

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 2021

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EDITORIAL

DEAR MEMBERS OF SIEF,

Next month our digital SIEF congress “Breaking the Rules” will take place.



This newsletter supplies you with some extra information. The huge amount and diversity of panels and presentations, round tables, special meetings and social gatherings, including an exciting Finnish music program as well as a session on the “Helsinki experience” of silence as shared communication, reflects the dynamics of SIEF and the tremendous work of our hosts in Finland. We are looking forward to meet you all in a few weeks!

Despite the pandemic some of SIEF’s working groups were quite active as you can read in this newsletter. Furthermore, we announce the winner of the 2021 Young Scholar Prize and welcome the two new editors of *Ethnologia Europaea*.

Please also have a look at the diverse calls for papers, job advertisements, and other news.

Best wishes, Sophie Elpers

1 LETTER OF THE PRESIDENT

DEAR COLLEAGUES,

Judging from the record number of registrations for the Helsinki congress – 1100 delegates have registered so far! – a lot of SIEF-ers are eager to dwell upon the diverse ways of making, breaking, reinterpreting and transgressing rules.

The ongoing pandemic has changed the rules that regulate our everyday lives, as well as the ways in which we experience them. That adds more weight to the topics we plan to discuss at the congress in a month’s time. The new rules have also affected the realization of SIEF2021: we will meet fully online in virtual Helsinki. This decision has brought about some new questions and dilemmas for the Scientific Committee of the congress: what are the most effective ways to exchange ideas freely and enhance discussions that move our fields forward in that format? How to stimulate interaction and preserve the friendly and collegial atmosphere characteristic of SIEF congresses on a virtual platform? How to bring the



Digital Board meeting.

feel of Helsinki to congress participants? Even though they were looking forward to meeting all of us live in their city, our wonderful hosts – coming from six Finnish universities, the National Heritage institution, two learned societies and four foundations – are determined to turn the obstacle into an opportunity and to experiment with the ways of “being there” through the screens of our electronic devices. I invite all of you to help us answer those challenges and make the congress a memorable experience. The congress will also be an excellent opportunity to celebrate 100 years of Finnish Ethnology in the international context, and to bring to light its heritage, perspectives and new forms of engagement.

Another project for networking and sharing information within the fields of E&F – an International Folklore and Ethnology Resource Guide – is well under way. Many colleagues have answered the call issued by our sister society AFS and SIEF to provide us with data about university departments, research institutions, museums, archives, professional associations, academic societies, journals and other types of E&F resources. The SIEF Board cordially thanks them for that. We are happy to inform you that the International Society for Folk Narrative Research has joined the project team, which makes our attempt to stretch the Resource Guide worldwide more achievable and realistic. We will present the progress of the project at the SIEF2021 General Assembly, so be sure to join the meeting.

This issue of the SIEF Newsletter shows clearly that SIEF members, in spite of all the limitations, have found ways to enhance international cooperation and gather scholars from our fields. Reports on the work of SIEF Working Groups, reviews of new publications and recent volumes of SIEF journals *Ethnologia Europaea* and *Cultural Analysis* prove that our Society is as vibrant and active as ever and ready to face and study current cultural and social trends. I would especially like to draw attention of early-career scholars to the invitation to join the SIEF Summer School 2022 in Warsaw. I hope to see many of you – in person! – there.

Nevena Škrbić Alempijević, SIEF president

2 SIEF2021: BREAKING THE RULES? POWER, PARTICIPATION AND TRANSGRESSION 19–24 JUNE 2021



We are much looking forward to meeting you at our 15th SIEF congress.

For the theme, program, timetable, list of panels and papers, accessibility guidelines and other information see the [SIEF website](#).

2.1 HOW TO PREPARE FOR YOUR VIRTUAL LEAP INTO THE CONGRESS: WHOVA AND ZOOM

Instead of advising on sturdy footwear, effective mosquito repellent or air-conditioning-appropriate attire to pack for your trip to the congress destination, this year the advice will concentrate on how to be prepared for an online event (fewer mosquitoes, more bugs?!): SIEF2021 will take place within the Whova online conference platform. Whova interacts with Zoom, so all live sessions will take place in Zoom meetings. Meaning that if you are familiar with Zoom, you will find presenting and interacting in the sessions an easy experience.

Depending on your role in the conference, please check out in advance the following guides created by Whova on how to make the most out of your conference experience:

- [Attendee user guide](#)
- [Speaker guide](#)

If you are not familiar with Zoom meetings, please look through the [Zoom video tutorials](#), particularly those labelled: “Zoom Meetings and webinars” & “Audio, video & sharing”.

2.2 KEYNOTES

SLOW ACTIVISM: LESSONS FROM CITIZEN SCIENTISTS

20 June; 16:45–18:30 (UTC+3)

Kathrine Borland

Ohio State University

Aesop's fable of the Town and Country Mouse (ATU 112) encapsulates the enduring stereotype of a rural-urban cultural divide. The city becomes the place of activity, possibility, diversity and, most important, wealth, whereas the countryside remains conservative and sleepy, but safe.



THE POLITICS OF EVIDENCE IN AN UNCERTAIN WORLD: EXPERIENCE, KNOWLEDGE, SOCIAL FACTS AND FACTUAL TRUTH

21 June; 12:15–13:15 (UTC+3)

Sanna Valkonen

University of Lapland

In my presentation I will address the ways collaboration between academic research and art can at its best contribute to transgressing academic conventions and mindsets and reveal (dis)ruptures in our established research practices and thinking.



RULES: PROS AND CONS

22 June; 12:15–13:15 (UTC+3)

Ellen Hertz

University of Neuchâtel

Rules are a basic property of human societies and yet they occupy a historically contested place in the modern narrative about what makes us human. Reframing rules as potentialities helps break this spell. It allows us to ask not what should we do but what can we do, and to take the measure of the limits of our actions, as humans and as social scientists.



EXPLORING ENVIRONMENT-COMMUNITY CONNECTIONS IN AFRICA'S NATURE RESERVES: OVERLAYING COMMUNITY CULTURAL VALUES TO ENHANCE CONSERVATION

23 June; 12:15–13:15 (UTC+3)

Susan Keitumetse

University of Botswana

At national level in Botswana, certain communities have had to make way for national and international resources conservation developments in various geographical areas and landscapes of the country. Examples of these are during the establishment of national parks, game reserves, world heritage sites amongst others. At international level approaches such world heritage site designation have before called for designation of what is termed "core zones" in most African sites.



"WE'VE BEEN TALKING ALMOST HALF MY LIFE": SCHOLARSHIP AND LONG CONVERSATIONS IN EAST GERMANY

24 June; 16:15–17:00 (UTC+3)

Molly Andrews

University of East London

This presentation will explore what it means to conduct an in-depth interview-based research project over the course of nearly three decades. My research with East German dissident activists began in 1992. Some of these conversations have continued for 28 years. I will discuss how our relationships have developed, and the ways in which this long-term perspective has impacted upon my scholarship on biography and history.



GENERAL ASSEMBLY

All SIEF members – also those who might not attend the congress – are invited for the General Assembly on

Wednesday, 23 June, 16:15 – 18:00 (UTC+3).

They will receive the agenda and all other relevant information including a link for the digital meeting in good time before the GA.

2.3 CLOSING EVENT: BAKING THE RULES 24 JUNE, 17:15–18:45 (UTC+3)

Introduction-response by Sarah Green

Moderated by Roger Norum

Eating is both a deeply symbolically dense, as well as an essential activity, and is linked to a dazzling array of political, economic, social, environmental and religious meanings, rules and norms. For that reason, food – raw or cooked, slow or fast, processed or unprocessed, plant- or animal-based – has long been the focus of both academic research and political activism. Food sustains us (in life), connects us (to one another) and emplaces us in the world and on the planet. At once essential to human existence and yet often insufficiently or inequitably provisioned, food also differentiates us, sedimenting social groups and defining social hierarchies. Food is also closely linked to our senses and our memories. Thinking critically about food ethnologically broaches fundamental questions about diversity, humanity and the place of people on the planet: foodstuffs and foodways are tools for understanding societies, cultures and the global and environmental connections that bring them together – or set them apart. This closing roundtable session uses eating and food as a trace for considering the dynamics of how to break the rules through collaborative action in and outside the academy. Invited participants are asked to bring to the table one

particular culinary index: a particular foodstuff, a memorable recipe or meal, or any link to the edible or drinkable things that nourish and nurture us as terrestrial beings. With this as a simultaneously epicurean and epistemic point of departure, they will reflect upon its links with their own engagements with activism and academia.

DISCUSSANTS

- **Stina Aletta Aikio**, Deatnu Sámi experimental artist
- **Eeva Berglund**, adjunct professor of environmental policy, Department of Design at Aalto University, Finland
- **Håkan Jönsson**, associate professor in European Ethnology and senior lecturer in Food technology and nutrition at Lund University (Sweden)
- **George E. Marcus**, distinguished professor of Anthropology at the University of California, Irvine, and founding director of its Center for Ethnography

2.4 PUBLIC EVENT: TOWARDS NEW FORMS OF ENGAGEMENT, CELEBRATING 100 YEARS OF FINNISH ETHNOLOGY

Roundtable discussion on ethnology's societal engagements, acknowledging the 100th anniversary of ethnology in Finland

Sunday, 20 June, 12:30–14:00 (UTC+3)

The link for the roundtable will be [provided here](#)

Ethnology has come a long way from its early days when the key assignment constituted of assembling comparative cultural data from among the illiterates and semi-illiterates within and selectively beyond the ethnologists' own national borders. In addition to their interest in the material aspects of the retreating peasant culture, individual collectors were searching for tokens of national antiquity as resources for a folk-based collective identity ("ethnos" as "demos") in the modern nation-state.

Today's ethnology is to an increasing extent collaborative and interconnected to a variety of identity environments. In accordance with the "engaged turn" of ethnography, research is geared towards social responsibility and engagements in civil activities both transnationally and within communities. Scholarly activity is characterized by ethical and even political activism, especially regarding humanitarian and environmental concerns, sustainable development, and minority rights, including those of the non-human kinds.

But how does this historical development acknowledge the gentrification of the "folk" into middle-class, reflexively modern consumers whose identities, both online and offline, are designed and narrativized by, for example, media companies and the clothing industry? On the other hand, how collaborative and engagement-oriented are ethnologists when the vox populi rings the sound of populism? Or is ethnological (including folkloristic) research intrinsically populist, also when conducted by the academic elite?

And what about scientific objectivism? Will scholarly activity and political activity intermingle in ways in which scholarship becomes a handmaiden to explicit or tacit social and political agendas, even when adhering to the scholarly principles of accuracy and evidentiality? Or, on the contrary, does this development mean that ethnology will once and for all be liberated from the ideological and political agendas to which it was tied in its earlier history, when serving nation-state politics, including its coloniality? What about patriotism then? In Finland, the Universities Act states that the mission of the universities is, among other things, to educate/raise students "to serve their country (fatherland) and humanity at large".

These are some of the questions that will be addressed at the online roundtable event entitled "Towards New Forms of Engagement – Celebrating 100 Years of Finnish Ethnology". The event is sponsored by the University of Eastern Finland (UEF) and it is part of the 15th Congress of SIEF, but it also open to non-participants. The roundtable discussion on ethnology's societal engagements, the social situatedness of ethnological knowledge,

and activism in research also celebrates the centenary of Finnish (Finno-Ugric) ethnology, established as an independent subject field at the University of Helsinki on July 1, 1921.

The roundtable is chaired by Dr. Pertti Anttonen, Professor of Cultural Studies at UEF.

The speakers include:

- Dr. Tuulikki Kurki, also Professor of Cultural Studies at UEF
- Dr. Anna-Maria Åström, Professor Emerita of Ethnology at Åbo Akademi University
- Postdoctoral Researcher and Philosopher of Science Inkeri Koskinen from the University of Tampere
- Dr. Konrad Kuhn, Professor of Ethnology at the University of Innsbruck.

They will be joined for discussion by:

- Dr. Valdimar Hafstein, Professor of Ethnology and Folkloristics at the University of Iceland
- Dr. Nevena Škrbić Alempijević, Professor at the Department of Ethnology and Cultural Anthropology at the University of Zagreb
- Dr. Bernhard Tschöfen, Professor at the Department of Social Anthropology and Cultural Studies at the University of Zurich.

The closing remarks will be given by Dr. Coppelie Cocq, Professor of Ethnology at the University of Helsinki.

Everyone is welcome to attend!

Further information: pertti.anttonen@uef.fi

SIEF SUMMER SCHOOLS REUNION

A chance to meet up with your fellow SIEF Summer School alumni. Find out what everyone's been up to, renew your connections, and share experiences and ideas. Whether you attended in Tübingen, Portsoy, or Siena, come along to share experiences since your Summer School adventure.

Sunday, 20 June, 14:00–16:00 (UTC+3)



Tübingen



Portsoy

2.5 MENTORING PROGRAM

The Mentoring Program consists of three events, which will focus on some of the major challenges of contemporary academic dimensions of our disciplines (publishing, funding and applied aspects).

Relevant speakers will share their knowledge and experiences, while the attendees will have the opportunity to actively engage with questions and comments. All the events will target both junior and experienced scholars. No prior registration is required.

Organized in collaboration between the SIEF Board and Young Scholars Working Group.

WORKSHOP: HOW TO GET PUBLISHED?

Monday, June 21 at 19.30–20.30 (UTC+3)

The workshop on How to get published will address questions related to publishing in international, peer-reviewed journals in the fields of ethnology, anthropology and folklore. In the first part, editors from leading international journals (*Ethnologia Europaea*, *Cultural Analysis*, *Ethnologia Fennica*, *Anthropological Journal of European Cultures*) will focus on key issues such as submission procedures, timelines, the review process, practical matters, single/multiple authorship, financial dimensions, writing in English, and hierarchies in/of publishing, etc. This will be followed by a short Q&A section. Afterwards, the participants will be allocated to breakout rooms, where they will have a chance to talk to the editors in a more private setting. The workshop is part of the Mentoring Program, but it is aimed at both junior and experienced scholars. Questions and comments can be sent in advance (until 10 June) to: yswg@siefhome.org.

