

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 2025**

Vol.23 No.1

## CONTENTS

1	Letter of the President	2	3	Conference Report In-Between	23
2	SIEF2025 in Aberdeen	4	4	Narrativity Seminar in Umeå	24
1	Plenaries	4	5	Calls Summerschools & Prize	25
2	Mentorship Program	7	•	Summer School Ethnographic Film	25
3	Academic Freedom Sanctuary	8	•	11th Folklore Fellows' Summer School	26
4	Announcements	9	•	Wayland D. Hand Prize	26
5	Cultural Events & Social Program	10	5	SIEF Journals	27
3	News of Working Groups	11	1	Cultural Analysis	27
1	Archives	11	2	Ethnologia Europaea	28
2	Cultural Heritage and Property	13	6	Calls for Publications	29
3	Cultural Perspectives on Education and Learning	16	1	Feeling Museums, Call for Abstracts	29
4	Digital Ethnology and Folklore	17	2	Ethnologia Fennica, Call for Papers	30
5	Ethnology of Religion	18	7	New Publications	31
6	Migration and Mobility	20	1	Journal Issues	31
7	The Ritual Year	20	2	Books	33
4	Other News	23	8	Obituary Jenni Rinne	38
1	Conference Folklore and the Senses	23			
2	Invitation to Join Cost Action	23			



Center of Aberdeen.

## EDITORIAL

### DEAR SIEF MEMBERS,

We are very much looking forward to meeting you at SIEF2025 in Aberdeen in less than a month's time.

This newsletter will provide you with information about the congress program, exciting panels and keynotes, the Academic Freedom Sanctuary, coordination meetings of university department representatives and journal editors, cultural events and social gatherings. The congress program also includes the Young Scholar Prize Lecture. We received many excellent submissions. Congratulations to the winner, Ognjen Kojanić! We encourage you to register as a mentor or mentee in the Congress Mentoring Program.

Please also take a look at the various reports on our Working Groups' events, most of which were sponsored by SIEF WG funding.

See you soon, Sophie Elpers



*MacRobert Building, one of the SIEF2025 venues in Aberdeen.*



## 1 LETTER OF THE PRESIDENT

### DEAR COLLEAGUES,

With ever-growing right-wing control, new strands of illiberalism, and repression spreading across the world, also in countries recently known as liberal democracies, our scholarly field seems to be at a turning point.

While diversity programs are dismantled and research funding is cut unexpectedly, it is more important than ever to reinforce the strength of our critical, academic engagement with the world through systematic ethnographic scrutiny. This engagement includes the ability to see and understand different worldviews and perspectives and to stand in solidarity with those affected. Please read our [Statement](#) of concern on ongoing assaults on academic freedom in the US published by SIEF together with the invitation to participate in our [Academic Freedom Sanctuary](#) on June 4, 2025.

The 17th SIEF Congress in Scotland, organized by the Elphinstone Institute for Ethnology, Folklore, and Ethnomusicology, University of Aberdeen, June 3–6, 2025, offers a vital forum for collective, critical thinking, establishing new synergies, productive exchange of ideas and innovative hands-on experiences, based on the theme of [Unwriting](#).

With Unwriting, we aim to address hierarchies, perceived wisdoms, and innate senses of superiority by developing new ways of thinking about honoring and ceding space to bottom-up research and ethnographic analysis. “Unwriting” suggests a constructive, active, or even activist attitude of redoing, remaking, rewriting – and focusing on practices, materiality, and narratives that can foster decolonial, feminist and more-than-human perspectives. Unwriting invites us to act, and to reflect on our former actions and how we can do things differently. In contrast to the sometimes-dark histories of our academic traditions, we have a chance to create new, embedded, and relational visions for the future.

From the opening plenary on “Unwriting enquiries” to “Unwriting hegemonies” and “Unwriting history”, the keynote sessions will explore different strategies for decentering authority and for rethinking hegemonic repositories of knowledge. The fourth session, “Performing unwriting”, will be experimental in kind, spotlighting arts-based methodologies while seeking to challenge our habitual (and often written) modal habits. The closing roundtable debate on “Unwriting and resisting” will use activist strategies of counter-archiving and counter-narrating practices to galvanize marginalized voices, posing the question how we can undo the power of writing that has traditionally defined “those who have only been written about.”

SIEF 2025 calls for ethnologists, folklorists, anthropologists, and scholars from adjacent fields to join us in this mission to restore social justice and find ways to make sense of our time. We can look forward to 957 papers that have been accepted for the 108 exciting panels, workshops, roundtables, and combined formats, plus 3 poster sessions and a film program containing 9 streams, presenting no less than 26 films! I would like to encourage you to take part in SIEF’s mentoring program for early-career scholars aimed at developing graduates’ career options, which will be organized for delegates participating face-to-face as well as online. Here, junior scholars and more experienced scholars can meet and exchange ideas one on one. We need both mentors and mentees to join! Please [sign up here](#).

A huge appreciation to our local host and organizer, the Elphinstone Institute for Ethnology, Folklore and Ethnomusicology, for diligently and carefully preparing the congress so that everyone can feel welcome at SIEF2025!

A few months back, SIEF hosted the “[Culture in Dialogue](#)” talk: “Heritage at War. Plan and Prepare.” The topic of the conversation was the recently published book [Heritage at War. Plan and Prepare](#), edited by Mark Dunkley, Anna Tulliach, and Lisa Mol, and discussant was Regina F. Bendix. The talk took place on Zoom on Tuesday, 21 January 2025 with more than 50 participants. We are happy to continue this Culture in Dialogue series which was

introduced in 2022 by the SIEF Board to encourage, initiate, and develop communication across boundaries. Thank you to all presenters and participants for joining us.

As this SIEF Newsletter testifies, SIEF continues to be the state-of-the-art international society representing our vibrant scholarly communities of ethnology, folklore, cultural anthropology and adjoining fields in brilliant ways. Please enjoy the reports from the SIEF Working Groups and news from our two SIEF journals, *Cultural Analysis* and *Ethnologia Europaea*, which are both peer-reviewed and open-access publications. The SIEF2025 will mark an important anniversary of *Cultural Analysis* – 25 years of publications!

Finally, I would like to invite you to the SIEF2025 General Assembly during the Aberdeen congress, which is scheduled for **Thursday 5 June 2025**, at 19.00. New members for the SIEF board will be elected. According to the SIEF bylaws, the composition of the board should reflect the SIEF core values of diversity, geographical distribution and disciplinary balance between ethnology and folklore. There is an open call, so please present your candidacy to [sief@meertens.knaw.nl](mailto:sief@meertens.knaw.nl). After the meeting, the winner of the SIEF Young Scholar Prize 2025, Ognjen Kojanić, will present his article *Micron Engagements, Macro Histories: Machines and the Agency of Labor in a Worker-Owned Company*.

Yours sincerely, Marie Sandberg, President of SIEF





## 2 SIEF2025 IN ABERDEEN



We look much forward to meeting you at our 17th, hybrid, SIEF congress in Aberdeen, Scotland, hosted by the Elphinstone Institute for Ethnology, Folklore, and Ethnomusicology. For the theme, program, timetable, list of panels and papers, and other information, see the [congress website](#).

### 2.1 PLENARIES

◆ **JUNE 3, 17:15–18:30 | ENGAGEMENT, (UN)WRITING, VULNERABILITY**  
Opening ceremony and plenary discussion: Don Kulick & Amy Shuman in conversation with Thomas McKean, Elphinstone Institute. Venue: Arts Lecture Theatre, William Guild building.

Don Kulick and Amy Schuman have worked for decades with, and written books about, people who easily can be labelled as ‘vulnerable’: villagers in Papua New Guinea who have abandoned their traditions and their language; trans sex workers in Brazil; asylum seekers in the US and UK; and people with disabilities in North America and Europe. Both have written extensively about language, discourse, and practice, and both write with a strong commitment to social justice. This session takes the form of a conversation about topics such as hesitancy and doubt (both epistemologically and practically), witnessing, responsibility, stigma, and audience. Audience participation and comment will be welcomed and encouraged.

#### Don Kulick

is Distinguished University Professor of Anthropology at Uppsala University, where he directs the Engaging Vulnerability research program and the ERC Advanced Grant research project “Out of Sight”. His books include *Travesti: sex, gender and culture among Brazilian transgendered prostitutes* (1998, U Chicago Press); *Loneliness and its Opposite: sex, disability and the ethics of engagement* (with Jens Rydström, 2015, Duke U Press); *A Death in the Rainforest: how a language and a way of life came to an end in Papua New Guinea* (2019, Algonquin Books), and the forthcoming *Clashing Vulnerabilities: disabilities in conflict* (edited with Simo Vehmas, Routledge). He is currently beginning a research project on Papua New Guineans who work in slaughterhouses in Western Australia.



#### Amy Shuman

is Professor Emerita of Folklore in the Department of English at The Ohio State University. She is a Guggenheim Fellow and received a Lifetime Achievement Award from the American Folklore Society. She is the author of four books: *Storytelling Rights: the uses of oral and written texts among urban adolescents*; *Other People’s Stories: Entitlement Claims and the Critique of Empathy*; *Rejecting Refugees: Political Asylum in the 21st Century* (with Carol Bohmer); and *Political Asylum Deceptions: The Culture of Suspicion* (with Carol Bohmer). Her edited books include *The Stigmatized Vernacular* (with Diane Goldstein) and *Technologies of Suspicion and the Ethics of Obligation in Political Asylum*. Her primary area of research is narrative, including narratives about disability and political asylum, and she is completing a book on the artisan stone carvers of Pietrasanta, Italy.





◆ **JUNE 4, 11:15–12:30 | UNWRITING HEGEMONIES – RECENTERING AUTHORITY**

Shawn Wilson. Venue: Arts Lecture Theatre, William Guild building.

Indigenous People remember and understand that the Land is alive, sentient and holds agency. In fact, all of us are in constant relationship with the Land whether we acknowledge it or not. Indigenous Knowledge is also alive and well – it emerges and shows itself in those spaces between us in all our relations. Through building intentional, thoughtful and loving relationships we also strengthen Indigenous Knowledge. Through Recentring collaborative Relationships with the Land and Knowledge, we have the opportunity to bring ourselves back into harmony within our communities, our research and our environment to co-create a more loving cosmos.



**Shawn Wilson**

is from the Opaskwayak Cree Nation in northern Canada and lives on Syilx territory in Kelowna, British Columbia. He is an Associate Professor of Indigenous Studies at the University of British Columbia Okanagan. Shawn has worked with Indigenous people worldwide and has spent time living, teaching and researching across Canada, the US, Australia, and Norway, along with supervising research projects in Bangladesh, Indonesia and Papua New Guinea. He is on the Board of Directors with the Tapestry Institute and has joined the newly established advisory group at the Smithsonian National Museum of the American Indian. Shawn has presented at Goals

House (Davos) as part of the World Economic Forum and the Mir Centre for Peace. He cites his 3 kids as his greatest achievement, pride and joy.

◆ **JUNE 5, 11:15–12:30 | UNWRITING HISTORY – MAKING SPACE AND THROWING SHAPES IN ARCHIVES OF TRADITION**

Clíona O’Carroll. Venue: Arts Lecture Theatre, William Guild building.

‘Throwing shapes’ is an expression that suggests flamboyance and playfulness, challenging us to pay attention or respond. Is it time to throw shapes in folklore and tradition archives, and assert our distinctiveness and huge potential?

Archives of tradition and their formation break with the norm regarding whose lives were documented and what made it ‘into the record’. The interest in vernacular culture represented a broadening of focus, but gaps and silences remain, particularly in the ways archives of tradition and everyday life are constructed, presented and interacted with.

Traditional archives have risen to the challenge of documenting human life in all its messiness, aspiring to long-term relationships with individuals and communities. We currently have an opportunity to build on our wonderful peculiarities, creating a wider stage for our contents, communities and methods.

I will explore these themes by reflecting on the community-based archives of the Cork Folklore Project, on our engagement with our audio holdings, with our locality and its people, and with broader STEM-inflected projects. With new ideas, agendas, and technologies, archives have a huge amount to offer to the public, to our own disciplines, to qualitative data preservation in general, to mainstream archiving, and to the broader scientific community.

**Clíona O’Carroll**

is a native of Cork city, Ireland, where she lectures in Folklore and Ethnology/Béaloideas in University College, Cork. She is Research Director (since 2010) with the Cork Folklore Project, a community-based center for oral testimony that has collected and archived more than 900 ethnographic interviews exploring the everyday and the extraordinary in Cork’s past and present since its inception in 1996. Clíona has coordinated collection projects, >>



radio productions, exhibitions and online digital memory-mapping projects with the CFP. Most recently, she has been active in projects foregrounding oral testimony in the stimulation of public conversations on health, infectious disease and sustainability. A member of the SIEF Working Group on Archives, she is active in the development and promotion of archives of tradition.

◆ **JUNE 6, 11:15–12:30 | PERFORMING UNWRITING – CHALLENGING MODAL HABITS**

**Si Poole. Venue: Arts Lecture Theatre, William Guild building.**

In keeping with the conference’s call to undo, redo, and reimagine the ways we create and communicate knowledge, the keynote will weave together up to eight live practices into a dynamic performance-event. A live exploration of creative practice as research within the conference theme of Unwriting. This session seeks to spotlight arts-based methodologies, practice-led research, and the embodied knowledge that challenges conventional paradigms of text-based scholarship.



