

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.

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EDITORIAL

DEAR SIEF MEMBERS,

This year's 'pilgrimage' to Santiago de Compostela has inspired many people to share their experiences about our lively and rich congress 'Track Changes. Reflecting on a Transforming World' in this newsletter.

In her opening speech our congress convenor Cristina Sánchez-Carretero expressed the hope that Santiago would provide us with an intellectually challenging and enjoyable home. I think we can all go along with that: a very special home it was! Many thanks are owed to the local team.



We were able to announce quite a few new developments in Santiago, such as SIEF's mission statement on data management, the open access format of *Ethnologia Europaea*, the new visual communication of SIEF, the Summer School 2020. In this newsletter you can read more about these topics.

Also, the results of the congress survey are presented in this issue. Thank you very much for taking the time to give us your opinion. We will use your input for the organization of the next congress which will take place in Helsinki in 2021. Hanna Snellman will be our host. She was chosen as a new Board member by the General Assembly in Santiago. A warm welcome to her!

The newsletter is not just all about Santiago. There is more to delve into: news of the working groups, new publications, the winning article of the Young Scholar Prize 2019 and so on.

Sophie Elpers

1 LETTER OF THE PRESIDENT

DEAR COLLEAGUES,

I think I speak for many SIEF members when I say that our 14th congress that was held in Santiago de Compostela in April was another great manifestation of the multilayeredness, diversity and openness of our disciplines, but also the strength of our Society.

The congress provided us with an opportunity to share our thoughts about a transforming world. In those four days we gained insights into a variety of approaches, methods, engagement strategies and topics through which we can “track changes” in the world



Nevena Škrbić Alempijević and Sophie Elpers at the conference dinner in Santiago de Compostela.

we live in. The concept of “tracking changes” originally was born from an ideational synergy between the local organizers and the Scientific Committee of the congress. We joined forces to define a theme that would reflect issues relevant and urgent in the local context, but also universal thought-provoking questions that constantly trigger the imagination of ethnologists and folklorists. “Track changes” is thus, on the one hand, a tribute to the transformative place of Santiago de Compostela and the Camino, a pilgrimage route linked with crises and searches, but also with changes, hopes and dreams. On the other hand, the focus on transformations highlights the ability of our disciplines to document and analyze the complex and ever-changing character of social life.

The programme of the congress encompassed a variety of meanings and scales of transformations: from slow and silent transformations to major crises, from changes that move us forward to those that take us aback. It also dealt with transformations in the knowledge production and the scholarly landscape in our fields. From that perspective we discussed changes that bring opportunities and new ways of collaborating, such as availability of research results. As a Society we support Open Access policy and embrace the idea

that scholars, academic institutions and professional associations all benefit from a swift communication of research results and accessibility to our texts. That is why the journal's editors, with the SIEF board, have decided that *Ethnologia Europaea* should join the Open Library of Humanities. You can read more about this important move in this Newsletter.

During the congress we also tackled some unfavorable trends that our disciplines and our members face. Such is, for instance, the decision of the Polish Ministry to deny ethnology the status of an academic discipline, and the imposed restructuring that limits the academic freedom in the Hungarian Academy of Sciences. When facing such challenges, the strength of our scholarly community lies in cooperation, solidarity and togetherness. SIEF congresses, Working Groups conferences, summer schools and other activities are platforms where those values come to the forefront.

It has been an exceptional experience to “track changes” in Santiago de Compostela of all places, to witness its specific intertwinement of materiality and the people's ways of being in it, its Easter processions and World Heritage sites. That is why we owe a debt of gratitude to the local team for making Santiago such an impressive point along the SIEF route. I would like to thank all the institutions that took part in the organization of this congress: the Institute of Heritage Sciences, Spanish National Research Council, the Universities of Santiago, A Coruña and Vigo, UNED and UTAD. I truly hope and believe that this sense of togetherness they have so clearly manifested during the SIEF congress will open new ways and chances for anthropology in Galicia nowadays.

The location of our next congress has been set: Helsinki will host SIEF2021. I hope to see you there!

Nevena Škrbić Alempijević,
SIEF president

2 REFLECTIONS ON SIEF 2019

2.1 CONGRESS EXPERIENCES

PERFORMING AND REFLECTING THE SELF

It's the run up to Easter in Santiago de Compostela and the Semana Santa processions are warming up with the weather. Participants have donned their *capirote*, the traditional belted robes and tall conical head masks, and they march solemnly – some bare-footed – down the narrow, cobbled streets of the city, hazy in the twilight, to the beating of drums.



Locals, tourists, and folklorists alike line Rua do Preguntoiro, pressing their backs against shop windows, some counting themselves lucky that their search for dinner yielded this unexpected spectacle. They watch the procession through the cameras of smart phones, snapping photographs or filming as it passes. They zoom in on the figures, the bare feet, the flaming torches, the musicians, the women in their traditional lace *mantilla*. Within seconds of the final figure disappearing around a corner, the photographs and videos are be-

ing uploaded to Twitter, to Facebook, to Instagram, to YouTube. Liked, favorited, shared, re-tweeted, by colleagues, friends, and family members countries or continents away. This is folklore in the 21st century. And this typifies SIEF2019, the 14th Congress, which aimed to 'Track Changes: Reflecting on a changing world' – and was the very reason we were in Santiago de Compostela.

Registration and the opening keynote of the conference took us out of the city's historic center, to the surreal Cidade da Cultura de Galicia (City of Culture of Galicia). It was in this contentious, modern, but eerily beautiful complex of buildings that the flock of folklorists and ethnologists from across the globe assembled – following a sweaty climb up the zigzag paths of the Bosque de Galicia.



Here we proudly donned our lanyards (ritual accoutrements establishing our transition into the new roles of 'conference participants') and pored over the programme booklet, our

'holy books' for the next four days. A series of opening 'thank you' speeches and a stimulating keynote address on the politics of evidence from Susana Narotzky of the University of Barcelona, kicked off the proceedings, followed by a drinks reception and an opportunity to greet old friends and colleagues.

The rest of the city rose late and sleepily the next morning, but we were in our seats in the University of Santiago by 9am, eager for the panels to begin. And from this moment onwards, my overwhelming wish was that I could be in ten different places at once. All of the panels sounded relevant and interesting; some more familiar and others more obscure, but all equally intriguing. Some difficult decisions were made, but the ones that I chose did not disappoint, and the panel that particularly stood out was 'Changing features? Performing the self in digital culture'. To me, this day-long panel perfectly encapsulated what SIEF2019 was about: how customs, communities, and our expressions of selfhood are impacted by the advancements of the modern world. Social media features heavily in this question, from Muslim lifestyle bloggers and goth festival vloggers, to crime writers on Instagram and protest selfies. The age-old question of 'what even is identity?' was given a new angle when we considered it in the context of contemporary times, where if something isn't photographed, hash-tagged, and shared with the rest of the world, then it didn't happen. I contemplated this while simultaneously 'live-tweeting' the panel, and suddenly the truth of how much we perform the self (personal and academic) in digital cultures struck home.

Of particular value to me during SIEF2019 was the opportunity to present my own research on 'The Concealed Revealed: The 'afterlives' of objects hidden in the home'. I was honored and nervous in equal measure to be following Tim Ingold's invigorating keynote on tactics for overwriting the past, and pleased to receive such a positive response to my paper. The comments and questions that followed were challenging, insightful, and ultimately invaluable for me as I consider the next steps of my research. I learned more in twenty minutes of discussion with my fellow SIEF2019 participants than I would have done in twenty days of reading – and that is what makes for a rewarding conference. So I would like to thank

SIEF, not just for allowing me to share my research, nor just for the chance to visit beautiful Santiago de Compostela and to eat my weight in tortilla and churros, but most importantly for giving me the opportunity to listen, discuss, contemplate, and think about my work – indeed, myself – in the context of our changing world.

Ceri Houlbrook, University of Hertfordshire, UK,
winner of the SIEF Young Scholar Prize 2019

A PERSONAL ACCOUNT IN SNAPSHOTS

‘But how did you know?’

Friday evening: I am returning to my room after my first meal in Santiago de Compostela, with two full days to spare before the conference launch, my head full of a funding application. The young woman waiting with me for the lift enquires whether I’m here for the SIEF conference. Kikee D. Bhutia, a researcher-activist and PhD candidate at the University of Tartu from Sikkim, can’t quite say how she recognized me as ‘one of her own’, despite the absence of tell-tale conference paraphernalia. The first late-night ethnological conversation begins in the hospedería fourth-floor sitting-room.

Observing and being observed

The Palm Sunday Procession Of the Entry into Jerusalem musters in the late morning at the Church of Orden Franciscana Seglar. On arrival, I see a few of the usual suspects, busily documenting the gathering. I join my Irish colleagues, on whose accommodation doorstep the procession begins, and someone fetches palm from the church for us to hold. As the procession moves off with full brass and drum accompaniment, there’s the slightest moment of hesitation, and then we move with it. It’s only as we are waving to our many colleagues among the onlookers that we realize how many research images we may render... incongruous ... by our presence in the procession.



*Editors and contributors to Visions and Traditions celebrating the Brenda McCallum Prize at SIEF 2019.
Photo: Dani Schrire.*

Knowledge Production and Tradition Archives (2018) (<https://www.afsnet.org/news/446156/AFS-Archives-Libraries-Section-Announces-Winner-of-2018-Brenda-McCallum-Prize.htm>) were present to mark its publication in a short gathering after the final session of the panel ‘Participatory Archives in a Transforming World’.

I was struck by the high numbers of what I call ‘singular archivists’ in evidence at these meetings. These individuals work in isolation and are the sole representative of their archive in terms of collection management, research support and public-facing activities, and sometimes fulfil that role in addition to other roles such as lecturing. What does this say about continuity and change in tradition and ethnographic archives, about risk and the potential for institutional skills and knowledge loss?

The attendance at the Archives workshop testified to an interest in thinking archivally among the broader SIEF membership: this interest looks set to increase in future years, as

Archives, archives, archives

Being active in an area of practice can lead to an immersive experience in that milieu for a day or two of the congress; in my case, that of archives. Panels, workshops, and Working Group meetings all provide a vital opportunity for exchange, planning and the cementing of personal relationships. Some celebration, even: ten of the twenty-three contributors to the volume *Visions and Traditions:*

participatory projects seek to consolidate their legacy through the creation of or engagement with long-term repositories, and with increasing demands from research funding bodies for unprecedented levels of qualitative research data preservation. It may be time for all of us in these disciplines to think about advocating for, cherishing and engaging with our often-precarious ethnographic and tradition archives.

You can't dance at all weddings

Resisting the urge to lament over being able to attend only a tiny proportion of the juicy panel offerings, I dabbled in the digital, pondered the ordinary and flirted with museums. A growing interest of mine in the potential use of oral histories in the context of vaccine uptake hesitancy led me to the panel 'Medical Humanities Transforming in the 21st century'. This was a wonderful way to be exposed to some of the variety of ethnological approaches to participation in and study of the emerging field of medical humanities, and to the construction of stories told about health from the level of the individual to the level of large-scale health data visualization tools.

All of this, and more, embedded in the city of Santiago de Compostela at an intense time in its calendar, Semana Santa (Holy Week), where the streets were saturated visually and acoustically with the numerous processions, day and night, and where the local food, music, arts and language were skillfully woven around and through our activities by our hosts and colleagues whose care and investment were evident at every turn.

Clíona O'Carroll, Cork Folklore Project/Department of Folklore and Ethnology,
University College Cork, Ireland

CRISTINA SÁNCHEZ-CARRETERO IN HER CLOSING REMARKS:

On Friday, April 11th, right before the congress started, we followed the Spanish tradition of taking eggs to the St. Clara nunnery to have good weather for a wedding. If it works for a wedding, we thought to give it a try for a congress!

After a congress pressconference, Dorry, Sharon and I had this long conversation with the nuns about what we REALLY need for the congress but also what we need to Galician anthropology.

For the congress we wanted good weather... but we needed a lot more support from higher up for Galician anthropology, so, in the end, we agreed that most of the eggs would go to taking care of precarity and solving the future of Galician anthropology. So, I deeply apologize for the bits of rain!



Dorothy Noyes, Cristina Sánchez-Carretero and Sharon Roseman bringing eggs to the St. Clara nunnery.

#SIEF2019

REFLECTIONS OF THE LOCAL COMMITTEE

The 2019 SIEF congress in Santiago de Compostela is over and I feel tiredness and pain all over my (previously unknown) body muscles, but I also had four days of concentrated excitement and emotion for having you here. I feel a kind of emptiness and I miss you all ... and that's odd!

As part of the local committee, I would like to share some of the unseen work, the values and purposes that led us to organize this huge congress in a small peripheral city like Santiago, with a tiny group of local people and little institutional support. Why did we embark on such an adventure? Because deep down ... we're a little crazy and an idealistic bunch of people!

The idea of organizing this congress emerged back in 2014 when we announced our good intentions in Zagreb, in the midst of an economic crisis in Spain lasting until today (Were we ever not in crisis?). As was mentioned many times during the conference (we didn't care so much about bad weather or Santa Clara's miraculous eggs), our basic aim was to face a new impulse to Galician anthropology in a scenario of vulnerability, precarity and fragility of our discipline, with very few people working in a stable position, dispersed in different institutions and not a very encouraging scenario with lots of young and valuable people migrating or without a proper or any job. I must admit that when we made the announcement and many people applauded the idea of doing it in Santiago, panic broke out inside me – are these people aware we've no idea about how we are going deal with this?

And we've done it, little by little at the beginning, hastily, anxious and running kilometers through the corridors at the end. We worked hard but we've also learned, enjoyed and had a lot of fun. Vulnerability had made us stronger and we've created a group of good friends from the local committee with energy, passion, joy and good vibes to infect you all – did you notice? We were also clear that in the middle of this shitty scenario we cannot surrender our values and dignity – “I command my hunger”, my guerrilla grandma used to say. We're all feminist (not only like Beyoncé); we believe in equality, sustainability, solidarity, interculturality, we're diverse and we love diversity and we've made these our organizational principles. I do not know if you have noticed but among other actions, we've put our efforts into developing a programme of scholarships and different fees for people with



Members of the local committee and keynote speakers at a press conference prior to the congress. From left to right: José Antonio Cortés-Vázquez, Guadalupe Jiménez-Esquinas, Dorothy Noyes, Sharon Roseman, Cristina Sánchez-Carretero and Luzia Oca.



Event honoring Carmelo Lisón Tolosana, one of the founding fathers of anthropology in Spain and a specialist in Galicia. He received his PhD in Oxford in the 1960s where he studied with E.E. Evans-Pritchard. Members of the local committee surround him. From left to right: Carlos Diz, José Muñoz-Albaladejo, Guadalupe Jiménez-Esquinas, Joan Roura, Cristina Sánchez-Carretero, José Antonio Cortés-Vázquez and Xerardo Pereiro.

limited resources; 90 % of keynotes were (wonder) women and we worked for parity; coffees and (slow) food catering were local, ecological and without plastic waste; we've put music, dance and Galician culture throughout all the congress; facilities were accessible (although difficult to find – where was aula 32, by the way?); there was a quiet room for rest and breastfeeding with some baby stuff; we offered free pads in the women's WC and I'm very proud to say this was the first time that policy and a whole system for the prevention of harassment and discrimination was developed for a congress in Spain (and it worked!).