- **Speakers:** Editors of relevant journals: Sophie Elpers (*Cultural Analysis*), Eerika Koskinen-Koivisto (*Ethnologia Fennica*), Karen Miller (*Cultural Analysis*), Alexandra Schwell (*Ethnologia Europaea*), Laura Stark (*Ethnologia Europaea*), Patrick Laviolette (*Anthropological Journal of European Cultures*)
- **Chair:** Ana Svetel
- **Attendees:** SIEF Congress participants (junior and experienced scholars)

WRITING GRANTS FOR THE WENNER-GREN FOUNDATION

Tuesday, June 22 at 13.15–14.00 (UTC+3)

The Wenner-Gren Foundation is committed to advancing anthropological knowledge, building sustainable careers, and amplifying the impact of anthropology within the wider world. It provides a variety of grants to support individual research, collaborative projects, conferences and training fellowships. In this webinar, Wenner-Gren President Danilyn

Rutherford will present the funding opportunities provided by the Foundation, describe the review process, and offer helpful tips on putting together a successful application.

- **Speaker:** Danilyn Rutherford, President of the Wenner-Gren Foundation
- **Chairs:** Nevena Škrbić Alempijević, Nada Kujundžić
- **Attendees:** SIEF Congress participants (junior and experienced scholars)

APPLIED CAREERS AND ETHNOLOGICAL KNOWLEDGE

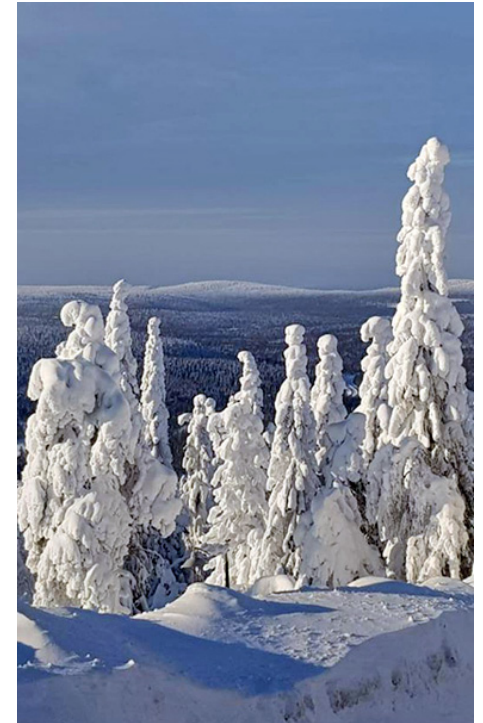
Thursday, June 24 at 12.15–13.15 (UTC+3)

The idea of this webinar and roundtable is to introduce different career options (personal paths of professionals) and experiences outside the academic sphere. What kinds of career options can we think of besides the academic research, and what kind of skills are needed? How can we use ethnological knowledge in different applied works: tourism, gastronomy, cultural centers, NGOs, etc.? Can we combine the applied carrier with the academic? What kind of skills, special knowledge should we acquire for different “applied fields”? We ask our participants to tell their personal paths, experiences, and ideas. We also talk about positive feedbacks, difficulties, dreams, and reconciliation with the family.

- **Speakers:** Cliona O’Carroll (University College, Cork, Ireland), Håkan Jönsson (Docent, University Lecturer, Lund University), Eyjólfur Eyjólfsson (caretaker of a museum on the Icelandic Turf Huts, Iceland)
- **Chairs:** Eerika Koskinen-Koivisto, Gunnar Óli Dagmararson, László Koppány Csáji
- **Attendees:** SIEF Congress participants (junior and experienced scholars)

HELSINKI EXPERIENCE: FINNISHED WITH SILENCE

In downtown Helsinki, the Kamppi Chapel of Silence offers a break from the hustle and bustle of city life, encouraging visitors to experience silence as a shared communication – an everyday social practice that is particularly pervasive in Finland.



Yet Western logocentric binaries and the tendency towards voiced expression in ethnographic writing have left ethnologists often preoccupied with sounds over silences. This laboratory session experiments with the lived materialities and shared experiences of silence on Zoom, a space that is often a cacophony of noise/s and voicings, in which pressing Mute becomes a proxy for silencing. Visitors to this session are encouraged to commune together in a quiet online space, attuning to an environment of unsounded space and reflecting on (and in) silence as an embodied presence permeating discourses of power, dominance and legitimacy. The session makes up part of the conference’s social programme, so there is no need to register or prepare anything. Just quietly drop in!

Thursday 24 June, 14:00–15:45 (UTC+3)

MEETING OF UNIVERSITY DEPARTMENT REPRESENTATIVES

To promote collaboration in higher education in ethnology and folklore studies, SIEF arranges this coordination meeting of academic staff members present at the congress, representing their departments and institutes.

Saturday, 19 June, 17:15–18:45 (UTC+3)

MEETING OF JOURNAL EDITORS

We invite all members who are journal editors to join the coordination meeting of journal editors:

Saturday, 19 June, 17:15–18:45 (UTC+3)

JOURNALS RECEPTION

Already a tradition: the reception of SIEF's journals *Cultural Analysis* and *Ethnologia Europaea* in which the journal editors present the journals and their latest issues. Also, the SIEF2019 issue of the Spanish flagship journal *Disparidades. Revista de Antropología* (76:1, 2021) will be presented. It problematizes the topic 'Track changes: Reflecting on a transforming world'. Furthermore, the planned SIEF2021 issue, a special issue of *Ethnologia Fennica*, will be announced.

Tuesday, 22 June, 19:30–20:30 (UTC+3)

2.6 THE SOCIAL PROGRAM TAKES YOU TO MUSEUM AND MUSICAL EXPERIENCES

The social program of the SIEF conference gives an artistic curve with a strong Finnish twist to the scientific event.

Artists will show you something traditional and modern, conventional and underground, not to mention the party vibe. The performances are able to break the rules. Just let yourself go with the flow. The social program is organized and sponsored by the Kalevala Society.

In the opening ceremony on Sunday 20 June, you can listen to Iki-Turso, a performance group experimenting with sonic theatre and songs derived from ancient poetry. Iki-Turso formed in 1999 at the 150th anniversary of the Kalevala. At the time, ethnomusicology professor and musician Heikki Laitinen assembled a group of musicians attuned to sung poetry



Iki-Turso. Photo: Wilma Hurskainen.

and improvisation to dive into ancient singing cultures. One of the group's core forms of expression is sonic improvisation, which aims both to diversify and develop expressions of the human voice and encourage musicians to develop as holistic performers.

The conference day ends with the playing of the five-string fiddle duo, Emilia Lajunen and Suvi Oskala. They joined forces in 2010 with the aim of scouring the archives for great fiddle tunes to bring back into the light of day. The result proved so successful that, as well as continually finding traditional gems to polish, they have inspired composers like Mikael Marin of Väsen and accordionist Johanna Juhola to write pieces especially for them, expanding the style of energy-laden chamber folk that they have made their own.



Suistamo Sähkö. Photo: Mortti Saarnia.

On Tuesday 22 June, you can experience the performance of Suistamon Sähkö. In its music, Suistamon Sähkö combines rap, singing and rowdy raving with accordions and synthesizers. The band has become familiar to audiences with their performative stage acts and the high-quality visual world where dance, costume design and video art play an important role. The band's audience is unusually diverse: People from all different generations and genders from very variant backgrounds have found a common energy. In March 2021, Suis-

tamon Sähkö released its long-awaited third album "Beware! Danger." The album is both the most pop and wildest the band has released so far. The rhythm world of Suistamo Sähkö is danceable and at the same time experimental and primitive.

On the evening of Wednesday 23 June, the National Museum of Finland hosts a virtual reception and event for the SIEF 2021 participants. This will consist of a warm welcome from National Museum Director Elina Anttila, a virtual tour of the museum's exhibits and, finally, an exciting set from DJ Susipoika, featuring the best of Finnish underground classics played live from underneath the museum's iconic Kalevala Epos.

The last conference day ends with yoiks – Europe's northernmost music – performed by Angelit, founded by Tuuni and Ursula in the village of Angeli, in Lapland. They perform a

dramatic soundscape of intensely hypnotic emotion, bringing together various rhythms of dance, yoik and animated performance. Their music speaks of exploring and pushing frontiers, drawing on and reinvigorating the traditions of Europe's indigenous peoples, while never failing to respect their roots. Angelit ignite the yoik, an otherwise unaccompanied and monophonic improvisation, with their own electric performance style and drumming accompaniment.

After the closing event, you can join to party and dance to the beat of DJ Saundi, Samuli Laitinen.



Angelit. Photo: Ohjelmanaistet.

3 SIEF YOUNG SCHOLAR PRIZE

Ahmad Moradi won the SIEF Young Scholar Prize 2021 for his article 'The Basij of neighbourhood. Techniques of government and local sociality in Bandar Abbas', published in: Hilal Alkan and Nazan Maksudyan (eds.), *Urban Neighbourhood Formations: Boundaries, Narrations and Intimacies* (Routledge 2020), 237–257.

The paper is a timely examination of the important issues that animate the micro-environments of neighborhoods. The author's powerful ethnography is based on fieldwork he conducted among the Basij units, or "revolution guardians", a paramilitary organization operating in Iran. The case-study takes existing conceptions of power and community into a new geographic and political terrain. Its street-level observations of everyday enactments of power provide a revealing portrait of how local politics and social structures influence space and place, and how stability is negotiated in fragile communities. Both engaging and, at times, compelling, Moradi reveals the complexity and, sometimes, the beauty of neighborhood politics.

The Young Scholar Prize lecture will take place on Monday, 21 June, 18:30–19:15 (UTC+3).

Ahmad's research interests centre on questions of revolution, militancy and care in Iran and the wider MENA region. His PhD project explores Iran's revolutionary politics and state-like interventions in urban low-income neighbourhoods, with a focus on the paramilitary organization of the Basij. The monograph of this project titled *Politics of Persuasion* is under contract with Edinburgh University Press. In his recent research, Ahmad focuses on the struggles of Shi'a foreign fighters and their families to demand state



recognition and social welfare in Iran upon their return from conflicts in the region. Ahmad received his PhD from the University of Manchester in 2019. He has done a postdoc at École des Hautes Études en Sciences Sociales, and is a visiting scholar at Freie Universität Berlin (2021–2023).

4 SIEF SUMMER SCHOOL 2022

URBAN HERITAGE ON THE *RIGHT BANK*. HERITAGE IN WARSAW AS SEEN FROM THE DISTRICT OF PRAGA

SIEF's 4th Summer School will take place in Warsaw from 28 June – 3 July 2022. The convenor is Ewa Klekot and the call for applications will be announced soon.



5 NEWS OF WORKING GROUPS

5.1 WORKING GROUP ON MIGRATION AND MOBILITY

Publication: Special Issue *Migration Letters* 18:2 (2021): Transnational (im)mobilities and informality in Europe.

People around the globe rely on informal practices to resist, survive, care and relate to each other beyond the control and coercive presence of institutions and states. In the EU, regimes of mobility at multiple scales affect various people on the move who

are pushed into informality in order to acquire social mobility while having to combat border regimes, racialization, inequalities, and state bureaucracies. Mobilities and informality are entangled with one another when it comes to responding to the social, political, and economic inequalities that are produced by border and mobility regimes. Within this frame, the ethnographic articles in this special issue go beyond national borders to connect the production of mobility and informality at multiple interconnected scales, from refugees adapting to settlement bureaucracies locally to transit migrants coping with the selective external borders of the EU, or from transnational entrepreneurs' ability to move between formal and informal norms to the multiple ways in which transnational mobility informally confronts economic, social and political constraints. In sum, this volume brings together articles on informality and mobility that take account of the elusive practices that deal with the inequalities of mobility and immobility



The special issue has its roots in a panel convened by Ignacio Fradejas-García and Abel Polese at the SIEF congress in Santiago de Compostela (Spain) 2019, associated to the

WG Migration and Mobility and entitled “Transnationalism, (im)mobilities and informal practices in Europe, and beyond”. Selected papers were discussed in a similarly named workshop at the MIDEX Center at the University of Central Lancashire on 7th February 2020. Then, the Special Issue was published in April 2021 in *Migration Letters*, with an introductory text and seven peer-review articles.

[More information.](#)

- [Transnational \(Im\)mobilities and Informality in Europe](#)
Ignacio Fradejas-García, Abel Polese, Fazila Bhimji
- [Localising Informal Practices in Transnational Entrepreneurship](#)
Laure Sandoz
- [Informality on Wheels: Informal Automobilities Beyond National Boundaries](#)
Ignacio Fradejas-García
- [Health and Care in the Estonian–Finnish Translocal Context](#)
Pihla Maria Siim
- [Informal Practices in Illicit Border-Regimes: The Economy of Legal and Fake Travel Documents Sustaining The EU Asylum System](#)
Romm Lewkowicz
- [Supporting Searchers’ Desire for Emplacement in Berlin: Informal Practices in Defiance of an \(Im\)mobility Regime](#)
Fazila Bhimji, Nelly Wernet
- [Temporal Intersections of Mobility and Informality: Simsars as \(Im\)moral Agents in the Trajectories of Syrian Refugees in Turkey and Germany](#)
Hilal Alkan
- [‘Are We An Experiment?’ Informality as Indispensable for Syrians’ Resettlement in the UK](#)
Caroline Blunt

5.2 RITUAL YEAR WORKING GROUP

- **The latest virtual meetings of the *Ritual Year WG Seasonal Webinars’* series**
- **New publications**
- **Special participation of the WG at the international conference celebrating 500 years of Christianity in the Philippines**

THE LATEST VIRTUAL MEETINGS OF THE RITUAL YEAR WG SEASONAL WEBINARS’ SERIES

Since last autumn, the Ritual Year WG has adapted to the ‘new normal’ of academic communication and has come up with new forms of connection and cooperation. The new *Ritual Year WG Seasonal Webinars’* series, established last fall, has turned into a regular webinar, with one meeting every season. On special occasions, thematic lectures have been added. The online meetings, possible thanks to the technical support of the Folklore Archive of the Estonian Literary Museum and the Centre of Excellence in Estonian Studies (Tartu), are coordinated by Irina Stahl and moderated by Irina Sedakova and Mare Kõiva.