**Si Poole**

is an Associate Professor of Cultural Education at the University of Chester, UK; He is a folklorist, trustee of the Mythstories museum and a Director and Researcher at the Centre for Research into Education, Creativity and Arts through Practice (RECAP). His work currently focuses on gardening in education, and as the founder and holder of the National Plant Collection of Mentha, his work champions gardening as a creative praxis and considers what that means for communities; his research also covers a wide array of other creative praxes and pedagogies; walking methodologies; and the intercultural use of music; informal songwriting; and arts, and crafts, based initiatives. He has worked in 18 countries developing research initiatives and presenting interactive vocal

performances, most recently as a Visiting Professor at Gothenburg University, Sweden. Si is also a published poet; Managing Director of Soil Records; and has written and released seven albums to critical acclaim - still singing and songwriting with ‘the loose kites’ to this day.

◆ **JUNE 6, 16:45–17:45 | CLOSING PLENARY: UNWRITING AND RESISTING**

**Speakers in alphabetical order: see below.**

**Venue: Arts Lecture Theatre, William Guild building.**

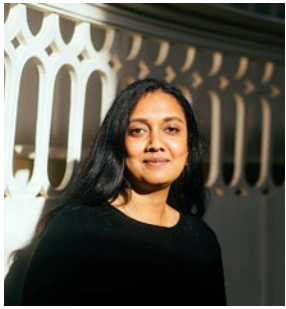
This panel discussion explores the concept of “unwriting” as a means of revisiting and reshaping established narratives and power structures, particularly archival knowledge. It delves into how unsettling the archive and engaging in counter-archiving practices can empower marginalized voices and challenge hegemonic frameworks.

The session will further examine the potential of counter-narrating to foster more equitable representations of history, knowledge, and culture. Focusing on the question, among others, of “how can unwriting challenge notions of gender, genre, embodiment, affect, and performance”. The discussion will ultimately ask how we can undo the power of writing that has traditionally defined “those who have only been written about.”

**Fatin Abbas**

is a writer and scholar whose work lies at the intersection of African and Middle Eastern studies, literature, migration, gender and visual studies. She is the author of *Ghost Season: A Novel* (2023), set in the borderlands of Sudan and South Sudan, and the non-fiction collection *Black Time: Essays on the Invisible* (2025). She holds a PhD in Comparative Literature from Harvard University.





### Silvy Chakkalakai

has held the Chair of Popular Literatures and Media at the Department of Social Anthropology and Cultural Studies (ISEK) at the University of Zurich (UZH) since August 1, 2023. Until 2023, she was a board member of the Collaborative Research Center (SFB) 1512 “Intervening Arts,” where she is currently involved in three subprojects. She is a member of the “Zentrum Künste und Kulturtheorie” (ZKK) and part of the program leadership of the Doctoral Laboratory “Epistemologies of Aesthetic Practices” at ZHdK, UZH, ETH, and Collegium Helveticum. She is an editor of *Geschichte der Gegenwart*. She

is the author of *Indienliebe. Die frühe Ethnographie und ihre Bilder* (Kadmos 2024) and *Die Welt in Bildern* (Wallstein 2014). Her work is influenced by feminist, queer, and postcolonial theory.

### Todd Sekuler

is *Oberassistent* in Popular Cultures at the Department of Social Anthropology and Cultural Studies of the University of Zürich. He holds a Master in Public Health from Columbia University’s Mailman School of Public Health and a PhD in European Ethnology from Humboldt Universität zu Berlin. His current research engages with newly emerging objects from pre-Holocaust Jewish life in Tarnów, Poland, including a family film and photographic materials from a so-called race study by two anthropologists. Additional ongoing research themes include counter-memory, criminalization, and alternative modes of knowledge production and ethnographic practice.



### Jess Smith

Born into a Scottish Travelling family, at the age of five, her father acquired a single decker bus which served, for ten years, home to her parents and seven sisters. From those early years, her lived experience was close to nature and respect for the land. At the age of fifty, she decided to follow a lifelong dream of becoming a writer of her culture. Three autobiographical books, one story book, a novel, a factual book on the treatment of Travelers through history. Her latest book is a collection of voices featured in her journeys.



## 2.2 SIEF2025 MENTORSHIP PROGRAM: CALL FOR APPLICATIONS

The SIEF Board, in cooperation with the Young Scholars Working Group (YSWG), is organizing a special, on-going event to be held during the 2025 Congress: the **SIEF Mentorship Program**.

The Program aims to bring together early-career researchers (Mentees) and experienced scholars (Mentors), who will offer advice and guidance related to research in general, congress presentations, teaching, grant/funding applications, the (non)academic job market, networking, and publishing. We believe this program will facilitate early-career researcher development, interaction between SIEF members, provide opportunities for networking, professional development to its participants and most importantly, help bridge the gaps often created by titles, seniority, degrees and affiliations. Intended to promote greater inclusivity, cooperation and communication, the Mentorship Program is a learning opportunity for both sides and, ideally, a foundation for future collaborations and projects.

Our aim is to connect early-career scholars (undergraduate, graduate or doctoral students, PhD graduates, newly appointed faculty members) with senior scholars from the same discipline and with similar research interests. During the congress, Mentees will have ample opportunities to talk to their Mentors and ask >>





questions about the different aspects of scholarly life they are interested in, as well as navigate the congress itself. By sharing their experience and becoming acquainted with their Mentees' research projects, Mentors will diversify their own professional networks.

The Mentorship Program will begin with a welcome meeting on the first congress day, during which participants will have a chance to meet in a low-stress, informal environment. From there Mentors and Mentees will organize future meetings during the congress. Mentors will also be asked to attend their Mentees' presentations (if possible) and provide constructive feedback afterwards.

Those attending online will also have a series of informal meet-ups facilitated by the organizers, both during and after the congress week. Online participants of the program will have access to a chat environment also to stay in touch through the period.

Participation in the Program is completely voluntary and open to all SIEF members and congress participants. While the SIEF Mentorship is primarily connected to the congress, we hope that Mentors and Mentees will keep in touch, continue developing their relationships and ideally collaborate professionally (though this is not a requirement).

To participate in the program as a Mentor or a Mentee, please fill in the [Mentee or Mentor Application Form](#) before 23 May 2025.

If you have any questions or concerns regarding the Program, please get in touch on [congress@siefhome.org](mailto:congress@siefhome.org).

## 2.3 ACADEMIC FREEDOM SANCTUARY

**Wednesday, June 4, 19:45–21:00. Venue: James MacKay Hall.**

SIEF is deeply concerned with recent initiatives and executive orders by the US government aimed at cutting back research and higher education funding, banning key words relating to diversity, equity and inclusion and defunding scholars who work within fields related to these strands of research, as published in the '[SIEF statement on ongoing assaults on academic freedom in the US](#)'. Assaults against academics and attempts to hinder academic freedom have a long history in many countries and regions.

Following up from the recent Thinking Cafés organized by our sister organization, the American Folklore Society, SIEF offers a joint meeting space – an Academic Freedom Sanctuary – where delegates can share experiences and exchange ideas in a safe environment.

The event will be organized F2F only. Everyone is welcome!

Moderators: Hande Birkalan-Gedik and Dani Schrire.



*James MacKay Hall.*

## 2.4 ANNOUNCEMENTS

### ◆ PUBLICATION RECEPTION

June 4, 18:45–19:45

Elphinstone Hall

Come and meet SIEF's journals, *Cultural Analysis* & *Ethnologia Europea*, talk to some of the editors and explore the possibilities of publishing in a SIEF journal. Toast the special issues of *Český lid* related to SIEF2023 congress in Brno, meet editors of the *SIEF Series in Ethnology & Folklore* book series with Berghahn Books and be introduced to *Social Anthropology/Anthropologie Sociale* (Journal of our sister organization EASA). Then celebrate the **25th anniversary of the *Cultural Analysis* journal** with a free drink.

### ◆ COORDINATION MEETING OF JOURNAL EDITORS

June 4, 19:45–21:00

NK14, New Kings

SIEF invites all journal editors of international, national, local, thematic and other journals participating in the congress to discuss editorial issues. This meeting will be face-to-face only.

### ◆ YOUNG SCHOLAR PRIZE LECTURE

June 5, 20:00–20:30

Arts Lecture Theatre, William Guild building

The winner of the 2025 Young Scholar Prize, Ognjen



(2023): 827–47.

Kojanić, will present his winning article “Micron Engagements, Macro Histories: Machines and the Agency of Labor in a Worker-Owned Company”.

The article was published in *History and Anthropology* 35,4

### ◆ GENERAL ASSEMBLY

June 5, 18:00–20:00

Arts Lecture Theatre, William Guild building

All SIEF members are invited to the General Assembly meeting. They will receive the agenda and all other relevant information in good time before the meeting.

See further: [SIEF2025 Programme](#).

### ◆ COORDINATION MEETING OF UNIVERSITY DEPARTMENT REPRESENTATIVES

June 6, 13:00–14:15

MacRobert Building MR027

During this meeting, the plans for a European Ethnology Transnational Syllabus Collective will be presented and we will discuss the next steps. There will also be time for exchange on other issues related to higher education.

### ◆ HOW TO GET PUBLISHED?

June 6, 13:00–14:30

MacRobert Building MR051

The workshop will address questions related to publishing in international, peer-reviewed journals in the fields of ethnology, anthropology, and folklore. Editors from leading international journals – *Ethnologia Europaea*, *Cultural Analysis*, *Social Anthropology/Anthropologie Sociale* – 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. Special guests are the editors of *Scottish Studies*. Afterwards, there will be a Q&A session, and the participants will have a chance to talk to the editors. The workshop is part of the Mentoring Program, but it is aimed at all scholars. All SIEF Congress participants – junior and experienced scholars – are welcome.



## 2.5 CULTURAL EVENTS AND SOCIAL PROGRAM

- The morning of Tuesday, 3 June, there will be a selection of walks around Old Aberdeen, from history and legend to ethnobotany, and a Scottish step dance taster session.
- Lunchtimes during the congress will feature local craftspeople demonstrating spinning, knitting, bagpipe making, and more.
- Most evenings, there will be traditional music to be found in some pubs around the city.
- Saturday 7 June, we're offering an excursion taking in the best of the North-East. Our day begins with a visit to **Castle Fraser**, west of Aberdeen, where you can explore the magical fairy-book castle, its gardens, and grounds. You'll have time to visit as much of the castle as you want, with informative guides in every room to answer your questions. Then it's on to lunch at **Garlogie**, a chance to relax with a sandwich, a cup

of tea, and a little traditional music in a typical Scottish rural village hall. Next, we stop at **Dunnottar Castle**, a spectacular coastal ruin perched on a promontory over the North Sea. From here, participants can either take the bus, or walk along the beautiful coastal path the historic fishing village of **Stonehaven** – home of the Fireballs New Year tradition – where you can spend the evening exploring the Tolbooth Museum, the traditional harbor, a seafront walk, the marvelous Giulianotti's Italian sweetie and ice cream shop, and numerous restaurants serving Scottish and many other cuisines. Don't miss a traditional fish and chips meal and, of course, Stonehaven is home to the original Deep Fried Mars Bar (actually, surprisingly delicious, but ... make sure to share a portion with 2–3 friends). Those who wish to return to Aberdeen earlier can catch one of the frequent buses or trains.



*Fraser Castle.*



*The historic fishing village of Stonehaven.*



## 3 NEWS OF WORKING GROUPS

### 3.1 WORKING GROUP ON ARCHIVES

#### ◆ Conference on Tradition Archives

The international conference “Archives of Traditional Culture: 100 + 10” took place on October 29–31 in Riga, Latvia. The conference was organized by the Archives of Latvian Folklore, ILFA UL, in cooperation with the SIEF Working Group on Archives and the SIEF Working Group on Cultural Heritage. Celebrating 100 years since the establishment of the Archives of Latvian Folklore, the conference offered a discussion forum about the past and future of tradition archives. It brought together archivists, folklore researchers, and scholars from other branches of humanities and social sciences, participants from Canada, China, Colombia, the Czech Republic, Estonia, Finland, Germany, Ireland, Latvia, Lithuania, Poland, Portugal, Spain, Ukraine, the United Kingdom, and the United States of America. The plenary lectures were given by Maryna Chernyavska (“Listening Deeply, Holding Plurality, Unfolding Relationships: What Archivists Can Learn from Folklore Archival Practice”) and Sanita Reinsone (“Digital Dynamics in Folklore Archives: Charting Community Engagement Patterns”).

This academic event also served as a hybrid meeting of the SIEF Working Group on the Archives board.

[Abstracts \(PDF\).](#)

[Video recordings.](#)



Photos by Guntis Pakalns.



SIEF Working Group on Archives board meeting: Rita Zara, Susanne Österlund-Pötzsch, Ave Goršič, Cliona O’Carroll, Maryna Chernyavska.



The online streaming of all three days of the conference was funded by SIEF.



Staff of the Archives of Latvian Folklore.

Photos by Didzis Grodzs.



Dr. Vaira Viķe-Freiberga.



The 100th anniversary cake is being cut by the outgoing Head of the Archives of Latvian Folklore, Rita Zāra (Grīnvalde), and the new Head (from 2025), Digne Ūdre-Lielbārde.

### ◆ Archives of Latvian Folklore Turn 100

On December 2, 2024, the centenary of the Archives of Latvian Folklore and the 10th anniversary of the digital archive [garamantas.lv](http://garamantas.lv) were celebrated in Riga at the Latvian National Library. The celebrations brought together folklore lovers, researchers, former Archives staff, collaborators, and many supporters.

Exactly one century ago, on December 2, 1924, the “Regulations on the Archives of Latvian Folklore” were published in the Latvian Republic’s official newspaper, “Valdības Vēstnesis”, outlining the need for a centralized archive of traditions in Latvia. The objectives were to collect, archive, publish, research, and make available folklore materials – all genres from all over Latvia. The new institution was established at the Board of Monuments of the Ministry of Education, and its initiator was folklorist Anna Bērzkalne (1891–1956).