So, along with the scientific quality and social relevance of this congress, we've put our love into taking care of you and attending to the small details, trying to make you feel welcome and have a good time ... well, as much as humanly possible for 1,000 people. I, of course, recognize the existence of some problems and complaints, but for me, the final balance is very positive. I'm very proud of the work of the local committee along with the best volunteers ever, my beloved Nomads, cleaners and other staff (working hard for us during the holidays). Thank you to all the people who made it possible ... and who made it difficult too. When do we repeat this?

Love, Guadalupe Jiménez-Esquinas (AKA Lupe)

FAMILY REUNION IN SANTIAGO DE COMPOSTELA ...AND IN HELSINKI IN 2021!

Already at Frankfurt airport we were in a family reunion mode. There's Hester from the Netherlands, whom I met last time in Helsinki when she visited us, and there's Alf from Sweden whom I have read, but never actually met.

Ethnology and folklore circles are so small that it is like an extended family with family members from the ethnology line of the family and folklore line of the family. Some have changed their family names into anthropology, and some have married into the family. We were all heading for Santiago de Compostela to the 2019 SIEF Congress.

The conference was a great success. There were two elements in the program that were new innovations, never carried out the same way in the earlier SIEF conferences. I could praise the conference from different angles, but I want to highlight these two: the SIEF Mentoring Program initiated by the Young Scholars Working Group and the Closing Roundtable of the conference.

The Young Scholars Working Group made mentoring easy. I was contacted by them before the conference with a request to be a mentor for a PhD student from Slovenia interested in the Arctic. We had two meetings, first the lunch organized by the Young Scholars Working Group and a longer meeting between just the two of us. This discussion might indeed have been more rewarding to me than it was to my mentee! Fieldwork is something which makes us ethnologists tick, and discussing fieldwork is like *eau de vie* for us. Two young scholars from my research group also met with my mentee, and I am sure sharing knowledge between them will be useful for all of them.



The Closing Roundtable was just fantastic! All keynotes of the conference were inspiring, on timely topics and well in line with the theme of the conference, but Barbara Kirshenblatt-Gimblett's keynote *Agents of transformation: The role of museums in a changing world* followed by the roundtable *The materiality of transformations: Listening to objects* with Regina Bendix, Dorothy Noyes, and Sharon Roseman was extraordinary. Bendix, Noyes and Roseman had picked material objects relevant to their lives, photographed them and during the roundtable they reflected these items with personal histories and linking the narrative strongly to theory. Everyone was holding their breath – history of science and learning at its best.

The next SIEF Congress will be in the capital of Finland, Helsinki, in June 2021. The theme and calls will be announced later. We are ready for SIEF2021 – welcome to the University of Helsinki!

Hanna Snellman, University of Helsinki

2.2 SIEF 2019 MENTORING PROGRAM

The Young Scholars Working Group is dedicated to promoting the interests and increasing the visibility of early-career researchers (or “young scholars”) within SIEF.

As such, it strives to circulate relevant information among its members and provide them with opportunities for networking, sharing ideas and concerns, discussing their research, and developing various professional skills. One such opportunity was the 2017 YSWG Conference in Göttingen, where young scholars (primarily MA and PhD students) presented their various masters'/doctoral projects in preparation for the 13th SIEF Congress. The positive feedback from participants, who appreciated the opportunity to present their research in a relaxed and supportive environment, suggests that a peer-based conference is a good format for networking and developing professional skills. However, because it was aimed specifically at MA and PhD students, the conference did not do much to increase the visibility of young scholars within SIEF or facilitate their integration into this organization by connecting them with their more experienced colleagues. With those goals in mind, YSWG proposed a different event for the 14th SIEF Congress in Santiago: the Mentoring Program.

The voluntary-based Mentoring Program was first presented as a way to bridge the gaps often created by titles, seniority, degrees, and affiliations, by matching early-career researchers (Mentees) with more experienced scholars (Mentors) who might offer them ad-

vice and guidance related to various aspects of academic life (conference presentations, teaching, grant/funding applications, the job market, networking, publishing, etc.). In this way, it would facilitate the integration of young scholars into SIEF and promote cross-generational and cross-disciplinary research. Having received invaluable encouragement from the SIEF Board, the Program was officially introduced in the autumn edition of the 2018 SIEF Newsletter.

Responses to the ensuing call for applications confirmed our belief that there is a need for this type of program. Mentors in particular often explained their motivation for applying by stating that they themselves benefited from such a program in the past or wished they had. Mentees were eager to make the most of their SIEF experience by getting specific feedback on their presentations/research projects and learning from their more experienced colleagues. Ultimately, the program brought together a total of 92 participants (both Mentors and Mentees).

For the duration of the SIEF Congress in Santiago, Mentors and Mentees were encouraged to meet at their own convenience to discuss their research projects, Congress experiences, and other academic matters. To facilitate their interaction, the organizing team in Santiago, headed by Cristina Sánchez-Carretero and José Antonio Cortés-Vázquez, generously offered to set up several informal events for Program participants. The first of these was an informal, pre-Congress get-together on 14 April, organized by José Antonio Cortés-Vázquez and local SIEF volunteers, who arranged a tour of the City Museum. After the tour, Mentors and Mentees got to know each other over some tapas and vermú. At the venue where the official Congress opening ceremony was held, SIEF volunteers set up a special meeting point so Mentors and Mentees could easily find each other in the crowd of Congress participants.

In addition to meeting their Mentees to discuss relevant issues and offer helpful advice, Mentors were asked to attend their Mentees' presentations and provide constructive



Opening reception. Photo: Sonia García Rodríguez.

feedback on its form and content. Moreover, we reached out to the chairs of the panels in which the Mentees were participating, asking them to set aside a few minutes after their sessions to talk to the Mentees about their presentations. Their responses were unanimously positive and, based on what we heard from the Mentees, they all did their best to provide detailed and helpful feedback, including specific suggestions for further developing individual research projects into articles. The Program officially wrapped up on the last day of the Congress (17 April) with an informal YSWG luncheon, organized once again with the help of the diligent SIEF volunteers.

The oral and written feedback the Program participants shared with us was predominantly positive (see below). The Mentees felt motivated by all the advice and guidance they received, while the Mentors enjoyed meeting new colleagues and hearing about their research projects. Foundations for future collaborations were laid down and more than one

Mentee expressed the wish to become a Mentor someday. In addition to the Mentor-Mentee relationships, strong connections developed among the Mentees, who formed support groups of their own and attended each other's presentations.

The Mentoring Program is all about building a community and it certainly took an entire community to make it happen. Our sincerest gratitude goes out to the SIEF Board who supported this idea from the very beginning, encouraging us to develop it further, and getting actively involved in the role of Mentors; the NomadIT team, who set up the online application system; the incredibly diligent, supportive, and proactive organizing team in Santiago – especially Cristina and José, as well as the patient SIEF volunteers; all the panel chairs who responded positively to our request and gave the Mentees so much of their time and attention; our Mentees, who trusted us enough to share their needs and concerns with us; and finally our incredible Mentors, who were so very generous with their time. Thank you all for making this idea become a reality. We sincerely hope it will only get bigger and better in the years to come.

Nada Kujundžić

PARTICIPANTS OF THE 2019 SIEF MENTORING PROGRAM REFLECTING ON THEIR EXPERIENCES

- **Maddalena Chiellini:**

“As a PhD in the final stages of my degree, the Mentoring Program at SIEF2019 was a great opportunity for me to meet senior academics other than my supervisors, and think about publication and career opportunities. My Mentor took great interest in my research, and attended my presentation, giving me feedback on both the content and the delivery. Her support and the questions she raised instilled confidence in me about my own research and helped me not to worry too much before my presentation. As part of the Program, the panel convenors were also asked to give me feedback, which was also extremely helpful in terms of understanding what a good presentation looks

like. I would recommend all young scholars attending SIEF to take part in the program, as it is both an opportunity to network, and a chance to have someone experienced, other than one's own supervisors, look at your PhD, which is a very rare opportunity in academia.”

- **Ellina Mourtazina:**

“Having participated in several large-scale anthropological congresses and conferences, alongside all the enriching experiences (keynotes, panels, networking, discussions over petits fours and canapés), I always had the feeling of pointlessness regarding the presentation of my paper. Typically, you present within the imposed 20 minutes, get two or three questions, and then it's over – next! But what about the presentation? Was it *really* interesting? What can be improved? Which aspect are worth exploring? Which aspects could be problematic? Having a preliminary discussion with my Mentor (who really took his time to give me the best advice he could) and getting feedback from him was very useful for me. Being familiar with my approach, my Mentor could offer me valuable and insightful advice that gave me a lot of food for thought regarding some aspects I could integrate into my research.”

- **Ana Svetel:**

“Attending a big, international congress as a young scholar can be an overwhelming but also slightly confusing experience. Getting an experienced scholar – Mentor assigned turned out to be a very needed, instructive and encouraging experience. My Mentor, Prof. Hanna Snellman, told me about a panel which correlated well to my research interests, attended my presentation and gave me feedback. But most importantly, she generously took her time to discuss my ongoing PhD research, told me about a handful of scholars and publications related to my topic, advised me on publishing and post-PhD possibilities. Meeting and talking to her gave me not only new academic perspectives but also motivated me to continue my research with a fresh enthusiasm.”

2.3 POST-CONGRESS PILGRIMAGE TO FINISTERRE

REFLECTIONS FROM FAR AND WIDE

Preparing for the 14th SIEF Congress required following much of the usual steps: going through the registration process, writing a presentation, designing a poster, deciding what to pack... Other than that, however, there was little about the experience that could be described as average.

Given we all met at last year's incredible SIEF Summer School in Portsoy, perhaps we should have known to expect more of the same conviviality and connection, but didn't know if it could be replicated. It seems, however, that this is the kind of atmosphere SIEF fosters, but it takes individuals to maintain and promote this – so we suspect that Tom McKean, our Summer School conveyor and post-conference walk organizer, played no small role in

our having such an experience. Indeed, it was thanks to his encouragement to present in Santiago de Compostela that we were able to be reunited.

It would not be too much of an exaggeration to say that the experience of the conference combined with being in Santiago during Holy Week formed one extended ethnological sensation. The food: the octopus! The chocolate con churros! The music; the conversations with friends new and old; the processions; the occasional downpour of rain...

The walk to Finisterre gave the opportunity to extend these experiences further. It offered time to contemplate the past week and form deeper connections with our fellow pilgrims, of whom, Luisa Del Giudice afterwards wrote of the extraordinariness of being able to 'journey together over hill and dale, walking together, walking apart, but headed in the same direction.'



Group of SIEF pilgrims shortly before departure. Photo: Peter Jan Margry.



Photos: Nataliya Bezborodova.

It was truly a privilege to be able to experience all of this, and were we not researchers of various stripes we would not necessarily have had this opportunity.

Academic endeavors aside, however, our experiences are a reminder of our vocation to 'become more fully human,' in Paulo Freire's estimation. We look forward to crossing paths again in Helsinki.

Nataliya Bezborodova, Lauren Hossack, Claire Needler, Iringó Tóth Gödri
University of Alberta, University of Aberdeen, Babeş-Bolyai University



Photo: Nataliya Bezborodova.

JOURNEY TO ETHNOLOGY

On my journey to Santiago de Compostela, I thought about my journey to Ethnology, and I wrote in my journal about this experience. This was my first SIEF congress, and I was really hoping I had found 'my people'.

I was looking forward to the opportunity to meet new friends and colleagues, and build on relationships with people I had met at the SIEF Summer School in Portsoy, Scotland, last summer. This was my first SIEF Congress and I had no idea it was going to be so enormous.

I remember when my kids were tiny, I felt that my horizons were so limited. It was difficult to leave the farm where I live, and impossible to imagine how I could manage to restart an academic career after a lengthy spell working in community education, constricted by domestic life. And now, here I was, flying again.

When I began studying ethnology, I looked at everything anew, and felt raw, like my skin had been peeled off, and it was kind of a painful process, learning to make meaning out of the everyday. Ethnology is giving me a new lens to look at the world, processes, and interactions, more closely. While I was at SIEF, I spoke with Áslaug Einasdóttir, who is making a film about applied ethnologists. She asked me what made me choose ethnology, and I replied that I think it has chosen me. I think I had unknowingly been doing ethnology for many years, in my work as a community educator, and coming back into academia has given me a theoretical framework to underpin what I do, and a mechanism to do socially engaged work with communities and amplify their stories and voices to reach different audiences, and be more effective in bringing about positive social change.

At SIEF I particularly welcomed the opportunities to meet people before the congress officially started. I linked in with the Young Scholars meeting and signed up for the mentoring programme, which meant by the first day I could spot some familiar faces, and knew something about the way the congress had been organized. I would, however, recommend the

POST-CONGRESS PILGRIMAGE

group is renamed 'Early Career Scholars' to be more inclusive of people like me who have had a meandering journey to scholarship!

The conversations we had around the edges of the congress, over coffees and lunch, at the dinner and dance party, and especially on the post-congress walk, were learning experiences as much as the formal panel discussions and keynotes. I walked for only one day, and relished every minute of the chance to slow down and be a bit more contemplative, before rushing back into everyday life. We walked all day, then the following day I drove back to the airport in 40 minutes, and flew back to Scotland early that evening, probably getting home before the walkers has paused again.



Photo: Nataliya Bezborodova.

One day walking is not enough, and some day, I want to come back for a month, and really make the time to just take one step after another, breathe, think, breathe, not think, walk some more, and stop and rest. My experience though was very different. I walked with friends and colleagues; some I knew before, and some I met at the Congress, and we pretty much talked every step of the way, sharing idea after idea, learning more about each other's work and looking forward to Helsinki in 2021.

Claire Needler

3 CONGRESS PHOTO GALLERY



Photos: Sonia García Rodríguez, Paula Ballesteros-Arias, Carlos Diz, Peter Jan Margry, Cristina Sánchez-Carretero and Bernhard Tschöfen.







4 CONGRESS SURVEY

Thank you for sharing your opinion with us. Your evaluation will facilitate the work of the colleagues in Helsinki who will host SIEF2021.

4.1 QUOTES FROM THE POST CONGRESS SURVEY

A WHICH WERE YOUR FAVORITE MEETINGS, EVENTS OR EXPERIENCES?

I loved everything about this conference, from the papers to the people to the food, but the absolute highlight was the closing event, the best I've seen at any conference, SIEF or otherwise.

Keep having live music during lunch.

Tim Ingold's presentation was fabulous.

Another successful event, another great congress! Congratulations! I loved the closing event, it was wonderful.

I liked the company that did the lunches and breaks a lot, found even the long lines just fine initially and they improved – giving a young company like this with ecologically sound goals a leg up is exactly what I would expect SIEF to do. Final dinner was fantastic!

As always, the most valuable aspect of the meeting for me was reconnecting with old friends and meeting new colleagues.

I enjoyed some wonderful panels, the keynote given by Tim Ingold, the exciting closing event.

It was great to meet so many old friends, and to make new ones.

Loved the sessions on walks and pilgrimages.

The presence of musicians was very nice.

Providing a feedback to a younger scholar was a very good experience – I like the idea of the mentoring program.