The first webinar in the series, held in the autumn of 2020, was followed by a second, special Christmas edition on 23 December, dedicated to festive Christmas foods from all around the world. The lectures, with picturesque presentations, covered five countries: Sweden (Marlene Hugoson, Institute for Language and Folklore, Uppsala), Philippines (Maria Bernadette L. Abrera, University of the Philippines, Diliman), Romania (Ana Iuga, The National Museum of the Romanian Peasant, Bucharest), USA (Lucy Margaret Long, Bowling Green State University, Ohio), and France (Laurent S. Fournier, Aix-Marseille University). Many similar features (due to the mutual origin, historical interactions and geographical proximity, or globalization) were identified, as well as significant differences. All speakers underlined the growing interest in old traditions, shown by contemporary societies.

The winter webinar, held on 1 February 2021, consisted of three lectures: Jenny Buttler (University College Cork) *St. Brigit’s Day and the Festival of Imbolc: Themes of Regeneration*

and Fertility; Tobias Boos (Free University of Bolzano-Bozen), *Exploring Urban and Rural Carnivals in Auzuay and Cañar, Ecuador*; and Irina Sedakova (Russian Academy of Sciences), *Russian and Bulgarian Popular Versions of Epiphany: Traditions and New Developments*. The speakers examined both old and innovative features in the archaic traditions.

On 5 April 2021, Anna Muradova, an independent scholar in Celtic Studies and translator from Tbilisi (Georgia), was invited to give a talk in a special issue of the webinar series. Anna introduced the participants to the exceptional, though little known figure of Ekaterina Balobanova (1847–1927), the first Russian specialist in Celtic Studies. Special attention was drawn to Balobanova's travel notes in French Brittany dating back to the 1860s, in which the author describes traditions and customs of the local ritual year.

The Spring-Summer Webinar, planned to take place on 26 May 2021, will be announced on the [WG's Facebook page](#) and on the SIEF site.

All our past webinars have been recorded and are available at

- The [WG's SIEF webpage](#)
- The [Estonian folklorists' server](#)

NEW PUBLICATIONS

Several papers delivered at the 14th SIEF Congress in Santiago de Compostela (April 2019), and included in The Ritual Year panel *Tracking the ritual year on the move in different*

sief The Ritual Year WG Winter 2020 Seasonal Webinar

23 December 2020, 11:00 Tallinn time (09:00 GMT) via MS Teams

Moderators:
Irina Sedakova • Mare Kõiva

Marlene Hugoson (Institute for Language and Folklore, Uppsala)
The Swedish Christmas Table

Maria Bernadette L. Abrera (University of the Philippines Diliman)
Exploring culture and history in Philippine Christmas foods

Anamaria Iuga (The National Museum of the Romanian Peasant, Bucharest)
"Sarmale" and strong drinks for (and after) Christmas in Transylvania and Maramureş

Lucy M. Long (Bowling Green State University, Ohio)
American Christmas Foods: Ethnic, Regional, and National Traditions

Laurent S. Fournier (Aix-Marseille University)
13 Desserts for The 12 Day Cycle: A Modern Mythology of Christmas in Provence

For participation, please write to:
maris@folklore.se or
ritualyear@siefhome.org

CEES CENTER OF EXCELLENCE FOR ESTONIAN STUDIES

sief The Ritual Year WG Spring 2021 Seasonal Webinar

5 April 2021, 11:00 Tallinn time (08:00 GMT) via MS Teams • Moderators: Irina Sedakova and Mare Kõiva

Anna Muradova, PhD
Independent Researcher, Tbilisi, Georgia
Breton Christmas and other holidays in Ekaterina Balobanova's traveler notes

Ekaterina Balobanova (1847–1927)
was the first Russian specialist in Celtic Studies. Her deep knowledge of Celtic literature and local traditions was due to her studies at the Sorbonne and Heidelberg University, and her travels in French Brittany in the 1860s. She is however, not considered to be an ethnologist, nor a linguist. Her writing about Breton oral literature and traditions was published as a traveler's notes or a retelling of local legends and appears to be a literary creation rather than a result of any research. Her book *The story of my travels and adventures in Brittany* is of particular interest for modern researchers due to the description of various local celebrations, including St John's Day and Christmas.

For participation, please write to
ritualyear@siefhome.org

CEES CENTER OF EXCELLENCE FOR ESTONIAN STUDIES

sief The Ritual Year WG Winter 2021 Seasonal Webinar

1 February 2021, 16:00 Tallinn time (14:00 GMT) via MS Teams • Moderators: Irina Stahl • Mare Kõiva

Jenny Buttler
Study of Religions Department, University College Cork, Ireland
St. Brigit's Day and the Festival of Imbolc: Themes of Regeneration and Fertility

Tobias Boos
Free University of Bolzano-Bozen, Italy
Exploring Urban and Rural Carnivals in Auzuay and Cañar (Ecuador)

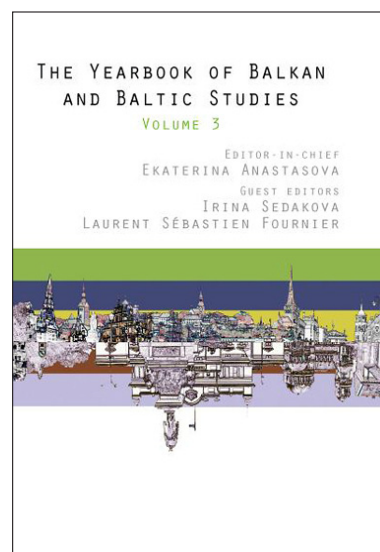
Irina Sedakova
Institute for Slavic Studies, Russian Academy of Sciences, Moscow
Russian and Bulgarian Popular Versions of Epiphany: Traditions and New Developments

For participation, please write to
ritualyear@siefhome.org

CEES CENTER OF EXCELLENCE FOR ESTONIAN STUDIES

cultural settings and systems of values, have recently been published in the 3rd volume of *The Yearbook of Balkan and Baltic Studies*. The volume also contains a detailed review of the SIEF congress by Alexander Novik and Irina Sedakova.

The publication is available and can be [downloaded here](#).



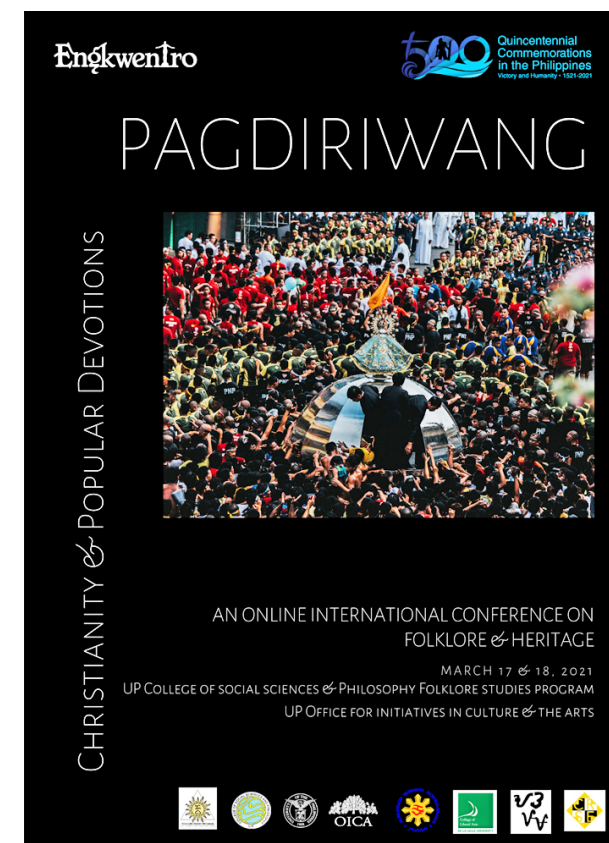
SPECIAL PARTICIPATION OF THE WG AT THE INTERNATIONAL CONFERENCE CELEBRATING 500 YEARS OF CHRISTIANITY IN THE PHILIPPINES

The celebration of 500 years of Christianity in the Philippines provided a unique opportunity for Philippine and European folklore researchers to discuss a comparative approach to Christian folk traditions. On 17 and 18 March 2021 an international online conference entitled *Pagdiriwang 2: Christianity and Popular Devotions* was organized for the occasion by the University of the Philippines College of Social Sciences and Philosophy (CSSP)-Folklore Studies Program, in partnership with the CSSP-Department of Anthropology, the University of Santo Tomas Center for Theology, Religious Studies and Ethics, the De La Salle University College of Liberal Arts, and the Aliguyon-UP Folklorists. Facilitated by the online format, five members of the Ritual Year WG actively participated in this event, giving insights into folk Christianity in France (Laurent S. Fournier), Estonia (Mare Kõiva), Romania (Irina Stahl), Russia (Irina Sedakova), and Bulgaria (Vihra Baeva). The presentations of both Philippine and European Christian devotions created a renewed local interest in folklore studies, as the participants discovered deeper insights into the study of faith and popular devotions world wide.

This international conference reminded us that there are good things, even in the darkest moments. The pandemic, forcing us to resort to the online format, has ironically reduced the distance between Europe and the Philippines, and thus allowed the Ritual Year WG and through it, SIEF, to establish new contacts in Asia.

The lectures delivered at the *Pagdiriwang 2* conference have been recorded and are available on [Facebook](#).

Irina Sedakova, Irina Stahl &
Maria Bernadette L. Abrera



5.3 WORKING GROUP CULTURAL HERITAGE AND PROPERTY

A Position Paper prepared by the SIEF Board on SIEF's engagements with the UNESCO 2003 Convention will be presented to the General Assembly at the upcoming SIEF 2021 Congress and published afterwards.

This paper is the result of an initial working meeting that took place at Mucem (*le Musée des Civilisations de l'Europe et de la Méditerranée*) in Marseille, France, on November 4, 2019, in junction to a regular SIEF Board meeting. Board members of the [SIEF WG on Cultural Heritage and Property](#), Kristin Kuutma, Anita Vaivade and Robert Baron participated and contributed to the debates, and further drafting of the Position Paper was undertaken by the Board.

Concerning external engagements and responsibilities, WG Board member Robert Baron has been elected on the [Steering Committee of the UNESCO ICH NGO Forum](#) for the biennium 2020–2021 as representative of the international NGOs of the Forum. The Forum brings together NGOs accredited to act in an advisory capacity to the UNESCO Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage. After being initially accredited in 2010, SIEF became reaccredited in June 2018, when the General Assembly of the States Parties to the UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage took its decision [7.GA 11](#).

As for scholarly events, an **international conference** is upcoming under the **'Osmose' research program**, titled « *Nommer/normer: approches pluridisciplinaires du patrimoine culturel immatériel* » to be held in Paris, France on November 25 and 26. It is sponsored by the WG, and several WG members will participate.

We are also pleased to announce that a **Call for papers** has been prepared for the upcoming special issue of *Slovak Ethnology/Slovenský národopis*, volume 71, number 4/2021, on the topic of Professional, Academic, or Public Engagements and Entanglements of Intangible



NEWS OF WORKING GROUPS

*UNESCO panel discussion:
Safeguarding indigenous heritage
and languages through education
programmes, 14th session of the
Intergovernmental Committee for
the Safeguarding of the Intangible
Cultural Heritage, Bogotá,
Colombia, December 2019.
Photo by Anita Vaivade.*

Cultural Heritage Research, sponsored by the WG. The call is open to all interested, and full papers will be expected by August 30, 2021. *Slovak Ethnology/Slovenský národopis* is an academic open access peer-reviewed journal published by the Institute of Ethnology of the Slovak Academy of Sciences in Bratislava four times a year. The Journal is indexed in Emerging Sources Citation Index (ESCI, WoS) and Scopus.

In connection with a persistent UNESCO predicament, a [global reflection on the listing mechanisms of the UNESCO 2003 Convention is scheduled](#), with SIEF members also contributing to organized expert meetings in Spring 2021. An open-ended intergovernmental working group will follow, with the aim to propose relevant revisions to the Operational Directives for possible adoption by the General Assembly in June 2022.

It might well be that many of our SIEF colleagues may become involved in the [Convention periodic reporting](#) cycle assigned to Europe this year (Report on the Implementation of the Convention and on the Status of Elements Inscribed on the Representative List of the Intangible Cultural Heritage of Humanity).

Last but not least, [Sri Lanka has proposed to host](#) the upcoming session (16.COM) of the Intergovernmental Committee for the Safeguarding of Intangible Cultural Heritage, on December 13 to 18, 2021 in Colombo.

Kristin Kuutma & Anita Vaivade

5.4 YOUNG SCHOLARS WORKING GROUP

The Young Scholars Working Groups invites all young scholars and other interested colleagues to join the events of the mentoring program at SIEF 2021:



- Workshop: How to get published?
Monday, June 21, 19:30 – 20:30 (UTC+3)
- Writing Grants for the Wenner-Gren Foundation
Tuesday, June 22, 13:15 – 14:00 (UTC+3)
- Applied Careers and Ethnological Knowledge
Thursday, June 24, 12:15 – 13:15 (UTC+3)

Do you have specific questions about how to get published in international journals?

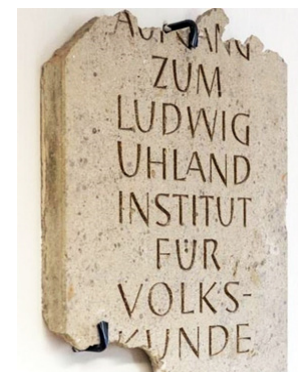
Please send them to yswg@siefhome.org by **10 June** and they will be addressed during the workshop “How to get published?”.