At the gala event, Dr. Vaira Viķe-Freiberga, former President of the Republic of Latvia (1999–2007), folk song researcher herself and Honorary Patron of the 100th Anniversary of the Archives of Latvian Folklore, and many other guests gave the jubilee ceremonial addresses. After the official part, there were informal conversations and songs, followed by a concert by the musical group “Black Rooster Kapelye”. Their new concert programme provided fresh interpretations of Latvian and Jewish folk music recordings by folklorist Emīls Melngailis (1874–1954).

Ad multos annos!



### ◆ The Elphinstone Institute Archive

Those attending the upcoming SIEF conference in Aberdeen may be interested to know that our host institution, the Elphinstone Institute, has its own tradition/folklore archives. For a wee preview, listen to the traditional legend of ‘Aul Cruvie’, as told by celebrated Traveler storyteller, ballad singer, and piper, [Stanley Robertson](#).



Photos by Maryna Chernyavska.

## 3.2 WORKING GROUP ON CULTURAL HERITAGE AND PROPERTY

The SIEF Working Group on Cultural Heritage and Property (CHP) was established at the 2008 Derry Congress. Our interests and activities encompass heritage policy, theory, and practice. We address multiple dimensions of cultural heritage, including its symbolic and economic power, political implications and engagement with civil society.

Any SIEF member is welcome to join our working group. To join, send an email to [Carley Williams](#) and [Robert Baron](#), and please [register for the Working Group mailing list online](#) to ensure that you receive our WG-related communications.

We're looking forward to seeing you soon at the SIEF Congress in Aberdeen. Our Working Group business meeting will take place on Wednesday, June 4, 13:00–14:00 UK time (GMT + 1). If you can't come to Aberdeen, please join us online. Stay tuned for the remote meeting link and agenda which will be sent to the CHP email list in May.

As ever, CHP members are involved in a number of important heritage related activities and publications:

- ◆ Heritage on the Margins? Central and Eastern European Perspectives is the topic of the current thematic issue of *Traditiones*, edited by Špela Ledinek Lozej and Nataša Rogelja Caf. It links discussions of the multidisciplinary research program at the ZRC SAZU (Ljubljana, Slovenia) on heritage-making processes with case studies presented at the “Heritage on the Margins?” held in November 2023 in Ljubljana. The focus of this thematic issue is heritage formation and the performative influence of heritage in minority, remote, linguistic, industrial, (post)imperial, (post) socialist, and otherwise marginalized settings. The thread





that runs through the thematic issue highlights explicit or implicit distance from the core European narratives. The articles reflect on such questions as: How to think about marginality and centrality from within this part of the world? What can be gained by approaching European heritage and memory from CEE? What are the inner margins of CEE?

◆ Charlotte Engman of Umeå University will deliver the keynote address at the [Museums and Emotions Conference](#) in Antwerp on May 15, 2025. Her article, “She’s just trying to destroy our Swedish heritage: facing hate in museum education”, which will be published in a forthcoming issue of the *Journal of Museum Education*, examines the challenges museums face amid growing political disillusionment and extremism. The article aims to provide a nuanced understanding of how polarization is experienced and navigated in museum education, arguing that museums must raise awareness of how public hostility operates within their institutions.



◆ Paula Mota Santo of Fernando Pessoa University contributed a chapter, “The rusa parade: when the subaltern shouts – and claims back the heritage city”, in *Cultural Heritage and Mobility from a Multisensory Perspective*, edited by Karolina Nikielska-Sekuła, Karolina and Magdalena Banaszkiwicz, which was published by) Routledge in 2024.

◆ On October 17, 2024, The UNESCO Chair on Intangible Cultural Heritage in Public and Global Governance at the University of Warsaw co-organized with UNESCO’s Living Heritage Entity a [webinar on AI and Intan-](#)



*18th Annual Meeting of the South-East European Experts Network on Intangible Cultural Heritage (Warsaw October 2024). Group photo of the participants from the second day of the meeting, taken in the Prof. Jan Baszkiewicz Lecture Hall at the Faculty of Political Science and International Studies, University of Warsaw.*

[gible Cultural Heritage](#). It delved into harnessing AI’s potential while mitigating risks for ICH bearers. And April 3–4, 2025, in Kraków, it presented a conference organized in the framework Presidency of the Council of the European Union, [Safe Cultural Heritage – European Challenges in times of war and crisis](#). Upcoming activities include the [Second Conference of the Association of Critical Heritage Studies Central and Eastern European Chapter](#), August 27–29, 2025 in Warsaw and a publication by Hanna Schreiber, Twenty Years of the UNESCO 2003 Convention from the Implementation of the Convention in Poland (2022–2023) in the *Handbook on Intangible Cultural Practices as Global Strategies for the Future*, edited by Christoph Wulf and published by Springer.



Group photo of the participants from the third day of the meeting, taken in front of the Praga Museum of Warsaw. Credit: Projekt Kreatywny Michał Radochoński.

◆ SIEF had a robust presence during the annual Intergovernmental meeting of the UNESCO Convention for the Safeguarding of Intangible Heritage, 19COM, which took place in Asuncion, Paraguay from December 1–6, 2024. It organized a session, “What Can Be Done With All Those Inventoried Materials? – Archiving for ICH Safeguarding” for the ICH NGO Forum series of side events, addressing the urgent need for archiving the huge amount of documentation being carried out by ICH Programs worldwide. The session was designed to educate ICH practitioners about how to make documentation accessible, secure, well organized as enduring resources for contemporary communities and future generations. It emphasized the importance of using existing archives of folklore, ethnology, ethnomusicology and anthropology as valuable resources for contemporary ICH safeguarding. The speakers included SIEF members Maryna Chernyavska, Sophie Elpers, Robert Baron, Ioana Baskerville and Carley Williams as well as ethnologist Sofie Veramme and ethnomusicolo-

gists Subha Chaudhuri and Susana Sardo. The session was co-sponsored by International Council for Traditions of Music and Dance, Permanent UNESCO Delegation of Romania to UNESCO, Permanent Delegation of the Kingdom of the Netherlands to UNESCO and the Estonia UNESCO Chair, SIEF member Kristin Kuutma.

◆ CHP members are deeply involved in UNESCO ICH activities as experts on states party delegations, members of the Evaluation Body and as active participants in the ICH NGO Forum and its Working Groups. In December Robert Baron completed his term as President of the ICH NGO Forum. Since SIEF is an NGO accredited to the ICH NGO Forum, any SIEF member can join a Working Group by emailing a WG Chair, listed on the [ICH NGO Forum website](#). The Working Groups include Conflict and Displacement, Gender and Intellectual Property, Global Results Framework, ICH Climate Change and the Environment, ICH NGOs and Research, Legal and Policy Development and More Balanced Geographical Representation of NGOs.

◆ The 2025 annual meeting of the Intergovernmental Committee, 20COM, will take place in New Delhi, India, December 7–13, 2025. SIEF members may attend in person, or follow the proceedings on the [UNESCO ICH website](#).

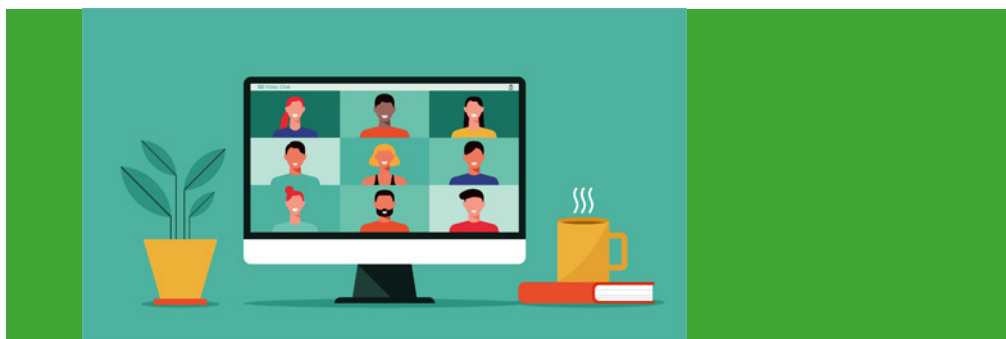
Activities of the ICH NGO Forum appear in its [newsletter](#), on the Facebook group: ‘[Intangible Cultural Heritage and Civil Society](#)’ and the LinkedIn group: ‘[ICH NGO Forum](#)’.

Robert Baron and Carley Williams, CHP Co-Chairs



### 3.3 WORKING GROUP ON CULTURAL PERSPECTIVES ON EDUCATION AND LEARNING

The working group “Cultural Perspectives on Education and Learning” was formed in the spring of 2024, with Maria Zackariasson and Erika Lundell elected as chairs and Nadine Wagener-Böck as secretary. Since then, the working group has already held two online working seminars, which are reported here.



On May 31, 2024, the working group held its first online seminar. Entitled ‘Mapping the field – Ethnologists, anthropologists and folklorists in education and learning’, it brought together members and other interested parties from the field of education for a good two hours. The programme included information and discussion, with two groups in break-out rooms at its core. Firstly, there was an exchange of experiences and reflections on how anthropological/folkloristic research on education and learning and one’s own position in this field can contribute. A focus on school-related issues emerged, but university research and work in non-school places of learning were also represented. Then, in a second round, an exchange in small groups was initiated, dedicated to the question of the most important (potential) research questions related to education and learning in the different national and local contexts to which they belong. The aim was also to explore the possibilities that the working group could offer and lay the foundation for future cooperation and activities as for instance joint conference panels. The results of both rounds were presented and

discussed in plenary. It was a successful kick-off, allowing everyone to exchange ideas and expectations about the working group and to get to know each other and their research better.

The second online meeting took place on October 18, 2024 and focused on ethnologists, anthropologists and folklorists as educators in different settings. In the now tried and tested format, participants again met in small groups and began this time by sharing experiences of teacher training and other educational programmes, such as those for museums or archives. What are the conditions for working as an educator in these fields? We collected the answers in the chat and, after a short break, went into another round to discuss the contribution of our expertise in this area. Again, we collected keywords which were then used as the basis for short presentations by each group. ‘Teaching as a tool to challenge hegemony’, ‘The beauty of sharing is beauty in itself’ or ‘We need more ethnographers in educational contexts’ were some of the key take-aways from this workshop.

2025 we will intensify the exchange on concrete research projects. We also will chair the panel “The unwritten and the hidden? Rewriting research on education and learning from a cultural perspective” at the SIEF Congress in Aberdeen. As the working group continues to grow, our meetings are open to all people interested, and our mailing list provides regular information about what is going on.

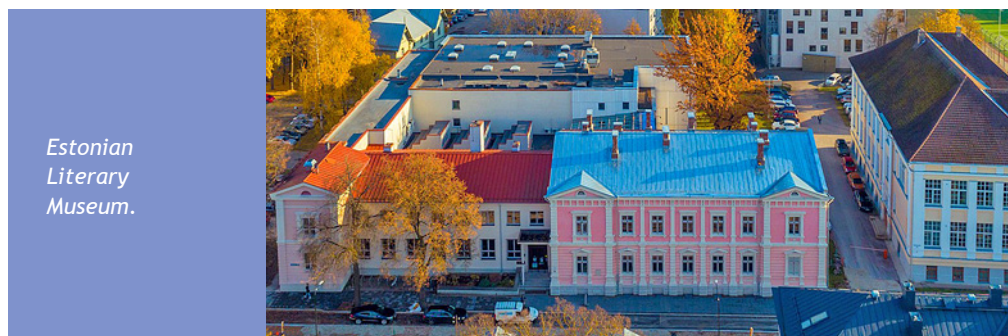
So please visit our [webpage and register](#) to join our discussions.



### 3.4 WORKING GROUP ON DIGITAL ETHNOLOGY AND FOLKLORE

Conference report: “Digital Dreams and Practices”, March 5–7, 2025, Tartu, Estonia.

The special theme of the Digital Humanities in the Nordic and Baltic Countries held in Tartu, Estonia in March 5–7, 2025, was “Digital Dreams and Practices”. With this topic, the conference organizers – a joint consortium across a number of SH-related organizations in Estonia lead by the Estonian Literary Museum – aimed to delve into the synergy between dreams in digital humanities and their practical applications. The focus was threefold, seeking to explore the interconnected areas of (1) the integration of traditional humanities scholarship with computational techniques; (2) the transition of digital humanities research from the ‘ivory tower’ of academic theory to societal practice; and (3) the practical applications of Artificial Intelligence.



The intense conference programme was supplemented by two days of pre-conference workshops, attended by around 200 conference participants from all over Europe, though mostly representing Scandinavia and the Baltic states. SIEF Digital Ethnology and Folklore working group was represented by quite a few scholars; Copp lie Cocq (with Stefan Gelfgren, Jesper Enbom and Lars Samuelsson) presented a paper “Keeping pace with digital transformation: the case of senior citizens in Sweden” and a poster “Huminfra – A Swedish national research infrastructure for digital and experimental humanities” (with Koraljka Golub, Marianne Gullberg and Mats Fridlund). Evelina Liliequist together with

Johanna Arnesson and Copp lie Cocq presented a paper on “Collecting memories of the early internet” and a poster (with Karin Danielsson, Jim Robertsson) “Choreographing queerness: capturing motion of fluid identities”. One of the organizers of DHNB was Liisi Laineste (Estonian Literary Museum), co-chair of the SIEF working group for Digital ethnology and Folklore.