The timetable worked for me. I appreciated the number and length of the breaks.

The volunteers were excellent and very helpful.

The closing event was amazing, it was very rich of everything that is needed for a lasting remembrance: great speakers, important topics, nice (musical) performances, a lot of emotions and that quintessence of improvisation, followed by great food and wine and all in all placed in interesting venues. Besides, I can't count the amount of interesting people I met and discussions I could be part of.

The opening and the closing events were amazing. I loved that there was music.

I loved the final closing session most – it was innovative, fresh and warm – excellent.

I truly enjoyed the live music during lunch.

I liked the information you provided in advance very much. It was professional, creative, funny and very sympathetic.

The choice of the place – Santiago de Compostela – was excellent. The city is absolutely gorgeous. And the timing was also good because there was a chance to see all the Easter events.

The closing event was the best I ever attended (at any conference).

B WHICH ASPECTS OF THIS BIENNIAL WORKED BEST FOR YOU?

All the volunteers were very helpful.

Anti-harassment policy.

As a young, self-employed (=low income) woman (and mother), I felt really welcome at the conference.

Everything was good, loved the eco-concept.

I think the program was well balanced in regards to the number of key notes and panels. I really enjoyed being part of the mentor program for young scholars.

I think that this big event was perfectly organized.

C WHICH ASPECTS OF THIS BIENNIAL DID NOT WORK WELL FOR YOU, AND WHAT WOULD YOU SUGGEST TO IMPROVE THEM?

I liked the format of the closing event very much: the short and very personal comments have been the most impressive and thought provoking pieces of the conference and I hope very much that they will be documented in the special issue which you hopefully plan to bring out. And I liked the music program very much.

I loved that there was a purple point. The visible anti-harassment policy and purple point was probably the most important to me, as well as the inspiring women who were involved in planning and running the whole thing.

The quality of the papers was overall pretty good.

Mentor & Mentees Program was a great idea and as a mentee the discussion and feedbacks of my mentor gave me a lot of food for thoughts.

Meeting with colleagues.

The volunteers were absolutely wonderful and I appreciate the fact that the organizers were careful to consider everyone's needs.

I appreciate the environmentally friendly policy and smooth organization.

I think I can honestly say this is the best conference I've been to.

The atmosphere was actually unforgettable.

Santiago itself was a great experience. The conference was very intensive, but without pressures, it worked somehow like a large family event.

Great kudos to Triinu and the NomadIT team as well as to Cristina, Lupe, Sonja and the volunteer squad, and of course to the SIEF board.

It's great to see young people active in SIEF.

Perfect congress organization.

It was more than a conference, a multi-sensorial experience raising awareness on social, political and environmental issues.

The timetable was perfect and offered enough time to rest.

A little bit of confusion with laptops, but finally it was solved. The idea to bring laptops (if to keep the fees low) is good, but it's success depends on panel convenors' organizational capacity.

Having lunch and WG meetings at the same time.

A better evaluation of how much food will be consumed. Food waste is the only aspect that I found problematic.

I really do not think we need the huge book.

There were too many sessions at the same time.

Generally I wish there was more time for relevant debates and questions.

I felt there wasn't enough time for discussions at the end of each individual panel session – and some convenors chose to keep the discussion section until the very end of all panels in that strand, meaning that those who didn't stay for all of these missed out on this.

Some panels with high attendance – due to famous speakers and important topics – were in very small rooms, meaning that some people weren't able to attend.

I was a bit disappointed that there were not more book exhibits.

On the first day of the congress, there were serious problems with providing lunch.

The poster session was not well organized.

Overlaps between the different WGs.

I would consider giving up the printed version of the program.

I know this is probably impossible to fix but I always felt I was missing on what happened in the room next to mine! Many of the environment panels took place simultaneously.

Music during lunch – too noisy if you want to talk with people.

Maybe the program was a bit too busy.

The technology could have been better.

If no bag would be provided, it would be good to let people know in advance, so they can prepare. However, I do love my conference bags and I am quite proud to wear them when I do my groceries, so they do have a second life after the conference.

The lunches were in general good, but a little chaotic as you had to sniff out where to find new offerings.

Too many overlapping sessions, but I'm afraid it would be difficult to change it.

It would have been nice to have a place to sit while eating. It would be great if the WG meetings did not overlap so much since some people belong to more than one group and it's often difficult to choose which meeting to attend.

I'd very much like to sit down for lunch and although I appreciate live music in general, I'd rather talk to people over lunch without it.

The food delivered at the WG meetings was not good.

I wish there were more art projects.

Some of the panels had too many changes of speakers.

First days' lunch was a little bit chaotic.

Too few book stalls at this conference.

The coffee and lunch breaks were a bit chaotic.

Technology is often a difficulty at conferences.

In several panels there were problems with technical equipment and some rooms were not large enough.

Many panels are parallel, so you miss many papers.

I didn't like having so many overlapping sessions.

During the dinner event the music was too loud for being able to conduct conversations without almost screaming at each other.

I'm not sure about the laptops provided by the convenors but I understand the money issue.

D WHICH ONE THING ABOUT THE CONGRESS WOULD YOU CHANGE, IF YOU COULD?

There should be sessions, workshops etc. dealing with the issues of precarity, career development, and definitely also with employment opportunities for ethnologists and folklorists outside of academia.

Get more people to attend the AV panel. Maybe an interesting speaker and a 'featured' film would attract more attendance.

I would like to encourage the congress to be more interventionist, more reactive to current politics.

Bigger rooms for some of the panels.

I would have more publishers and book exhibits present throughout the congress.

The overall quality of the accepted papers. I would make the congress somewhat more exclusive.

More information related to changes in the program timetable.

Access to coffee.

More support and welcoming events for first-time attendees.

Greater presence of volunteers.

It would be better to have fewer but a bit longer papers.

I would provide a zone for those that need some quiet time.

Have lunch in a quieter, more relaxed sit-down way.

I would push the posters more – there were again some really great, intriguing posters and I would make an effort to have more people submit them (and thus have less parallel panels) and to mark them positively in openings as 'the go to event'

Fully written out papers, that are read out loudly for the audience is an outdated format.

Encourage more museum presentations.

Being able to go to more of the panels.

For some presentations, there were just 10 or 15 minutes. I found this complicated on both – presenters' and listeners' – sides.

I would have chosen a different location for the opening.

More seating accommodations for the breaks.

E OTHER COMMENTS

I am very much looking forward to the next congress!

I strongly support the ecological measures taken by the organizers this year. Thank you for this!

Thank you a lot for organizing such a memorable event!

I appreciated the warm, welcoming atmosphere during this last congress. The organizers were always there and they put a lot of heart into what they did.

It was a bit more complicated to travel to the city than often before but it was definitely worth it.

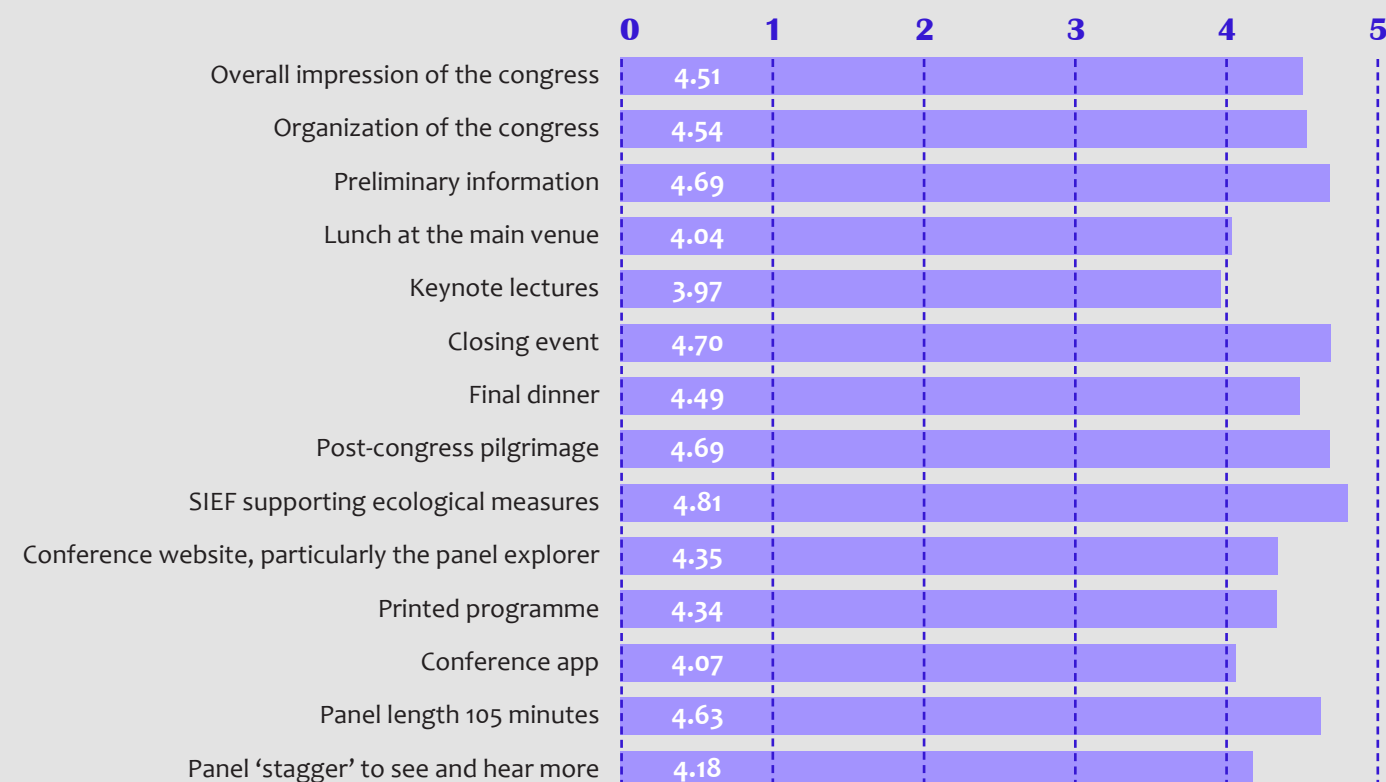
As a new PhD student, this was my first SIEF. I loved the friendly atmosphere and the heartwarming closing event, I will always remember. Thank you!

While I missed out on signing up, the Mentoring Program is an excellent scheme and I would like to see this again to have the chance to sign up in the future.

Heartiest congratulations to the organizers and volunteers.

4.2 GRAPHIC REPRESENTATION OF THE QUANTITATIVE PART OF THE CONGRESS SURVEY

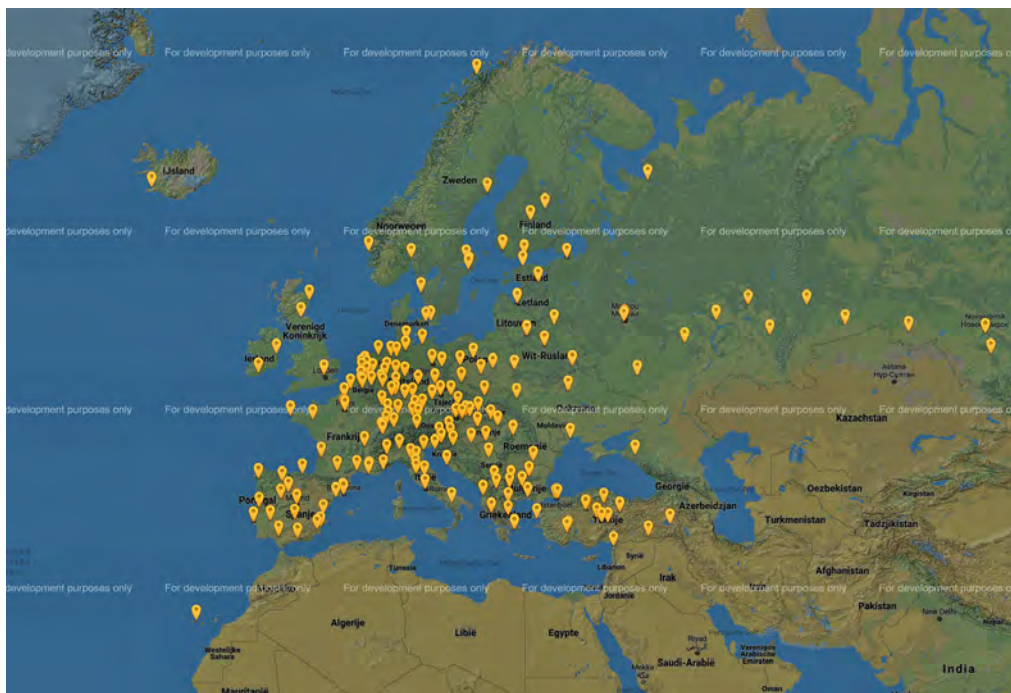
Average ratings on a scale of 1–5, based on 47% response.



5 2019 COORDINATION MEETING OF UNIVERSITY DEPARTMENTS REPRESENTATIVES

SIEF is dedicated to promoting cooperation and exchange in higher education, among other spheres. One of the activities we take in that direction is the organization of coordination meetings of representatives of university departments of ethnology, folklore studies and the neighboring disciplines during our biennial congresses.

SIEF2019 thus provided us with an opportunity to meet and discuss the state of the art, chances and challenges in the academia. Members of the standing committee on higher education presented the updated version of the SIEF interactive map of departments and programmes in E&F in Europe. You can check it, find relevant information and contacts of department representatives on SIEF's website (<https://www.siefhome.org/map/>).



The members also presented another SIEF activity based on close collaboration of SIEF with university departments – our summer schools, oriented mostly towards PhD students. The next SIEF summer school will take place in Siena 25th June – 3rd July, 2020. The delegates at the coordination meeting tackled various other points as well: ideas on how SIEF can contribute to the collaboration between departments and programmes; general demands in the BA and MA programmes; challenges faced by small departments in E&F; ideas about the widening of our scope in the interdisciplinary field, etc. The good energy and the constructive discussion showed that, notwithstanding some negative trends in the academic landscape, SIEF members are willing and eager to move our fields forward.

6 NEW E-MAIL LIST FOR JOURNAL EDITORS

In Santiago de Compostela SIEF members who are journal editors met to discuss current challenges and experiences in editing issues. Three topics were dealt with during lively discussions: integration of (national/regional) journals in international databases, lists and indexes; peer review system: challenges and good experiences; transition to open access: challenges, tips & tricks.

In order to be able to communicate more often with each other an e-mail list is installed. If you are interested to join the list, please send an e-mail to the secretariat of SIEF (sief@meertens.knaw.nl) with your name and the journal you are working for. All journals (regional, national, international, special subjects) are welcome!

7 WINNER YOUNG SCHOLAR PRIZE 2019

Ceri Houlbrook won the SIEF Young Scholar Prize 2019 for her article 'The Concealed Revealed: the 'Afterlives' of Hidden Objects in the Home', published in: *History Workshop Journal* 85, 2018, 195-216.

What happens when people come across concealed deposits in their homes left behind up the chimneybreast, under floorboards, or hearthstones by former residents? Shoes, pots or dead cats? What resources of knowledge do they mobilize and what afterlife do these things enjoy? What meanings are attributed to them and how do they involve their finders in new social networks everyday 'curatorial' practices?