6 OTHER NEWS

6.1 50TH ANNIVERSARY IN TÜBINGEN WITH SPECIAL GUESTS FROM THE UNIVERSITY ALLIANCE CIVIS

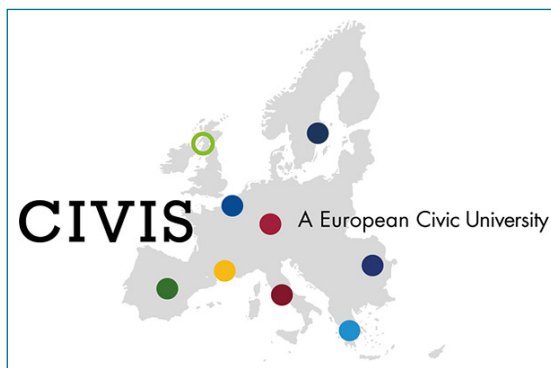
The Ludwig-Uhland-Institute at the University of Tübingen, Germany, is celebrating 50 years of *Empirische Kulturwissenschaft* – Historical and Cultural Anthropology – in 2021 with a wide range of events, including a meeting with colleagues from the European university alliance CIVIS in April.

50 years ago, we symbolically said goodbye to German *Volkskunde* (folklore studies) in Tübingen when a new name for our institute's discipline (*Empirische Kulturwissenschaft*, literally “empirical science of culture”) was created and officially approved in May 1971. This moment also marked a modernization as well as an interdisciplinary and international orientation for our field. The term *Volkskunde* is still used in Germany, but it has been continuously contested, since it is strongly linked to and shaped by Germany's past and a particular view of culture. Over the past 50 years, our institute has been well known nationwide for its renaming and the view on cultures, societies, and current issues it entails – not only of Germany but of Europe and our transnational, globalized world. In our anniversary year we celebrate our recent history, looking back as well as into the future of our field and department in Tübingen with a wide range of events throughout the year.



Old stone table that used to lead the way to our department and is now a reminder of the past.

In our future, CIVIS and thus greater internationalization will be part of our agenda. CIVIS is an alliance of the University of Tübingen with eight other leading European universities that aim to promote international teaching, relevant research, and a stronger European identity among students. Funded by Horizon and Erasmus+ in the first round of the



The European university alliance CIVIS.

debates and challenges. In April, we hosted a two-day meeting where these partner departments presented their teaching and research interests and where we were able to discuss together how and which joint projects we could implement in the future. Due to the pandemic, it was unfortunately not possible to welcome our guests in person in Tübingen, but the advantage of a virtual meeting was that (PhD) students and other colleagues could participate and get an insight into our collaboration or potential destinations for a semester abroad. From our desks, we experienced an exciting journey throughout Europe

European University Initiative, [CIVIS](#) and other such alliances offer many opportunities and financial support, and SIEF resources helped us find our colleagues at the nine universities. Our anniversary year was the perfect time to bring us together, have a chance to get to know each other better and to discuss the potential for our field to contribute to current

and throughout our diverse field – with many commonalities and potentials to enrich each other. Now, we are excited to see what will emerge from this over the next 50 years.

You can watch a recording of the public evening event of the CIVIS meeting – a podium discussion in English with Prof. Dr. Monique Scheer, Prof. Dr. Reinhard Johler and Dr. Stefan Groth under the heading “Ethnologies of the Future: Anthropology and the EU-Agenda” – on [YouTube](#).

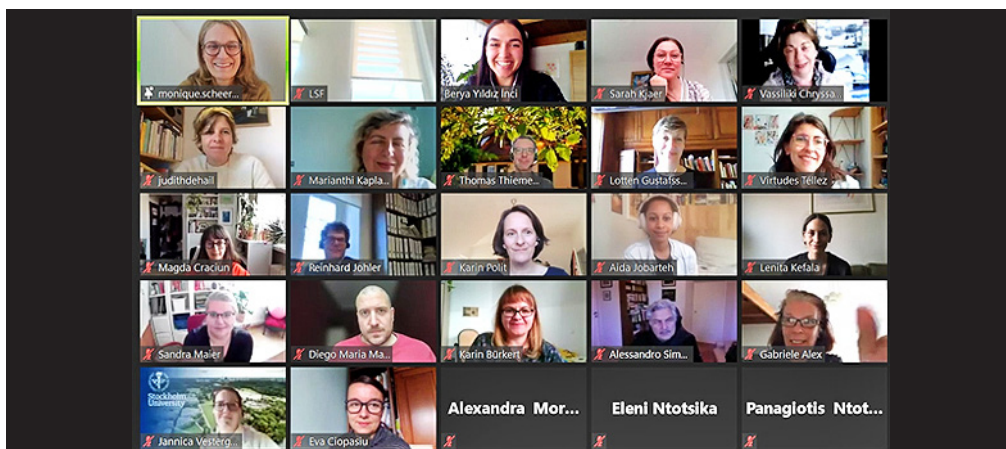


50 years of Empirische Kulturwissenschaft (EKW) in Tübingen.

Also, due to the pandemic, many other events celebrating our anniversary throughout this year are taking place virtually, including colloquiums, exhibition openings, podcasts, film presentations, and lectures. So, you are welcome to join us!

See our [anniversary program](#) here.

Sandra Maier



Studying European culture and society in challenging times - a meeting of CIVIS partners. April 22-23, 2021.

6.2 INTERNATIONAL RESEARCH COURSE ON THE VIOLENCE OF TRADITIONS AND THE TRADITIONS OF VIOLENCE AT THE UNIVERSITY OF EASTERN FINLAND

On 7–18 June 2021 the School of Humanities at the University of Eastern Finland (UEF) will host the 10th Folklore Fellows' Summer School, themed as *The Violence of Traditions and the Traditions of Violence*. Folklore Fellows is an international network of folklorists that operates under the auspices of the Finnish Academy of Science and Letters, promoting scientific contacts between researchers, publication work and research training.



The FF Summer School is an international research course in which the chosen topic is approached through methodological teaching, joint discussions and group work. To earn 10 credit points, the participants are required to attend the keynote lectures, par-

ticipate in workshop activities, write their own draft article, give an oral presentation in a workshop, and afterwards, write a learning diary. The participants are offered a possibility to contribute to the peer-reviewed publication that will be compiled and edited from the Summer School keynote lectures and other presentations.

The first FF Summer School was held at the University of Turku in 1991. During the first twenty years, the FFSS activities were led by Academy Professor Lauri Honko (1932–2002) and Professor Anna-Leena Siikala (1943–2016, appointed as Academician of Science in 2009). This year, the FF Summer School celebrates its 30th anniversary.

The participants at the FF Summer Schools are postgraduate students and junior researchers. This year there are 28 participants from a total of 15 different countries around the world. There are 18 teachers and workshop leaders, and they include internationally renowned professors and researchers from Finland, Germany, USA, Iceland, Norway, Great Britain, Armenia and India. The event is in English, and because of the Covid-19 pandemic, it is entirely online.

In addition to workshops that are reserved for participants only, the theme of violence and tradition will be approached in nine top-level keynote presentations during the first week (June, 7–11) of the Summer School. These are open to anyone interested, but [pre-registration is required here](#). Please see the list of keynote presentations below.



Planning the FF Summer School. Photo by Jyrki Pöysä.

The main organizers of the event comprise of teachers and researchers in the field of Folklore Studies at the UEF, supported by a national organizing committee that consists of representatives from folklore studies and ethnology at several Finnish universities as well as the Finnish Literature Society and the Kalevala Society.

FF Summer School 2021 collaborates with the SIEF Summer School, and Professor Stein R. Mathisen from Norway is the designated SIEF lecturer.

[More information.](#)

KEYNOTE PRESENTATIONS – OPEN TO ANYONE INTERESTED!

- **7 June at UTC 11 am**

Niina Hämäläinen, Executive Director, the Kalevala Society, Helsinki, Finland
 Lotte Tarkka, Professor of Folklore Studies, University of Helsinki, Finland:
#KalevalaToo. Heritage, Harassment and the Epic Heroine

- **7 June at UTC 5 pm**

Charles L. Briggs, Alan Dundes Distinguished Professor of Folklore and Professor of Anthropology, Department of Anthropology, University of California, Berkeley, USA:
When Violence Moves across Species

- **8 June at UTC 11 am**

Sadhana Naithani, Professor, Centre of German Studies, School of Language, Literature and Culture Studies. Jawaharlal Nehru University, New Delhi, India:
Wildly Ours 3.0: Tradition, Violence, Animals and Human

- **8 June at UTC 5 pm**

Stein R. Mathisen, Professor, Department of Tourism and Northern Studies, UiT The Arctic University of Norway:
Northern Colonialities and Violences from a Narrative Perspective

- **9 June at UTC 11 am**

Terry Gunnell, Professor in Folkloristics, University of Iceland, Reykjavik:
The Violence of the Mask: From Greek Tragedy to the Avatar

- **9 June at UTC 5 pm**

Regina Bendix, Professor of European Ethnology, Institute for Cultural Anthropology / European Ethnology, Georg-August-Universität Göttingen, Germany:
The Briefest of Wars and Its Long Aftermath: 1967 through the Prism of Personal Narrative

- **10 June at UTC 11 am**

Valdimar Hafstein, Professor of Folkloristics/Ethnology, University of Iceland, Reykjavik:
Wrestling with Tradition: Masculinity, Modernity, and Heritage in Icelandic Glíma Wrestling

- **10 June at UTC 5 pm**

Neill Martin, Senior Lecturer, Head of Department, Celtic and Scottish Studies / Director, European Ethnological Research Centre, University of Edinburgh, United Kingdom:
More Than a Game: Seasonal Handball in Scotland

- **11 June at UTC 11 am**

Nona Shahnazarian, Senior Research Fellow, Institute of Archeology and Ethnography, National Academy of Sciences, Yerevan, Armenia:
Ethnic Violence and Rescue Stories: Case-Studies from Post-Communist Hate Speech and Armed Conflicts

6.3 SEMINARS SERIES: CULTURES OF MOUNTAIN PEOPLES IN COMPARATIVE PERSPECTIVE

The seminar meetings explore the possibility of connecting the sociocultural experiences of inhabitants in different mountain areas, both from the Alpine region and from non-European regions.

The invited speakers will present and discuss their research on anthropological, historical, and geographical aspects of the different cultures of mountain peoples, reflecting on the value of the comparative perspective and discussing these issues with the audience.

Online May–July 2021

In presence September–December 2021

[Please have a look here.](#)



El Arremo, Salta, 2015. Photo: D. Salvucci.



Renon, Südtirol/Alto Adige 2019. Photo: T. Boos.

The series of seminars is organized by the Faculty of Education of the Free University of Bozen-Bolzano (unibz) and the MFEA-The Malinowski Forum for Ethnography and Anthropology (unibz), in collaboration with the Anthropological Association South Tyrol (EVAA) and the Museo degli Usi e Costumi della Gente Trentina, with the contribution of the Stiftung Südtiroler Sparkasse.

6.4 CALLS

6.4.1 CALL FOR PAPERS: MAKING AND KEEPING PROMISES IN POLITICS AND CULTURE. TOWARDS THE DEVELOPMENT OF A CONCEPTUAL FRAMEWORK

Promises inform contemporary social practices, discourse and interpretation, permeate everyday life, and influence interpersonal relationships.

They are intimately connected with expectations, aspirations and visions. Decisions about the future that we take in the light of experience and current conditions are significantly influenced by the way in which promises are perceived and anticipated. Therefore, promises – even broken ones – seem to create potentially predictable and configurable time frames. A retrospective examination of earlier promises can expose previously overlooked aspects of the relevant societal context. Taking a closer look at historical promises can also reveal the expectations and/or disappointments they engendered for a future that has now been revealed.

On the one hand, the assumption that promises constitute a cultural concept in society requires us to consider specific expectations, for instance with regard to reliability, security as well as stability within society. On the other hand, promises can implicate potential activism. Promises made by stakeholders in political and/or governmental spheres influence people's everyday life. People assume that promises will be kept and on that basis they expect their life to improve.

CALL FOR PAPERS

Making and keeping promises
in politics and culture.
Towards the development of a
conceptual framework

Conference dates: 4–6 May 2022 in Dresden
Abstracts no later than 1 August 2021



Institute of
Saxon History
and Cultural
Anthropology



Several fields at the intersection of political and cultural studies deal with the issue, such as social movements, climate and migration policy. Cultural institutions are established on the basis of promises that legitimate both their foundation and their lasting existence. In setting up research centres, museums and memorials, for example, the initiators might hold out the promise that relationships would improve within their societies. Academics from different fields have done inspiring research on secular as well as religious promises, for instance with regard to the concept of illocutionary acts (Wonneberger/Hecht 1986), the philosophy of law (Schneider 2005) and in connection with the history and theory of values (Zeller 2019). However, so far only a few academics within the field of European Ethnology/Cultural Anthropology or Cultural studies have chosen promises as the central object of their research. With regard to studies of future and (urban) planning, however, promises are discussed as performance and how they take effect as social practices (Färber 2021).

Only rarely are promises the sole focal point of research within the field. We therefore hope to initiate a discussion on different levels about this concept as a fundamental component of the social fabric; we also expect to gain new insights into promises in the political context by using a praxeological approach. This conference aims to take a closer look at promising cultural configurations and to bring the perspective of cultural analysis into play. We would like to discuss the potential, but also the challenges. The main goal of the conference is to start a lively debate about promises as a concept, as a category of analysis and as an epistemological dimension, by integrating multiple perspectives and a variety of approaches.