The conference programme featured a variety of themes and methods, with both qualitative and quantitative research. However, the majority of presentations focused on quantitative research in data-driven linguistics, including topics such as large language models (LLM), topic modelling, and provided significant insights into the application of advanced analytical techniques such as word embeddings and semantic graphs. Another recurring theme throughout the programme, with great relevance for ethnologists and folklorists, was the digitization of cultural heritage.

Accepted full-text submissions were published in a citable [conference proceedings collection](#). The abstracts, on the other hand, can be accessed in the book of abstracts available at the [conference website](#). After the conference, a separate call for post-proceedings will be issued, with June 15 as the deadline of submission.



The conference was co-funded by the European Union and Enterprise Estonia with funding of € 27.064,31.

### 3.5 WORKING GROUP ON ETHNOLOGY OF RELIGION

Report: “Religious Art and Power – Contestations and Affirmations”, October 17–19, 2024; Budapest, Hungary.

On the invitation of the Working Group Ethnology of Religion and the Hungarian Academy of Arts’ Research Institute of Art Theory and Methodology, Religious Scholars, Ethnologists, Art Historians, Artists, and Cultural Anthropologists from various European countries and India met at the beautiful Villa Hild in Budapest to discuss the topics of religious art, ritual, power, society and authority.



*Villa Hild in Budapest.*

On Thursday, we started with the panel *Theoretical Insights*, in which we talked about the role of the Holy Fool in political contexts, who, as a social outsider, can play a special role in internal criticism (Ákos Windhager). Thorsten Wettich introduced us to the concept of ambiguity tolerance-intolerance, and Laura Iancu reported on the power of metaphorical

language in verbal art. This theoretical foundation provided an excellent basis for hearing about different art forms with religious and powerpolitical references in practice.

László Koppány Csáji introduced his case studies on three New Religious Movements in Hungary and Romania and explained how their members communicate in the digital space using, for example, caricatures and memes. Also, in the session on *New Religious Movements*, Márk Nemes elaborated upon the case study of his field research among the *Damanhur* community in Piedmont, Italy, encompassing impressive photographs of Damanhur’s colorful Underground Temple. The panel was rounded off by a contribution from Accursio Graffeo, who dealt with religious movements and AI in his paper and posed the question of whether machines are capable of developing (religious) autonomy.

There were two sessions on *Ritual Arts and Performative Practices*, in which Alfonsina Bellio told us about the fascinating phenomenon of the *Pupazze* in Calabria, Italy: a unique Palm Sunday procession that caused some controversy with the local Catholic Church. Kamila Baraniecka-Olszewska gave a historical insight with a critical classification on the occasion of the 900th anniversary of the Christianization of Pomerania by St. Otto of Bamberg. Finally, Vidisha Bagul presented interim results from her field research on a festival in honor of the Khandoba deity in Jejuri, India, and explained the complex interplay of performative choreography, pilgrimage, and devotees who allow themselves to be put into a trance.

An insight into musical practice in connection with Macedonian chain dance was given by Anna Mária Bólya, who reported on how dance is used as a metaphor in the past and today. The session was rounded off by István Povedák’s talk on *The Politics of the ‘Roma Pilgrimage’ of Csátka* and Zoltan Körösvölgyi, who took us into his research on the role of religious art during the political protests in Venezuela in 2017.

On Saturday, the conference participants gathered for the fifth panel to hear from Kinga Povedák on the powerful influence of Christian pop music in Hungary and to be taken on



field research by Mario Katic on the burial ritual of *Mirila* in the Dalmatian hinterland of Croatia.

Last but not least, we heard two excellent presentations in the *Sensory Religion* session, which told us about the synagogue in Szeged. Dóra Pataricza and Ágnes Ivett Oszkó gave exciting insights about its unique architecture and history. Finally, Clara Saraiva's presentation focused on murals in the Vale de Amoreira, Lisbon, and how they help the local migrant community deal with the topics of death and grief.

After each of the six panels, there was room for questions, answers, thoughts, and comments. In addition, a newly formed research group of Alessandro Testa, Tobias Köllner, and Eva-Maria Fechtner presented their upcoming project on the topic of Religion and Power in a roundtable. This was followed by a book launch session, which showed new works recently published by the conference participants.



*Haré Krishna (ISKCON) temple in Csillaghegy, Budapest.*

a guided tour and exciting insights into the educational facilities, the huge kitchen where thousands of meals are prepared for the needy every day, as well as the ashram and the temple. They played some traditional music for the group and invited us to sing along and

participate as well. Finally, we were served a delicious vegan meal of homemade Indian food and got to talk to some members of the community. We felt very welcome at this place and had such an exciting afternoon!

The conference made a valuable contribution to the fact that we, as Cultural Anthropologists, were able to exchange views on current debates and developments and give and receive new impulses. We would like to thank the team of the Hungarian Academy of Arts' Research Institute of Art Theory and Methodology and the



*Participants of the conference.*

SIEF Ethnology of Religion Working Group for their excellent organization and hospitality. Special thanks to Márk Nemes and László Koppány Csáji. The Working Group was able to gather new members and is very much looking forward to the next WG-panel at the upcoming SIEF conference in Aberdeen.

You can find a link to the [call of the conference here](#).

Luisa Köhler, University of Bremen

### 3.6 WORKING GROUP ON MIGRATION AND MOBILITY

Getaway Conference: “Mobilities, Societies, the State and Detoxification” at Rīga Stradiņš University, October 10–11, 2024.

Attendees of the Getaway Conference in Riga.



Rīga Stradiņš University (RSU) hosted the international conference The Getaway Conference: “Mobilities, Societies, the State and Detoxification” on October 10–11, 2024. It was organized by researchers from the RSU Social Sciences Research Centre as part of the project (R)E-TIES: *Managing Mobility and Human Relations in Digitally Saturated Worlds* in collaboration with the FLPP project *Removing Ties*. The International Society for Ethnology and Folklore (SIEF) also supported the event. Ieva Puzo, who is a RSU researcher and the head of the Social Sciences Research Centre at RSU, and Christian Ritter, who acts as senior lecturer in the department of geography, media and communication at Karlstad University, co-chair SIEF’s Mobility and Migration Working Group. As Dr. Puzo explained in her opening speech, the conference call invited researchers from different social science perspectives to think about disentangling and distancing in different forms – for example, from places, processes, or human relationships. The conference theme thus outlined an innovative angle in mobility research, with a particular focus on the cross-border movement of highly skilled professionals.

The conference was opened by the internationally recognized mobility researcher, Senior Professor Louise Ryan, who teaches sociology at London Metropolitan University and acts as the director of the Global Diversities and Inequalities Research Centre. Professor Ryan delivered a keynote titled *You need a network* reflecting on how highly qualified refugees rebuild social networks to convert cultural capital and reclaim professional identities, which was partially based on her latest book *Social Networks and Migration* (2023). In her presentation, she explored the forms of discrimination that highly qualified refugees face when aiming to establish new professional contacts in host countries. Her talk provided fresh perspectives on the role of social capital in contemporary career rebuilding in the UK. The two-day conference was attended by about 30 mobility researchers and primarily facilitated knowledge exchanges among PhD students and early career researchers.

### 3.7 WORKING GROUP ON THE RITUAL YEAR

#### ◆ The Ritual Year Seasonal Webinar Continues

The 14th Ritual Year seasonal webinar of the year took place on March 17, 2025. Addressing the general theme of “Values and Traditions”, the webinar was dedicated to Irina Sedakova, who recently celebrated her 70th anniversary. Head of the Department of Typology and Comparative Linguistics and of the “Balcanica” Centre, Institute of Slavic Studies, Russian Academy of Sciences and professor at the Russian State University of Humanities in Moscow, Irina is one of the founding members of our WG. Secretary of the RY WG, since its creation, in 2004, she later replaced Emily Lyle, our founder, becoming the WG’s Chair, in 2014. A philologist, specialist in the field of ethno-linguistics and folklore, Irina has been the initiator of many of our activities, including the seasonal webinars’ series.

The RY Spring 2025 seasonal webinar included talks about the funeral rituals of Old Believers in Estonia (Anastasiya Ryko), about the worship of saints Constantin (Cyril) the



Philosopher and Clement of Rome in Chersonesus (today Kherson, Ukraine) (Ekaterina Anastasova), and ethnolinguistic aspects of the school lore research tradition in Estonia (Mare Kõiva, Sergei Troitskii and Anna Troitskaia). Irina Sedakova closed the meeting with a speech on one of her main research topics: the Bulgarian anthroponomic system. The meeting was moderated by Irina Stahl and Mare Kõiva.

Irina Stahl

#### ◆ The Ritual Year Working Group 2024 Conference in Manila, December 11–13, 2024

In 2018, at the 13th Ritual Year WG conference in Bucharest, two attendees from the Philippines: Maria Bernadette Abrera (Bernadette) and Honey Libertine Achanzar-Labor (Levy), travelled over 9000 km to join us. Six years, a pandemic and two wars later, in December 2024, it was our turn to make the long journey to the Philippines, where our biennial WG conference was hosted by the Folklore Studies Program from the University of the Philippines (UP) Diliman, in Quezon (about 10 km NE of Manila). For those of us who made it in person, this was an unforgettable experience.

The 15th RY conference, “Food, Feasts, Festivities and Folklore”, took place between December 11 and 13, 2024, at the end of the wet season in SE Asia. While at this time of the year, the heat was manageable, the humidity was a bit more challenging. In fact, one of the first lessons we quickly learned, was how climate determines human interactions, and that the usual continental hugs & kisses greetings are not recommended in the Philippines! Since our first meetings, the RY WG conferences have always provided us with opportunities to learn about the hosting country’s culture and traditions. Our Filipino conference continued this tradition, giving us many new experiences and insights. In the lush tropical surroundings of the UP campus, Jesus Federico Hernandez (Tuting) and his team of helpers, put together an outstanding event! During the three-day conference, 97 delegates from all the corners of the world – from the United States and Canada, to Norway, France, Germany, Lithuania, Romania and Bulgaria, and further East to India, Bangladesh, the Philippines, Ma-

laysia, Indonesia, China, Hong Kong and Japan – exchanged ideas and fieldwork findings on the one topic that has always brought people together: food. The young organizing committee excelled in their task. From the live instrumental and dance performances of the student ensembles, to the beautiful conference posters, to bags and nametags, everything showed great creativity and talent, as well as care and consideration towards the participants. The conference was opened by Ruth R. Lusterio-Rico, the Dean of the UP Diliman College of Social Sciences and Philosophy, who addressed the welcome speech. She was followed by Martin F. Manalansan IV (Rutgers University – New Brunswick), the invited keynote lecturer, who gave a talk on the *Filipino Cuisines: Cooking National Fictions & Diasporic Aspirations*. The first day continued with tree plenary sessions given by Ige Ramos (Ugnayan Center for Filipino Gastronomy), Maria Bernadette L. Abrera (UP Diliman) and Hanafi Hussin (Universiti Malaya). The conference program, during the next couple of days, included 32 panels, with three paper presentations each, in addition to five interesting food demonstrations. Although most of the attendees presented in person, the organizers also accommodated those who chose to attend remotely. The diversity of topics, theoretical



Participants of the conference.

Members of the Ritual Year working group posing with the traditional music student band, after the closing ceremony of the 15th Ritual Year conference, at the University of the Philippines Diliman. December 13, 2024.



The local conference committee, led by Assoc. Prof. Jesus Federico (Tuting) Hernandez. December 12, 2024.



Members of the Ritual Year working group in Paete, Laguna province, observing an ice carving demonstration specially performed by a local artist. December 14, 2024.



and methodological approaches, the rich fieldwork experiences and the colonial insights occasioned instructive exchanges, all carried out in the best SIEF cultures in dialogue tradition. The natural serenity outside the panel rooms contrasted with the human awareness inside: while the birds were singing, the flowers were blooming and the campus cats were playing with their recent catch, the scholars were debating.

The last day of the conference ended with a special WG dinner, in which we served some of the food we had recently learned about. In transgression to the ongoing Christian Lent, we complied with local traditions and tried the *lechon*, the roasted piglet, which could best be described as memorable! On Saturday, together with the organizing team, we went on a trip to Paete (Laguna province), where we visited the 17th century old Catholic church of Saint James the Apostle and saw some amazing religious colonial paintings, and took part in several fascinating carving (in ice, wood and fruits) and papier maché (*taká*) demonstrations, carried out by local artists. We had the opportunity to talk to them and learned about their struggle to keep alive the old carving traditions, endangered due to extensive deforestation. Under refreshing on-and-off rain showers, walking around the town, we could only admire the ingenuity and inherent artistic talent of the locals, able to recycle and turn pretty much anything into a masterpiece.

The 2024 Ritual Year WG conference was not one of our ordinary gathering. Taking our WG to SE Asia sadly meant many of our regular, European based members could not join us in this endeavor. Nevertheless, it allowed us to explore new horizons and established new connections with colleagues who share our belief in open communication and mutual understanding through science.

Irina Stahl



## 4 OTHER NEWS

### 4.1 'FOLKLORE AND THE SENSES' HYBRID CONFERENCE



The Folklore Society's Annual Conference 2025, in collaboration with the Department of Folklore and Ethnology, University College Cork, Ireland, will take place Friday June 20 to Sunday June 22, 2025.

This will be a hybrid conference, online and at University College Cork. The 'Folklore and the Senses' conference programme is [available here](#).

### 4.2 INVITATION TO SIEF MEMBERS

This is an invitation to join COST Action Connecting Critical Pedagogies, Inclusive Art Forms and Alternative Barometers for Urban Sustainability – CIRCUL'ARTs.