These are some of the questions the excellent prize-winning article by Ceri Houlbrook, University of Hertfordshire, addresses. A consideration of what would commonly be called

superstition, this article is, above all, a sensitive and highly reflective study on how humans today deal with things and the knowledges provoked by them: "a sense of obligation and heritage protection".

The paper, mainly based on interviews with people who have made such discoveries, is distinguished by its very innovative treatment of this theme at the interface of folklore, heritage, and material culture studies. It is an engaging, provocative, and clear study that



Shoe found up the chimney of the Lamb pub, Bury, England. Currently on display above the fireplace. Photo: Ceri Houlbrook.



Ceri Houlbrook took up the invitation to present her winning article during the congress in Santiago de Compostela. Photo: Bernhard Tschofen.

opens an inspiring vista onto what the afterlives of historical things bring into our shared experience of the present.

Ceri Houlbrook has been an Early Career Researcher in Intangible Cultural Heritage at the University of Hertfordshire since 2016. She holds an MA in Constructions of the Sacred, the Holy and the Supernatural and a PhD in Archaeology both from the University of Manchester.

The Call for Applications for the Young Scholar Prize 2021
will be opened soon.

8 STATEMENT ON DATA MANAGEMENT

In response to the growing need to accompany research with strategies of managing and storing data, the Presidency and Board of SIEF have prepared a position paper on data management. It has been approved by the General Assembly on 16 April 2019.

SIEF intentionally opted for a very brief paper. Its purpose is a practical one: to help both applicants and evaluators of funding bodies and others with their argumentation. For the actual theoretical discussion there are sometimes very elaborate papers, written with a quite different purpose. The concise EASA position paper ¹ and also the very differentiated statement of the Deutsche Gesellschaft für Volkskunde DGV ² (in response to a survey of the German Research Foundation DFG among the Humanities) inspired our work. We recommend those statements for more detailed and theoretical discussions.

In addition to general positions such as the freedom of academic work and ethical principles, the focus of the SIEF paper is on the specifics of epistemics and working methods of the subjects represented by SIEF. Accordingly, our understanding of an open and reflexive research process, of data, of ownership, and of the processing of archival sources is elaborated. Presidency and Board hope that the paper serves its purpose and supports the members in their argumentation.

¹ <https://easaonline.org/downloads/support/EASA%20statement%20on%20data%20governance.pdf>

² http://www.d-g-v.org/sites/default/files/dgv-positionspapier_fdm.pdf



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



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SIEF STATEMENT ON DATA MANAGEMENT IN ETHNOLOGY AND FOLKLORE

This statement is published with the aim of supporting researchers and reviewers in dealing with current demands from legislative bodies, academic institutions, and funding bodies regarding the archiving, storage, and sharing of research data. It relates to the general freedom of academic expression and information as set out in the EU's General Data Protection Regulations (GDPR, art. 85/2).

With this position paper, SIEF – the Société Internationale d'Ethnologie et de Folklore – sets out its policy in response to national and international calls for the establishment and standardization of data management protocols for research in Ethnology and Folklore. As the leading international scholarly association for these disciplines, SIEF represents a range of professional traditions, each with specific, but intertwined, knowledge and working methods. These include ethnographic interviewing and field research, archive studies, cultural analysis, and discourse analysis. These practices shape the ethical issues addressed in this policy.

FREE WILL AND RESPONSIBILITY

The fields of Ethnology and Folklore generate a wide range of materials which must be handled in appropriate, and tailored, ways. The key principle

is consent. Thus, long-term storage and sharing of data should be based on the principle of obtaining informed consent from those taking part in the research. The researcher's scientific and ethical responsibility to the contributors, and to the integrity of the materials, is paramount. All parties should thus be supported in taking advantage of archiving, preservation, and access systems, but must also have the right to restrict subsequent use of data, particularly for ethical or personal reasons.

RESEARCH AND DATA SPECIFICS

As in other areas of the Humanities, research in Ethnology and Folklore is shaped, from the very outset, by theoretical perspectives, analytical frameworks, and subject-specific methodologies. Through a reflexive process between researcher and contributor, relevant observation data is generated from which the researcher then makes a selection according to these criteria. Thus the data is ultimately defined only through a process of reflection. The concept of “raw” data, as the so-called hard sciences understand it, does not apply to qualitative research in either historical or contemporary contexts.

In addition, Ethnology and Folklore, with their high-resolution, micro-perspective approach, place the individual, and individual experience, at center stage. Contributors' voices, embedded in diverse cultural and epistemic processes, are essentially unique and are heard directly. The resulting data are heterogeneous, non-standardized, and often multimedia, making archiving, access, and preservation a complex and sensitive issue.

LIMITED OWNERSHIP AND ONGOING CONSENT

Above all, ethnographic research is centered on dialogue. All data is co-produced in the interaction of researchers and research participants and derives from particular

social situations and contexts. Therefore, exclusive ownership and control cannot be claimed by researchers or other actors and standard intellectual property guidelines are only sometimes appropriate. Informed written consent should be sought (especially for interviews, structured recordings, etc.), though due to the flexibility of the ethnographic research process it is not universally applicable. Any such consent should be considered a “living document,” open to revision by the contributor at any time. Extra care, of course, must be taken with potentially vulnerable contributors.

PROBLEMATIC ARCHIVAL SOURCES

The use of historical knowledge from existing collections and archives plays an important role in various aspects of our work in Ethnology and Folklore. Many of these sources have been compiled under problematic political conditions, or have been shaped by social and cultural paradigms that are no longer acceptable (e.g., as regards minorities or disadvantaged groups). Dialogue with these sources therefore resembles the ethnographic research process itself. Caution is required and dissemination in published form, or in open access repositories, is often not in the interests of either subject or researcher.

Approved by SIEF's GA, Santiago de Compostela, 16 April 2019.

See also:

[SIEF_StatementDataManagement.pdf](#)

9 NEW VISUAL COMMUNICATION OF SIEF

You may have seen SIEF's filmmaker Áslaug Einarsdóttir during our congress in Santiago de Compostela. Or perhaps you have heard colleagues talking about being interviewed about their work. All this was because SIEF is preparing two new video series to follow up on the successes of its films 'What is ethnology?' and 'What do ethnologists do?', and the series 'Ethnology Sensations'.



SIEF's Board has decided to widen its scope. In order to be inclusive towards the colleagues who work outside the academia, but also to show a whole gallery of E&F lines of work, SIEF is starting the series "Ethnological Matterings". The emphasis is on the diversity of professions in which ethnological and folklorist knowledge and skills come to "matter". The aim is to reach a wide audience: to show students which career paths they could pursue, but also to raise the visibility of our fields and the awareness of the diverse ways in which they can be applied.

The second series focusses on SIEF's working groups, which are crucial platforms for networking, scholarly exchange and critical debate. The activities of the working groups, centered around different scholarly topics, approaches and demographics (e.g. career stage and language), make SIEF's rich diversity of interests and perspectives happen. The series is called "Showcasing SIEF's Working Groups" and its aim is to present and promote the engagement and various activities of the working groups. All fourteen working groups will be given the opportunity to produce a video about their work in the near future.

10 SIEF SUMMER SCHOOL 2020

'Heritage, Tradition, Identity. A Case Study of the *Palio di Siena*'

Siena, 25 June – 3 July 2020

In collaboration with the University of Siena and the University of Perugia

HERITAGE IN THE SPOTLIGHT

Today's heritage policies may be seen as strategies for the promotion of traditions, whether they be marginal and neglected, or celebrated local treasures that work symbiotically with tourist development programs. They have acquired new value and authority within UNESCO'S ICH framework and, since its inception, most member states have adapted heritage policies to this regime.

This global spotlight on local traditions and identities, supported by state recognition, has influenced folklore scholarship, leading to a "heritage turn". Formal bureaucratic procedures (those intrinsic to any organization and particularly governments) interact with cultural practices, and the "certainties" of candidature, valuation, and ranking can begin to replace the openness and permeability of folklore theory and academic questioning.

Such formalized encounters thus create a privileged channel of communication between "tradition bearers" and UNESCO member states which are then emboldened to act as the



Università
degli Studi
di Perugia

tradition's "owners" in the seemingly innocuous role of "candidature proponent". The State "must" be represented by the "tradition" it recognizes, but then tautologically proposes it for listing as "representative".

Through globalization, local and regional proposals come to worldwide attention. A "re-ethnicization" process then permeates these promotions of expressive or festive traditions, reintroducing older essentializing ideas of folklore behaviors and practices. The traditions are thus more open to entanglement with touristic valorization and re-semanticizing, on one hand, and with growing waves of nationalistic and cultural revanchism across Europe, on the other.



Il Palio, a horse race that is held twice each year, on 2 July and 16 August, in Siena, Italy.

IDENTITY, INTIMACY AND REPRESENTATION

The Siena Summer School aims to explore the triangle composed by tradition, explored as an open and progressively constructed concept, identity, as a grassroots need or a rhetorical construct, self-legitimizing and aiming to enact difference, and heritage policies, with their contrasting aspects of safeguarding and valorization of diversity versus control of the "product".

Lectures will be given by an international team of scholars of heritage processes, who will also lead workshops drawing on the shared experiences of Summer School participants. The week will also include an experience-based reflection on methodological approaches to a collaborative, comprehensive, and critical anthropology of heritage processes and institutions, made possible by referring to the local exemplary case of the *Palio*: a "historical secular tradition" – see: <https://www.ilpalio.org/palioenglish.htm>.

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

THE *PALIO* AS EXEMPLAR

The Summer School takes place in Siena during the crucial week of the world-renowned *Palio*, which the participants will be invited to consider as representative of our theme. The *Palio* festival focuses on a horse race and on competition among the *Contrade* (city districts), a social network sharing mutual support and building community identity. Firmly established in Siena's social and economic life, the *Palio* and the *Contrade* have survived

various pressures throughout their existence, long before modernity discovered and celebrated them as a tourist resource and a movie or media set. The *Palio* today can be seen as a “global” event, one that deeply involves several thousand people under a global gaze, illuminated by a continuous spotlight.

The festival has been thoroughly documented and studied, both its historical roots and its more recent presence in social media and on the web (a detailed bibliography will be available to participants). Despite this fame, the UNESCO ICH candidature of the *Palio* and the *Contrade* system was blocked at the national level, after harsh criticisms of some key elements were made, particularly regarding the use of the horses and the presence of violence in the ritual confrontations between rival *Contrade* members. The local values of the *Palio* were apparently not “universal” ones, though its fame or, more importantly, its place in the formation of local identity remains untouched. From an anthropological point of view, this “stumble” in the long and successful history of this one-time “prototype” for all new, invented traditions of Italy, opens a space for Summer School participants to consider our theoretical topics, not least the allure and limits of official or institutional heritage policies, media-driven over-exposure of tradition, and identity-driven cultural intimacies.

LEARNING, SHARING AND PRACTICING

The teaching team will include distinguished experts on the *Palio*, on Siena’s history, and on cultural management and tourism economies. Students will be invited to undertake individual or group ethnographic fieldwork, under the guidance of an expert team. Fieldwork sessions will bring participants into contact with grassroots community resilience around tradition and the very form of the festival. Meetings with one or more of the seventeen autonomous *Contrade* (and their collective democratic representative organization, the *Magistrato delle Contrade*) will be arranged so as to explore efforts to protect the tradition’s image and symbols. Lectures and seminars will be held at the Università di Siena, workshops and encounters with *Contrade* administrators and *Palio* authorities will be held on site.

- Open to PhD students, the Summer School will award up to 5 ECTS credits
- Registration fees will be limited to cover secretarial support and student benefits (access to libraries, university restaurants, etc.)
- Support for accommodation aiming for a closer integration with the town and its people will be offered.
- The application procedure and other technical details will follow on the SIEF website.
- Every enquiry is welcome at ssss2020@unisi.it.

- Call for Applications (will be spread via e-mail, social media, website SIEF, standing committee on higher education etc.):
mid-September – end-October 2019
- Notification about acceptance of applications:
November 2019
- Confirmation of students:
end-December 2019

11 SIEF AND UNESCO

The UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage (ICH) foresees the participation of non-governmental organizations. In June 2018 SIEF was recredited by the General Assembly of States Parties to the Convention.

How does this alignment define or, in turn, complicate our field? What kind of opportunities does it entail for SIEF? What kind of constraints does it generate? By default, SIEF fosters academic debate on the impact of ICH related and other policies on the ICH safeguarding processes, relying on research work carried out by its members. Many of us are substantially engaged in the critical inquiry of the negotiated or contested heritage claims and of heritage regimes generated with concurrent cultural politics that have profound social as well as economic consequences. At the same time, we disseminate know-how on the documentation and investigation of ICH, provide expertise in community involvement, and partake in discussing ethical issues for ICH safeguarding. In other words, in the process of monitoring of the implementation of the 2003 Convention we simultaneously seek the related forums of networking, of cooperation, of exchange and acquisition of knowledge.

At the moment SIEF investigates how its engagement with UNESCO and the ICH Convention framework should precisely look like. To this aim, the round table UNESCO and entanglements of intangible cultural heritage, organized by the Working Group on Cultural Heritage and Property, took place in Santiago. Also, in close collaboration with SIEF's Board, a policy statement about SIEF's engagement towards UNESCO will be prepared. The statement will bring together and find the common denominator of the different voices that tackle SIEF's involvement with UNESCO in diverse ways.

NEWLY REACCREDITED SIEF PARTICIPATED IN THE 2018 UNESCO ICH INTERGOVERNMENTAL MEETING IN MAURITIUS

by Robert Baron

NGOs are stepping up their involvement with UNESCO's intangible cultural heritage initiatives, with SIEF now an active presence as a newly recredited NGO.

My experience at the 13th session of the UNESCO Intergovernmental Committee meeting in Mauritius in November 2018 convinced me that we have much to offer as scholars, practitioners and policy advisors. Many of us engage in empirical and critical ICH scholarship addressed to fellow scholars which could also be productively applied to the UNESCO ICH program. Prior to the Mauritius meeting I did not expect that there would be much receptivity to such scholarship among participants in the meeting. But I was pleased to see broad interest in applying the scholarship and expertise of heritage scholars to address concerns of governments and NGOs engaged in ICH safeguarding. With ICH activities rapidly increasing on a global scale, there is a widely expressed need for reflection and research about its impact upon communities. Community participation in safeguarding is a UNESCO imperative, with governments and NGOs trying to find appropriate ways to mutually engage communities. Ethnologists and folklorists are uniquely equipped to provide research about the impact of ICH and point the way to best practices for ethical and effective collaborations that enable communities to safeguard their heritage on their own terms.