Contributions

We welcome (disciplinary and interdisciplinary) contributions from colleagues in the field of Cultural Anthropology, European Ethnology and Cultural Studies who are exploring various dimensions of the concept and pursuing new methodological, theoretical and/or historical approaches. The organizers would like to encourage proposals which address any of the following topics:

- Historical dimensions of promises in politics or political contexts (incl. migration policies, integration, flight and expulsion)
- Promises as projects for the future in current political debates and negotiations (incl. energy, climate and/or cultural policies, technologies)
- Institution as promises (educational institutions, museums, memorials)

We are delighted to welcome Prof. Dr. Alexa Färber (Vienna) as our keynote speaker and Prof. Dr. Silke Göttisch-Elten (Kiel) as our closing speaker.

Please submit an abstract for your paper (approx. 600 words) and a short CV to

Cornelia Eisler cornelia.eisler@bkge.uni-oldenburg.de

Katharina Schuchardt Katharina.Schuchardt@mailbox.tu-dresden.de

no later than **1 August 2021**. The programme will then be finalized and you will be notified by 31 October 2021 whether your paper proposal has been accepted. The deadline for full paper submissions will be 31 March 2022.

The conference is organized by the Institute of Saxon History and Cultural Anthropology / Institut für Sächsische Geschichte und Volkskunde (ISGV) Dresden and the Federal Institute for Culture and History of the Germans in Eastern Europe / Bundesinstitut für Kultur und Geschichte der Deutschen im östlichen Europa (BKGE) Oldenburg.

Conference dates 4–6 May 2022 in Dresden

Organizers Dr. Cornelia Eisler, Dr. Katharina Schuchardt

It is anticipated that selected papers will be published – subject to funding – at the Institute of Saxon History and Cultural Anthropology / Institut für Sächsische Geschichte und Volkskunde e. V. (ISGV).

We welcome contributions in German or English.

Cited literature

- Alexa Färber: Gegen Ungleichzeitigkeit? Das Versprechen als alltagskulturelle Vergegenwärtigung von (urbanen) Zukünften, in: Dagmar Hänel, et al. (eds.): *Planen. Hoffen. Fürchten. Zur Gegenwart der Zukunft im Alltag*, Münster, New York 2021 (Bonner Beiträge zur Alltagskulturforschung 13), pp. 25–41
- Manfred Schneider (ed.): *Die Ordnung des Versprechens. Naturrecht – Institution – Sprechakt*, München 2005
- Reinhard Wonneberger, Hans Peter Hecht (eds.): *Verheißung und Versprechen. Eine theologische und sprachanalytische Klärung*, Göttingen, Zürich 1986
- Christoph Zeller: *Werte. Geschichte eines Versprechens*, Stuttgart 2019

6.4.2 CALL FOR PAPERS: SPECIAL ISSUE JOURNAL OF ETHNOLOGY AND FOLKLORISTICS 17:2 (2022): HYBRID BELIEFS AND IDENTITIES

Hybridity is the act of living in borderlands. In many regions of the world, we witness an unexpected rise in ethnic and religious sentiments. Simultaneously, articulation of religious belonging becomes mixed with changes in the group or ethnic identities. Mixed reactions to change on different levels of society appear in everyday conduct but also in state politics.

How can the process of hybridization influence people's religious experience and sense of belonging? How are ethnicity and everyday religiosity connected? What happens at the boundaries of ethnicity and religion? How does postcolonial ambivalence trigger the contestation of religious and ethnic differences?

The 2022 special issue of the *Journal of Ethnology and Folkloristics* calls for articles that discuss mediation of belief and belonging in postcolonial and postmodern settings. We expect to collect a volume of scholarly articles that examine diverse modes of hybridization of religion and collective identities. We encourage our authors to foster theoretical

discussions regarding the hybridity of religious conduct and ideas and focus on intriguing case-studies based on field experiences.

The deadline for submitting article manuscripts is **February 15, 2022**.

The deadline for notes and reviews is **April 30, 2022**.

The issue will be published in autumn 2022.

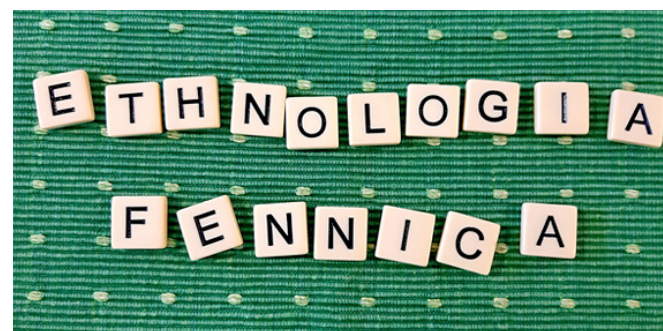
Please submit your article to e-mail jef.editors@gmail.com.

Editor-in-Chief responsible for the issue is Prof. Art Leete. Contact e-mail: art.leete@ut.ee.

6.4.3 CALL FOR PAPERS: SPECIAL ISSUE ETHNOLOGIA FENNICA 49:1 (2022): HERITAGE AND PERSONAL MEMORIES

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

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



below” (e.g. Ashton & Trapeznik eds. 2019).

In this issue, we discuss the roles of personal and private memories in heritage and cultural institutions.

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

The 2022:1 issue of *Ethnologia Fennica* calls for articles that discuss ways of using oral history and personal memories in public history activities and participatory processes. How applied ethnographic work and ethnological research are making or should be making impact on these activities? We seek novel and innovative contributions that will expand the understanding of these objectives and diversify uses of individual and personal experiences. Please note that in every issue, we also publish articles outside the theme, and you can submit your manuscript at any time.

Ethnologia Fennica is a peer-reviewed, international open access journal. The journal publishes original scholarly articles, review articles, conference reports, and book reviews written in English. The articles undergo double-blind peer review. The Finnish Publication Forum classifies *Ethnologia Fennica* as a leading academic journal at Level 2 (on a scale of 0 to 3).

The deadline for submitting article manuscripts is **November 30, 2021**.

Please submit your abstract by **June 30, 2021**.

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

The issue will be published in autumn 2022.

Please submit your language revised article (which should not exceed 10.000 words) through the [journal.fi submission system](#). Authors need to register with the journal prior

to submitting their manuscript or, if already registered, they simply log in and begin the submission process. For further information, please see our:

- [Article guidelines](#) and
- [Style guide](#)

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

6.4.4 LITERATURA LUDOWA. JOURNAL OF FOLKLORE AND POPULAR CULTURE

Literatura Ludowa: Journal of Folklore and Popular Culture is an Open Access double-blind peer reviewed quarterly academic journal published by the [Polish Ethnological Society](#).

The journal has been continuously published since 1957, featuring articles concerning research on historical and contemporary forms of folklore as well as popular and vernacular culture.



Since 2021 the journal is under the supervision of an international editorial board which consists of Vihra Baeva (Bulgarian Academy of Sciences, Sofia), Piotr Grochowski (Nicolaus Copernicus University in Toruń; Editor-in-Chief), Petr Janeček (Charles University, Prague), Aldona Kobus (Nicolaus Copernicus University, Toruń), Katarzyna Marak (Nicolaus Copernicus University, Toruń), and Kristina Rutkowska (Vilnius University).

Literatura Ludowa: Journal of Folklore and Popular Culture is indexed in Central and Eastern European Online Library (CEEOL), Directory of Open Access Journals (DOAJ), The Central

European Journal of Social Sciences and Humanities (CEJSH), EBSCO Information Services, and European Reference Index for the Humanities and the Social Sciences (ERIH PLUS).

We invite scholars to submit papers on folklore research, cultural anthropology, culture studies and related fields concerning language, literature, religion, history, performance, communication and new media. We welcome contributions featuring theoretical analyses and case studies, as well as articles addressing the ethnographic findings and fieldwork experience.

Manuscripts can be submitted for the following sections:

- Papers and articles (original research subject to peer review process before publishing)
- Essays, interviews, memoirs (free form writing not subject to peer review)
- Reviews and discussions (concerning academic literature, anthropological films, multimedia projects, folklore and ethnographic databases etc.)
- Translations (English-language translations of articles published previously in other languages)

Contact information

Literatura Ludowa. Journal of Folklore and Popular Culture
Institute of Culture Studies UMK
ul. Fosa Staromiejska 3
87-100 Toruń, Poland

literatura.ludowa@gmail.com.

[Website](#).

6.5 JOB ADVERTISEMENTS

6.5.1 ASSISTANT PROFESSOR FOR THE RURAL ANTHROPOLOGY AT THE CHAIR OF EUROPEAN ETHNOLOGY, JULIUS-MAXIMILIANS-UNIVERSITY WÜRZBURG

The Faculty of Arts of the Julius-Maximilians-University Würzburg (Historical, Philological, Cultural and Geographical Studies) invites applications for the position as Assistant Professor (grade W1) for the Rural Anthropology at the Chair of European Ethnology (Institute of German Philology) to be filled by 1 October 2021 as a temporary civil servant position for an initial period of three years.



The position of limited-tenure civil servant may be extended to six years if the requirements are met. The candidate will represent the discipline in research and teaching in its whole breadth. Specifically, in the intended field, the professorship is dedicated to the rural work and life patterns in different regions and spaces. The conceptual integration of Multispecies Studies (or related fields such as Environmental Anthropology, Human-Animal Studies, etc.) and/or Agro-Food Studies (or related areas such as food culture research, etc.) into the analysis of the rural is welcome. Active participation in all examinations and academic self-governance is required. The teaching duties include offers for all modularized degree programmes in European Ethnology represented at the University of Würzburg. Requirements for the position are a completed university degree, pedagogical suitability and a particular aptitude for academic work generally substantiated by the outstanding quality of the candidate's doctoral degree.

Applicants should be at an early stage of their academic career. The candidate, who has worked as a research associate or research assistant during the pre- or postdoctoral phase, should note that, at the time of appointment, the total duration of the period of doctoral

study plus the time spent in an employment relationship may not exceed six years. The University of Würzburg attaches great importance to the intensive support of students and doctoral candidates and expects a corresponding commitment from the lecturers.

The University of Würzburg seeks to increase the proportion of women in research and teaching, and therefore strongly encourages qualified female scientists to apply. With equal qualifications, preference will be given to candidates with disabilities. Applications including the usual documents (dated and signed curriculum vitae, school-leaving certificates, transcript of records and degree certificates, a list of publications, teaching record, record about previous third-party funded projects) as well as an outline of a relevant research project are to be submitted to the following address: Dekan der Philosophischen Fakultät der Universität Würzburg, Am Hubland, 97074 Würzburg, latest by **May 31, 2021**.

It is requested to fill in the application form and send it as a word file to the Office of the Dean via email (berufungsverfahren.phil@uni-wuerzburg.de). By submitting application documents, the applicant consents to the data entered to be copied, saved and processed in electronic form for the selection procedure, being eventually forwarded to the experts involved. The applicant also agrees that the data sent will only be returned after conclusion of the process.

Application forms and further information are available [here](#).

6.5.2 PROFESSORSHIP IN POPULAR CULTURE STUDIES WITH SPECIAL FOCUS ON POPULAR LITERATURE AND MEDIA, UNIVERSITY OF ZURICH

The details can be found in the [job advertisement](#).



**University of
Zurich**^{UZH}

Application deadline is **June 2, 2021**.

6.5.3 TENURE-TRACK-POSITION IN EUROPEAN ETHNOLOGY, UNIVERSITY OF INNSBRUCK

The University of Innsbruck invites applications for a [Tenure-Track-Position](#) in European Ethnology.



The closing date for applications is **June 9, 2021**.

7 SIEF JOURNALS

7.1 WHAT'S NEW WITH ETHNOLOGIA EUROPAEA

***Ethnologia Europaea* has new editors, and we are thrilled to be working with all of you!**

We are Alexandra Schwell and Laura Stark.

Alexandra is a professor of empirical cultural analysis at the University of Klagenfurt (Austria) with an interest in the anthropology of the political, popular culture, border studies, ethnographic methods, and Europeanization processes. She co-convenes the EASA Anthropology of Security Network. Laura is a professor of ethnology at the University of Jyväskylä (Finland) with a background in folklore studies and an interest in theories on power, gender and sexuality.

We thank Marie and Monique for their years of excellent leadership, during which *EE* switched publishers to join a gold open-access publication model from March 1st, 2019. Our publisher is now the Open Library of the Humanities ([OLH](#)), an open access publication platform that includes a Library Partnership Subsidy model. This means there are no article processing charges (APCs) for our authors/institutions and no fees for readers, ensuring equal access by all readers and authors. This, combined with *EE*'s high quality and forward-looking vision, puts us in a very good position in the rapidly changing world of scientific journal publication.

For those of you who are relatively new to our journal, *Ethnologia Europaea* is an international, peer-reviewed journal founded in 1966. The journal is published twice annually. Since 2015, it has been one of the flagship journals of SIEF. We are grateful for generous funding both from SIEF and from the Nordic Board for Periodicals in the Humanities and Social Sciences (NOP-HS).

As the new editors of *EE*, we are passionate about maintaining *EE*'s standards of excellence. Building on our current strengths, future work in *EE* will look to making the journal

more widely known. We will continue to be proactive at conferences in our field, cohosting at the upcoming SIEF conference a journal workshop on 'How to Get Published'. *EE* will continue to lead these conversations in a manner that serves our core fields of the fields of ethnology, folklore studies, and cultural anthropology, and our sister fields in social anthropology, historical anthropology, cultural history, sociology, educational science, migration studies, cultural studies, critical heritage studies, and museum studies.

We would like to invite each of you to consider contributing articles to our open issues or proposing special issues for *EE* – see here for [Author Guidelines](#) or [Special Issue Guidelines](#). We especially welcome submissions that contribute to ongoing debates and discussions in the fields of ethnology, folklore studies, and cultural anthropology. Theoretical interventions that connect research in these disciplines to anti-racist, feminist, LGBTQI+, and decolonial concerns are of particular interest for inclusion in the journal's future offerings. We welcome both ethnographically oriented and archive-based studies. As the journal seeks to continue its international focus, we support work that is transnational, yet also reflects the uniqueness of local contexts. Please also remember to request that your institutional library become a member of OLH's library membership scheme!

