected         | 1 Oct 2020                |
| • Call for papers         | 5 Oct 2020 – 23 Nov 2020  |
| • Papers marked up        | 7 Dec 2020                |
| • Transfer process        | 14 Dec 2020 – 11 Jan 2021 |
| • Early Bird registration | 18 Jan 2021 – 1 Mar 2021  |



Picnic at the Esplanade Park. Photo: Lauri Rotko - Helsinki Marketing.

The congress event is likely to have both face-to-face and virtual elements, the balance of which will depend on the global health situation next year.

Please stay informed:

<https://www.siefhome.org/congresses/sief2021/index.shtml>.



Kallio church in the end of the street. Photo: Omar El Mrabt, Helsinki Marketing.

## COMBINE YOUR VISIT?

**SIEF2021 IN HELSINKI AND THE FOLKLORE FELLOWS' SUMMER SCHOOL IN JOENSUU WILL TAKE PLACE IN CONSECUTIVE WEEKS IN JUNE**

The Folklore Fellows' Summer School 2020 with the theme 'The Violence of Traditions and the Traditions of Violence' has been rescheduled to next year and changed the name to Folklore Fellows' Summer School 2021. The new dates are 14–20 June, 2021.

Since FFSS2021 and SIEF2021 take place in consecutive weeks in June, there might be conference participants who are interested in coming to Finland a week early and travel first, before the Helsinki conference, to Joensuu to listen to the summer school's nine keynotes held by highly renowned scholars from our fields. The keynotes are all open to the general public. Those interested should make their own travel and lodging arrangements, at their own expense.



More information:

<http://www.folklorefellows.fi/summer-school-2021/>.

### 3 SIEF SUMMER SCHOOL 2020

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

The third SIEF Summer School will take place online from 25 June to 4 July 2020.

24 students will be participating. They come from 18 different countries: Hungary, Spain, Denmark, Italy, Austria, France, Iceland, China, Great Britain (Scotland), Poland, Faroe Islands, Canada, Serbia, USA, Germany, Lithuania, Latvia and Croatia.



#### THE RENOWNED TEACHERS OF THE SUMMER SCHOOL ARE:

- Valdimar Hafstein, University of Iceland  
*Heritage making. Challenge and opportunity for folklore studies*
- Duccio Balestracci, University of Siena  
*The Palio di Siena: an Italian festival*
- Alessandra Broccolini, Sapienza University of Rome  
*The Italian Heritage way and the Palio di Siena case*
- Pablo Alonso Gonzalez, Spanish National Research Council  
*The Heritage Machine: the Maragatería case study*
- Michel Dylan Foster, University of California-Davis  
*Heritage effects seen from the ground*
- Laurent S. Fournier, Aix-Marseille University  
*Tradition and modernity: the inappropriate legacies*
- Dorothy Noyes, Ohio State University  
*Communal Traditions as Vernacular Theorizing*

- Dario Nardini, University of Florence  
*Re-invented tradition and heritage safeguarding*
- Tobias Boos, Free University of Bozen-Bolzano  
*New Spaces for Old Traditions: The Palio's and Contrade's Coming-to-the-Web*
- Berardino Palumbo, University of Messina  
*Being in a place, belonging to a place. Identity, locality, history and politics*
- Giovanni Pizza, University of Perugia  
*Marketing the local identity. The case of neo-tarantismo in Puglia*
- Daniele Parbuono, University of Perugia  
*The neo-traditions as tools for local identity making*
- Fabio Mugnaini/ Pietro Meloni, University of Siena  
*Being and Behaving: living in Siena under the global gaze*

Parallel seminars will be coordinated by **Ewa Klekot**, University of Warsaw, and **Thomas McKean**, University of Aberdeen; interviews, focus groups with Palio or Contrada actors, virtual visits to Contrade premises and museums, will be coordinated by **Fabio Mugnaini** and **Pietro Meloni**.



The Summer School online edition is possible thanks to the technical support of the University of Siena and NomadIT, to the collaboration of Scuola di Specializzazione in Beni Demoetnoantropologici, University of Perugia, and to the administrative support of Dipartimento di Scienze Storiche e dei Beni Culturali, University of Siena.

Local organizer and general coordinator  
Fabio Mugnaini, University of Siena

## 4 NEW FILM SERIES ETHNOLOGICAL MATTERINGS

The *Ethnological Matterings* series shows a whole gallery of E&F lines of work. In order to raise the awareness of diverse ways in which our fields can be applied, the emphasis is on the diversity of professions in which ethnological and folklorist knowledge and skills come to “matter”.

Áslaug Einarsdóttir, SIEF's filmmaker, has produced 14 films during SIEF2019 in Santiago de Compostela and will continue her work during SIEF2021 in Helsinki. From April 2020, SIEF brings one new “ethnological mattering” online each month, for you to watch. We hope you enjoy the short testimonies of your colleagues! Please feel free to share the films with your friends, your colleagues, or your students.

See: <https://www.siefhome.org/videos/EthnologicalMatterings>.



## 5 NEWS OF WORKING GROUPS

### 5.1 NEW WORKING GROUP: NARRATIVE CULTURES

On April 17, 2019, the founding panel of the new Narrative Cultures Working Group took place at the SIEF-Congress in Santiago de Compostela.

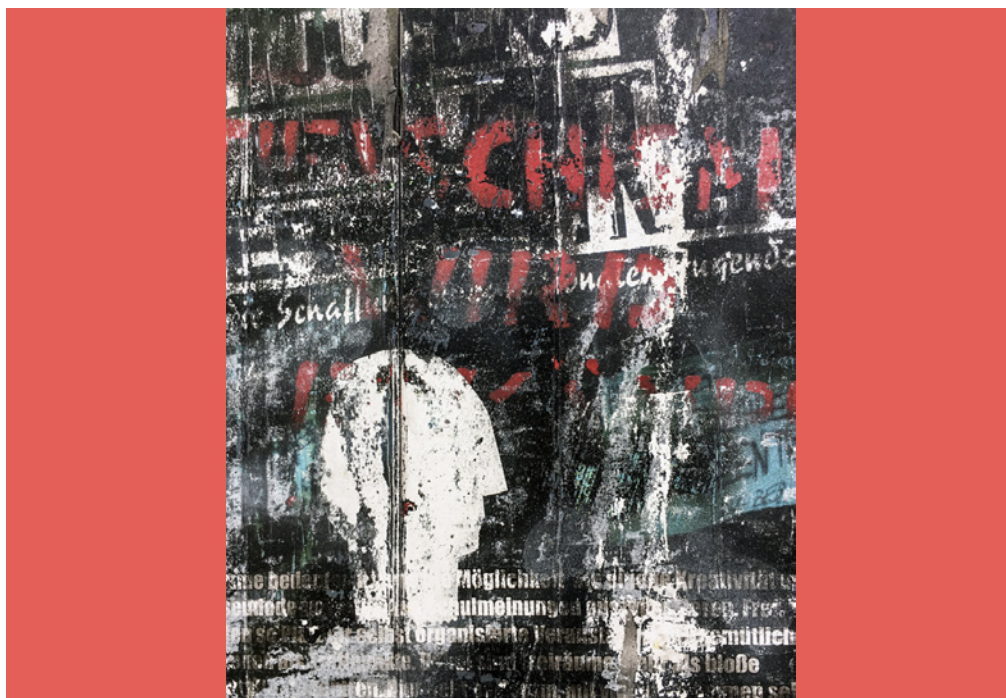
Under the title “Widening the focus on narratives”, we discussed various approaches to narrative cultures with the very interested audience and jointly developed the mission statement. The SIEF-board has approved the new Working Group and we look forward to our first working group panel in Helsinki 2021! Anybody who wants to join the working group, please send an email to [ncwg@siefhome.org](mailto:ncwg@siefhome.org).