We invite all interested SIEF members to join this new COST Action, especially young researchers. More about the Action is [available here](#) (scroll down to Memorandum of Understanding to download it). We think that SIEF members would be mostly interested in joining Working Group Urban rituals, performances, street theater, music, however, there are five working groups more that you are free to apply for.

- [Register in e-cost](#)
- [Apply for a membership in a working group](#)

### 4.3 CONFERENCE REPORT IN-BETWEEN: INDIFFERENT–HYBRID–POLYPHONIC? REFLECTING ON SITUATED EVERYDAY PRACTICES IN THE LONG 19TH CENTURY

A symposium of the transnational and interdisciplinary co-research project Discourses and Practices of the In-Between in the Alps-Adriatic Region: Klagenfurt, Ljubljana, and Trieste 1815–1914 (2023–2026) – financed by FWF/Austrian Science Fund and ARIS/Slovenian Research and Innovation Agency – Ljubljana, April 3–4, 2025.

The transnational, interdisciplinary co-research project explores historical modes of subjection/subjectivation (Foucault) in the context of hegemonic narratives on ethicizing and nationalizing processes in the Alps-Adriatic Region in the long 19th century. The project involves cultural anthropologists and historians from Klagenfurt, Ljubljana and Koper. Together with renowned guests, the project members used this opportunity to discuss their theoretical concepts and approaches. The theoretical concepts of indifference, hybridism and polyphony, as employed in this research context, are characterized by their capacity to describe forms of an in-between that evade the constraints of nationalizing and ethicizing categorizations. The objective of our project is to examine how fluid boundaries and demarcations, ambiguities and contradictions exist beyond the confines of the national perspective.

**FWF** Österreichischer  
Wissenschaftsfonds

**aris** Slovenian Research and Innovation Agency

**ALPEN-ADRIA  
UNIVERSITÄT  
KLAGENFURT**

INSTITUT FÜR  
**KULTURANALYSE**

**ZRC SAZU**

We invited the speakers to present and discuss their research in the context of the issues raised in regard to the following questions:

1. To what extent were processes of ethnicization, culturalization and nationalization actually ubiquitous to the everyday lives of the historical subjects during the nineteenth century, and to what extent did they influence the subjects' conduct of life?
2. To what extent, by whom and where were demands made on the historical subjects to assign themselves to a nation/an ethnic group, and how were these demands received, commodified or ignored?
3. Is it possible to go beyond the ubiquitous demand in historiography to date to become 'national', to think or feel national, and to also find obstinate processes of subjectivation (*Eigensinn*)?

#### Presentations

- Jurij Fikfak / Klaus Schönberger | *Transition, Transformation, Emancipation, In-Between – Introduction*
- Janine Schemmer / Klaus Schönberger | *Doing In-Between in everyday practices – Approaches and concepts on subjects*
- Gábor Egry | *Contact personalities: embedding imperial business during times of economic nationalism*
- Reinhard Johler | *Hybrid or In-Between. How to explain diversity in Istria and beyond (e.g. in the Alps-Adriatic Region)*
- Catherine Horel | *Variations of discourses and practices of irredentism in Trieste and Fiume*
- Pieter Judson | *Exploring the “In-between” in an Imperial State: Identification, Scale, Politics*
- Tamara Scheer | *Everyday life in Roman Catholic Parishes: In-between Practices in the linguistically diverse Habsburg Austrian Alpine and Adriatic Region*
- Rok Stergar | *The people, the nationalists, and the state. Identifications between individual agency and the organizational grounding of nationalisms*

The results of the symposium will be published in a conference volume.

You can find [more information on the project here](#).

## 4.4 THE NARRATIVITY SEMINAR IN UMEÅ 15 YEARS OF INTERDISCIPLINARY DIALOGUES AND ORIENTATIONS

The department of Ethnology at Umeå university, from 1999 part of larger faculty units, has a long history of studying folk narrative. Specially the turn to life stories and personal narratives took hold during the nineties, in research projects and doctoral theses.



Umeå University, Department of Culture and Media Studies.

After a drop in activity in the early millennium, it was reinvigorated by a workshop in 2009 with Ulf Palmenfelt, Högskolan Gotland as a guest. In January 2010 we started a regular seminar, meeting once a month, to keep us updated on narratological competence and international trends. The seminar also discusses project ideas and plans, and doctoral students have presented their theses. Occasional guests have also contributed.



Although we started as an internal ethnology group, soon interested colleagues from other disciplines were eager to participate. The seminar filled a need for the faculty of Humanities as a whole, while of special interest to Ethnology and Language Studies. Scholars in Sámi studies specializing in ethnology/folkloristics have been taking part all along. Over the years, some 50 persons have been regular members; today a core of some 8–10 keep the seminar running.

Since the seminar has no official status or funding, topics and discussions can develop over longer time and follow no established frames. Among the many journals we have covered, some issues have been taken for longer study over a semester, such as *Journal of Folklore Research*, Vol 50:1-3 (2013) on “Ethnopoetics, Narrative Inequality, and Voice: The Legacy of Dell Hymes,” *Narrative Culture* vol 4:2(2017) “Experiencing the More-than-Human World,” and *Narrative Culture* 8:2 (2021), “Belief Narratives.”

In 2011 we hosted the annual narrativity conference that Lena Marander-Eklund, Åbo Academy, and Ulf Palmfelt, Höskolan Gotland chaired which ran for a number of years, under the theme of “life stories”. In 2014 we edited an issue of the peer-reviewed journal *Kulturella Perspektiv*, “Berättande: uttryck, samspel, förhandling” (Narrating: expression, interaction, negotiation). Two larger research projects have grown out of the seminar community: *Oral narrative as intangible cultural heritage and social force* (Alf Arvidsson), and *Production and transmission of indigenous knowledge: oral and mediated strategies to express Sámi identities* (Marianne Liliequist).

The seminar has also been open to doctoral students who have attended the course on *Life Stories and Narrative Analysis* that has been given four times. In 2020 the Covid-19 pandemic definitely changed the seminar format to web-based, and this has also made it more easy for people outside of Umeå to take part, regardless of institutional base.

Alf Arvidsson & Katarzyna Wolanik Boström

## 4.5 CALLS: SUMMER SCHOOLS & WAYLAND D. HAND PRIZE

◆ The Institute for Cultural Anthropology/European Ethnology, Göttingen, invites applications for the Summer School Ethnographic Film 2025: Filming Water Experiences July 21–August 8, 2025 (including weekends), application deadline: May 15, 2025

The three-week summer school gives students of cultural and social sciences the opportunity to gain practical experience with the medium of film. The aim is to develop central methodological principles by creating a short film and to get to know and discuss the opportunities that film offers empirical cultural studies as a method of research and representation. The Summer School 2025 is dedicated to the topic of water and its cultural-anthropological dimensions.



The language of instruction is predominantly German.

[See here](#) for a full description of the topic, the program, and details concerning costs.



◆ **Pre-call announcement: 11th Folklore Fellows' Summer School: Interdisciplinarity and Involvement: Enduring and Emerging Sites of the Vernacular. Helsinki and Tvärminne, Finland, August 17–21, 2026.**

Folklorists develop specialized skills and repertoires of methods and theories for investigating the circulation and operation of forms of vernacular culture among groups and networks, including narrative, local knowledge, verbal art, embodied practices, as well as heritage and memory work, while critically examining the ideological underpinnings shaping these processes. This specialization forms a backbone of disciplinary identity. However, this identity is also fundamentally interdisciplinary, requiring individual folklorists to develop specialist knowledge in the area studies and disciplines connected to their particular focus, interests and research materials. Interests in vernacular knowledge and perspectives are booming, making folklorists' skills a valuable commodity. Interdisciplinary research and collaboration are in increasing demand both within academia and in engagements with the public sector. The movement of methods and theories across different disciplines has become increasingly common, yet adapting methods and ideas is not the same as gaining specialist perspectives. The 2026 Folklore Fellows' Summer School (FFSS) focuses on what folklorists can bring to interdisciplinary collaborations and the roles folklorists can fill in today's rapidly changing societies. Rather than focusing on the role of interdisciplinarity in one's own research, this FFSS will help young folklorists develop perspectives on the value and potential of folklorists to contribute to research, debate and societal engagement beyond our field.



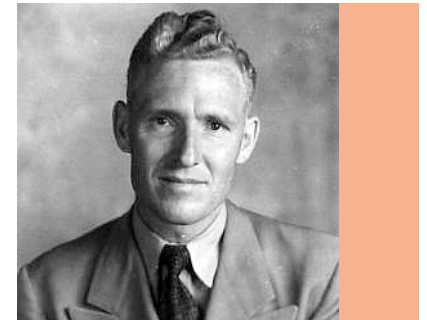
This week-long event gathers young folklorists with a team of instructors with extensive experience in different domains of interdisciplinary and cross-sectoral work. The FFSS

brings into focus the value and potential of folklore research, highlighting that interdisciplinarity is, by definition, dependent on specialist disciplinary knowledge and skill sets. Such specialization provides foundations for a researcher identity as they engage with and extend their specialization into other fields. As multidisciplinary collaborations become increasingly commonplace in the humanities, this FFSS will introduce young scholars to the potentials and pitfalls of such collaborations, while also equipping them to present their potential, as folklorists, for collaborations when applying for grants and positions in academic, public or private sectors.

This is a pre-call announcement. Please [follow us here for current information](#).

◆ **The Wayland D. Hand Prize 2025 for an outstanding book combining folkloristic and historical perspectives. Call for submissions.**

The [History and Folklore Section of the American Folklore Society](#) (AFS) invites submissions for the Wayland D. Hand Prize given to an author of an outstanding book in English that combines historical and folkloristic content and perspectives. The annual Prize comprises two categories: (1) single or co-authored book and (2) edited volume(s). A work submitted for consideration would have been published between June 1, 2024, and June 30, 2025. Submissions can be from authors, editors, or publishers.



Wayland D. Hand (1907-1986).

Submit three copies or a single PDF file of the eBook for judges on or before July 1, 2025 to: Anthony Bak Buccitelli, Interim Assistant Dean for Graduate Programs, C120 Olmsted, Penn State Harrisburg, 777 West Harrisburg Pike, Middletown, PA 17057.



The prize honors Wayland D. Hand (1907–1986) who as president of the American Folklore Society (AFS) and in his teaching and scholarship championed the integration of historical and folkloristic research. The winner of the Wayland D. Hand Prize in each category will receive \$ 200,- and an accolade from the AFS. The prize-winning book will be publicized at the annual meeting of the American Folklore Society in November and receive notice in the pages of *TFH: The Journal of History and Folklore*, the annual publication of the History and Folklore Section of the AFS (<https://journals.psu.edu/folklorehistorian>).

See here for a [list of previous winners of the Prize](#).

For more information, contact Dean Anthony Bak Buccitelli at: [abb20@psu.edu](mailto:abb20@psu.edu).