In the spring of 2022, we will start a new section, 'Ethnographic snapshots', in which scholars can publish shorter contributions, (max. 2000 words). The goal is not only to provide a fast-tracked forum for field reports and 'work in progress' that can make a contribution to existing intellectual discussion, but also to react quickly to emerging topics and themes of current social and scientific importance.

EE's most recent issue (2020, 50:2) is *Anthropological Approaches to Why Brexit Matters*. The forthcoming issue is *Culture and Heritage under Construction?* It bridges the Atlantic to bring together scholarly discussions from both Europe and North America, connected by the thread of the late Barbro Klein's outstanding scholarship.

For news and updates, follow us on [Facebook](#).

ETHNOLOGIA EUROPAEA 50:2 (2020):
ANTHROPOLOGICAL APPROACHES TO WHY BREXIT MATTERS



The departure of the United Kingdom from the European Union has presented significant challenges to many societies, economies and politics across Europe, if not the globe. Anthropologists, among many other social scientists, have been challenged ethnographically

and theoretically by the fast-moving events of the Brexit process. In this special issue of *Ethnologia Europaea*, four anthropologists with long-term expertise in the anthropology of European integration examine how Brexit has had an impact on various people and regions of Europe. **Deborah Reed-Danahay** explores how migrants and expatriates in England have been buffeted by the continuing crises of the changing dimensions of European citizenship that have been created by Brexit. Emotions have also run high in the borderlands of Northern Ireland where **Thomas Wilson** has chronicled the actions and reactions of local people who are trying to keep up with what Brexit will do to their everyday lives. A broad regional and institutional perspective on transnational governance in the EU is provided by **Robert Hayden** through his comparison of current events to those that befell Yugoslavia. Brexit also serves as a leading symbol for many neonationalists across the continent of a return to greater or reaffirmed national sovereignty, not least in efforts to establish illiberal democracy in Hungary as examined by **László Kürti**. While the mercurial nature of Brexit makes it difficult to study as an event and a wider and ongoing social, economic and political process, these contributions together, capped off by a commentary by **Ulf Hedetoft**, demonstrate some of the creativity needed by anthropologists to match the dynamics of Brexit.

The open section presents two papers related to migration and borders, **Susanne Schmelter** explores migration struggles along the humanitarian border through the case of Syrian displacement in Lebanon, and **Ove Sutter** discusses the civic engagement of humanitarian assistance to refugees during the migration movements of 2015, arguing the volunteers carried out activities of self-organized prefigurative politics, in which they contributed to the local authorities' migration management. **Ida Tolgensbakk** provides a methodologically oriented contribution zooming in on the researcher's role in the transcription process and **Tine Damsholt** closes the issue with a timely contribution on the different temporalities in everyday experience of the coronavirus.

[Website.](#)

7.2 CULTURAL ANALYSIS

CALL FOR PAPERS: PANDEMIC & POLITICS ISSUE OF CULTURAL ANALYSIS

THEME: HINDSIGHT 2020

While the pandemic continues to be the epicenter and catalyst for worldwide change, the year 2020 itself has developed a distinct mnemonic temporality. It was a year of unprecedented political unrest, isolation, virtuality.

However, 2020 is also rapidly transitioning from lived reality to collective, cultural and social memory. How have our disciplines, our fieldwork, our institutions and our relationships been altered by this marked year of fundamental revisioning? What kind of folklore has emerged, intervened, and shaped perceptions of 2020? What vernacular modalities have come about to make sense of these times of unrest?

Cultural Analysis is interested in hearing from various perspectives internationally and at the boundaries of our disciplines as we have all navigated the challenges of this past year. While we will consider a broad range of topics/submissions, the following items offer a few prompts

- Fact-checking and narrative formations
- Movements, Identity and Group Solidarity
- Social Memory and Competing Voices
- Citizen Protests and Social Justice
- Masks, Anti-Mask, and Cultural Signification
- New/Hybrid (Remote) Occupational Folklore
- 2020 Internet Folklore
- Vernacular Expressive Responses
- Conspiracy Theories
- DIY Health rumors
- Impact on Heritage Festivals
- Transnational cultural flow and stagnation

- Zoom Lore and Communications
- Remote Festivals and the Organizing of Nonlocality
- Disruption and Continuity of Traditional gatherings
- Emergent Narratives of 2020
- The role of folkloristics and ethnology in pandemic studies
- Homebound Performance Culture
- Foodways during the Pandemic
- Online and Remote Religious Performances

Submission Formats

- Notes & Reports (2,000–3,000 words): Fieldwork notes, Conference Reports
- Research/Theoretical Article (10,000 words): Featuring 1–2 Transdisciplinary Responses
- Critical Reflective Essays (5,000 words)
- Deadline for Abstract Submissions: **June 1, 2021** (notification of acceptance mid-April)
- Full article submission due: **July 1**
- Peer-reviews due: **July 31**
- Revisions due: **Mid-Sept**
- Copy-editing / Production: **End-Nov**

Please see our [submission guidelines](#).

CULTURAL ANALYSIS 19:1 (2021): ETHNOGRAPHIES OF SILENCE

Guest edited by Katja Hrobat Virloget and Nevena Škrbić Alempijević

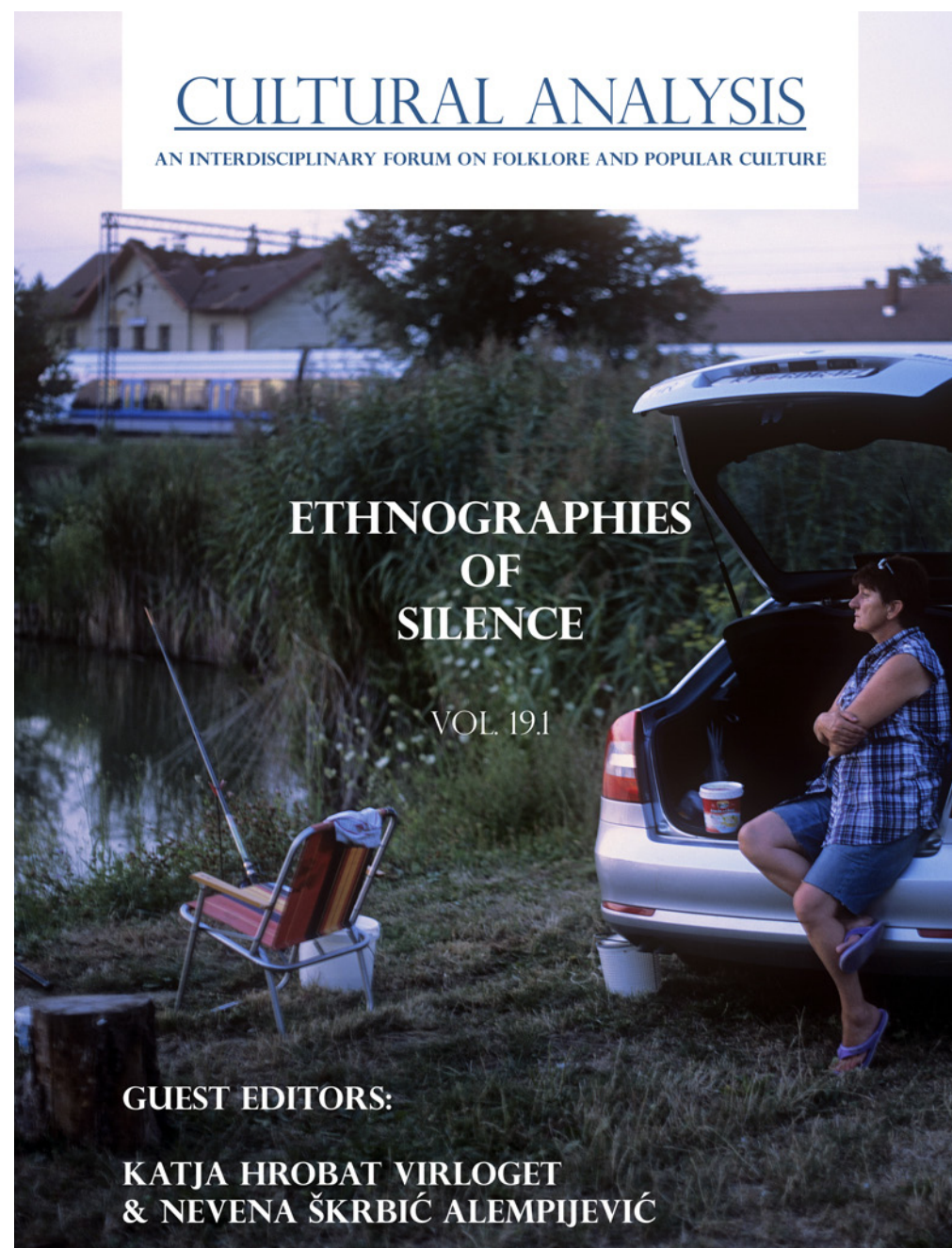
The collection of articles gathered in the special issue of *Cultural Analysis* critically analyses the topic of silence. It derives from the panel *Silencing memories: routes, monuments and heritages*, organized in the frame of the 14th SIEF congress in Santiago de Compostela, 2019. Its editors and authors approach silence as a cultural phenomenon, viewed as a

means of communication and interaction of individuals and groups with other human and non-human agents. They view silence as an affectively charged *action* purposefully stimulated and maintained to achieve – or avoid – specific effects.

Along with the introduction written by Katja Hrobat Virloget and Nevena Škrbić Alempijević, the volume gathers six research articles from the fields of migrations, ethnic conflicts and identities, religious heritage, monument studies, and language communication. Those articles, written by Katja Hrobat Virloget, Janine Schemmer & Marion Hamm, Michele Bianchi, Marijana Belaj, Amy Skillman and Thomas McKean, discuss silencing processes from different points of view and in different spheres: in periods of social change, in everyday life, in the production of heritage, in nation-building processes and in home-making practices. The volume ends with three issue responses, written by Cristina Sánchez-Carretero, Michèle Baussant and Johana Wyss. They highlight the potential of silence to reflect and trigger cultural, social and political processes and bring them in connection with the mechanisms of remembering and forgetting.

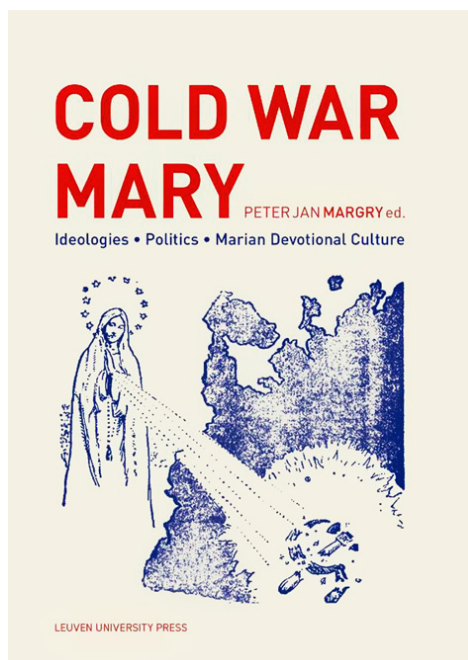
This volume is also a call for revisiting and developing the theoretical and methodological strategies that can allow researchers to enter and analyze episodes, spaces, and communities built around silence.

[Website.](#)



8 NEW PUBLICATIONS

COLD WAR MARY. IDEOLOGIES • POLITICS • MARIAN DEVOTIONAL CULTURE



One hardly known but fascinating aspect of the Cold War was the use of the holy Virgin Mary as a warrior against atheist ideologies. After the Second World War, there was a remarkable rise in the West of religiously inflected rhetoric against what was characterized as “godless communism”. The leaders of the Roman Catholic Church not only urged their followers to resist socialism, but along with many prominent Catholic laity and activist movements they marshaled the support of Catholics into a spiritual holy war.

In this book renowned experts address a variety of grassroots and Church initiatives related to Marian politics, the hausse of Marian

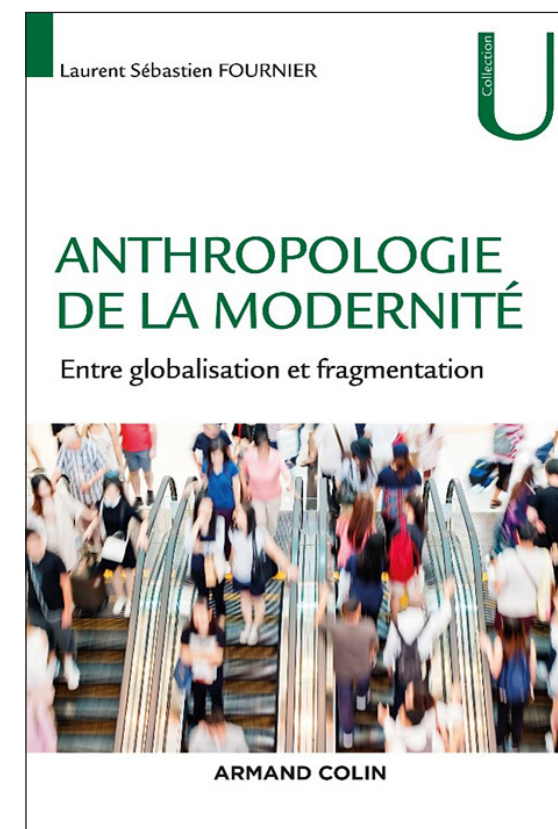
apparitions during the Cold War period, and the present-day revival of Marian devotional culture. By identifying and analyzing the militant side of Mary in the Cold War context on a global scale for the first time, Cold War Mary will attract readers interested in religious history, history of the Cold War, and twentieth-century international history.

Peter Jan Margry (ed.), *Cold War Mary. Ideologies – Politics – Marian Devotional Culture*. Leuven: Leuven University Press, KADOC Studies on Religion, Culture and Society 28, 2021, ISBN 978-94-6270-251-6, 400 pages.