#### MISSION STATEMENT: NARRATIVE CULTURES WORKING GROUP

The Narrative Cultures Working Group is a platform for dialogue, cooperation, and networking among scholars in the fields of (European) Ethnology, Folklore Studies and Cultural Anthropology, with a special interest in the broad field of narrative studies. The Working Group warmly welcomes young scholars/early career researchers, and encourages dialogue with colleagues from ISFNR, AFS, and other working groups in the field.

The study of narrative has expanded far beyond the fundamental idea of *homo narrans* to include alternative communicative forms such as the non-verbal (visual storytelling, hybrid forms like exhibitions, rituals, dance, music, and so forth). It is crucial to consider the relationship between deep structure (narrative) and surface structure (narration), between “narrative ontologies” and “grand narratives”, as well as the diverse social, community, and media contexts in which collectively meaningful exchanges take place.

The NCWG aims to encourage and develop interdisciplinary and international work, supporting comparative study and acknowledging that different scientific discourses (including those of the natural sciences) have specific narrative forms. Through the lenses of



position, subjectivity and intersubjectivity, authority and power, we highlight the “problematic”, “hidden”, “marginal”, and “untellable”. By looking at relationships, transformations, and popularization, we draw attention to processes of cultural hybridization, trans-culturalization and transmediality.

#### THEMES INCLUDE:

- Narrative as a way of creating, approaching, and interpreting the world around us
- narrative concepts of knowledge (e.g., storytelling in the sciences, or in the transmission of skills)
- Use of narrative concepts in our (field-)work and research communications
- Space in and of narratives
- The social life of narratives – contexts, communities, social behaviour, values, social negotiation

- Emotions, senses, and sensualities in narrative contexts
- Tacit and hidden narratives – silencing, forgetting, and untellability
- counternarratives
- Cultural, social, present, and historical meaning
- Narratives and storytelling in political, economic, and religious contexts
- Creating and fostering communities and civil society through narrative
- Re-visioning collecting and collections
- Technological impacts on narrative cultures
- Theorizing narratives in a comprehensive way
- Developing and refining methodological approaches
- Multiple forms, including the everyday, biographical narratives, contemporary legends, rumours, utopian and dystopian fiction, love stories, etc.
- Definitions and characterizations of “narrative” (especially in view of its inflationary use) and of its relationships with other concepts

The working group aims to foster scholarly exchange through meetings, workshops, and labs (e.g., on theories and methods), conference panels and publications.

SIEF members who wish to join the working group are welcome to contact Helmut Groschwitz at [ncwg@siefhome.org](mailto:ncwg@siefhome.org).

#### INAUGURATING BOARD (17.4.2019)

Alf Arvidsson	<a href="mailto:alf.arvidsson@umu.se">alf.arvidsson@umu.se</a>
Brigitte Frizzoni	<a href="mailto:brigitte.frizzoni@uzh.ch">brigitte.frizzoni@uzh.ch</a>
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Nada Kujundžić	<a href="mailto:nadkuj@utu.fi">nadkuj@utu.fi</a>

## 5.2 WORKING GROUP MUSEUMS AND MATERIAL CULTURE

### CALL FOR PAPERS: AN ETHNOLOGY LAB ON THE WORKINGS OF COVID-19 ON MUSEUMS

The SIEF Working group Museums & Material Culture (M&MC) in collaboration with the ICOM International Committee for Collecting (COMCOL) and the Reinwardt Academy (Amsterdam University of the Arts), The Netherlands, Amsterdam, 8–9 October 2020 or held as a digital conference.



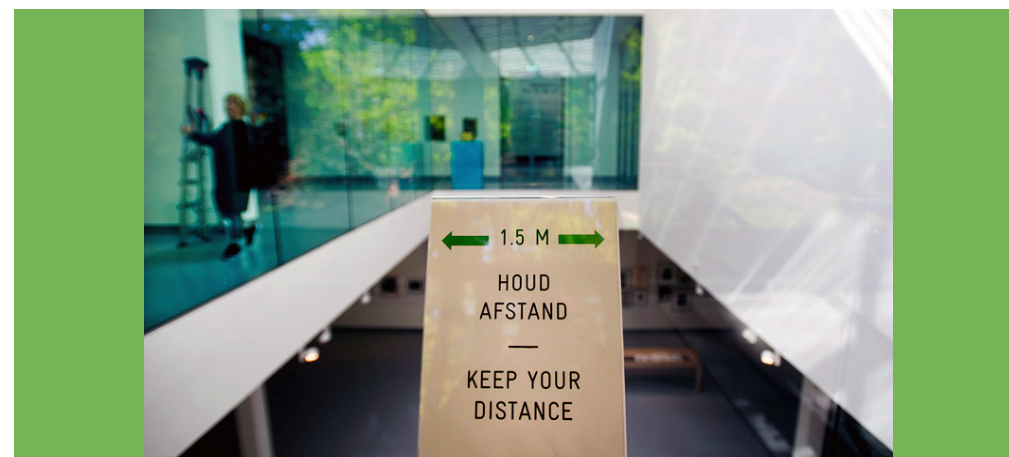
#### THEME

The impact of COVID-19 on (y)our daily lives as researchers and professionals working in/on museums and material culture.

COVID-19 has been (or still is) prompting many museums to keep their doors closed for weeks or even months. They have to cope with sudden loss of income, worries about the wellbeing of their staff and unforeseen challenges related to their buildings, sites, collections and exhibitions. At the same time, the COVID-19 virus has initiated new ways of public engagement. The crisis is sparking a boom of online activities ranging from art making to virtual museum tours. Many museums have started to post (participatory) calls to locally document this historic event and its effects on society.

For this working group meeting, we are wondering how you have been dealing with this difficult situation:

What are the emotional effects of COVID-19 on ourselves and our colleagues? How do we socially and culturally respond to what is happening? How to (re-)position ourselves? How do the functions and workings of museums as social places change as a result of COVID-19? How do or should we position ourselves in relation to public and private funding in times



Bergen (The Netherlands), 8-5-2020. Museum Kranenburgh prepares for reopening.  
Photo: Olaf Kraak.

of coronavirus and in the aftermath? How does COVID-19 change the public perception of museums? Should museums collect and publicly discuss this phenomena? What are the ethical questions to go with? What are the effects on concepts of diversity and inclusivity within our work?

The aim of this two-day expert meeting is to reflect on these challenges and explore what our professional interventions (should) look like. We encourage members of the M&MC working group and COMCOL to focus on the following topics:

- Emotion management
- Collection development
- Information management
- Exhibition making
- Educational programming
- Governance
- Social media
- Social events

#### PAPER SUBMISSION

Please submit the title of your paper, an abstract of no more than 100 words and three keywords, together with your name, academic affiliation, and e-mail to [rwa-heritagelab@ahk.nl](mailto:rwa-heritagelab@ahk.nl) before **20 July 2020**.

The papers must be written and presented in English. We are planning a publication of the conference papers.

### ORGANIZERS

Hester Dibbits (Reinwardt Academy, Amsterdam University of the Arts), Uta Karrer (Vogtländisches Freilichtmuseum), Lizette Graden (Lund University), Birgit Johler (Volkskundemuseum Graz), Danielle Kuijten (COMCOL and Imagine IC), Jule Forth (Reinwardt Academy, Amsterdam University of the Arts), Marit van Dijk (Reinwardt Academy, Amsterdam University of the Arts), Masha Vukanovic (Center for the Study in Cultural Development, Serbia).