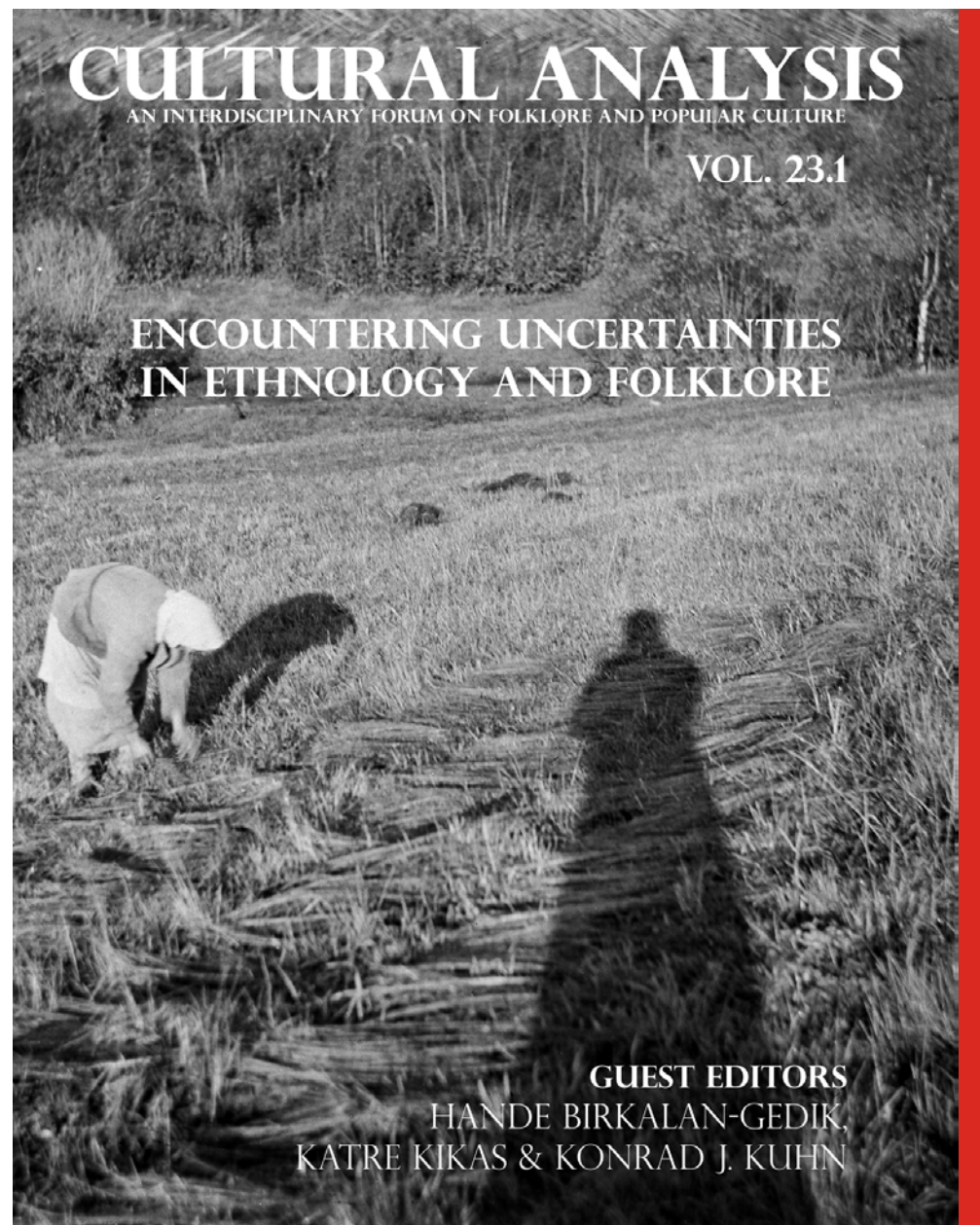
## 5 SIEF JOURNALS

### 5.1 CULTURAL ANALYSIS

**Upcoming: Volume 23.1 (2025): *Encountering Uncertainties in Ethnology and Folklore***

**Guest Editors: Hande Birkalan-Gedik, Katre Kikas, Konrad J. Kuhn**

This special issue, *Encountering Uncertainties in Ethnology and Folklore: Actors – Milieus – Strategies*, presents papers dealing with uncertainties in fieldwork and archives. The issue explores lessons to take from our disciplinary pasts dealing with different uncertainties and their implications for our disciplinary futures. The contributors aim to look at the notion of “uncertainties” from the perspectives of involved actors, exploring the social, political, and disciplinary milieus in which they worked or operated, and presenting their strategies to overcome or navigate the problems they faced. This issue takes up our collegial conversations, having taken place at the SIEF 2023 Conference in Brno, Czech Republic, at the panel organized in the context of the Working Group “Historical Approaches to Cultural Analysis,” which explored different contexts of uncertainties in the disciplinary pasts of ethnology and folklore and their implications for disciplinary futures.



Cover image: Woman working at the flax field. Photo: Tyyni Vahter, 1942. Finnish Heritage Agency, Finno-Ugric Photo Collection.

## Contents

- Hande Birkalan-Gedik, Katre Kikas, Konrad J. Kuhn | *Encountering Uncertainties in Ethnology and Folklore: Actors – Milieus – Strategies. An Introduction*
- Hande Birkalan-Gedik | *Fieldwork in Times of Uncertainty: Hayrännisa Boratav, Pertev Naili Boratav, and Their Collaboration in Folklore*
- Katre Kikas | *Uncertainties of Modernity and the Folklore Collectors in the Last Decade of the Nineteenth Century Estonia*
- Sanna Kähkönen | *“Following the Victors”? Uncertainties in Defining the Societal Influence of Ethnological Knowledge in Wartime Finland, 1941–1944*
- Ave Goršič | *Uncertainties in the early 1990s for Estonian folkloristics and the Estonian Folklore Archives*
- Kelly Fitzgerald | *The Irish Folklore Commission and the Irish Civil War: Uncertainties in Silence (1923–1935)*

## Response articles

- Kaisa Langer | *The Legacy of Folklore Collections: Navigating Historical Uncertainties and Contemporary Relevance*
- Dani Schrire | *Uncertainty in Folklore and Ethnology in the Age that Trusted in the Future*

### About the Journal

*Cultural Analysis* is an interdisciplinary, peer-reviewed, open-access journal dedicated to investigating expressive and everyday culture. The journal features analytical research articles, reviews, and cross-disciplinary responses. Established in 2000 in the Berkeley Folklore Archives, *Cultural Analysis* has published 22 volumes and hosts a global editorial board.

## 5.2 ETHNOLOGIA EUROPAEA

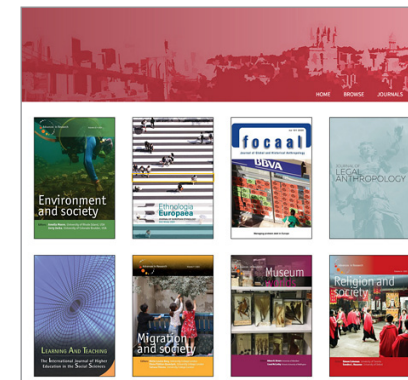
**Upcoming: *Ethnologia Europaea* 55.1.** The upcoming issue features three articles; an ethnographic snapshot and two in memoriam appreciations. It is not a special issue, but readers will quickly identify the strong Nordic content within these pages. Thematically, some readers might feel that hybridity is equally back in the center ring as a significant conceptual harmonizer.

Hence, it is perhaps fitting to lead with a piece on the state of affairs within academia. Tiina Suopajärvi writes about the neoliberal affects on the senses of optimism and pessimism within the Finnish higher education scene. Her article, nonetheless calling for solidarity, offers methodological experimentation in the post-Covid19 era of hybrid scholastic encounters, revealing how feelings of alienation and exploitation often run ripe.

Then we have a ritualized duo-auto-ethnography of sorts by Anna Storm and Florence Fröhlig. Their article explores the safety protocols performed during visits through the liminal space of a nuclear power station in Sweden.

Helena Laukkoski’s study provides a kind of comparison of the collections collaboration between the Finnish National Museum and the ‘now closed’ Fame Music Museum. Her framework explicitly addresses ideas of hybridity.

This issue also features an ethnographic snapshot by Carin Graminius and Simon Halberg on small-hold farming in the world of agribusiness. Here we get a glimpse into the hybrid amalgamations of how human labor can become intertwined with AI and other big machine technologies.



*Berghahn Open Anthro includes 16 journals*



Both as a celebration and with regrets, this issue includes two appreciation pieces to the lifework of a pair of notable anthropologists who were based in Oslo – Professors Signe Howell and Thomas Hylland Eriksen. The latter includes commentaries by friends, students, and colleagues whose lives they touched, and whose research paths were heavily impacted by their guidance.

By publishing these extensive collaborative praise pieces (subsequently to a recent tribute for Chris Tilley), it is not our intention to turn *EE* into the obituary pages for the cognate fields of Cultural Analysis, Ethnology, Folklore or Cultural and Social Anthropology. Yet these recent deaths of significant contributors to cultural theory in various European contexts have deserved special acknowledgements. And even though it is not new to have jointly written praise for the influence of our mentors, we feel this is a fitting format for *EE*. This is reminiscent of the *Anthropology Today* commemorative appreciation for Raymond Firth nearly a quarter of a century ago (Macdonald et al. 2002)\*. With such a precedent, Sharam Alghasi's comments on the career of his close friend Thomas Hylland Eriksen is an apt preface to both appreciations since he points to the idea of We vs. Others. "We" thus encourage additional group commemoration commentaries in the future. This seems to be a fitting way to celebrate the diversity of influence from those who have helped shape current generations of ethnologists into navigating the complexities of archival, field research, and social theory in the twenty-first century.

\* Macdonald, Judith, Rima A. Bartlett, Stephan Feuchtwang 2002: Obituary: Appreciations of Sir Raymond Firth. *Anthropology Today*, 18, no. 5: 20-23.

#### About the Journal

*EE* is a part of the [Berghahn Open Anthro subscribe-to-open Collection](#). Please support the Subscribe-to-Open initiative and recommend *EE* to your institution's library by filling out [this one-step web form](#).

Patrick Laviolette and Alexandra Schwell

## 6 CALLS FOR PUBLICATIONS

### 6.1 CALL FOR ABSTRACTS:

#### FEELING MUSEUMS. COLLECTING, GUARDING, AND EVOKING EMOTIONS THROUGH HERITAGE

Museums are one of the most visible heritage institutions. They not only transmit knowledge but also construct understanding about the different ways of living and conceiving the world. Both knowledge and understanding are attached, transformed, and created in connection with values and emotions. In this vein, feelings, emotions, and affective practices are essential features of museums. They also have the potential to enhance process-



ing and managing difficult emotions and experiences: to create understanding towards the experiences of others, and to create a platform for sharing both empathy and learning. All this has become even more important in a time in which polarization and questioning of democratic values have become more visible features in many societies. Museums are situated between different

emotions and feelings, but via the interplay of collections, professionals, partners, and audiences, museums can also be understood as feeling entities. This all affects how inclusion and exclusion are experienced in museums.

We invite abstracts for book chapters that discuss the role of emotions in the different stages of museal work, including e.g., collecting, caring, exhibiting, and co-curating. We are

interested in topics that discuss the ways emotions are (knowingly) recognized, acknowledged, and evoked, or distanced, denied, and ignored in museums. We aim for an international edited volume dealing broadly with the above-mentioned topics in different national and thematic contexts, both in everyday practices and more sensitive or exceptional occasions. Your book chapter may touch upon one of the suggested topics – however, the list is not comprehensive:

- How are emotions present in collection work and documentation in museums? Are emotions consciously documented, or are they bypassed as trivial or irrelevant?
- How do museums guard different emotions aroused by heritage? What kind of emotions do collections rouse in their caretakers? How are the different emotions cared for democratically, considering all parties involved? How do museums care for their communities?
- How consciously do museums consider emotions when planning and designing an exhibition or an event? How can emotions be curated? By what means can the experienced emotions be grasped? What skills or competences are needed for facilitating emotions evoked in museum audiences?

Please send your article proposal to Inkeri Hakamies: [inkeri.hakamies@helsinki.fi](mailto:inkeri.hakamies@helsinki.fi) by August 31, 2025. Your proposal should include:

- An initial title
- An abstract (max. 300 words), which indicates clearly the research question and/or objective of the article
- 3–5 keywords
- Five most relevant bibliographical sources

The manuscripts will be peer-reviewed and published by an international academic publisher. The anthology is part of the project Touching Collections at the University of Helsinki

and is edited by Inkeri Hakamies, Pia Olsson, Johanna Pohtinen, and Anna Rauhala. The initial schedule is as follows:

1. End of call for abstracts August 31, 2025
2. Editor decisions by September 30, 2025
3. Article manuscripts ready by January 31, 2026
4. Peer-review process February-June 2026
5. Revised manuscripts ready by August 31, 2026
6. Published volume by the beginning of 2027

## 6.2 CALL FOR PAPERS: ETHNOLOGIA FENNICA 1/2026



*Ethnologia Fennica* is an English language online journal that publishes original scholarly articles, review articles, congress reports and book reviews that promote ethnological research. The articles undergo double-blind peer review.

### CFP: Words and Concepts

Words and concepts are at the core of all research, playing a powerful and essential role in defining research questions, analyzing research materials, theorizing, and interpreting the phenomena under study.



## CALLS FOR PUBLICATIONS

In methodologies of cultural studies such as ethnography and cultural analysis, words and concepts are tools to describe even difficult-to-express phenomena, such as affective experiences and tacit knowledge. To engage readers and address difficult issues, some researchers use more creative styles of writing, such as ethnographic fiction. Sometimes the words that best capture a phenomenon stem from theoretical literature, sometimes from the community being studied. Selecting the right concepts support analysis and introduce new perspectives on the research topic but choosing them can be problematic. Avoiding certain concepts and favoring others can be an ethical choice. Restricting the use of certain concepts may also be driven by political goals or funding policies.

In this call for papers, we invite researchers to reflect on conceptual work in their studies. We call for research and review articles that explore the choices and practices of finding, defining and using concepts. We are interested in different aspects of conceptual work, such as the creation of a new concept or the use of established concepts in analysis. Reflections on trendy, forgotten, or even forbidden concepts are encouraged. Are there particular words or concepts that have become problematic and need to be redefined? How do concepts travel to Ethnology from other fields? We are also interested in examples of how creative writing practices can enhance the research process or the communication of its results.

Please submit your article abstracts by **June 23**. After preliminary approval in August, the authors should submit their full article manuscripts by November 30. The deadline for reviews, reports, and commentary texts is February 28, 2026. The issue will be published in June 2026.

See [Announcements](#) | *Ethnologia Fennica*

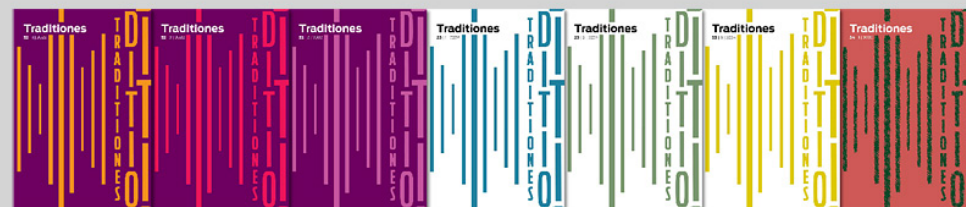
## 7 NEW PUBLICATIONS

### 7.1 NEW JOURNAL ISSUES

#### ◆ *Traditiones*

Dear SIEF members,

The new editorial board of *Traditiones* is pleased to present the journal's new visual identity, both in the printed edition and online. As we launch into our third year, we welcome contributions on the topics, methods, and theories shaping the development of our disciplines today.



Our most recent issues include:

- Vol. 54 No. 1, 2025: Heritage on the Margins? Central and Eastern European Perspectives
- Vol. 53 No. 3, 2024: Ethnographies of “Land und Leute” in the Alps-Adriatic Region in the 19th Century
- Vol. 53 No. 2, 2024: The Faces of Isolation
- Vol. 53 No. 1, 2024: Animals in Focus: New Concepts for Animal Research in Humanities

First established in 1972, *Traditiones* is a diamond open access journal with no article processing fees that publishes three issues a year. Its open and thematic issues provide a forum for research on a wide range of topics in European ethnology, anthropology, folklore, ethnomusicology, and related fields. We especially encourage the submission of research articles on topics outside thematic issues. [More about Traditiones](#).