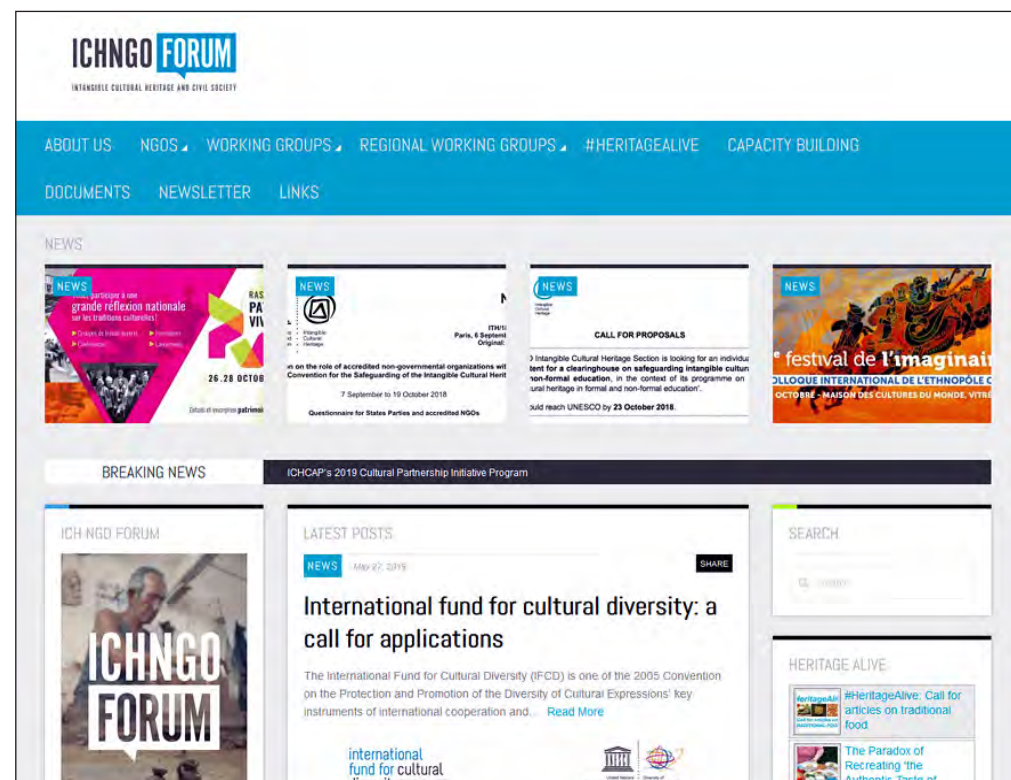
The ICH NGO Forum is the primary vehicle for participation by NGOs. It meets at the time of the six-day intergovernmental meeting. The Mauritius meeting featured a symposium held prior to the beginning of the intergovernmental meeting on the roles of NGOs in ICH research, capacity building, sharing safeguarding experiences and ethical principles. It began with a session organized by the Research Working Group on collaborative research with communities, which included a presentation by me. Our presentations stressed the

need for dialogic, reflexive practice and for ICH to embody a nuanced, non-monolithic view of communities. We discussed projects that dealt with ICH safeguarding following natural disasters, ICH that deals with both environmental and cultural sustainability concerns, place based projects, and the training of community researchers through field schools and field research guides for laypersons. The presentations included examples of projects from Canada, Haiti, Italy, the Netherlands and United States. You can see a video of the entire symposium at <https://youtu.be/ZbjHsMzt5Js>. It was attended by many government delegates, who expressed interest in looking at ICH in new and intellectually challenging ways.

Much of the work of the ICH NGO Forum (see <http://www.ichngoforum.org>) is carried out through working groups organized by region and interest areas that include ethics, education and sustainable development, and research. The Forum also publishes *Heritage Alive* – <http://www.ichngoforum.org/wg/heritagealive/> – consisting of practical accounts of ICH experiences in the field. As members of an accredited NGO, SIEF members can contribute articles to this publication. Apart from the ICH NGO Forum, NGOs also serve on the Evaluation Body. Six of the twelve Evaluation Body members are NGOs elected by states parties (signatories to the UNESCO ICH 2003 Convention) by region. This committee evaluates nominations to the ICH Lists and proposals for the Register of Best Safeguarding Practices and reviews requests for international assistance that are greater than \$100,000. Consideration of the recommendations of the Evaluation Body is a primary focus of the intergovernmental meeting.

While NGOs have had a somewhat marginal and loosely defined relationship to the official government representatives, they are now being given greater agency. There is an emerging recognition of the value of NGOs for providing research, advising about safeguarding practices and evaluation, and facilitating community participation. The ICHNGO Forum was pleased and surprised that UNESCO's new Assistant Director-General for Culture, Ernesto Ottone Ramirez asked during the meeting to meet with the NGOs. Drawing from his own experience as Chile's Minister of Culture, Arts and Heritage, he indicated that NGOs are

well equipped to carry out heritage research and safeguarding activities, complementing and enhancing the work of government heritage entities. As he suggested, the NGO space lacks the kinds of constraints that government agencies experience. A subcommittee of the Intergovernmental Committee reevaluating the role of NGOs within the UNESCO ICH program also emphasized the value of research by NGOs, recommending that they undertake research about the impact of ICH inscriptions. This subcommittee also called for reevaluation of the accreditation process, possibly encompassing subcategorization of different types of NGOs. The 176 accredited NGOs are a disparate group that includes national ICH organizations or associations of folk festivals and organizations devoted to particular cultural traditions. SIEF and the International Council for Traditional Music were the only international organizations of scholars attending the meeting in Mauritius, which under-



scores the potential for us to contribute substantially to the emerging emphasis upon research on the impact of ICH.

NGOs appear most marginal at the formal intergovernmental sessions, where they sit at the rear of the room as observers and are rarely called to speak. While the meeting includes substantive policy discourse as well as tedious bureaucratic minutiae, it is, all in all, worthwhile to observe since it is the primary arena for policy recommendations and decisions about the ICH lists. The Intergovernmental Committee consists of 24 national delegations elected from 6 different regions for 4 year terms. This committee makes decisions about selections for the representative lists for the safeguarding of intangible cultural heritage, ICH in need of urgent safeguarding and exemplary safeguarding practices singled out for recognition are made by the Intergovernmental Committee. It also drives policy discussions. Other states parties sit behind the Intergovernmental Committee during its annual meetings and contribute at times to the discussion. The delegations represented on the committee and other national delegations consist of diplomats as well as experts representing their country. During the Mauritius meetings experts in delegations included several who represent their nations and also happen to be SIEF members, among them Kristin Kuutma of Estonia, Anita Vaivade of Latvia, Lubica Vol'anská of Slovakia and Marc Jacobs of Belgium.

Delegations at the Mauritius meeting recurrently expressed concern about a need for “dialogue” with governments submitting nominations if there are problems with the application after it is submitted. They focused their criticism on nomination applications deemed inadequate in describing community participation in the inventorying process and the cultural practice. A number of these applications were “referred”, meaning the application would need to be resubmitted in a future year. Reframing of questions to elicit more complete responses may help ameliorate this problem. But there are more fundamental questions about what constitutes community participation that are problematized in this discourse and represent a fertile field for applying heritage scholarship.

Several referrals by the Evaluation Body were rejected by the Intergovernmental Committee, most dramatically with the selection of reggae for the representative list. Delegates from a number of nations as different as Senegal and Poland spoke with great passion and conviction in favor of reggae’s selection. A delegate from Senegal noted the significance of reggae for all peoples of African descent and its impact upon him as a young man. A Polish delegate mentioned the strong influence of reggae on the Solidarity movement. Defense of the nomination by the Jamaican delegation described community participation and provided detailed descriptions of archives and research institutions in Jamaica that have dealt with reggae. It concluded with one of its delegates asking everyone present to sing along with Bob Marley’s song, One Love. The hall exploded with joy, diplomats bopping to the music and happily acclaiming reggae’s selection.

There were other moments at the intergovernmental meeting expressing solidarity and comity among multiple nations. While we know from critical heritage studies that ICH activities can generate, among other things, negative objectification of culture, commodification and loss of social function and cultural value, it can also validate and revitalize, restore local agency and counter hegemonic forces that threaten local traditions. And it can build trust as it brings cultures together, epitomized by the inscription of *Ssirum* (traditional Korean wrestling), jointly nominated by North Korea and South Korea. There are a growing number of other successful nominations by multiple nations, including the successful inscription of resist block printing of Europe by Austria, Czechia, Germany, Hungary and the Slovak Republic.

Many SIEF members are actively engaged as individual scholars and scholar/practitioners with activities generated by the UNESCO ICH movement. We assist with nominations to the lists, advise community stakeholders and governments, serve as experts on national delegations, teach ICH practitioners and produce scholarship in the thriving field of heritage studies. Now that SIEF is reaccredited, I think that SIEF as an organization is well situated to have a significant impact upon UNESCO ICH policies, practices and priorities in roles

consonant with SIEF's academic mission. Following the Mauritius meeting, the SIEF board agreed that our engagement with UNESCO ICH, as an organization of scholars, needs to be grounded in our critical and empirical heritage research. Staff of the UNESCO ICH Secretariat have expressed interest in SIEF creating case studies drawn from our research. Through case studies and such other methods as white papers and presentations at the ICH NGO forum, SIEF could address UNESCO ICH priorities and areas of interest through applying research embodying empirical rigor and maintaining critical perspectives. These include education, the transformation of cultural practices through ICH designation, cultural recovery from armed conflict and natural disasters, culturally sustainable tourism as well as effects of heritage tourism, climate change, digital heritage practices and variation in participation in ICH inventorying and safeguarding by different sectors of a community.

A Roundtable discussion at the Congress in Santiago de Compostela, "UNESCO and Entanglements of Intangible Cultural Heritage", was organized by the Working Group on Cultural Heritage and Property convenors Kristin Kuutma and Anita Vaivade with participants Fabio Mungari, Valdimar Hafstein, Sophie Elpers and myself. The Roundtable considered problematic consequences of ICH representative list designations as well as potential spheres of involvement with UNESCO by SIEF, grounded in our research and the ethics and professional standards of our disciplines. While we expressed different points of view, we agreed that discussion of how SIEF should be involved with UNESCO ICH requires an ongoing collective conversation among our membership.

Your ideas are most welcome!



Austria, Czechia, Germany, Hungary and Slovakia celebrate the inscription of resist block printing and indigo dyeing of Europe for the Representative List of the Intangible Cultural Heritage of Humanity. Photo: Matthias Neef.

12 NEWS OF SIEF'S WORKING GROUPS

Please see <https://www.siefhome.org/wg.shtml> for the new boards of SIEF's working groups and the minutes of the business meetings that took place in Santiago de Compostela.

12.1 WORKING GROUP BODY, AFFECTS, SENSES AND EMOTIONS BASE

REPORT: MEETING IN BARCELONA, 29–30 OCTOBER 2018

The meeting was held at IMF-CSIC Egipcíacs 15, hosted by Begonya Enguix, and Josep Martí (Universitat Oberta de Catalunya), in the presence of the Chair of BASE, Jonas Frykman.



This was the fourth time that BASE had convened: the first initiative was in Zagreb in 2015, the inaugural meeting took place in Lund in 2016 and a panel in Göttingen in 2017. Given that this meeting was scheduled five months ahead of the Santiago de Compostela conference, only 9 members could attend. Two days were set aside for the meeting and each participant was given a generous time slot for their presentation. The vivid discussions that followed clearly demonstrated the great potentials this field of investigation offers; new perspectives were suggested and multiple theoretical venues opened up. Questions concerning the impact of material and social experiences to understand the affect were continually touched upon in most of the papers; so was the matter of the intensity of emotions and affects, as well as the all-encompassing issue of sedimentation – how affective reactions in the present are the result of incorporated experiences in the past.

If these worked as the theoretical and methodological backdrops for discussion during the days, ethnographic fieldwork gave substance to the practical doing of affect-oriented studies. Daniela Lazoroska from Lund University presented the results of her work with youths in a Brazilian favela. Following her local protagonists through different zones of the town – from the intense public street life of the favela to the composed life of middle-class areas of central town. The act of movement from one place to another turned into an act of making and remaking oneself, while the body, easily moving from one context became apparent as a social and materially formed habitus in the next.

The life and collective rituals of the Brazilian religion of Condomblé as it was performed in Berlin was the focus of the paper by Nina Graeff from the Freie Universität in Berlin. Again, body, motion and sedimentation were at the core. Condomblé, as practiced by Brazilian immigrants, has a long tradition of practice and religion that minimizes the effect of racism. Joining is not so much a matter of ideology or belief, as participation by tuning into the music, participating in dances, and joining in common meals and rituals. Graeff provided images from her mimetic learning during her fieldwork and showed how meaning was invested in such practices. The intensity of “sensorial and communal experiences proved to

have the power to integrate subjects regardless of cultural context and meaning, to their surrounding world – humans, nature deities – and their selves”.

The politicized body in contemporary Catalonia and the fervor with which it is on display at notably feminist and LGBTBIQ demonstrations was the theme of Begonya Enguix’ paper. Compared to demonstrations way back when participants were making claims due to their mass, unity and pursuit of justice, today, recognition of personal and collective identities are at the core. The means of expression has become the exposed and sexualized body – often wrapped in national symbols like the Catalan colors. At the same time, connections to the political movements and demonstrations from 1968 are visible, although the forms of expression have changed.

The trust and skill of a collective body and the physically close entanglement of the many was discussed by Josep Marti in his presentation of “Castell”. This exercise of building human towers in squares and open arenas appears all over Spain but is locally accentuating Catalan identity. Being of ancient origin, it is today included in the UNESCO List of Intangible Cultural Heritage. From the perspective of body, effects, senses and emotions, it is a remarkable case for inquiry. Firstly, the very construction of an up to ten levels of bodies in the most intimate physical contact and bodily coordination. Secondly, the interplay between the assemblage of bodies in motion and the surrounding spectators becomes vibrant with effects and emotions.

How material objects were harboring emotions and effects was effectively demonstrated by Natalia Alonso Rey in her discussion of the importance trinkets and objects had for migrants arriving in Catalonia. The things she had been studying through interviews with migrants and through pictures made her dwell upon the important issue of intensity. Of course, objects always carry memories and stories, but the affective intensity of them made her emphasize what they *did* and how they were used rather than what they represented.

How a place and the materiality thereof become incorporated was the aim of the presentation by Jonas Frykman (Lund University). The site in question was the family-owned summer house and how it was to be dealt with when bequeathed at the death of the parents. It turns out that this is often one of the most conflict-generating parts of the estate. Everyone has been incorporating the place and affectively attached to it in different ways during summers and holidays. While other things of the inheritance can be negotiated in a rational manner, the affective ties are harder to allocate and articulate. The summer house then takes on a special significance, since it acquires an existential dimension, the place where life was lived at the fullest. This opens up discussions about affective intensity and the oneiric potential of things and places.

Using her rich field material from Egypt and the Tahrir square in 2011, Maria Frederika Malmström (Lund University) dwelt in a more direct manner on intense experiences during insurgence and combat. How do violence and fighting invade individual bodies, and how do the very places, artefacts and sounds carry the memory of events taking place? Affects are transmitted from the material context and socially from one body to another. Thus, the post-traumatic stress that victims encounter is not harbored within, the single subject can also be released by and is integral to the very cityscape once marked by violence.



Thousands of Egyptians perform Friday prayers during a rally in Tahrir Square in Cairo, Egypt, November 25, 2011

Helena Hörnfeldt from Stockholm University has found a mood of fear and pending apocalypse characterizes the mindset of many children today in her interviews at schools. The imminent change in the climate especially hangs over their attitude towards the future. The background, of course, is the scaremongering that emanated from news media and social media. The many alarmist reports that are an incentive to policymakers, organizations and companies to act for children, easily ruin the prospects for their personal future. This follows a well-known pattern of using children to lead the way to a better society. However, now with the risk of making them the victims of a fear they have limited means to affect.