### CONFERENCE VENUE

Reinwardt Academy, Amsterdam University of the Arts

Hortusplantsoen 2, 1018 TZ Amsterdam

<https://www.reinwardt.ahk.nl/>

Depending on the circumstances the conference might be (partially) held online.

### PROGRAMME

**8 & 9 October**, starting at 10.00: presentation of papers.

Presentations should not exceed 20 minutes followed by 10 minutes of discussion.

Optional dinner on 8 October and farewell drinks on 9 October, around 16.00.

Please note: if due to circumstances organized in a digital form, the timing will be subject to changes.

### FEES

Attending the conference is free of charge and includes coffee, tea, vegan lunch and farewell drinks. Optional dinner is at own expenses.

The organizers do not provide any transportation nor accommodation.

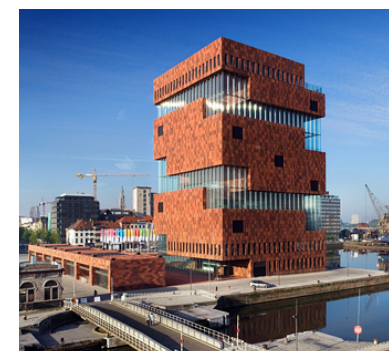
## 5.3 WORKING GROUP FOOD RESEARCH

### NEXT CONFERENCE

**Postponed to 23–25 September 2021:**

**23rd International Ethnological Food Research Conference ‘Food, people and the city. Comparative perspectives’, MAS Museum, Antwerp, Belgium**

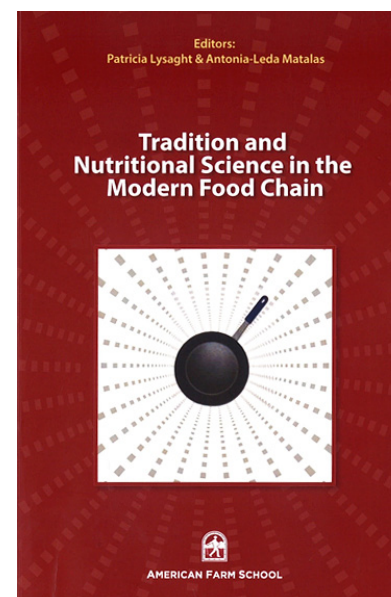
The conference aims through papers, panels and discussions, to increase our awareness of food systems as dynamic cultural phenomena.



MAS Museum, Antwerp.

For more information: <https://www.siefhome.org/wg/fr/events.shtml>.

### CONFERENCE PROCEEDINGS PUBLISHED



*Tradition and Nutritional Science in the Modern Food Chain* (2019; 276pp.) comprises a peer-reviewed selection (27) of the papers presented at the SIEF 22nd International Ethnological Food Research Conference, Kalamata, Greece, 26–29 September 2018.

It represents the outcome of dialogue among experts from a wide variety of disciplines and from many parts of the world, on how health concerns converge with, or, on the contrary, diverge from the traditional gastronomic view.

## 5.4 RITUAL YEAR WORKING GROUP

### WORKING GROUP'S BIENNIAL CONFERENCE POSTPONED

**Due to the exceptional measures taken during the Covid-19 pandemic, the 14th biennial conference of The Ritual Year WG, *Commerce and Traditions*, which was to be held 3-6 June 2020, in Riga (Latvia), has been postponed.**

The new dates for the meeting are 15-17 November. We are hopeful that the restrictions will be raised by then and we can all attend the event in safety. The 14th Ritual Year WG's conference website can be accessed at <http://en.lfk.lv/RY2020-commerce-and-traditions#theme>

### SPECIAL CHALLENGE

**While waiting to meet again in Riga, the RY WG's Board has decided to launch a challenge and to invite its members (and interested others) to document changes that have occurred in the 2020 calendric year's rituals. As a long-term goal, the Board is considering uniting these contributions into a volume dedicated to the pandemic.**

The restrictions imposed during the pandemic, including physical distancing and special hygiene measures, have had a strong impact on celebrations, festivals and feasts of all kinds. Since the beginning of the year, many public events with large numbers of participants have been postponed, shortened or even cancelled. State holidays, such as the celebration of V-Day in Russia (9 May) have been postponed. Some cultural events earlier this year, such as the Nice carnival, have been shortened, others have been cancelled all together. Religious celebrations (e.g. Easter) or sports events (e.g. soccer games) have been held, but in the absence of the usual numerous public, while being broadcasted instead. Other religious events, such as the pilgrimages to Mecca or Fatima, have also been cancelled. Churches, synagogues and mosques have temporarily been closed to the public. Specific rituals, such as the distribution of the Eucharistic wine, the use of holy water and the kissing of icons or relics have been brought into question and discouraged for reasons

of public safety. Without being forbidden, private events, such as birthdays, anniversaries, weddings, funerals and baptisms have seen their number of participants limited to such a degree as to cause them to lose much of their meaning. The restrictions placed on many rituals have served to highlight the importance of these rituals in our lives. In this regard, the consequences of the pandemic are countless, but so also is the ingenuity of people, striving to keep rituals alive. While some have been adapted, and moved from the public to the private sphere, others are entirely new, meant to connect people in other ways than before. Thus, the ritual year continues in similar, but reshaped forms for celebration of important days and events, private and public, local, national and international in nature. Without any doubt, 2020 is going to remain in the history books as an exceptional year. For



*A church volunteer delivers holy candles to worshippers' homes during Christian Orthodox Easter (Bucharest, Romania). Photo: Daniel Mihăilescu/AFP/Getty The Guardian, Picture of the week 13-19 April 2020.*

us it will be remembered as a very different ritual year. Collecting data and writing about it is an opportunity to bring our contribution to its study, for future generations.

### THE EMILY LYLE AWARD

The Board of the RY WG wishes to announce the creation of the *Emily Lyle Award* as a tribute to our Honorary Chair and Founder, Emily Lyle (University of Edinburgh).

The award will be given, during one of our next meetings, for the best paper on the ritual year published in the WG's future publications.



### PUBLICATIONS

Throughout this unusual time, WG members remain active, preparing several volumes for publication. Laurent Fournier and Irina Sedakova (as invited editors) are completing *The Ritual Year on the Move: Cultural Settings and Systems of Values*, which is based on the proceedings of the Ritual Year WG panel during SIEF2019 in Santiago and is scheduled for inclusion in a special issue of the 2020 *Yearbook for Balkan and Baltic Studies*.

Still to come are two volumes from the previous two RY WG conferences.

## 6 INTANGIBLE CULTURAL HERITAGE

### 1 SIEF AT ICH NGO FORUM MEETING IN BOGOTÁ

SIEF engages with UNESCO's intangible cultural heritage program through the ICH NGO Forum. The Forum, now much more active and enlarging its research activities, carries out robust discussions about policies and practices and is defining its advisory functions.

As one of only two international scholarly organizations active in the Forum, SIEF participated in Forum sessions during the annual Intergovernmental Committee meeting in Bogotá in December 2019 and contributed to program and organizational planning.

Most of the Forum's sessions at the Intergovernmental Committee meeting discussed potential advisory functions. NGOs are unable to vote at the general Intergovernmental meeting, where state parties (nations) debate policy and the 25 member committee votes on inscriptions

to the Representative and Urgent Safeguarding lists and Registry of Best Safeguarding Practices. However, the ICH Secretariat and state parties are turning to the Forum to advise about policy and practice, recognizing that NGOs possess extensive safeguarding experience and are generally independent of governments.