◆ **Traditiones 53.3 (2024): Ethnographies of “Land und Leute” in the Alps-Adriatic Region in the 19th Century/Etnografije “Land und Leute” v regiji Alpe-Jadran v 19. stoletju**



This special issue presents first results of the transnational, interdisciplinary project “Discourses and Practices of the In-Between in the Alpine-Adriatic Region: Klagenfurt, Ljubljana and Trieste 1815–1914.”, involving cultural anthropologists and historians from Klagenfurt, Ljubljana and Koper, and financed by FWF (Austrian Science Fund) and ARIS (Slovenian Research and Innovation Agency).

Ethnographic accounts from the 19th century, including “Land und Leute”, statistical reports and travelogues, provide insight into how ethnographers (broadly defined) presented and investigated the transformations occurring in the multicultural Alps-Adriatic region. An examination of these documents

elucidates “in-between” practices among diverse languages and cultures, and facilitates an exploration of how individuals negotiated complex national and cultural identifications.

The project “Discourses and Practices of the In-Between” focuses on the long 19th century. Our starting point is the observation that in the disintegrating Habsburg monarchy, ethicizing and nationalizing narratives have prevailed over seemingly incoherent everyday practices and non-nationalizing narratives. The project hypothesis that situational action and *doing in-between*, which made up the everyday life of a large part of the population in the Alps-Adriatic region, were largely suppressed by the hegemonic narratives.

Authors: Gabriele Brunner, Jurij Fikfak, Christian Frühwirth, Ingrid Slavec Gradišnik, Ute Holfelder, Aleksej Kalc, Gerhard Katschnig, Janine Schemmer, Klaus Schönberger

See the [whole issue here](#).

You can find [more information on the project](#) here.

The project members Jurij Fikfak, Christian Frühwirth, Ute Holfelder, Marjeta Pisk and Janine Schemmer will present their research at this year’s conference in Aberdeen.

◆ **Journal of Ethnology and Folkloristics 18.2 (2024)**

The *Journal of Ethnology and Folkloristics* (JEF) is a multidisciplinary forum for creative, inspiring, and cutting-edge academic contributions, including research articles, notes and reviews. We encourage discussion in a thought-provoking, imaginative, and experimental scholarly spirit. The JEF articles cover a wide range of topics, being geographically global and cognitively encouraging.

Recently, we published the volume of the *Journal of Ethnology and Folkloristics* 18 (2), including a discussion by Professor Diarmuid Ó Giolláin about association of folklore and ethnology with language in our “Inspirational Insights” section. Besides, the volume includes contributions that examine the views on life and death by Mazahua in central Mexico in the context of COVID-19 pandemic, vernacular symbols in the times of crises, the spiritual significance of birds in Sámi shamanic tradition, as well as people’s self-





presentation in a Chinese tea room. A series of papers are dedicated to the handicraft and cultural heritage of different minority peoples in China, covering the topics of traditional textile, basketry, festivals and folk art.

Besides, in the Editorial Impressions section, the Editor-in-Chief Art Leete discusses how ethnographers have collected skeletons and gods' figures for the museum collections over the last centuries. Together with the inspirational essay by Professor Ó Giolláin it reminds us of the need to think over the historical framework of our disciplines from time to time. We are not supposed to neglect our historical legacy but to consider the scholarly tradition that nurtured later developments in ethnological and folkloristic explorations.

[See the whole issue.](#)

◆ **Language in Society 53.5 (November 2024): Sociolinguistics of hope: Language between the no-more and the not-yet.** Editors: Daniel Silva and Rodrigo Borba



Sociolinguistics has recently turned its attention to the production of hope in language. Although hope is dismissed in several everyday and academic discourses as escapism or cruel optimism, if investigated ethnographically, the affect and practice of hope emerge contextually as both practical reason and semiotic ideology with important political implications. The articles in this special issue variously engage with hope as situated action whereby individuals and communities struggle for material resources, reorient temporality, recalibrate registers, create alliances, and reflexively engage with social practice to build forms of life that in many ways resist despair

and paralysis. While the collection of articles gathered here does not share a single view of hope, a common thread is that hope in different ways coheres with the Brazilian Portuguese *esperançar* – that is, hope not as sheer or passive waiting but as pragmatic and reflexive action.

The [Special Issue](#) includes six research articles.

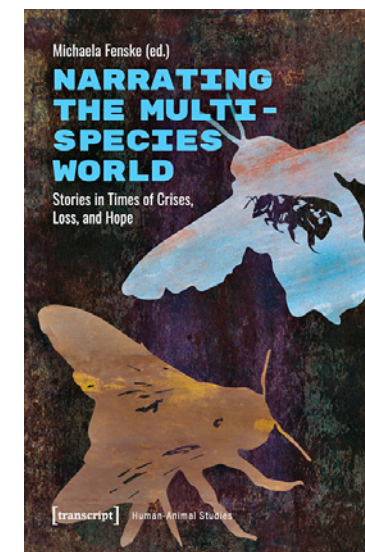
## 7.2 NEW BOOKS

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

Dear colleagues,

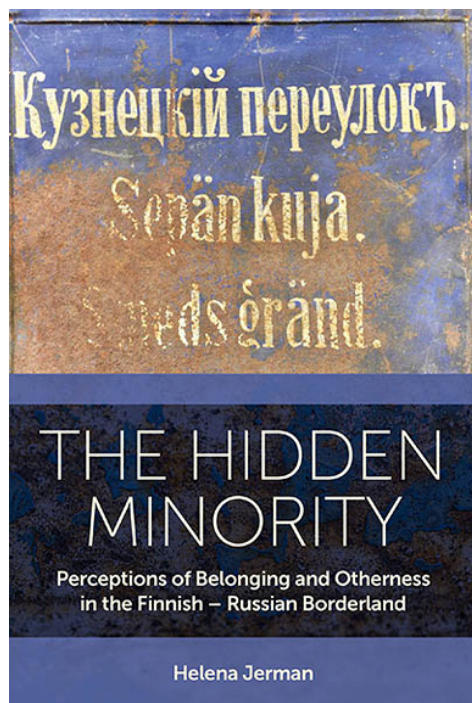
The chair of European Ethnology/Cultural Analysis at the University of Würzburg is happy to announce the open-access publication of the anthology *Narrating the Multispecies World*, edited by Michaela Fenske with the assistance of Pearl-Sue Carper. The book includes a selection of the lectures presented at the conference the chair organized in August 2023. You may [download the book's pdf](#) from the publisher's website.

You will find here also a film advertising the book made by filmmaker Tabo Hartog. Currently, the print version is advertised to be published May 31, 2025. The book is of general interest for scholars interested in environmental humanities (multispecies studies, environmental anthropology, extinction studies, blue humanities, human-animal studies, plant studies etc.) as well as folklore or narrative culture. You are invited to share both the pdf and the film with your community!



Kind regards, Michaela Fenske

## THE HIDDEN MINORITY. PERCEPTIONS OF BELONGING AND OTHERNESS IN THE FINNISH-RUSSIAN BORDERLAND



Looking at the Finnish–Russian borderland as a transnational space and claiming that there is a need to understand the long-term effects of migration – a continuing process spanning several generations – *The Hidden Minority* takes a multi-temporal perspective on mobility and belonging. The focus of this ethnographic study is the Russian minority in Finland, which is socially, economically, politically and culturally heterogeneous. The Russian minority in Finland is imbued with 'being hidden' or 'hiding oneself'. The book explores informants' reflections, together with the author, on the mental and physical crossing of national borders. Perceptions of belonging and/or Otherness and lived experience reveal a complex relationship of embodied memory, history, time and a multi-national social space.

Helena Jerman, *The Hidden Minority. Perceptions of Belonging and Otherness in the Finnish-Russian Borderland*. New York, Oxford: Berghahn 2025. ISBN 978-1-80539-756-4, 226 pages, 21 ill. [DOI](#).

[More information.](#)

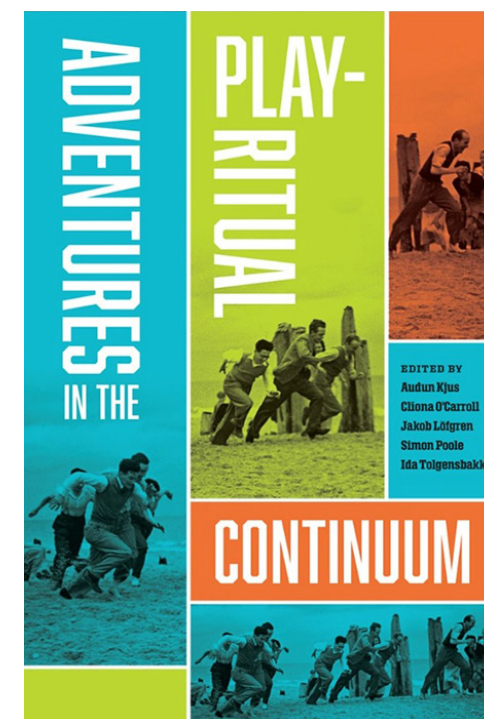
## ADVENTURES IN THE PLAY-RITUAL CONTINUUM

*Adventures in the Play-Ritual Continuum* explores the connectivity between the playful and the ritualized through a fresh theoretical perspective, highlighting the creative messiness and the cultural paradoxes such intersections allow.

The chapters span topics such as hen parties, marriage proposals, ash scatterings, extreme sports races, football fans, computer games festivals, celebrations of fandom, migration heritages, and antiracist protests.

While the case studies are selected to show a range of diversity with various mergings of play, game, ritual, ceremony, rite and ritualizing, the introductory and concluding discussions offer sharpened perspectives on common aspects.

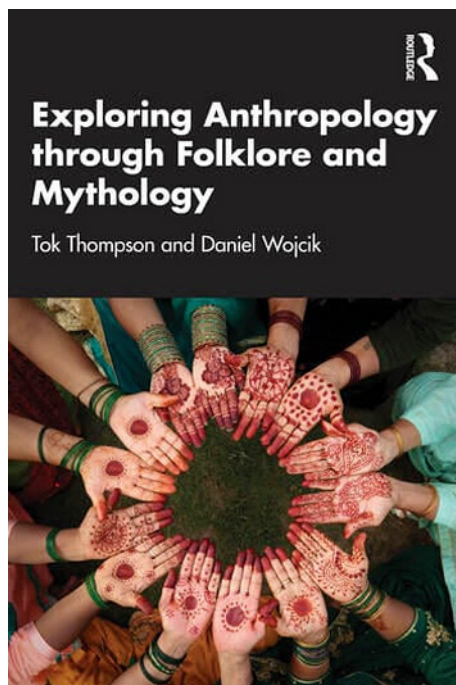
Kjus, A., Löfgren, J., O'Carroll, C., Poole, S. and Tolgensbakk, I. (eds), *Adventures in the Play-Ritual Continuum*. Logan: Utah State University Press, 2025. Hardcover ISBN: 978-1-64642-673-7, Paperback ISBN: 978-1-64642-674-4, 244 pages, 18 ill.





## EXPLORING ANTHROPOLOGY THROUGH FOLKLORE AND MYTHOLOGY

(Forthcoming)



*Exploring Anthropology through Folklore and Mythology* is a comprehensive textbook which examines how people around the world express themselves culturally, and how these practices and performances provide a window into the diversity of human culture.

Using a genre-based approach, this book takes a globalized perspective and promotes intercultural exchange and understanding. It presents students with in-depth examples of a wide range of fascinating traditions, as well as the understanding of how such traditions are studied. In explicating key concepts and applying these to specific practices and performances, students are introduced to the funda-

mentals in the study of human culture and creativity. Topics include mythology, folktales, legends, dance, music, trance states, magic, the spirit world, internet folklore, festivals, street art, subcultural style, rituals, celebrations, and body art and tattoo traditions.

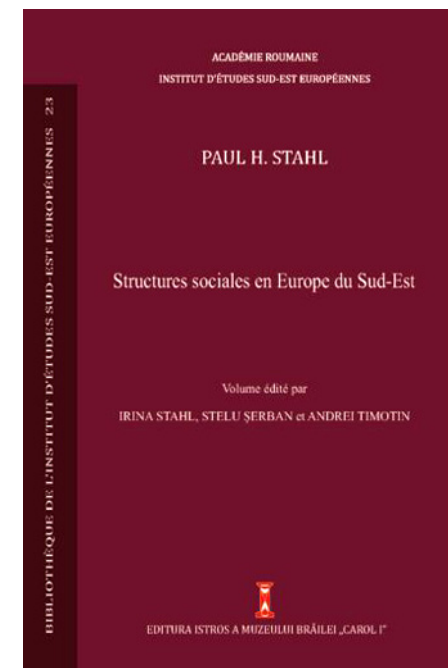
Tok Thompson, Daniel Wojcik, *Exploring Anthropology through Folklore and Mythology*. Routledge, 2025. ISBN 9781032942186, 252 pages.