Norway's biggest Local Food Festival in Bergen.

Finishing the workshop on a brighter note, Connie Reksten-Kapstad (University of Bergen) drew the contours of a project in which she is studying food festivals from the point of view of how the senses are activated by the displays of food and drink. Her fieldwork was carried out in three contrasting regions: Italy, Britain and Norway. Her main objective was to find the synesthetic of how food, drink, music, literature and art were forming a “sensuous materiality” at these festivals. Preliminary conclusions made her point to how the careful display of produce resonated with the surrounding countryside and local culture. But as for the synesthetic, there was still some comparisons to be carried out.

A common trait in the papers was the inspiration drawn from scholars dealing with located affect, from old-timers, such as Gaston Bachelard, Martin Heidegger and Pierre Bourdieu, to more recent research by, for instance, Vena Das (1996), Jane Bennett (2009), Cameron Duff (2010), Rosi Braidotti (2012), and Frykman and Frykman Povrzanović (2016).

A better build-up for the BASE panels 1, 2 and 6 in Compostela 2019 would be hard to find.

Jonas Frykman, Lund & Begonya Enguix, Barcelona

12.2 WORKING GROUP SPACE-LORE AND PLACE-LORE

**CONFERENCE REPORT: ‘SPACES AND PLACES IN TRANSITION: URBAN AND RURAL TRANSFORMATION IN CENTRAL AND EASTERN EUROPE’,
PRAGUE, 6–10 NOVEMBER 2018**



Conference logo, designed by Paul Sherfey.

Over 40 researchers representing countries spanning from Ukraine to the United States, and from Sweden to Serbia gathered in Prague for this international conference.

The conference was organized by the Institute of Ethnology of the Czech Academy of Sciences and the Centre for Baltic and East European Studies, Södertörn University, under the auspices of SIEF's Working Group Space-lore and Place-lore. Bringing together ethnologists, anthropologists, sociologists, urban planners, architects and cultural geographers, the conference provided a unique cross-disciplinary and cross-sector opportunity to discuss not only theoretical issues but also applied cases from practitioners working in academia, NGOs, and the public sector.

The attendees explored the changing roles of rural and urban cultural heritages in post-socialist countries, many of which have experienced rapid social and political transformations since 1989. The presentations addressed how different perspectives on both socialist and pre-socialist heritage inform the representation and reinterpretation of society, place and history to this day, constructing new cultural landscapes in public discourse and physical space. A key theme running through the conference was thus the connection between landscape and identity, and how particular social fantasies acted out upon spaces try to hegemonize certain values and erase or ignore certain histories or peoples in the process – including religious groups, industrial workers, people living in rural communities, and those whose political views may be considered outdated. The concept of transition was discussed in many cases as an inevitability, with the key points of interest being what is viewed as acceptable change or an acceptable pace of change.

Under the theme of the first day – ‘Heritage, Change, and Continuity’ – the emphasis of many speakers was on the complex heritages of Central and Eastern European spaces – not only imperial, socialist and post-socialist, but also agricultural, industrial, and neoliberal. Through the concept of intertextuality, both keynote speakers Mariusz Czepczyński and Slávka Ferenčuhová questioned the ideal of separate European spaces proposing instead interdependencies and mutual constitution and dialogue. Both took issue with the false narrative that emphasizes a fundamental difference between East and West, proposing instead a recognition of the continuous dialogue that occurs between the two regions based on perceptions of ‘the other’.

With the theme of the second day of the conference – ‘Remembering and Reimagining Rural Communities’ – landscape, identity, and democracy came to the fore in discussions, with keynote Andrew Butler’s presentation and examples providing a reference point and a connection back to the discussions of intertextuality the day prior. Whereas the discussion the first day was decidedly European in its intertextuality, the presentations on rural communities in fact emphasized much more global processes and linkages – of environ-

mental degradation in India and habitat restoration in Scotland; global viticulture practices and the impact of American aphids on Hungarian vineyards; international trends in heritage tourism on the rural highlands of Georgia; and global mining corporations in the abandonment of a Romanian village. As a number of speakers observed, the linkages between heritage and tourism in many rural communities have had a tendency to reduce local residents to spectators of change. On the third day of the conference, participants returned from rural communities to discuss ‘Contested Public Spaces and Memorial Narratives’. Under this theme, the presenters addressed the ways in which different histories are told, erased, challenged, or institutionalized in public spaces such as squares, monuments, cemeteries, and green spaces. Related to the topic of contested public space, the day included a panel on urban gardening, providing an opportunity to discuss an area of growing practice in the context of Central and Eastern Europe. Drawing on examples from Hungary, Slovenia, and Serbia, the panelists discussed urban gardening as a practice transforming urban land-



Andrew Butler (Swedish University of Agricultural Sciences) giving his keynote lecture “Caught between place attachment and global agendas: Discourses, identities and democracy in the landscapes of Scotland and Sweden”. Photo: Jiří Woitsch.

scape, encouraging interactions among multi-level social actors, motivating debates on urban governance, and offering new conditions for urban life – but also as a practice involving different and at times conflicting ideals about the forms it should take and purposes it should serve. As panel organizer Saša Poljak Istenič discussed, the socialist heritage of the region has contributed to a later emergence of contemporary forms of urban cultivation – such as community gardens – because of the negative connotations associated with so-called ‘communal’ activities and practices.



Conference participants during the post conference tour focused on “post-industrial landscape of late capitalism” in the Northern Czech Republic. Photo: Jiří Woitsch.

The final day of the conference included an excursion into the Czech-German borderlands in the area of the North Bohemian Basin – a region profoundly altered during the last 70 years by the expulsion of the local German population after World War II, the develop-

ment of open cast mining, the destruction of villages on the sites of lignite seams, and the building of towns with massive housing estates shaped the region up to 1989. Participants visited a collective housing estate in the village of Litvínov built in 1950s, which was the first such example of housing for workers in the region, combining certain emancipatory amenities – such as a laundry, kindergarten, and leisure activities, with some more disciplinary or restrictive activities – including a communal canteen instead of individual kitchens – and learned how the latter significantly impacted routines and relationships at the family level. Across town, participants also visited the Janov housing estate, which has steadily declined since 1989 due to foreign real estate speculators who have failed to maintain many of the buildings not owned by housing cooperatives. Finally, at a visit to Jezeří Castle, participants toured a 14th century chateau that had been largely abandoned and left in a state of disrepair after World War II. They learned about the efforts current underway through the initiative of both state heritage management and local residents to restore the castle.

Paul Sherfey – Jiří Woitsch

12.3 WORKING GROUP ON FOOD RESEARCH



Prof. Em. J.M. van Winter

PROFESSOR J.M. VAN WINTER STIPEND

The Stichting Gastronomische Bibliotheek, Amsterdam, is offering the Professor J.M. van Winter Stipend to support research in the History of Food collection of the University of Amsterdam by scholars working in the area of Food Studies.

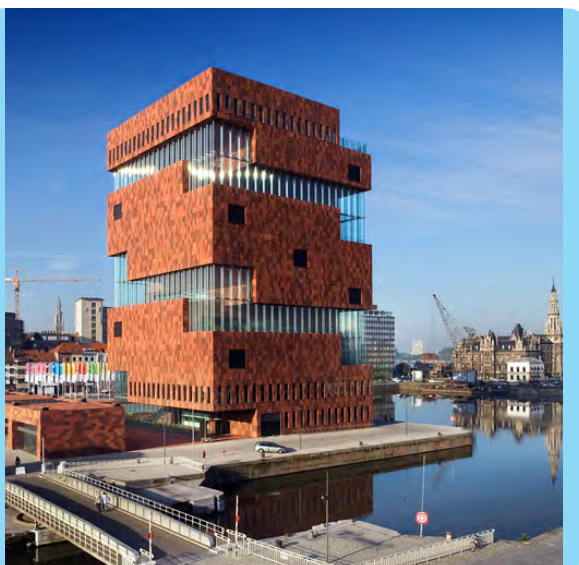
Please have a look at:

<https://bijzonderecollecties.uva.nl/en/shared-content/news/news/2019/02/ashf-stipend>

FOOD RESEARCH CONFERENCE

The 23rd SIEF International Ethnological Food Research Conference will be held in MAS / Museum aan de Stroom, Antwerp, Belgium, 23–25 September 2020.

The conference theme will be: 'Food, People and the City: Past, Present and Future'.

**12.4 WORKING GROUP ON THE RITUAL YEAR****FIFTEENTH ANNIVERSARY**

The Ritual Year Working Group just turned fifteen! The event was marked during the working group's meeting in Santiago de Compostela, where Irina Sedakova and Laurent Sébastien Fournier, the Ritual Year Working Group's chairpersons, blew out the candles on a traditional galician *torta de Santiago*, in keeping with the theme of the congress.

One of the first SIEF working groups, The Ritual Year was established, at the initiative of Emily Lyle (today honorary chair), on 29 April 2004, during the 8th SIEF congress in Marseille. The inaugural meeting was held not long after, at the University of Edinburgh, on 11 July. The first conference of the working group took place in Msida, Malta, where it was organized by the Maltese linguist and ethnologist, George Mifsud Chircop (1951–2007), a much-missed member.

The Ritual Year Working Group reunites a large number of specialists in the field of social sciences (ethnologists, folklorists, anthropologists, linguists, historians and sociologists), from numerous European countries, Iceland, the United States and more recently, the Philippines. Based on the broad topic of ritual activities, customs and festive celebrations throughout the yearly calendric cycle, the working group has organized thirteen conferences and published eleven volumes under its collection, *Yearbook of The Ritual Year Working Group* (ISSN 2228-1347). Many other publications (including panel proceedings), conferences and projects have been the direct result of the working group's intense activity within the SIEF. In case you wonder what is our "secret", I would say it is a combination of hard

work and a great scholarly team. But what makes the strength of this group is the particularly warm, personal relationships established among its members. Coming from different cultural settings and with various theoretical backgrounds, the members have managed to create, over the years, a propitious scientific harbor, which has nurtured professional development and supported the evolution of academic relations even beyond the



actual working group. They have established working relationships and developed projects based on specific topics (e.g. family, migration) or regional interests (e.g. the Balkans and the Baltics), which have spawned new conferences, publications and grants.

The working group's poster, presented in Santiago, *Tracking The Ritual Year (2004–2018). Fifteen Years of Working Group Activity* summarized the group's main accomplishments over the past fifteen years. Between the first conference, in Msida (2005), and the last

conference, that I organized in Bucharest in 2018, are marked the various locations and topics addressed by our meetings. It has been a long path, which has taken us through many fascinating themes and places, allowing us to grow and gain in wisdom and insight along the way. It has not been an easy journey, but our strength lies in our number, as it is easier not walking alone. We can only wish that in the future, others will join us, for a shorter or a longer portion of the way, as we guarantee that what they have to offer, will be returned to them tenfold!

Irina Stahl, secretary of The Ritual Year Working Group

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Facebook	www.facebook.com/groups/148137881914062

REPORT: 'CITY RITUALS', 13TH CONFERENCE OF THE RITUAL YEAR WORKING GROUP, BUCHAREST, 7–9 NOVEMBER 2018

Held under the sign of the number 13, there is no doubt this reunion was most fortunate. Despite bureaucratic setbacks and a difficult start, the 'City Rituals' conference turned out to be one of the most interesting and inspiring events of the working group, showing once again that perseverance and hard work do pay off.

In 2018, the now biennial Ritual Year Working Group's conference was hosted by the Institute of Sociology, Romanian Academy. The 'Constantin Brăiloiu' Institute of Ethnography and Folklore and the Institute for South-East European Studies, both from the Romanian Academy, together with the National Museum of the Romanian Peasant were partners in

the event. In organizing the conference, I was assisted by a team of researchers from the partner institutions.

Sixty-seven scholars from twenty-four countries convened in the Romanian capital from 7 to 9 November to debate about old and new urban rituals. Participants came from as far away as Iceland, the USA and the Philippines to meet at the impressive House of the Academy. The cultural diversity of the participants witnessed a variety of approaches and greatly enriched discussions. The atmosphere during the conference was lively and congenial; even the weather was unseasonably pleasant, perhaps due to the blessings of Saint Nektarios or the four-leafed-clover I received from a participant.

The conference focused on city rituals because of the worldwide increasing urbanization. In recent years, the percentage of the European population residing in urban centers has surpassed 50% and European nations have the highest rates of urbanization in the world.



Opening of the conference. Photo: Ion Serban.



Panel session. Photo: Ion Serban.

Urban areas have been “melting pots” of cultures, traditions and rituals for millennia. Cities attract people not only from rural areas, but also from other parts of the world, as cities tend to be centers of exchange, trade and industry. Migrating populations bring their traditional rituals with them and adapt them to the new social and environmental landscape. Thus, the ‘City Rituals’ conference examined the old, the new, the unchanging and the changing nature of rituals, their content and their role in urban societies.

Three keynote speakers opened the conference: Irina Sedakova (Russia), Sabina Cornelia Ispas (Romania) and Laurent Sebastien Fournier (France), each bringing a new approach to the city rituals. Irina Sedakova, the chair of the Ritual Year WG and head of the Department of Typology and Comparative Studies and of the Centre of Linguo-Cultural Studies, Institute for Slavic Studies, Russian Academy of Sciences, gave a comparative approach to names and the celebration of name days in Russia and Bulgaria. Sabina Cornelia Ispas,

member of the Romanian Academy and director of the “Constantin Brăiloiu” Institute of Ethnography and Folklore, a long-standing member of SIEF, talked about processions and religious holidays in Bucharest; the speech was followed by a short movie on the Sunday of the Orthodoxy procession, also known as the Triumph of Orthodoxy. Finally, Laurent S. Fournier, assistant professor at the University of Aix-Marseille and researcher at the Institute of Mediterranean, European and Comparative Ethnology, proposed a theoretical approach to the conference theme, analyzing city rituals through the French “long durée” paradigm of the Annales School.

The conference papers were grouped into twenty-three panels and three parallel sessions. The large variety of panel themes included, for example: Christmas rituals in various urban contexts; family rituals; as well as female rituals and masked rituals; and even rituals of body modification. Traditional and new urban rituals, rituals of affiliation and belonging, rituals in connection with cultural diversity, rituals of protest and contestation, were all discussed. Folk-orthodoxy and neo-pagan rituals were addressed in the urban calendric cycle context, as were public policies related to rituals and religious feasts. Urban festivals were approached from multiple perspectives: from the basis of their creation to their role in shaping the local identity and their evolution. A particularly interesting panel referring to memorials and rituals of commemoration in the city was chaired by Jack Santino, one of the references in the field. The papers reported on fieldwork findings, as well as methodological and theoretical aspects, and comparative examinations of city rituals.

The Ritual Year Working Group meetings are organized around a local event in connection with the conference theme. The ‘City Rituals’ was designed to coincide with the Saint Nektarios’ celebration (9 November) and to provide conference participants with an opportunity to observe the religious practices of the numerous pilgrims, take part in the religious service, visit the church, the monastic museum and the religious fair. On 8 November, Evy Håland, the author of several monographs on Greek customs and traditions and the recent recipient of a lifetime governmental grant awarded by the Norwegian Ministry of Culture,

gave a plenary speech on the celebration of Saint Nektarios' feast on the Greek island of Aegina. This prepared us for the next day's visit to the Saint Nektarios' celebration at the local Radu Vodă monastery, the main event of our conference.