#### 1. Outcomes of the 14.COM in Bogotá, Colombia

The ICH NGO Forum participated at 14.COM in Bogotá, Colombia. Below is an abridged outline of side events convened by the Forum.

##### 1.1 Unpacking the Convention

The session introduced the Convention, its key terms and the role of NGOs in its implementation on national, regional and international levels. The session was facilitated by Jorijn Neyrinck of Workshop Intangible Heritage Flanders. This session employed training material developed by the global capacity-building programme of the Living Heritage Entity of UNESCO (notably units 2-4). Participants were introduced to the dynamics of the Committee's sessions as well as the activities of the ICH NGO Forum.



Advisory functions discussed included mentoring communities for inventorying, advising about monitoring implementation of the ICH Convention, sharing and disseminating best practices for safeguarding and for ICH in emergency situations, creating specific criteria for the Register of Good Safeguarding Practices, assisting communities preparing nominations to the lists and developing methodologies to assess whether cultural elements require urgent safeguarding. Forum sessions also included discussion about developing and expanding formal and informal education initiatives. These now include university programs to train ICH practitioners and, for informal education, teaching ICH traditions within communities. There are currently degree granting programs in ICH dealing with safeguarding issues and practices for students interested in ICH careers.

The Forum sessions, following from UNESCO policy, emphasized the importance of community self-evaluation and informed consent.

Regional break-out groups discussed the enhancement of regional networking, information dissemination and capacity building. The Eastern European group proposed virtual monthly meetings to coordinate activities and share best practices as well as meetings with non-accredited NGOs to prepare them for accreditation. It recommended mapping NGOs working with ICH, a proposal subsequently adopted as a general recommendation for global implementation.

The Western Europe/North American group discussed the growth of networks and periodic convenings, now including Nordic/Baltic, Spain and Portugal, Belgium and the Netherlands and within Norway. An ICH and Museums project involves Belgium, France, Italy, Switzerland and the Netherlands. Responding to widespread concern about the disproportionately large number of NGOs from Western Europe, this group, like the other regional groups, considered how to increase representation from other regions. Recognizing colonial legacies, it felt that it shouldn't be "telling our colleagues around the world what to do." Instead, it should work within international networks to inform non-accredited ICH

NGOs about the Convention and how to gain accreditation. This group also discussed tourism and the damage to ICH when communities "sell out" to the tourism industry, allocating resources to tourism rather than community needs.

The ICH NGO forum includes a number of working groups. The research group, especially relevant to SIEF, describes itself as "a platform for exchange for applied ICH research ... with clear interests in participatory research involving communities". In Bogotá, its annual symposium dealt with ICH in urban contexts, with case studies from Singapore, Colombia, Arnhem, Kolkata, Paris, Burkina Faso and Kathmandu. Presentations discussed challenges for transmission and safeguarding, municipal policies relating to ICH, dialogue among ethnic groups and ICH as furthering social cohesion. The Research Group initially intended for its symposium for the Intergovernmental Meeting in Kingston, Jamaica in late autumn to focus on tourism, but may now deal instead with how Covid-19 is impacting ICH and responses to the crisis. Tourism remains a topic of much interest to NGOs, and there is interest in creating a tool kit for sustainable ICH tourism and an ethical code for tourism and its interaction with ICH.

NGOs from Colombia exemplify how ICH can embody UN sustainable development goals. Their programs discussed in Bogotá involve restoring traditional agriculture, legalizing land titles and intercultural education along with safeguarding and reviving traditional music, dance and crafts. Some are in communities recently depopulated due to the long running violent Colombia Conflict.

Robert Baron, in the name of SIEF, served on a committee that drafted bylaws and a code of conduct for the ICH NGO Forum. They were extensively discussed in Bogotá, with intense debate about a provision mandating that steering committee members cannot also serve on their government's delegation. While many participants supported this provision, others opposed it and stated that some regions have few NGOs and NGO representatives are also typically on government delegations.

General sessions of the Intergovernmental Meeting included critical discussion of inscription on the Representative List, questioning whether the increasing numbers of successful applications devalues listing. There was discussion about challenges faced by under-resourced nations in meeting criteria, and what “community participation” means. The question of community involvement relates to issues of how community is constituted and what community participation entails, which are matters of particular interest to heritage scholars.

During the general session the Carnival of Aalst, Belgium was removed from the Representative List because of its anti-Semitic, Islamophobic and other xenophobic representations. It was the first time an inscribed element was removed from the list.

#### SIEF ON THE ICH NGO FORUM WEBSITE

Since 2018, SIEF has been accredited by UNESCO to provide advisory services to the Intergovernmental Committee in the framework of the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage.

SIEF is now featured on the ICH NGO Forum website:

<http://www.ichngoforum.org/international-society-ethnology-folklore-sief/>.



SIEF members can stay informed about the Forum, learn about contributing to surveys and the #HeritageAlive magazine, and find out more about the Bogotá meeting through its newsletter, <http://www.ichngoforum.org/links/> and website, <http://www.ichngoforum.org/>.

Robert Baron

## 2 CALL: ICH BIBLIOGRAPHY ON UNESCO WEBSITE

The ‘2003 Convention Research Bibliography’ provides an interactive bibliography of research references related to the Convention for the Safeguarding of the Intangible Cultural Heritage and its implementation.



It intends to foster better communication among researchers working in the field of intangible cultural heritage and enhance dissemination of ICH-related research for all stakeholders involved in the implementation of the 2003 Convention. Any researcher or reader of scientific publications is invited to contribute to the Intangible Cultural Heritage Convention Research Bibliography.

More information: <https://ich.unesco.org/en/2003-convention-and-research-00945>.

## 3 INTANGIBLE CULTURAL HERITAGE AND MUSEUMS PROJECT

The *Intangible Cultural Heritage and Museums Project* ([www.ICHandmuseums.eu](http://www.ICHandmuseums.eu)), that took place between 2017 and 2020, was aimed at exploring the variety of approaches, interactions and practices on intangible cultural heritage in museums and at developing methodological tools that are relevant for museums that want to contribute to safeguarding the intangible cultural heritage of the communities, groups and individuals involved.

The project included partner organizations and a myriad of museums from The Netherlands, Italy, France, Belgium and Switzerland, and was funded, among others, by the Creative Europe program of the European Union. Resulting from the project are a book publication and a toolkit.

## Book

**Museums and intangible cultural heritage. Towards a third space in the heritage sector.**

**A companion to discover transformative heritage practices for the 21st century**

Edited by Tamara Nikolić Đerić, Jorijn Neyrinck, Eveline Seghers and Evdokia Tsakiridis; with contributions from a.o. Marc Jacobs, Janet Blake, Filomena Sousa, Léontine Meijer-van Mensch, Afsin Altayli.

This book explores the contact zones and immersion of the safeguarding of intangible cultural heritage within museums' work. It explores the variety of approaches, interactions and practices that blossom when intangible cultural heritage and museums connect. It promotes reciprocal understanding of different methods, possibilities and approaches, and it fosters fruitful interfaces of museums' activity with intangible heritage to be taken into further elaboration in the future.



**Download** a copy of the book:

<https://www.ichandmuseums.eu/en/toolbox/book-museums-and-intangible-cultural-heritage>.

**Order** a copy of the book:

<https://www.ichandmuseums.eu/en/postal-distribution-imp-publications>.

Downloads of the executive summary are available in [English](#), [French](#), [German](#), [Italian](#) and [Dutch](#).