[More information.](#)

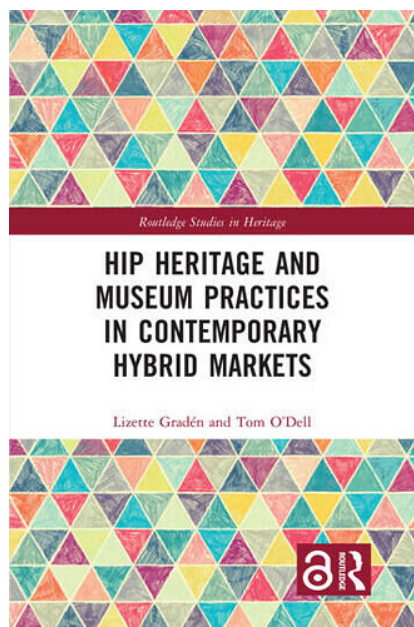
## STRUCTURES SOCIALES EN EUROPE DU SUD-EST

This volume brings together twenty-two articles by the European ethnologist Paul Henri Stahl (1925–2008), director (1999–2007) and member of the Institute for South-East European Studies in Bucharest since its founding in 1963, honorary member of the Romanian Academy (1993), and professor at the École des Hautes Études en Sciences Sociales in Paris (1969–1999). Paul H. Stahl's extensive and multifaceted body of work continues the legacy of the Bucharest School of Sociology (1925–1948) – one of the most significant collective scientific projects of the interwar period – being situated the crossroads of several disciplines: sociology, ethnology, and history. This collection is the result of a carefully curated selection from his complete works, focusing on the overarching theme of the structures that organize the life of traditional societies in South-East Europe. The selected texts are grouped around several interrelated subthemes: archaic pre-state formations, old village communities, the relationship between the built environment (house, church, village) and the social group, biological and symbolic kinship, personal identity, and naming.

Paul Henri Stahl, *Structures sociales en Europe du Sud-Est*, volume édité par Irina Stahl, Stelu Şerban et Andrei Timotin. Brăila: Editura Istros a Muzeului Brăilei "Carol I", collection de la Bibliothèque de l'Institut d'Études Sud-Est Européennes 23, Institut d'Études Sud-Est Européennes, Académie Roumaine, 2024. ISBN 978-606-654-531-0, 464 pages.



## HIP HERITAGE AND MUSEUM PRACTICES IN CONTEMPORARY HYBRID MARKETS



Focusing on how museums prioritize and produce content, *Hip Heritage* demonstrates how economic issues play an ever-larger role in determining how cultural heritage is being framed and presented in contemporary heritage museums.

Drawing on ethnographic fieldwork conducted by the authors at seven museums over the course of five years, this book offers an in-depth analysis of heritage museums in Nordic, Scandinavian and North American contexts. It investigates how economic realities, coupled with the cultural contexts in which museums operate, affect how these institutions organize, manage and develop their collections to make themselves relevant in society. Once

charged with the primary task of educating citizens about their cultural identity and history, national museums and heritage organizations are also under pressure to rethink their market demands and meet stakeholders' increasing interest in growing visitor numbers and expanding economic returns. Simultaneously, many museums are part of a cultural sector with diminished public funding and increased competition for the existing financing. Against this background, this book questions: 'When the budget is tight, whose heritage counts most?' It considers museums as arenas for heritage politics in action on the local, national and international levels, as well as at the institutional level.

**Lizette Gradén, Tom O'Dell, *Hip Heritage and Museum Practices in Contemporary Hybrid Markets*. Routledge, 2025. ISBN 9781032356211, 154 pages.**

## FEMINIST ETHNOGRAPHIES. METHODOLOGICAL REFLECTIONS IN GENDER RESEARCH

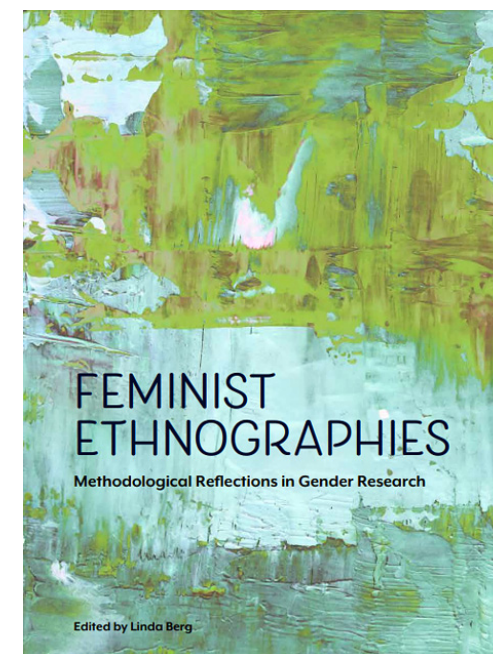
Can there really be a feminist ethnography? The question was asked decades ago, and we need to return to it. Feminist ethnographic ideals about trust, collaboration and exchange of knowledge are important but not necessarily easy.

The book is the result of discussions about reflexivity, ethics, and subject positions in ethnographic work within interdisciplinary gender studies. What do positionality and ethical considerations mean in our ethnographic work today? In this anthology nine researchers, from six disciplines, explore this area anchored in their ongoing research.

Authors:

Linda Berg, Sophia Erhard, Disa Helander, Quynh Le, Christian Lilliequist, Matilda Lindgren, Anja Neidhardt-Mokoena, Mimmi Norgren Hansson, Elin Wallner

**Linda Berg (ed.), *Feminist Ethnographies. Methodological Reflections in Gender Research*. Umeå University, 2023. ISBN 978-91-8070-116-7 (print), ISBN 978-91-8070-117-4 (pdf), 146 pages.**





JUSTICE IN 21<sup>ST</sup>-CENTURY FAIRY TALES AND THE POWER OF WONDER

Exploring a range of international works such as films, streaming television series, a graphic novel, and a picture book, this open access book interrogates how, and to what extent, fairy tales are put to work for justice in the areas of environment and ecology, kinship and family, ability and disability, and sex and gender. As Bacchilega and Greenhill demonstrate, some 21st-century fairy tales channel the genre's wonder to offer otherwise possibilities for being and acting in the world that are not confined to socially sanctioned paths.

Drawing on visual and audio-visual case studies of texts such as *The Magic Fish*, *Julían Is A Mermaid*, *Pokot [Spoon]*, *Gräns*

[*Border*], *The Dragon Prince*, *Gatta Cenerentola [Cinderella the Cat]*, and *Sweet Tooth*, they examine how the wonder and preternatural of fairy tales model a sustained desire to believe in and realize new ways of existence that have often been too easily dismissed.

Guided by theories in fields including ecological, gender, disability, critical race, Indigenous, fantasy, posthuman, and adaptation studies as they intersect with folklore and fairy tale studies, this book examines how creators of wonder tales since the beginning of the new millennium have presented provocations around humans' political and social relations with nature and culture. Analyzing justice from a variety of positions and establishing how tales

of the otherwise can develop optative thinking, *Justice in 21st-Century Fairy Tales and the Power of Wonder* refutes the conservative, patriarchal, and merely nostalgic Disnified narrative of the genre and insists on the power of wonder within and beyond fairy tales.

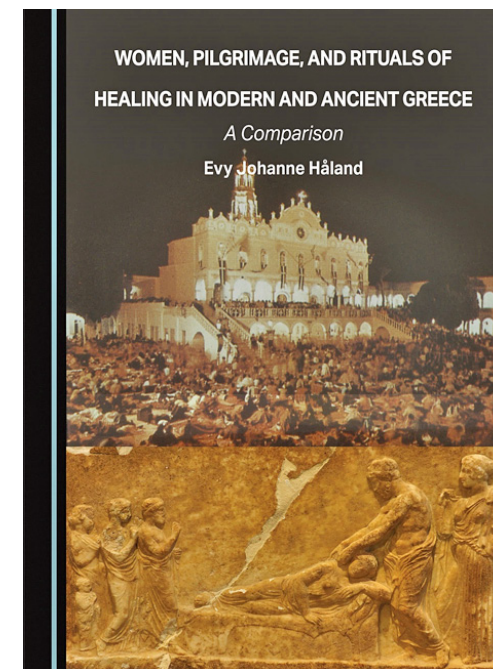
**Cristina Bacchilega, Pauline Greenhill, *Justice in 21st-Century Fairy Tales and the Power of Wonder*. Bloomsbury, 2025.**

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

**WOMEN, PILGRIMAGE, AND RITUALS OF HEALING IN MODERN AND ANCIENT GREECE: A COMPARISON**

Now as paper back

This book investigates religious rituals and gender in modern and ancient Greece, with a specific focus on women's role in connection with healing. How can we come to understand such mainstays of ancient culture as its healing rituals, when the male recorders did not, and could not, know or say much about what occurred, since the rituals were carried out by women? The book proposes that one way of tackling this dilemma is to attend similar healing rituals in modern Greece, carried out by women, and compare the information with ancient sources, thus providing new ways of interpreting the ancient material we possess. Carrying



## NEW PUBLICATIONS

out fieldwork – being present during, often, enduring rituals within cultures, despite other changes – teaches one whole new ways of looking at written and pictorial records of such events. By bringing ancient and modern worlds into mutual illumination, this text also has relevance beyond the Greek context both in time and space.

Evy Johanne Håland, *Women, Pilgrimage, and Rituals of Healing in Modern and Ancient Greece: A Comparison*. Newcastle upon Tyne: Cambridge Scholars Publishing, 2024 (or. 2023). ISBN: 1-0364-0657-1, ISBN13: 978-1-0364-0657-8, 657 pages.

[More information.](#)

## 8 OBITUARY

### JENNI RINNE 1977–2025

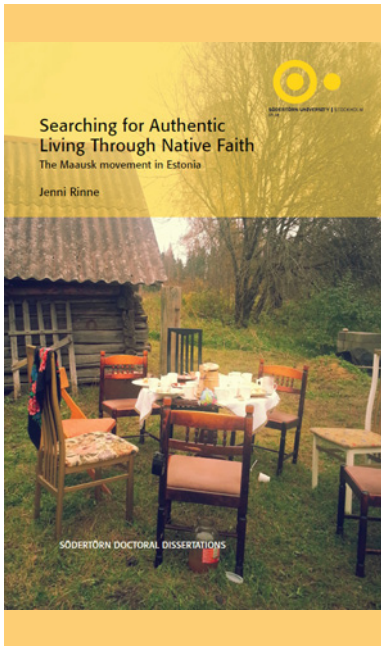
Ethnologist Jenni Rinne died in a traffic accident in Finland February 5, 2025. Our community of ethnologists takes part in the great grief that has befallen Jenni's family and will miss a beloved colleague and friend.

Jenni Rinne was born in Oulu, Finland December 10, 1977. Her international circle of friends in ethnology began to form already during her studies: she graduated with a bachelor's degree from the University of Tartu, Estonia, a master's degree from the University of Jyväskylä, Finland; and with a doctoral degree from Södertörn University, Sweden.

Jenni initiated her doctoral studies at the Baltic and East European Graduate School in 2011 and rapidly became a greatly appreciated colleague. She generously shared her knowledge on the post-socialist context and ethnographic methods with her fellow doctoral researchers. Jenni's doctoral dissertation *Searching for Authentic Living Through Native Faith: The Maausk Movement in Estonia* (2016) dealt with the relationship between land religion, history and society, as well as the affective and embodied elements of religious practices. In her post-doctoral studies, she developed these theoretical perspectives further.







After earning her doctoral degree, Jenni worked as a university lecturer at the University of Helsinki and at the University of Turku, and as a senior researcher at the University of Oulu. She was an associate professor (title of docent) in ethnology at the University of Turku. As a teacher and supervisor, Jenni was inspiring, insightful and supportive. Her enthusiasm towards ethnology was conveyed to both her students and colleagues.

Currently, Jenni was studying ageing with nature in remote areas in Finland and the experiences of Finns dealing with the contemporary crises. In Finnish academic community, we remember her as a warm and positive person and a dedicated researcher, whether it was about fieldwork with the elderly, developing

methodology or applying theories. To think and write with her was always a great pleasure to us. As a colleague, Jenni was listening, encouraging and reliable, she pondered on things thoroughly. Together we also laughed at the quirks of the academic world.

In Swedish academic community, we remember her as a researcher who moved easily between sharp analysis, deep theoretical knowledge, and warm laughter. She was a compassionate researcher and a dear friend of us. Always with good advice at hand, a non-judgmental attitude, and an open eye for the serendipities of everyday life. She was a part of a transdisciplinary network for female academics who met and wrote together each year.

Developing ethnological research was important to Jenni. In addition to her teaching and research, she participated in ethnological activities as a chair and board member of the Finnish Ethnologists' Association Ethnos ry. Jenni worked as a guest editor in the special

issues of "Creative Ethnographic Methodologies" (*Cultural Analysis* 2023, Vol 21:1) and "Sensing the Urban" (*Ethnologia Fennica* 2024 Vol. 51:2); and edited an anthology *Affektit ja tunteet kulttuurien tutkimuksessa* (2020) [Affects and Emotions in Cultural Studies]. Jenni actively participated in and was inspired by international and national conferences, like SIEF Congresses where she chaired panels and presented her work. These were also important places for her to meet with her international colleagues.

Family and friends, the cottage in Suomussalmi in northern Finland, and handicrafts were important to Jenni. Her skills were visible to us all in her self-made beautiful clothes. Jenni enjoyed going to pop concerts but also spending time in nearby nature.

Jenni's scientific legacy with new perspectives and the enthusiasm she transmitted to her students and colleagues will leave a lasting mark on the field of ethnology. We miss her deeply.

Jenny Ingridsdotter, Pia Olsson, Kim Silow Kallenberg & Tiina Suopajärvi



*Dunnotar Castle near Stonehaven, Scotland. This spectacular coastal ruin perched on a promontory over the North Sea can be visited during SIEF2025.*

## COLOPHON

### Editor

Sophie Elpers, Amsterdam

### Design

Yvonne Mathijssen, Hilvarenbeek

### Production

International Society for Ethnology and Folklore

### Closure Copy

April 11, 2025