[More information.](#)

ANTHROPOLOGIE DE LA MODERNITÉ. ENTRE GLOBALISATION ET FRAGMENTATION

What is the anthropology of modern societies? Can you practice anthropology at home? At first glance, these questions may seem strange, as this discipline remains associated with traditional and exotic societies, distance and estrangement. Yet all human groups today can be the subject of anthropological discourse. Decolonization, followed by globalization, contributed to the possibility of such a renewal, so that the idea of an anthropology of contemporary worlds became more and more acceptable. How, then, to turn towards oneself the famous “distant gaze” of anthropologists? By successively paying attention to the notions of time, space, culture, society and body, the book questions the meaning of ethnographic practice in the context of modernity, while taking into account the complementary dynamics of globalization and fragmentation.



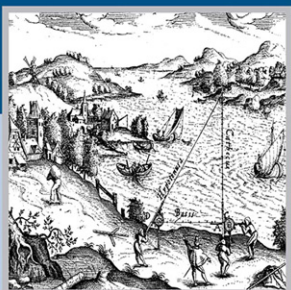
Laurent Sébastien Fournier, *Anthropologie de la modernité. Entre globalisation et fragmentation*. Paris: Armand Colin, collection U 2021, ISBN 2200630425, 208 pages.

[More information.](#)

TRIANGULATIONS WITHIN THE ITALY-CANADA-UNITED STATES BORDERLANDS

Triangulations within the Italy-Canada-United States Borderlands

Edited by Luisa Del Giudice



In this volume of essays, three Italian-Canadian-American scholars of the post-WWII diaspora, who among them span a wide expanse of geographic and cultural ground, reflect on the meaning of triangulated identities. What are the processes of translation required by personal lives, consciousness, scholarship, and modes of representation, lived in such a context? At their simplest, they must confront blended or hybridized environments, geographic, cultural, and temporal straddling, “chronic otherness,” and the apparently contradictory forms of invisibility and hyper-visibility, peripherality and multi-centeredness.

As a basic navigational tool, cartographic “triangulation” allows these authors to explore their own personal geo-cultural positionings

and to seek equipoise in an equilateral triangle. All three bring direct experience and heightened knowledge of the trans-diasporic perspective, which has left them well-prepared for the challenges of an increasingly globalized reality. Even so, such positioning does not deny an elusive sense of home and belonging; their journeys have also taught them how to feel at home in the world.

Luisa Del Giudice (ed.), *Triangulations within the Italy-Canada-United States Borderlands*. New York: Bordighera Press 2020, ISBN 978-1-59954-164-8, 96 pages.

[More information.](#)

WHAT'S MISSING? COLLECTING AND EXHIBITING EUROPE

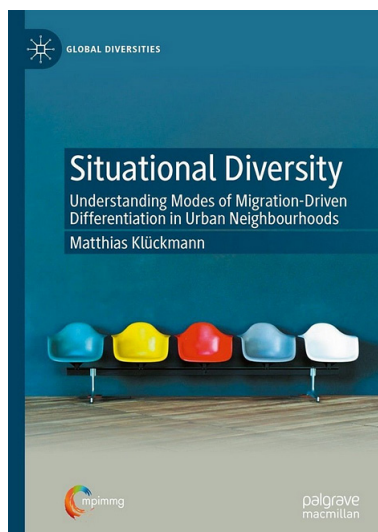
This book takes a closer look into some of the lacunae in the work of museums of everyday culture: Which objects, narratives, methods and actors have been left out of museums' perspectives on daily lives in European societies? Museum practitioners and researchers alike address current transformations in the collecting and exhibiting of everyday objects and vernacular art, while short object essays provide new perspectives on artefacts from the collection of the Museum Europäischer Kulturen – Staatliche Museen zu Berlin. This publication invites readers to critically interrogate the question of what's missing in museum practices of collecting and presenting contemporary life worlds in Europe.

Iris Edenheiser, Elisabeth Tietmeyer & Susanne Boersma (eds.), *What's Missing? Collecting and Exhibiting Europe*. Berlin: Reimer Verlag 2021, ISBN 978-3-496-01652-6, 256 pages.

[More information.](#)



SITUATIONAL DIVERSITY. UNDERSTANDING MODES OF MIGRATION-DRIVEN DIFFERENTIATION IN URBAN NEIGHBOURHOODS



At a time when diversity is taking an increasingly prominent place in public and academic debate, Situational Diversity offers a new perspective by understanding diversity framed in the local context, characterized through different forms of social differentiation.

Based on ethnographic fieldwork and archival research on migration-driven diversity in two neighborhoods in Stuttgart (Germany) and Glasgow (United Kingdom), the book presents a concept that takes into account the contingent and emergent nature of social differentiation while at the same time explaining the stability of modes of differentiation. The comparative approach provides a nuanced analysis of how diversity in urban environments occurs as a result of locally, socially and temporally specific practices.

In this book, Klückmann discusses how social work, city administration and volunteer work prefigure positions and relations of people in the context of migration. Thus, it will appeal to students and scholars of social and cultural anthropology, European ethnology, sociology, human/cultural geography, cultural studies in addition to practitioners in the fields of intercultural relations, social and public policy as well as urban development.

Matthias Klückmann, *Situational Diversity. Understanding Modes of Migration-Driven Differentiation in Urban Neighbourhoods*. London: Palgrave Macmillan, Global Diversities book series 2020, ISBN 978-3-030-54790-5 (hardcover), ISBN 978-3-030-54793-6 (softcover), ISBN 978-3-030-54791-2 (eBook), XVII-226 pages.

[More information.](#)

TOURISM AND BREXIT. TRAVEL, BORDERS AND IDENTITY

This book explores the relationship between tourism and Brexit from a social science perspective. As the UK repositions itself in the uncharted waters of a post-Brexit world the book considers three interconnected themes all bound up in touristic practices: travel, borders and identity. The volume uses diverse examples, including UK-Polish tourism, royal events, Arthurian-based heritage in Cornwall, media representations of Brits abroad, ideas of freedom on holiday in Mallorca, the impacts of Brexit on migrant workers in Mallorca and on tourism for Commonwealth and Overseas Territories. Contributors to the book are based in the UK, EU, Southeast Asia, USA, Australia and New Zealand, giving the analysis a strongly international focus. It will be useful for students and researchers in tourism, migration, European studies, social anthropology, geography and sociology.

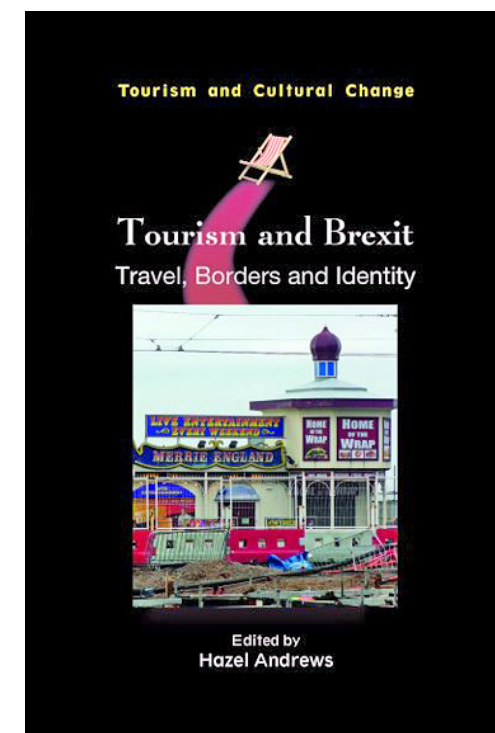
Hazel Andrews (ed.), *Tourism and Brexit: Travel, Borders and Identity*. Bristol: Channel View Publications Ltd., Tourism and Cultural Change 2020, ISBN 9781845417901, 248 pages.

More information:

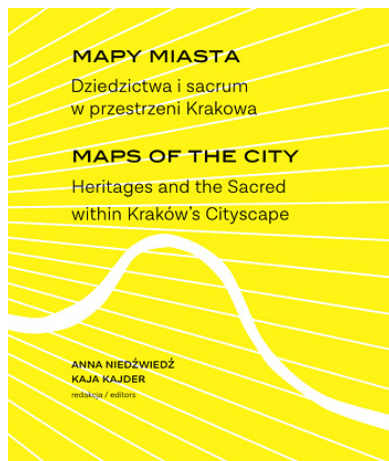
[Channel View Publications.](#)

[Border Watching: The Impact of Brexit and COVID-19.](#)

[Interview with Hazel Andrews.](#)



MAPS OF THE CITY. HERITAGES AND THE SACRED WITHIN KRAKÓW'S CITYSCAPE



The book is dedicated to anthropological readings of the urban space of the city of Kraków through the concepts of “heritage(s)” and “the sacred”. The eponymous “maps of the city” relate to anthropological theories of space, pointing that a space is primarily created through its interactions with people. The publication presents a story about Kraków and its various human maps (mental and experiential), entwining the city and forming its various layers. City’s inhabitants, numerous religious bodies, tourists, pilgrims, national and regional institutions and

other agents produce and cultivate images of the city as a “historical capital”, “magical city”, “cradle of sacredness”, “city of immense cultural and spiritual heritage” but also a popular tourist destination. The book discusses these various voices as well as the lived experiences of people using the urban space in the past and today.

The book draws on the exhibition that was presented at the Ethnographic Museum in Kraków between November 2017 and February 2018. The exhibition was an outcome of research conducted by the Polish team of the international research consortium [HERILIGION](#) (*The Heritagization of Religion and the Sacralization of Heritage in Contemporary Europe*) within the HERA (*Humanities in the European Research Area*) program *Uses of the Past* (2016–2019).

Anna Niedźwiedz, Kaja Kajder (eds.), *Maps of the City: Heritages and the Sacred within Kraków's Cityscape*. Kraków: LIBRON Publishing House, 2020, ISBN 978-83-66269-33-0, 169 pages.

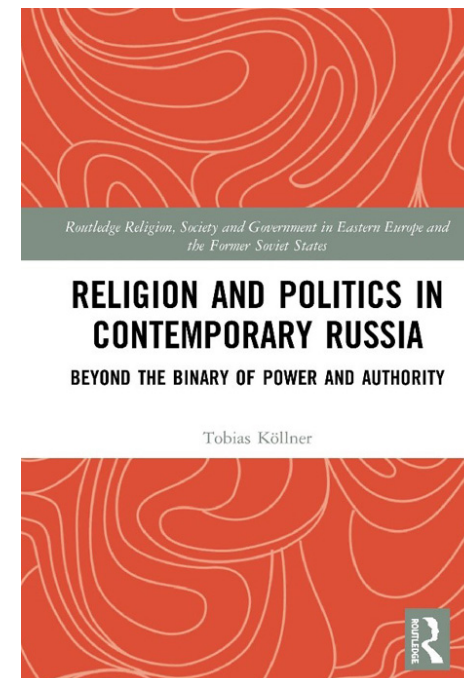
[Open access: PDF download](#) (high resolution file).

RELIGION AND POLITICS IN CONTEMPORARY RUSSIA. BEYOND THE BINARY OF POWER AND AUTHORITY

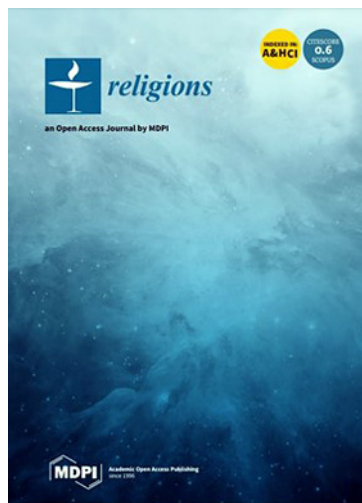
Based on extensive original research at the local level, this book explores the relationship between Russian Orthodoxy and politics in contemporary Russia. It reveals close personal links between politicians at the local, regional and national levels and their counterparts at the equivalent level in the Russian Orthodox Church – priests and monks, bishops and archbishops – who are extensively consulted about political decisions. It outlines a convergence of conservative ideology between politicians and clerics and also highlights that, despite working closely together, there are nevertheless many tensions. The book examines in detail particular areas of cooperation and tension: reform to religious education and a growing emphasis on traditional moral values, the restitution of former church property and the introduction of new festive days. Overall, the book concludes that there is much uncertainty, ambiguity and great local variation.

Tobias Köllner, *Religion and Politics in Contemporary Russia: Beyond the Binary of Power and Authority*. London/New York: Routledge 2021, ISBN 9781138354685, 178 pages.

[More information.](#)



SPECIAL ISSUE PATRIOTISM, NATIONALISM, AND ILLIBERALISM IN THEIR RELATION TO RELIGION: A CROSS-CULTURAL PERSPECTIVE



In the current SARS CoV-2 pandemic, increasingly authoritarian measures and instruments are being implemented, and nationalist discourses are being initiated. This means that despite global challenges, global interactions, and burgeoning globalization, national and ethnic identification patterns remain extremely relevant today. To be sure, this development is far from new and has been going on for a couple of decades. Nevertheless, currently, we are experiencing a persistence and resurgence of the national in very different countries, such as in Hungary and the United States, Poland and India, and Turkey and Russia.

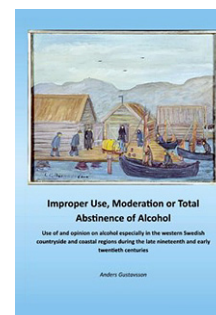
Moreover, in many cases, such trends are linked to religion in one way or another. In many ways, the nation or the dominant ethnic group often draws on religious symbols, couches its representation in religious language, and fosters commemoration by equating national and religious history. In so doing, however, there seems to be a tendency to favor more authoritarian forms of government. Around the world, phenomena such as patriotism, nationalism, and illiberalism are gaining ground and often follow a trend towards “indigenization”.

Based on these developments, we intend to analyze and compare different religious traditions in relation to patriotism, nationalism, and illiberalism.

Tobias Köllner, Boris K. Knorre (eds.), *Patriotism, Nationalism, and Illiberalism in Their Relation to Religion: A Cross-Cultural Perspective*. Special issue of *Religions*. Basel: MDPI 2021 (forthcoming), ISSN 2077-1444.