## Toolkit

**A toolkit for safeguarding intangible cultural heritage together with museums**

Museums are privileged spaces for contributing to the safeguarding of intangible heritage. They are among the first-choice institutions for supporting practitioners of intangible cultural heritage with the preservation, care, sensitization and promotion of their heritage. They have a vital interest in contextualizing and bringing together all aspects and types of cultural heritage. Their competences in relation to heritage care and mediation, and their experience in collaborating with different types of actors, ensure that they can contribute to highlighting the value(s) and relevance of intangible heritage.



The toolkit aims at introducing museums with basics insights in relation to safeguarding intangible heritage (<https://www.ichandmuseums.eu/en/imp-toolkit/introduction>), as well as providing methodological tools (<https://www.ichandmuseums.eu/en/imp-toolkit/tools>) and inspiration (<https://www.ichandmuseums.eu/en/imp-toolkit/inspiration>). The toolkit consists of items that were developed over the course of the *Intangible Cultural Heritage and Museums Project*, but also brought together relevant existing materials. The toolkit is open to future additions, so do get in touch via [info@ICHandmuseums.eu](mailto:info@ICHandmuseums.eu) (Kia Tsakiridis) if you have any suggestions!

[www.ICHandmuseums.eu](http://www.ICHandmuseums.eu)

## 7 OTHER NEWS

### CORONAVIRUS

Quite a number of initiatives in our fields are triggered by the current epidemic. You can read about two of them below. SIEF encourages its members to report on their activities concerning the new situation in the world so that we can announce them in the future issues of the newsletter.

#### 1 RESPONSES TO THE INITIAL PHASE OF THE NOVEL CORONAVIRUS IN THE (SOCIAL) MEDIA

The Department of Folkloristics, Estonian Literary Museum, decided to investigate the vernacular reactions to COVID-19 (focused on health, humor, strategic narratives; religious and minority, and some hobby groups) to look at the crossings and pushes of formal and informal discourse.

On December 31, 2019 the World Health Organization was informed of pneumonia of unknown etiology detected in Wuhan, China. It became evident that the cause was the rapidly spreading novel coronavirus. Already during the first month of the virus SARS-CoV-2 outbreak the growing flow of information and rapid escalation of the situation provided a fertile basis for jokes and internet memes, legends, fake news, misinformation and conspiracy theories in media and social media. Several motives and storylines are universal and surge internationally as similar epidemics arise, but also case specific topics began to emerge. This is a short overview of some more prominent topics in memes and social media posts from the first month of outbreak.

As the information became available in the beginning of 2020 and the escalation period in China coincided with Lunar New Year celebrations, number of memes and posts compared previous and current year, gave new year's resolutions and highlighted other major events

of January 2020 (possibility of WWII, Australian bushfires and floods). Many share the references to previous disease outbreaks or indicate a pandemic in every hundred years (1720 Great Plague of Marseille, 1820 Cholera pandemic, 1920 Spanish Flu). These comments can also be mingled with conspiracy (it cannot be a coincidence, events are pre-planned bio-hazards).

The ground zero was officially announced as wet market in Wuhan that traded illegal wildlife. This prompted remarks about Chinese eating habits (bat soup). Other memes reassured that there is no need to worry – the virus will not last long, it is made in China. The severity of the virus was doubted – this is just a flu or a hoax.



The memes related to the name of the virus family were also popular. The topics vary from Mexican Corona beer as virus spreader, vaccine or treatment to company allegedly changing the name to Ebola or suing Chinese government due to virus. There are some references to other coronas, i.e. the Sun, and in Estonia also the game Novuss (*koroona*).



Many memes have references to the entertainment world, mainly art, apocalyptic games, movies and TV shows, computer game “Plague Inc.” and American thriller “Contagion” being the most popular.

Like any other major event it provided the possibility to question the origins of the outbreak. Numerous conspiracy theories evolved (virus smuggled from other countries; bioweapon; escaped from Wu-

*Novuss / koroona / korona is a game which is closely related to pocket billiards.*

han biolab; Big Pharma; Event 201; depopulation; 5G), some of them refuted shortly after emerging, most still spreading around the world.

The rapid escalation of the outbreak provided a possibility to observe how the focus of the news and public response changes quickly from something far and distant to concerning the whole world. The further medical, economical and societal consequences can be observed as the pandemic’s proceeds.

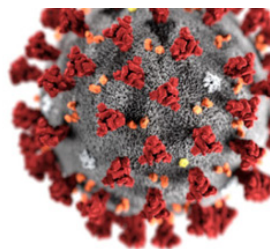
Maris Kuperjanov, Department of Folkloristics,  
Estonian Literary Museum

## 2 WEBINARS

WCAA- World Council of Anthropological Associations webinar

### A series of webinars on the topic of COVID-19

Convenor: Clara Saraiva (WCAA and APA);  
Host: Michel Bouchard (WCAA)



WCAA, in cooperation with APA, the Associação Portuguesa de Antropologia, organized two webinars on *Culture and Public Health in the Era of Coronavirus* and on *Fieldwork in an Era of Pandemia: Digital (and Other) Alternatives* with distinguished speakers from all over the world.

The recordings are available on the WCAA website: <https://www.waunet.org/wcaa/videos/>.

A third webinar on *Inequalities in an Era of Pandemics* will take place on 25 June.

More info: <https://www.waunet.org/wcaa/publications/webinars>.

## 3 HIDDEN CHARMS-3

Conference on the magical protection of buildings,  
Chester, Saturday 21st November 2020

Conference venue:  
St Mary’s, Chester.

For more information:  
<http://www.apotropaios.co.uk/conference-2020.html>.



## 8 SIEF JOURNALS

### 1 ETHNOLOGIA EUROPAEA

New issue of *Ethnologia Europaea*, Vol. 49, no. 2, Shared Spaces. Multispecies Approaches in the Museum. Guest Editors: Sophie Elpers & Michaela Fenske



This special issue of *Ethnologia Europaea* takes an innovative approach to analyzing the co-presence of animals, plants and humans in exhibits of various kinds in order to probe the potentials of the multispecies museum. From open-air museums with live animals to (natural) history museums displaying the work of the taxidermist, the contributions give rich insights into the different ways that museums represent our multispecies world. Museums are increasingly seizing the chance to become pivotal spaces of learning, reflection, discussion and experience in the face of ecological crises at the beginning of the twenty-first century. By exploring multispecies relations, they invite human visitors not only to encounter the other-than-human but also to reflect on their own position as humans.

The open section of this issue includes an article by Peter Jan Margry on the scientific misconduct of the former Amsterdam Free University (VU) professor of political anthropology, Mart Bax: *On Scholarly Misconduct and Fraud, and What We Can Learn from It*. As the editors explain in the editorial, it is on the occasion of migrating all the back issues and articles published in *Ethnologia Europaea* over the last 50 years to the Open Library of Humanities, that Margry was invited to write about Bax's fraudulence, based on an evaluation made by VU commission as well as his own investigations. The seven articles published in *Ethnologia Europaea* between 1988-2000 by Mart Bax have now been retracted from the journal.