In the afternoon of the second day of the conference participants took a half-day city tour which ended with a festive dinner. The tour went to the "Dimitrie Gusti" National Village Museum, the creation of the interwar Romanian School of Sociology under the direction of Henri H. Stahl and at the initiative of Dimitrie Gusti. We also stopped at the National Museum of the Romanian Peasant where we visited the Image Archive and an exhibition on the Valea Jiului region. Rucsandra Pop provided details on her grandfather's archive. Mihai Pop, a Romanian ethnologist, was president of SIEF from 1971 to 1982. In the archive, we saw his SIEF membership card and listened to his 1971 nomination speech. The tour ended with a walk through the old town and dinner at Hanul lui Manuc, the last functional caravanserai in Bucharest, dating to the early 1800s. There we enjoyed local food, folk music and dancing.

On the last day of the conference the "Constantin Brăiloiu" Institute of Ethnography and Folklore presented a special ethnographic movie panel. It consisted of a compilation of several short movies on Romanian cultural practices included on UNESCO's Intangible Cultural Heritage list and a longer movie on the transhumance. The conference ended with the Ritual Year Working Group's business meeting, during which the next 2020 working group meeting in Riga was announced by Aigars Lielbārdis.



Plenary. Photo: Ion Serban.



Participants of the conference. Photo: Irina Stahl.

On 10 November, following the conference, an optional excursion was organized to Transylvania. It included a visit to the Peleş castle, the fortified Lutheran church of Prejmer and, in tune with our conference theme, the Museum of Urban Civilization in Braşov.

The conference papers will be published in the Ritual Year Yearbook collection. The programme of the event and the presentations' abstracts are published at the working group's webpage: <https://www.siefhome.org/wg/ry/events/bucharest.shtml>.

Irina Stahl, Secretary of The Ritual Year Working group & researcher, Institute of Sociology, Romanian Academy

12.5 WORKING GROUP ON ARCHIVES

Save the Date:

The next conference of SIEF's Working Group on Archives will be held in Amsterdam, 21–23 October 2020.



12.6 YOUNG SCHOLARS WORKING GROUP

REPORT: YOUNG SCHOLARS WORKING GROUP PANEL AT SIEF2019

For the first time since its revival in 2105, the Young Scholars Working Group (YSWG) organized a panel at the SIEF Congress. Entitled “Youth Cultures in a Transforming World: Practices, Experiences, Representations”, the panel proposal invited both theoretical and practical explorations of the different aspects of youth and youth cultures in today's transforming world. Since the primary goal of the Group is to bring together SIEF's early-career researchers (or “young” scholars), the proposal also encouraged explorations and (self-)reflections on the (precarious) position of young scholars in the transforming world of contemporary academia.

Ten papers were accepted, eight of which were presented at the Santiago Congress on the morning of 16 April. Chaired by Nada Kujundžić, the panel consisted of two sessions. Opening the first session was Miren Artetxe Sarasola (University of the Basque Country), who talked about *bertsolaritza* – a form of Basque oral improvisation once considered old fashioned, but now rediscovered and revitalized by the Basque-speaking youth. Sarasola examined the different development paths of this community practice in the North and South Basque Country, and the role it plays in constructing youth and linguistic identity.

The following three presentations were delivered by delegates from the Archives of Latvian Folklore (University of Latvia). Elīna Gailīte discussed two types of Latvian “folk dance”: the “traditional” dance, which is part of everyday life, open to everyone, and has no standardized movement, and the “stage” dance, created in Soviet times and performed primarily by the young, using standardized movements and costumes. Despite its association with Soviet times (which has generated some resistance), the stage dance remains popular among contemporary Latvian youth, whose opinions and reflections are at the center of Gailīte's research. The topic of Justīne Jaudzema's presentation was the Latvian 4H movement. Tracing the changes, the organization went through in different political regimes,

Jaudzema mostly focused on its 1930s initiative which invited members to become collectors of folklore. Children in particular were encouraged to write down and send in stories, poems, and other folklore genres. The intriguingly entitled presentation delivered by Elvīra Žvarte (“To become a folklorist by accident”) introduced the audience to the Autobiography Collection housed by the Archives of Latvian Folklore, which brings together diaries, letters, photographs, and other materials people use to document their lives. Against this backdrop, Žvarte reflected on her (unexpected) life journey that led her to Folklore Studies and the role she as a folklorist plays in the process of self-documentation and its preservation.

Paweł Witanowski (Jagiellonian University) addressed a topic which is at the forefront of many (early-career) scholars’ minds: the precarity of academic life. Presenting the results

of the research he conducted among young scholars in the fields of Physics and Mathematics, Witanowski discussed the notion of forced mobility, which, while providing opportunities for professional development, also brings about significant life changes which may destabilize one’s sense of (emotional, economic, professional) stability. The thought-provoking presentation focused on the different factors that influence one’s decision to (not) become mobile, as well as the changing landscape of academia, characterized by fewer (permanent) positions and increasing pressures. Ana Banić Grubišić (University of Belgrade) analyzed the representation of youth in the contemporary Serbian TV series *Morning Changes Everything*. Her focus was on the phenomenon of extended adolescence as embodied by the main characters, whose prolonged transition to adulthood reveals the various problems the youth faces in a post-socialist Serbian context, such as the lack of employment opportunities and stability.



Photo: Mathilde Lamothe.

In their separate presentations, Alessia Mefalopulos (IPRS) and Iris Dähnke (CJD Hamburg) talked about two different strands of PROMISE – Promoting Youth Involvement and Social Engagement, an EU-funded research project which explores the role of the youth in shaping society. Mefalopulos’ ethnographic research focuses on young activists who oppose the construction of a high-speed railway in Northern Italy. While mainstream media portrays them as violent obstructers of progress, the youth acts as interpreters and promoters of social change. Intergenerational relationships based on trust and solidarity were identified as key factors for conveying the group’s innovative potential and turning it into (positive) communal practice. Dähnke closed the panel with a presentation on how young (neo-)Muslim women in Germany use different social practices – specifically, hijab wearing – to (re-)claim their agency in an Islamophobic society. Analyzing the interviews conducted with 15 Muslim women, Dähnke discussed their experiences with discrimination and views on the hijab.

Taken together, the eight presentations provided a thematically diverse view of youth in different countries and cultures, and their various (social, identity) practices and problems.

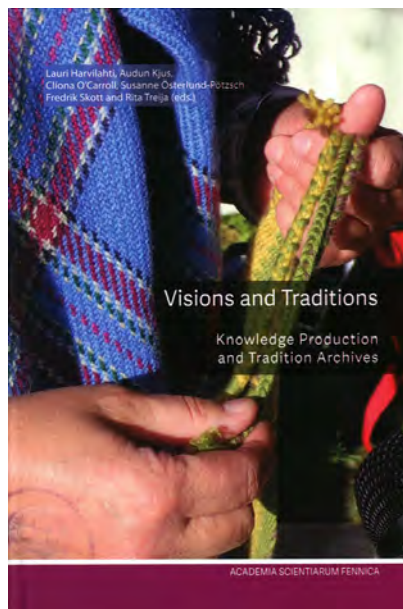
Agency, identity, precarity, and self-reflection emerged as especially relevant issues, which also formed the basis of the animated discussions which concluded both sessions.

Nada Kujundžić

13 OTHER NEWS

13.1 2018 BRENDA MCCALLUM PRIZE

PUBLICATION ARISING FROM SIEF CONGRESS AND WORKING GROUP WON THE 2018 BRENDA MCCALLUM PRIZE



Harvilahti, Lauri; Kjus, Audun; O'Carroll, Cliona; Österlund-Pötzsch, Susanne; Skott, Fredrik; Treija, Rita (eds), *Visions and Traditions: Knowledge Production and Tradition Archives*. Helsinki: Folklore Fellows' Communications 315, 2018. 384 pages. ISBN 987-951-41-1126-6.

How are tradition archives involved in the production of knowledge? What is the place of tradition archives in today's and tomorrow's world? What qualities and understandings do such archives, and the people who work with and in them, have that are valuable to cultural understanding, preservation and action?

The edited volume *Visions and Traditions* was inspired by work presented at the archives panels at the 2015 SIEF Congress in Zagreb, and by the work of the SIEF Working Group on



Editors and contributors to Visions and Traditions celebrating the Brenda McCallum Prize at SIEF 2019. From left to right: (back row) Maryna Chernyavska, Sanita Reinsone and Ave Goršič; (front row) Rita Treija, Cliona O'Carroll, Susanne Österlund-Pötzsch, Konrad J. Kuhn, Kelly Fitzgerald, Niina Hämäläinen and Liina Saarlo. Photo: Dani Schrire.

Archives and the Network of Nordic-Baltic Tradition Archives. Nineteen contributions in four sections introduce and contextualize the subject area, examine past collection practices, discuss archival and national policies, and consider recent and future challenges and opportunities for tradition archives. The contributions, from practitioners in Canada, Estonia, Finland, Ireland, Latvia, Norway, Romania, Sweden and Switzerland, contain a wealth of case studies and detailed discussion of practice rarely found in compendium works with an international audience.

The book contents and introduction can be accessed at:

<http://www.folklorefellows.fi/ffc-315/>

The work was awarded the 2018 Brenda McCallum Prize, for works of excellence and innovation that further the cause of preservation, organization, curation, or enhanced public access and use related to folklife archival collections.

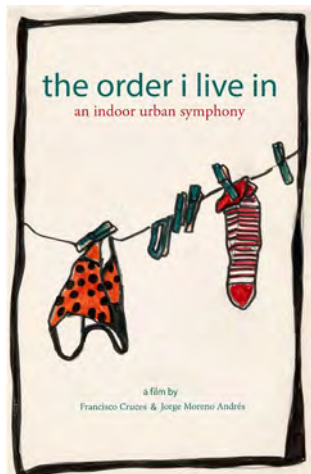
Clíona O'Carroll

We congratulate the authors and editors on a work the Committee agreed was forward-looking, cutting edge, and tightly focused on central matters of folklore and folklife archiving, history, theory, and practice. Committee members also saw the work as propelling folklore archives into the modern era of disciplinary shifts by claiming a firm foothold in academic conversations accessible to archivists, folklorists, and folklore-archivists. It also offered numerous interesting case study examples for contemplation.

American Folklore Society / Archives & Libraries Section Prize Committee

13.2 FILM

THE ORDER I LIVE IN. AN INDOOR URBAN SYMPHONY



The most important events in our cities are happening at home. Such is the suggestion from *The order I live in*, a documentary (63 mins.) filmed between Madrid, México and Montevideo by Spanish anthropologists Francisco Cruces and Jorge Moreno Andrés (UNED, 2017).

In this visual ethnography on contemporary living, twenty dwellers introduce us to the spaces they live in, the stuff they love, the many trifles that insufflate meaning to ordinary life.

Counterpointing the classical urban symphonies with their esthetics of crowd, machines and rush in public places, this “indoor urban symphony” aims rather at telling from the inside the way we dwell and live. For in every one of these micro-stories, the whole existence of those doing the storytelling can be glanced. This film is then both an exploration on singular, concrete intimacies, as well as a collective, choral discourse on the mysteries and beauties of the everyday. In George Perec’s wording: an essay on “the infraordinary”.



The film is accessible in open source VOS with English subtitles at:

<https://canal.uned.es/video/5c07ac67b111f5b718bb727>

13.3 NATIONALISM IN THE NORDIC NATIONAL SCIENCES

Workshop 2–3 September 2019 at the University of Helsinki, organized by the ReNEW (Reimagining Norden in an Evolving World) research hub funded by NordForsk.

This two-day workshop investigates the historical processes underlying how the academic disciplines of the humanities as well as cultural heritage archives in the Nordic countries long served as a means of promoting the representative characteristics of the national (majority) and thus can be interpreted as active mediators of the nation-state projects.



On the global level, Nordic countries pioneered the study of folk culture as an academic discipline in the late eighteenth and early twentieth centuries. The scholarly focus was on the culture of uneducated peasants and on the assumed homogeneity of the population in each of the Nordic countries. The endeavors to document rural folk culture resulted in large collections of material and led to the establishment of the national cultural heritage archives. The Finnish Literature Society was established in 1831; the Institute for Language and Folklore in Sweden in 1870s; the

Swedish Literature Society in Finland in 1885; the Danish Folklore Archives in 1904; the Norwegian Folklore Archives in 1914; and the Árni Magnússon-Institute in Reykjavík in 1927. As the result of the longtime folklore collecting practices and the academic scholarship history, researchers became satisfied in examining their assumed one-culture societies and thus refused to see the gaps and silences that existed in their sources and interpretations. Questions of heterogeneous cultural identities and gender boundaries were long overlooked. This workshop explores and re-evaluates the hidden histories of national narratives in the humanities of the Nordic countries.

For more information on the workshop see:

https://www.helsinki.fi/sites/default/files/atoms/files/2019_renew-nationalismworkshop-schedule.pdf

or contact eija.stark@helsinki.fi.

13.4 NEW MA IN FOLKLORE STUDIES

An exciting new programme is now being offered at the University of Hertfordshire, UK, for anyone curious about the traditions we follow, the customs we practice, and the legends we tell.

From this September, the University will be running (both full-time and part-time) the only MA in Folklore Studies in England. It offers students with an Honors degree in a range of related subjects (such as History, English Literature, Anthropology, Archaeology, and Sociology) a thorough grounding in the history of the discipline of Folklore and current work in the field.

This distinctive programme combines breadth with depth of study through wide-ranging but inter-connected modules with a focus on legend, ritual, belief, and tradition in British society. Students will also explore Folklore in comparative international contexts and consider its global importance as an aspect of UNESCO's definition of Intangible Cultural Heritage.



Further details <https://www.herts.ac.uk/courses/ma-folklore-studies>

Contact Professor Owen Davies o.davies@herts.ac.uk

Dr Ceri Houlbrook c.houlbrook@herts.ac.uk

13.5 NEWS FROM FINLAND: ETHNOLOGIA FENNICA BECOMES BIENNIAL

Ethnologia Fennica is an international open access journal of the Association of Finnish ethnologists *Ethnos ry*. The journal publishes original scholarly articles, review articles, congress reports, and book reviews from the field of ethnology and



other related fields. From 2020 the journal is going to be published biannually.

At the moment we have two thematic calls open:

- **Challenging Commons in Cultural Studies**
deadline for peer reviewed articles is 15 August 2019
- **Posthumanism in Ethnology**
deadline for peer reviewed articles is 7 January 2020

Please check out the deadlines of other texts, such as review articles and commentaries, from our website or the editors. In every issue we publish articles outside the theme and you can submit your manuscript at any time.

Discover our open access articles and reviews at <https://journal.fi/ethnolfenn/index>.

We welcome all submissions relevant to international ethnological discussions!