[More information.](#)

IMPROPER USE, MODERATION OR TOTAL ABSTINENCE OF ALCOHOL

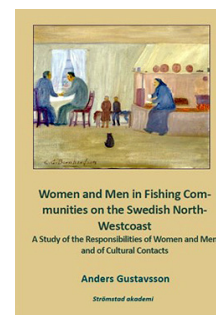


Use of and opinion on alcohol especially in the western Swedish countryside and coastal regions during the late nineteenth and early twentieth centuries.

This book focuses on three approaches to alcohol, that is improper use, moderation and total abstinence in the late 1880s and early 1900s. How did the interaction between different approaches unfold? What conflicts arose? How did the concepts of honor, dishonesty and shame apply? Where were the limits of the norm of moderation, and how did they apply to men, women and children and everyday life and festivals, respectively? What was improper use? It has been essential to pay attention to norms and practical life.

Anders Gustavsson, *Improper Use, Moderation or Total Abstinence of Alcohol*. Strömstad: Strömstad akademi 2021, ISBN 978-91-89331-05-1, 80 pages.

WOMEN AND MEN IN FISHING COMMUNITIES ON THE SWEDISH NORTH-WESTCOAST. A STUDY OF RESPONSIBILITIES OF WOMEN AND MEN AND OF CULTURAL CONTACTS



This study shows the differences in the conditions of life for women and men in fishing villages during the earlier part of the twentieth century. Because of their deep-sea fishing, men lived far from home a great part of the year. Women had responsibilities in many areas of life, and developed a significant independence within their areas of responsibility. They carried the main responsibility for bringing up the children, so they imprinted norms, views and ideologies upon the new generation. This fact influenced men's view of the women

and their work.

Anders Gustavsson, *Women and Men in Fishing Communities on the Swedish North-Westcoast*. Strömstad: Strömstad akademi 2021, ISBN 978-91-86607-94-4, 53 pages.

[More information](#) on both books.

150. KOLEKCIJA. BURAMVĀRDI / COLLECTION 150. CHARMS



Aigars Lielbārdis' study on Latvian charms, "Collection 150. Charms", has been released by the publishing house of the Institute of Literature, Folklore and Art of the University of Latvia. The bilingual book, both in Latvian and English, explores the most extensive collection of incantations held by the Archives of Latvian Folklore. Collection No. 150 was formed mostly in the 1920s and 1930s and contains more than 4700 folklore units, namely, the transcripts of charms of various functions. In his book, Lielbārdis provides an overview of the research history of Latvian charms. He introduces the readers to the largest

functional groups of charms, such as rose words for the treatment of erysipelas, as well as charms for pain, to stop bleeding, and for colic and spleen conditions. A separate chapter is dedicated to the so-called Books of Heaven, their types and contents. An extended list of owners, folk performers, collectors, and depositors of charms is supplemented to the study. The collection analyzed in the book is a testimony to the folk religion practices from the second-half of the 19th century to the turn of the 19th and 20th century.

Along with this book, the [Digital Catalogue of Latvian Charms](#) has also been developed and published as part of Lielbārdis' postdoctoral project (No. 1.1.1.2/VIAA/1/16/217). The text corpus for charm research is now available online for anybody who is interested in this area of traditional culture. The Digital Catalogue presents more than 140 functional groups altogether. There are several criteria which may be applied for browsing and selecting the Latvian charm manuscripts: the content (motives, persons, places), the form of the text (poetry, prose poetry, folk song, palindromes), and the original function of the text.

Aigars Lielbārdis, 150. kolekcija. Buramvārdi / Collection 150. Charms. LFK krājums IV. Rīga: LU LFMI 2020, ISBN 978-9984-893-47-1, 224 pages.

[More information.](#)

HERITAGE AND FESTIVALS IN EUROPE. PERFORMING IDENTITIES

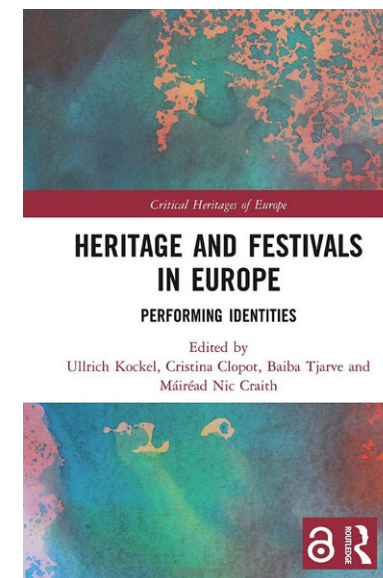
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Heritage and Festivals in Europe critically investigates the purpose, reach and effects of heritage festivals. Providing a comprehensive and detailed analysis of comparatively selected aspects of intangible cultural heritage, the volume demonstrates how such heritage is mobilized within events that have specific agency, particularly in the production and consumption of intrinsic and instrumental benefits for tourists, local communities and performers.

Bringing together experts from a wide range of disciplines, the volume presents case studies from across Europe that consider many different varieties of heritage festivals. Focusing primarily on the popular and institutional practices of heritage making, the book addresses the gap between discourses of heritage at an official level and cultural practice at the local and regional level. Contributors to the volume also study the different factors influencing the sustainable development of tradition as part of intangible cultural heritage at the micro- and meso-levels, and examine underlying structures that are common across different countries.

Ullrich Kockel, Cristina Clopot, Baiba Tjarve and Máiréad Nic Craith (eds.), *Heritage and Festivals in Europe. Performing Identities*. London/New York: Routledge 2021, ISBN 9780367777616, 236 pages. (Copyright Year 2019)

[More information.](#)



9 OBITUARIES

GOTTFRIED KORFF (1942 – 2020)

Gottfried Korff, one of the most productive representatives of German-language *Post-Volkskunde* in recent decades, died in Berlin at the end of last year after a long and serious illness.



With him, the discipline loses more than just a scholar who was successful in teaching and research for decades, but also a particularly original thinker and, while increasingly thoughtful, a sharp provocateur of comfortable disciplinary self-understandings. Korff was both a researcher and a communicator, a man of letters and of strong, but subtle gestures in the medium of the museum exhibition. He was a scholar of the humanities in the best German intellectual tradition, internationally well-read and versed, truly innovative and, at

the same time, never tired of reminding us of our core competencies and of our responsibility towards the body of knowledge developed by Ethnology and Folklore.

Born in 1942 in the Rhineland, with whose open way of life and Catholic mentality he liked to flirt, his studies of *Volkskunde*, German studies, and art history soon led him, after beginnings in Cologne and Bonn, to Tübingen, a wellhead of professional renewal in the

mid-sixties. This small university town in the Protestant Swabian southwest remained his spiritual home after his retirement in 2007, despite his lifelong cosmopolitanism and his move to the new German capital Berlin, with its rich museum heritage and spirit of cultural renewal.

Gottfried Korff received his doctorate in 1969 on the basis of his ground-breaking and still essential dissertation on “*Heiligenkulte in der Gegenwart*” and was initially employed as a research assistant at the Ludwig Uhland Institute, founded on Hermann Bausinger’s precepts of a *New Volkskunde*, before being appointed professor of *Empirische Kulturwissenschaft* in 1982, after a few years in museum practice and as secretary general of the famous 1982 Berlin exhibition on Prussia. These milestones reflect his academic profile: Korff was a scholar *and* exhibition maker, thus combining the theory *and* practice of anthropological museum studies in a way that was stimulating far beyond the borders of Germany and remained a key focus of his teaching and publication work (see, for example, his collected volumes *Museumsdinge*, 2002, and *Simplizität und Sinnfälligkeit*, 2012). Furthermore, he (co-)curated epoch-making exhibitions, such as “Berlin, Berlin!”, “Feuer und Flamme”, and more, until his retirement and was active as a consultant in the museum and exhibition fields, as well as serving on numerous scientific advisory boards in Germany and abroad.

Korff’s main topics were museology, symbol analysis, popular religion, and memory culture. He represented an international and interdisciplinary *volkskundliche Kulturwissenschaft* of both historical and ethnographic orientation with a special focus on the role of signs and things in everyday life and on cultural mediation. His works on folk art (as “mythomoteur”), secular religiosity, material culture, and museum studies are characterized by theoretical acuity and linguistic sophistication; precisely for this reason, an often playfully neologizing and dialectically arguing German, they are hardly translatable into other languages. Gottfried Korff left important legacies to both the academy and practice; today, many of his students hold important positions in academic research and teaching and in the museum profession throughout the German-speaking world and beyond.

He had what might be termed an ambivalent relationship with SIEF, which he always suspected of being somehow a reservoir of harmless positivism in ethnology and folklore, and felt that internationality (European Ethnology) could not easily be institutionalized without serious intellectual debate about epistemic traditions and their different regional and national interpretations. Nevertheless, he appreciated SIEF scholars and sometimes participated in the society's conferences. In Budapest, in 2000, for example, his plenary paper – based on an idea from the philosopher Peter Sloterdijk – outlined a historically grounded theory of the “ethnographic museum as a school of alienation”. This is just one of his many still relevant texts that should be read in our community, when in places like this figures of the popular are politically mobilized again and identity-creating new museum buildings are being considered.

Bernhard Tschofen, Zurich

MEHMET İLHAN BAŞGÖZ (1921–2021)

Prof. Dr. Mehmet İlhan Başgöz, a pioneer in Turkish folklore studies passed away on April 13, 2021, in Ankara-Turkey. Although officially his birthday was registered as 1923, the year of the foundation of the Turkish Republic, he always rendered that he was born in Gemerek, an Anatolian town in Sivas, Central-Eastern Turkey, “during the barley harvesting season of 1921”.

Başgöz's life story witnessed the rise and demise of folklore studies at the Turkish academia: Başgöz worked closely with Pertev Naili Boratav, the founder of modern folklore studies at Ankara University's Faculty of Languages and History-Geography. Başgöz received his Ph.D. in 1949 under the supervision of Necmettin Halil Onan because Boratav could no longer work in the department. His dissertation titled *Biografik Türk Halk Hikâyeleri: Kahramanları, Teşekkülleri, Saz Sairlerinin Eserleri İle Münasebeti* (Biographical Folk Narratives: Their Characters, Compositions, and the Relationships to the Oeuvres of Folk Poets).



Likewise, his biography offers a passage through Turkish cultural and political scene in the past century. The period between the 1940s–1950s was an atmosphere of McCarthyism *alla Turca*—an encroaching and finally exploding communist hysteria with numerous ill-effects, causing several intellectuals to leave Turkey. After the department of Turkish folklore and folk literature was

ceased to exist, Başgöz served as a schoolteacher in Tokat, Turkey. This was in return for his scholarship that enabled him to pursue his doctorate with a departmental assistantship. After which he spent several months in prison. After a short stay in the UK, Başgöz obtained a Ford Foundation grant and moved to the USA and worked at the University of California-Los Angeles (1961–1963) and the University of California-Berkeley (1963–1965), which was resulted in the publication *Educational Problems of Turkey* (with Howard Wilson) in 1968. But already, before coming to the US, he had published widely on genres of oral tradition as early as 1947 and several books on folklore from French.

Joining the Indiana University's Program of Uralic and Altaic Studies (today, Central Eurasian Studies) in 1965, he set up the Turkish Studies Department in 1975; conducted academic activities collaboratively with the (then) Folklore Institute (today Department of Folklore – Department of Ethnomusicology), where he also held a position. Until his retirement in 1997, he supported the activities of Turkish Studies world-wide. With his retirement, he moved back to Turkey and lectured at various universities. Until his death he lived between two continents.

Başgöz belonged to a generation of scholars who worked towards the development of a modern intellectual arena in Turkey. His mission, both in folklore and Turkish Studies in the USA, aimed at educating a diverse audience who had a broad interest in the cultures in Turkey. He worked and published on a variety of folk narrative genres. His work was informed by his arrival in the US folklore scene at a very significant moment when American folklorists emphasized the role of “individual” in folklore forms. Başgöz contributed to the development of folklore in Turkey and the USA by coloring the term “individual” with “tradition,” as he took it as a creative force in the narrative traditions in Turkey. His book *Hikâye: Turkish Folk Romance as Performance Art* (2008) presented his eye-witness accounts along with sound analyses of an Anatolian performative art. Besides, he was a transmitter of folklore theories and field-collected texts between two countries. A traveler himself, he also made the theory and praxis travel both ways.

His awards and recognitions include the Guggenheim Fellowship (1973), Fellow of the American Folklore Society (1983), the Gold Medal of Distinguished Literary and Scholarly Achievement of the Turkish Writers Union *Edebiyatçılar Birliği* (1996), the Distinguished Service Certificate from the Ministry of Culture of the Republic of Turkey, the Gold Medal for Nasreddin Hoca Research (1999), the Superior Service Award of the Ministry of Culture in 1997, the Hacı Bektaş Peace and Friendship Award (2000), and the Turkish Academy of Science Award (2004). In 2019, he received Indiana University’s Bicentennial Medal.

Başgöz, a versed speaker, brought charm and uniqueness to his stories—in the classroom or outside. As a scholar of the rich narrative tradition in Turkey, he rather performed his stories like the folk-poets, the aşiks, or like Nasreddin Hoca, the iconic figure of the Anatolian jocular tradition, as he claimed in the title of his book, *I Hoca Nasreddin, never shall I Die* (1998).

Hande Birkalan-Gedik, Frankfurt am Main

MARLENE MIFSUD-CHIRCOP (1950–2020)

Sad news reached SIEF’s Working Group The Ritual Year at the end of last year. Marlene Mifsud-Chircop, a prominent folklorist from Malta, passed away in August 2020.



Marlene and her late husband, George Mifsud-Chircop, were founding members of The Ritual Year WG and organizers of the first Ritual Year conference in Malta, in 2005. Beside her scientific activity – publishing her husband’s work and her own – Marlene was also a warm and wise person. Her humble and discrete, but at the same time remarkable presence, will be highly missed by many of us.

Irina Sedakova & Irina Stahl



Duo Emilia & Suvi. Photo: Sami Perttilä.

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