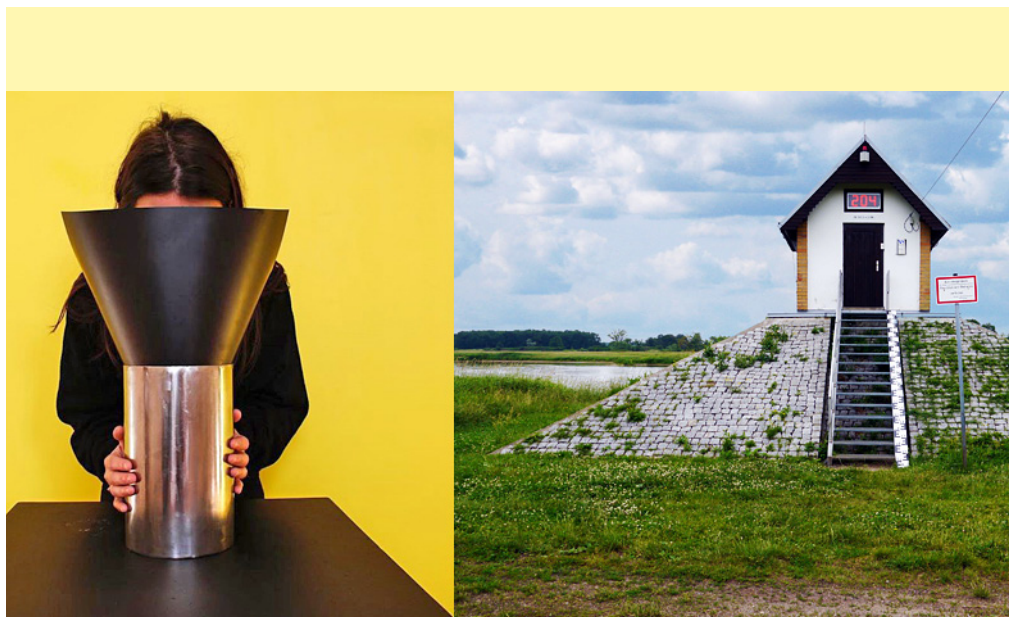
In addition to Margry's article, a contribution by Tore Rinke Bangstad entitled: *Beyond Presentism – Heritage and the Temporality of Things*, a theoretically informed article considering the significance of materiality for the production of temporal orders in heritage practices. Going beyond a semiotic approach, the article explores what can be achieved when we look at the performativity of objects, using the example of museum practices in Norway.

The next issue (50:1) will contain a themed section on "Re-enchantment, Ritualization, Heritage-making: Processes Reconfiguring Tradition in Europe" by guest editors: Cyril Isnart and Alessandro Testa, as well as articles in the open section. It is scheduled to go online in June.

## 2 CULTURAL ANALYSIS

Within the coming weeks two issues will be published, one mixed issue and one special issue on comparison as social and cultural practice, guest editor: Stefan Groth.

Please have a look at: <https://www.ocf.berkeley.edu/~culturalanalysis/#>.



*Cornette - Modern Crachoir Design: A crachoir is used in wine tastings to spit out the wine, thus being able to compare a range of different wines while staying relatively sober.*  
© Julia Jacot / EESAB Rennes

*Stream gauge house in Ratzdorf at the confluence of Oder and Neiße. Such gauges are used to measure and compare water levels over time.*  
Photo: Andreas Lippold, [Wikipedia](#).

## 9 NEW PUBLICATIONS

### ON THE MOVE: MIGRATION AND DIASPORAS. ELECTRONIC JOURNAL OF FOLKLORE 78

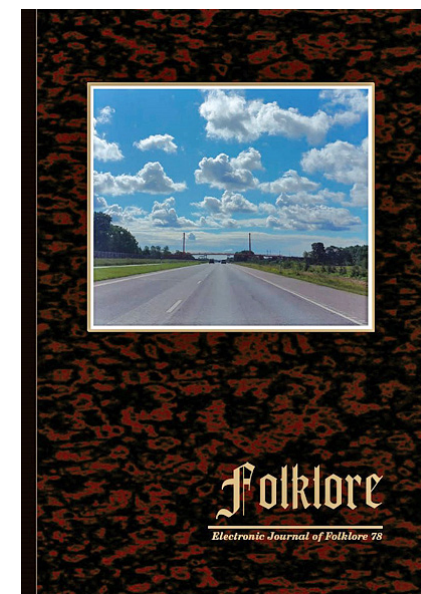
This special edition of *Folklore: Electronic Journal of Folklore* is titled “On the Move: Migration and Diasporas”. It brings together researchers representing a variety of fields of the humanities and social sciences mainly from Eastern Europe. The authors of the current volume (Ivaylo Markov, Desislava Pileva, Vytis Čiubrinskas, Dainius Genys, Ilona Strumickienė, Ričardas Krikštolaitis, Maija Runcis, Maarja Hollo, Anu Korb, Stephan Steiner, and guest editors Triinu Ojamaa and Leena Kurvet-Käosaar) focus on migration dominantly from the perspective of the individual and highlight, in particular, the crucial importance of the ways in which

social engagements and bonds and communication networks are formed and function (or fail to function) on individual and collective levels in the context of forced and voluntary migration. The articles draw on the presentations made at the annual conference of the Centre of Excellence in Estonian Studies in 2018.

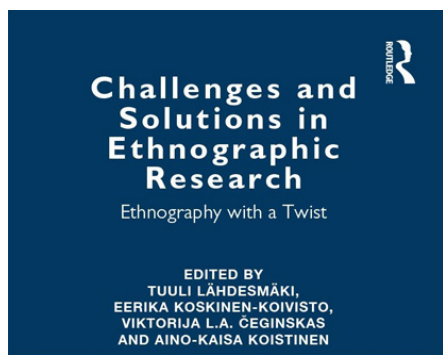
The issue ends with an article by Vito Carrassi, “Through the Apulian Streets: The Liminal Space-Time of the Holy Week’s Processions”, added by the editorial board.

**Leena Kurvet-Käosaar & Triinu Ojamaa (guest editors), On the Move: Migration and Diasporas. Special issue *Folklore: Electronic Journal of Folklore* 78 (2020).**

<https://www.folklore.ee/folklore/vol78/>.



## CHALLENGES AND SOLUTIONS IN ETHNOGRAPHIC RESEARCH: ETHNOGRAPHY WITH A TWIST



*Challenges and Solutions in Ethnographic Research: Ethnography with a Twist* seeks to rethink ethnography ‘outside the box’ of its previous tradition and to develop ethnographic methods by critically discussing the process, ethics, impact and knowledge production in ethnographic research.

This interdisciplinary edited volume argues for a ‘twist’ that supports openness, courage, and creativity to develop and test innovative and unconventional ways of thinking and doing ethnography. ‘Ethnography with a twist’ means both an intentional aim to conduct ethnographic research with novel approaches and methods but also sensitivity to recognize and creativity to utilize different kinds of ‘twist moments’ that

ethnographic research may create for the researcher.

The volume critically evaluates new and old methodological tools and their ability to engage with questions of power difference. It proposes new collaborative methods that allow for co-production and co-creation of research material as well as shared conceptual work and wider distribution of knowledge.

Tuuli Lähdesmäki, Eerika Koskinen-Koivisto, Viktorija L.A. Čeginskas, Aino-Kaisa Koistinen (eds.), *Challenges and Solutions in Ethnographic Research: Ethnography with a Twist*. Routledge 2020 (forthcoming).

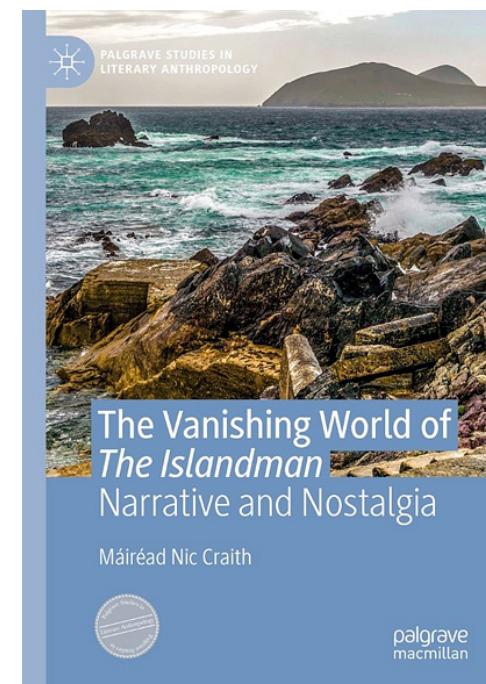
For more information: [see here](#).

## THE VANISHING WORLD OF THE ISLANDMAN. NARRATIVE AND NOSTALGIA

Exploring *An t-Oileánach* (anglicized as *The Islandman*), an indigenous Irish-language memoir written by Tomás Ó Criomhthain (Tomás O’Crohan), Máiréad Nic Craith charts the development of Ó Criomhthain as an author; the writing, illustration, and publication of the memoir in Irish; and the reaction to its portrayal of an authentic, Gaelic life-style in Ireland. As she probes the appeal of an island fisherman’s century-old life-story to readers in several languages – considering the memoir’s global reception in human, literary and artistic terms – Nic Craith uncovers the indelible marks of Ó Criomhthain’s writing closer to home: the Blasket Island Interpretive Centre, which seeks to institutionalize the experience evoked by the memoir, and a widespread writerly habit amongst the diasporic population of the Island. Through the overlapping frames of literary analysis, archival work, interviews, and ethnographic examination, nostalgia emerges and re-emerges as a central theme, expressed in different ways by the young Irish state, by Irish-American descendants of Blasket Islanders in the US today, by anthropologists, and beyond.

Máiréad Nic Craith, *The Vanishing World of The Islandman. Narrative and Nostalgia*. Palgrave 2020.

For more information: <https://www.palgrave.com/gp/book/9783030257743>.

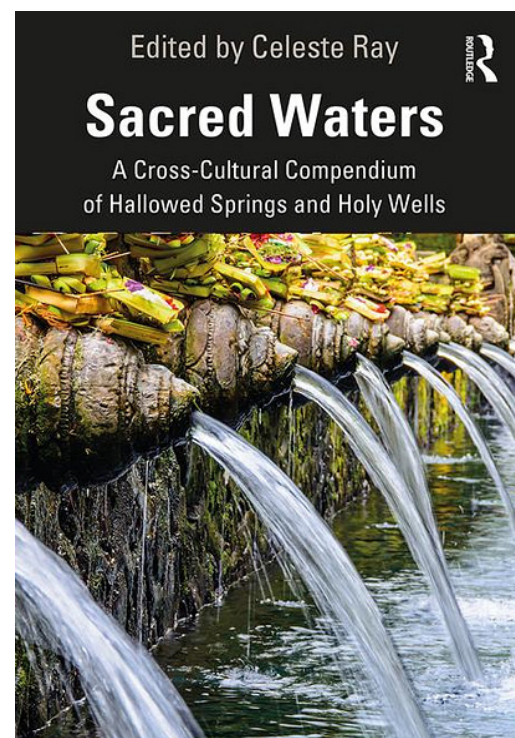


## SACRED WATERS: A CROSS-CULTURAL COMPENDIUM OF HALLOWED SPRINGS AND HOLY WELLS

Describing sacred waters and their associated traditions in over thirty countries and across multiple time periods, this book identifies patterns in panhuman hydrolatry. Supplying life's most basic daily need, freshwater sources were likely the earliest sacred sites, and the first protected and contested resource. Guarded by taboos, rites and supermundane forces, freshwater sources have also been considered thresholds to otherworlds. Often associated also with venerated stones, trees and healing flora, sacred water sources are sites of

biocultural diversity. Addressing themes that will shape future water research, this volume examines cultural perceptions of water's sacrality that can be employed to foster resilient human–environmental relationships in the growing water crises of the twenty-first century. The work combines perspectives from anthropology, archaeology, classics, folklore, geography, geology, history, literature and religious studies.

Celeste Ray (ed.), *Sacred Waters: A Cross-Cultural Compendium of Hallowed Springs and Holy Wells*. London and New York: Routledge 2020.



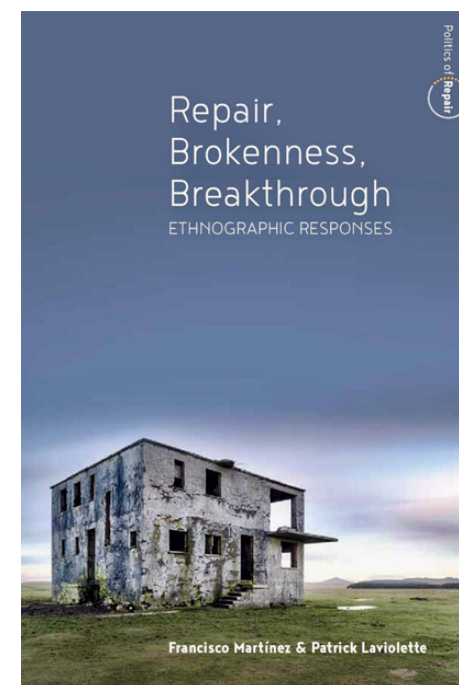
For more information: [see here](#).

## REPAIR, BROKENNESS, BREAKTHROUGH. ETHNOGRAPHIC RESPONSES

Exploring some of the ways in which repair practices and perceptions of brokenness vary culturally, *Repair, Brokenness, Breakthrough* argues that repair is both a process and also a consequence which is sought out – an attempt to extend the life of things as well as an answer to failures, gaps, wrongdoings, and leftovers. This volume develops an open-ended combination of empirical and theoretical questions including: What does it mean to claim that something is broken? At what point is something broken repairable? What are the social relationships that take place around repair? And how much tolerance for failure do our societies have?

Francisco Martínez, Patrick Laviolette (eds.), *Repair, Brokenness, Breakthrough. Ethnographic Responses*. Berghahn 2019.

For more information: <https://www.berghahnbooks.com/title/MartinezRepair>.



## POLITICS OF RECUPERATION. REPAIR AND RECOVERY IN POST-CRISIS PORTUGAL

Through a range of ethnographic case studies focusing on the Portuguese recovery after the economic crisis, this book begins a conversation about the experience of recuperation and repair.



Located in the cracks and gaps between the state and society, recuperation appears as a social and infrastructural answer linked to reciprocity, critical urbanity, generational interweaving, alternate ordering and reconnection of different bodies and histories. With chapters looking at public art in Lisbon and recuperative modes of action, this collection takes a thorough look at a society in crisis and shows how the people of the community create micro-politics of resistance. Ultimately, *Politics of Recuperation* reflects on the meaning of personal and collective resilience in Europe today, as well as on the limits and interstices of contemporary politics.

**Francisco Martinez (ed.), *Politics of Recuperation. Repair and Recovery in Post-Crisis Portugal*. Bloomsbury 2020.**

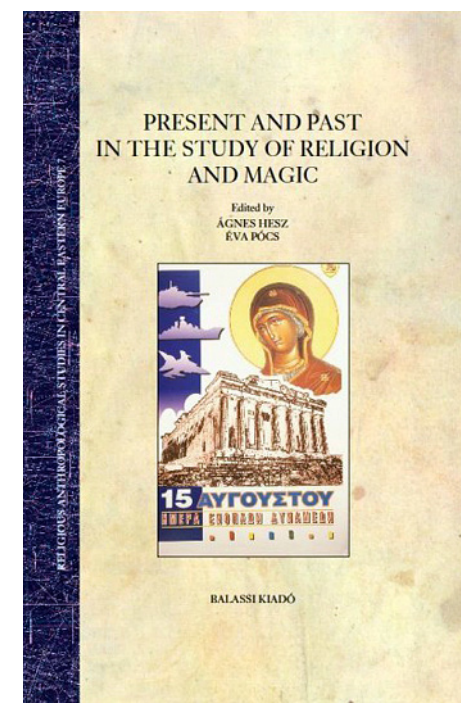
### **PRESENT AND PAST IN THE STUDY OF RELIGION AND MAGIC**

The collection of papers is based on the proceedings of an interdisciplinary conference held in 2017. The aim of this event was to explore the complex interconnections of present and past, the interactions between contemporary research and the historical perspective. Participants were seeking to answer how and whether it was possible to study the present with the help of the past and to probe into the past with the help of the present; how the present may be understood with the help of the past and, vice versa; what connections between present and past could be studied today, and how and for what purposes present day societies “use” the past. The papers in this volume offer illustrations of the method-

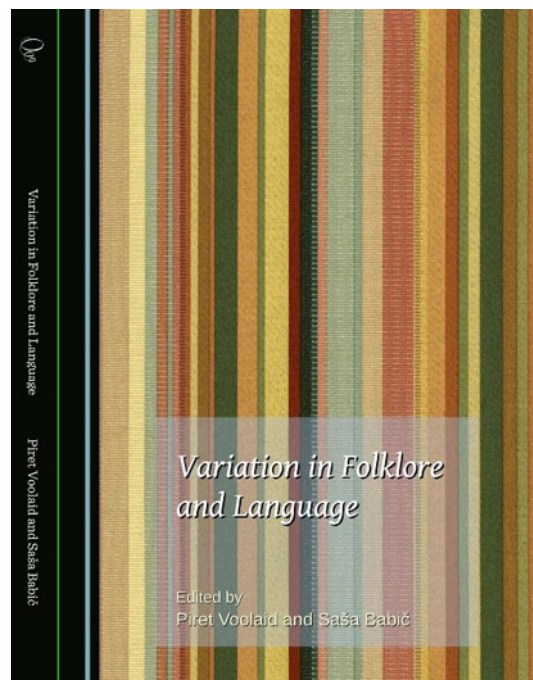
ological heritage of past research traditions, as well as new results offered by modern investigations. Some of the articles also point out erroneous findings of past research, while opening up new ways of understanding existing source materials. The volume is divided into two parts. Papers in the first section explore two aspects of the connection between past and present: continuity and change. Works in the second part examine the ways in which the past appears in the present, not only through research, but also by probing into how contemporary communities relate to the past, how, and in what types of social and ideological situations they interpret and re-construe the past, and how and to what purposes they make use of those constructs. The papers of Hungarian, Austrian, Russian, Serbian, Spanish, Romanian, Slovenian, Udmurt and Norwegian scholars illustrate these methodological problems by exploring various fields of vernacular religion and magic. They offer insights into various topics from apocryphal legends about the creation of man, the hypothetical Hungarian shamanic drum, and divinely inspired medieval prophets to the life of contemporary Romanian and Gypsy charismatic communities, anti-clerical Soviet jokes, and modern UFO mythology.

**Hesz, Ágnes, Éva Pócs (eds.), *Present and Past in the Study of Religion and Magic. Religious Anthropological Studies in Central Eastern Europe 7*. Budapest: Balassi Kiadó publishers 2020.**

For more information: [http://www.balassikiado.hu/product.php?id\\_product=1222](http://www.balassikiado.hu/product.php?id_product=1222).



## VARIATION IN FOLKLORE AND LANGUAGE



*Variation in Folklore and Language* focuses on issues related to variations in language, folklore, and music/dance, and the confluences and connections between different variations. The authors of nine chapters deal with different temporal aspects of variation: synchronic and diachronic, different levels (individual, local, regional, historical), comparisons (registers, dialects, genres), factors influencing variation, and methods for studying them. An important part of the volume is dedicated to variations of myths and motifs, creativity, intertextuality, and transmediality.

Piret Voolaid, Saša Babić (eds.), *Variation in Folklore and Language*. Newcastle upon Tyne: Cambridge Scholars Publishing 2019, ISBN 978-1-5275-3789-7, 213 pages.

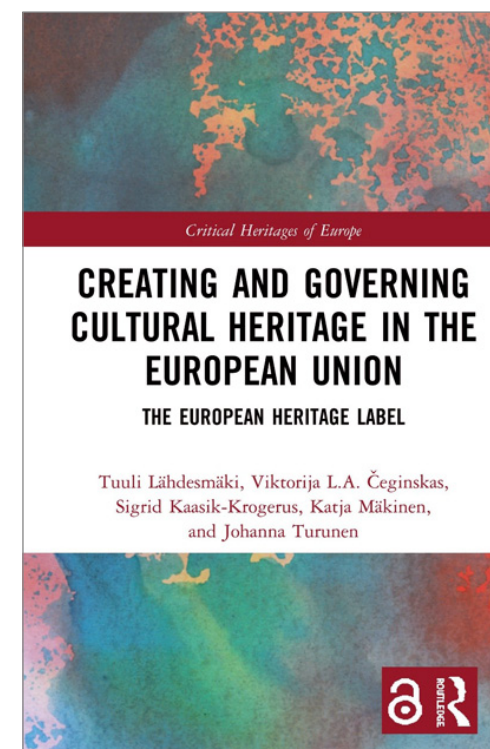
## CREATING AND GOVERNING CULTURAL HERITAGE IN THE EUROPEAN UNION. THE EUROPEAN HERITAGE LABEL

*Creating and Governing Cultural Heritage in the European Union: The European Heritage Label* provides an interdisciplinary examination of the ways in which European cultural heritage is created, communicated, and governed via the new European Heritage Label scheme. Drawing on ethnographic field research conducted across ten countries at sites that have been awarded with the European Heritage Label, the authors of the book approach heritage as an entangled social, spatial, temporal, discursive, narrative, performative, and embodied process.

Recognizing that heritage is inherently political and used by diverse actors as a tool for re-imagining communities, identities, and borders, and for generating notions of inclusion and exclusion in Europe, the book also considers the idea of Europe itself as a narrative. Chapters tackle issues such as multilevel governance of heritage; geopolitics of border-crossings and border-making; participation and non-participation; and embodiment and affective experience of heritage.

Tuuli Lähdesmäki, Viktorija L.A. Čeginskas, Sigrīda Kaasik-Krogerus, Katja Mäkinen, Johanna Turunen, *Creating and Governing Cultural Heritage in the European Union. The European Heritage Label*. Routledge 2020.

For more information: [see here](#).



## 10 OBITUARIES

This year APA, the Associação Portuguesa de Antropologia, has sadly lost two great names of Portuguese anthropology.

Benjamim Pereira, part of the group that created the National Museum of Ethnology and an essential scholar for the history of Portuguese Anthropology, and José Cutileiro, anthropologist, diplomat and poet, former APA vice-president.



*Benjamim Pereira (1928-2020).  
Photo: João Alpuim Botelho.*



*José Cutileiro (1934-2020).  
Photo: Miguel Silva.*



*SIEF Board meeting and workshop on SIEF's possible engagement with UNESCO. A strategy paper, with the working title "SIEF and UNESCO - Making a Difference", will be presented to the General Assembly during the 15th SIEF congress in Helsinki in 2021. The meeting and workshop took place in Marseille on invitation by board member Cyril Isnart, MUCEM, Museum of the Civilizations of Europe and the Mediterranean.*

## COLOPHON

### Editor

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