Contact EF@ethnosry.org

Twitter [@EFennica](https://twitter.com/EFennica)

13.6 CALL FOR PAPERS IJIA

INTERNATIONAL JOURNAL OF ISLAMIC ARCHITECTURE
SPECIAL ISSUE: DIS-PLACED

Thematic volume planned for June 2021

Proposal submission deadline: 30 July 2019



This special issue of the *International Journal of Islamic Architecture* focuses on the spatial forms and urban consequences of forced migration. Papers are invited that address the spatiality of the refugee. The theme is identified as “dis-placed” to underline the dialectics of refugee existence. The refugee is, by definition, *displaced*; but s/he is also *placed* in two senses. S/he finds a place to settle but is also subject to the resettlement project of power. Within this framework, topics and related issues that may be addressed include, but are not limited to, the following:

Social and cultural aspects

- criminal justice and migration control
- encounters with institutional and everyday xenophobia (and Islamophobia)
- the use of art in the rehabilitation of refugee communities
- ethnicity, religion, and the politics of “integration”

Spatial practices

- Continuities/ruptures of everyday practices between locations of departure and arrival
- spatial meanings/makings of “safety”/“privacy”/“normalcy”
- the everyday spatial practices of urban refugees
- mapping extended and recurrent displacement (methodologies ranging from cartography to digital humanities)
- spatial narratives of refugee literature and art

Urbanism

- crimes against and criminalization of refugees in urban space
- border as territory: (un)integration of refugee camps to urban networks
- internal displacement (IDPs)
- spatial economies of destitution and aid

Design and construction

- mobile architectures/ temporary dwellings
- resilience in/of refugee camps
- precarious spaces of refugee subjectivity

Articles offering historical and theoretical analysis (DiT papers) should be between 6000 and 8000 words, and those on design and practice (DiP papers) between 3000 and 4000 words. Practitioners are welcome to contribute insofar as they address the critical framework of the journal. Urbanists, art historians, anthropologists, geographers, political scientists, sociologists, and historians are also welcome.

- Please send a title and a 400-word abstract to the guest editor, Bülent Batuman, Bilkent University (batuman@bilkent.edu.tr), by 30 July 2019.
- Authors of accepted proposals will be contacted soon thereafter and will be requested to submit full papers by 31 January 2020. All papers will be subject to blind peer review.
- Author instructions: www.intellectbooks.com/ijia
- Find a more detailed version of the Call here: https://www.intellectbooks.com/asset/40743/1/IJIA_CFP_april19.pdf

13.7 CALL FOR PAPERS WEATHERLORE

WAIT FIVE MINUTES: WEATHERLORE IN THE TWENTY-FIRST CENTURY, AGE OF CLIMATE CHANGE

“Don’t like the weather here? Wait five minutes, it’ll change.”

The weather governs our lives. It fills the gaps in conversations, determines our dress and influences our architecture, and is the one app on everyone’s smartphone. No matter how much our lives may have moved indoors, no matter how much we may rely on technology, we still watch the weather. We still engage in weatherlore.



Historically, weatherlore as a genre tended to include folk predictions and sayings about the weather, and perhaps even charms to change it. Such folk sayings and beliefs can be still observed in daily interactions, despite our living in a less agrarian society.

However, as climate change has begun to reshape the world, we believe that immediate attention should be paid to documenting the folklore of weather and climate.

Weatherlore, while considered a traditional genre within folklore studies, has not received as much scholarly attention as one would assume. We believe that this new volume will be one of the first edited collections to focus exclusively on weatherlore and on the folklore of weather in relation to climate change. To that end, the volume seeks to cover a wide range of topics. We begin with a rather broad assertion: that folklore about the weather is important on both a macro and a micro level. It helps us understand and shape global political conversations about climate change and biopolitics at the same time as it influences

individual, group, and regional lives and identities. We use weather, and thus its folklore, to make meaning of ourselves, our groups, and, quite literally, our world.

We thus welcome chapters devoted to any aspect of weatherlore, including:

- Popular understandings of weather and climate change
- Weatherlore as a way to track climate change
- Ethnography of current climate movements
- Online discourse about weather, climate, and natural disasters
- Weather-centric online communities
- Weather ritual and belief
- Weather narratives
- Weather, climate, and social justice
- Weather, climate, and the body
- Interactions between weather and folklore in literature, film, or other media
- The role of weather and its lore in the construction of individual and group identities (eg., racial, regional, religious, economic)

Please submit complete chapter drafts of 5000–7000 words to:

singram@louisiana.edu or

wmullins@wustl.edu by January 15, 2020.

If you have questions or would like to propose a topic, please e-mail.

14 SIEF JOURNALS

14.1 FLIPPING ETHNOLOGIA EUROPAEA

With the publication of this issue of *Ethnologia Europaea*, the journal has taken yet another major step on a new trajectory: it has fully entered the digital age and become an online, completely open-access journal.

Though access to articles had been made available online before, with an “embar-go” period of 3 years (the “green” model), it is now a “golden” journal – much in tune with its recent 50-year anniversary (see vol. 47:1, 50 Years of *Ethnologia Europaea* – Readers’ Choices from Half a Century).

Our new publisher is the Open Library of Humanities (OLH), a non-profit organization funded in 2013 with the help of the Andrew W. Mellon Foundation and now supported by a sustainable business model based on Library Partnership Subsidy, in which libraries collectively support open-access publication through OLH – rather than pay individual subscription fees. OLH can hereby provide access to high-quality, peer-reviewed scholarship online without asking the authors to pay any article processing charges (APC). The support of SIEF membership dues together with a grant from The Joint



“Off-stage” picture of unknown student of folklife researcher Sigurd Erixon (1888-1968) during field research in the Swedish countryside in the early twentieth century (see Gustavsson 2014, *Ethnologia Europaea* 44:2). Photo: from the Sigurd Erixon Archives, Linköping City Library/Diocesan Library, Sweden.

Committee for Nordic research councils in the Humanities and Social Sciences (NOS-HS) covers the production costs. Thus, for our authors nothing will change – except that their work will likely reach a much larger audience. That is why we, the editors, together with our editorial board and the leadership of SIEF decided to “flip” the journal, beginning this year.

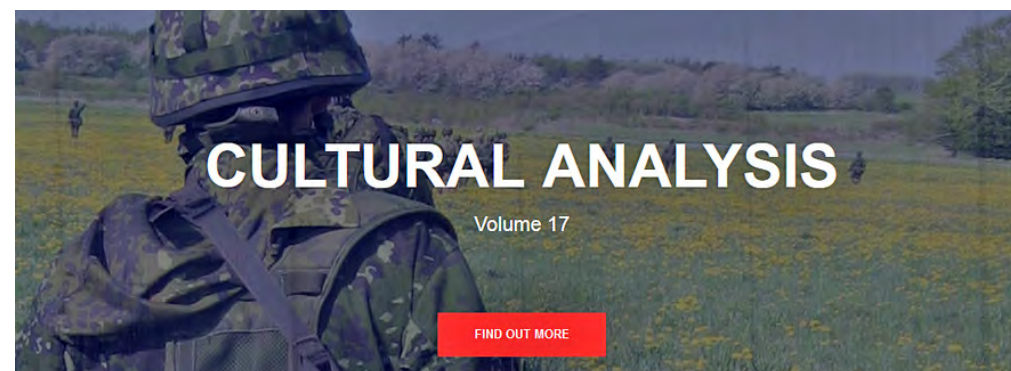
Entering the open-access community means entering a whole new realm of terminology and slang, which we are only beginning to learn. “Flipping” is one of these new metaphors: changing from a print journal to a journal available free of charge to anyone who clicks on a link. “Flip” has a dynamic, springy quality, much like the figure shown on the cover of *Ethnologia Europaea* 44:2 2014 that we have chosen as the thumbnail cover on the OLH platform. The young man in the picture is an (unknown) student of folklife researcher Sigurd Erixon (1888–1968), probably photographed “off-stage” during one of the many field trips to the Swedish countryside collecting information on the vanishing peasant culture in the early twentieth century (see Gustavsson 2014, 44:2). To say the journal “flipped” also makes it sound like it was a quick and easy transition for the journal – which, in some ways, it was. The technology is amazingly easy to use, even for those of us new to the game. But it also required a great investment of time and energy to prepare the application of acceptance to OLH, negotiate the transition, and most of all, financial resources to scan and upload all the articles of 50 years of back issues, which is why we would like to expressly thank the Meertens Institute in Amsterdam and the Ludwig Uhland Institute at the University of Tübingen for their contributions.

Our first golden open-access issue on the new platform showcases the broad range of research questions and methods in our fields: from digital emotion practices (Christoph Bareither) to migrant activism (Martin Bak Jørgensen), issues of banal sustainability (Lars Kaijser), myths around IVF in Poland (Ewa Maciejewska-Mroczek), Finnish archive practices (Kati Mikkola, Pia Olsson and Eija Stark) and memory studies (Eerika Koskinen-Koivisto and Oula Seitsonen).

As editors we are excited about the journal’s future publication avenue, and thrilled with the thought of *Ethnologia Europaea* becoming an easily available open-access journal! What better way to keep the journal a lively forum for presenting and discussing peer-reviewed, high-quality ethnographic research articles than going with the digital times. Blazing new trails is a risky endeavor, but we are confident that flipping the journal will not lead to its flopping as a publication project, but in fact give it much higher visibility and thus continue to attract the best scholarship in our fields. We invite you to join us in *Ethnologia Europaea*’s new jumpsuit; come flip with us!

Marie Sandberg & Monique Scheer, joint editors-in-chief

14.2 NEW ISSUE OF CULTURAL ANALYSIS IS OUT! VOLUME 17



ARTICLES:

- Martin Fredriksson – Between Intellectual and Cultural Property: Myths of Authorship and Common Heritage in the Protection of Traditional Cultural Expressions; response by Marc Perlman
- Beate Sløk-Andersen – The Butt of the Joke? Laughter and Potency in the Becoming of Good Soldiers; responses by Lisa Gilman and Barbara Plester

- Dayọ Àkànmú – Communicative and Stylistic Utilization of New Yorùbá Idioms Among Students of Higher Institutions

REVIEWS

- Trinidad Rico (review): *The Flight of the Condor: A Letter, a Song and the Story of Intangible Cultural Heritage*. Directed and Produced by Vladimar Tr. Hafstein and Áslaug Einarsdóttir. Vimeo, 2018.
- Brian Zang (review): *Making Intangible Heritage: El Condor Pasa and Other Stories from UNESCO*. By Valdimar Tr. Hafstein. Bloomington: Indiana University Press, 2018. Pp. viii + 216 pages, b&w illustrations, prelude, postlude, acknowledgements, bibliography, index.
- Michelle L. Stefano (review): *Hittin' the Prayer Bones: Materiality of Spirit in the Pentecostal South*. By Anderson Blanton. Chapel Hill, NC: The University of North Carolina Press. Pp. xii + 224 pages, acknowledgements, introduction, 8 black and white photographs, notes, bibliography, index.



The Danish Defense has taken part in the Copenhagen Pride Parade since 2016. Photo: Tine Damsholt. Illustration from article: 'The Butt of the Joke? Laughter and Potency in the Becoming of Good Soldiers' by Beate Sløk-Andersen.

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

14.3 SPECIAL SIEF ISSUE OF JEECA

WAYS OF DWELLING: CRISIS–CRAFT–CREATIVITY

Did you miss it? Order it now!

We have almost made it a tradition to hand out a special SIEF edition of the flagship journal of the country that hosted the last international SIEF congress. This special issue is usually distributed to all participants of the next congress.

In Santiago de Compostela it was the SIEF issue of the German journal *Zeitschrift für Volkskunde* / *Journal for European Ethnology and Cultural Analysis JEECA* that was given out to the attendants. If you have not been able to attend our Santiago congress (or if the journal was too heavy to carry around during your post-congress pilgrimage) you can order a copy via sief@meertens.knaw.nl.

CONTENTS

- Nevena Škrbić Alempijević and Johannes Moser
Ways of Dwelling: Crisis – Craft – Creativity. Introduction
- Regina F. Bendix
My Home is My Castle – My Coat is My Refuge. Dwelling, Atmospheres, and Communicative Arts
- Maja Povržanović Frykman
Transnational Dwelling and Objects of Connection. An Ethnological Contribution to Critical Studies of Migration
- Trevor H.J. Marchand
Dwelling in Craftwork: The Art of Andrew Omoding



- Birgitte Romme Larsen
The Asylum Center as “Just Another Local Institution”. Co-residency and the Everyday Practice of Neighborliness among Asylum Seekers and Locals in the Danish Town of Jelling
- Saša Poljak Istenič
Dwelling Participatory Style. Power and Empowerment in a Neighborhood. Renovation and Revitalization
- Lorenzo D’Orsi
Reframing a Painful Past. The Memories of the Uruguayan Military Dictatorship
- Hermann Bausinger
Dwellings and Dwindlings
- Walter Leimgruber
Constructing a Home. *Heimat* as an Expression of Privilege, Belonging, Exclusion and Identity
- Beate Binder
“Ways of Dwelling”: Some Concluding Remarks

The introduction of the issue and the abstracts are published at the [SIEF website](#).

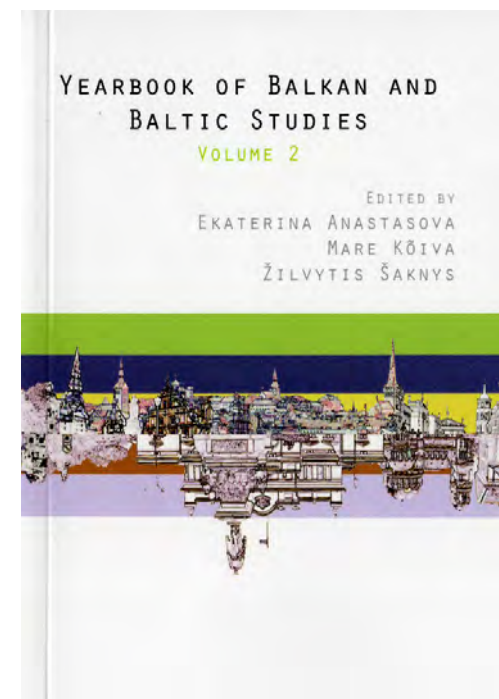
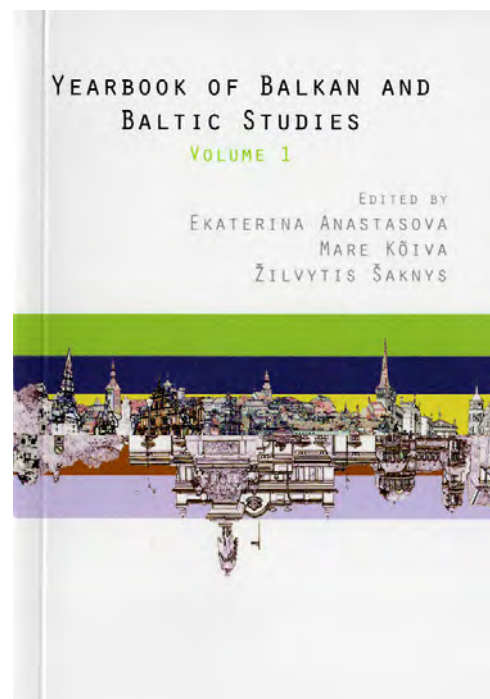
15 NEW PUBLICATIONS

15.1 JOURNALS

TWO VOLUMES OF NEW YEARBOOK OF BALKAN AND BALTIC STUDIES

The Yearbook of Balkan and Baltic Studies. E. Anastasova, M. Kõiva, Ž. Šaknys (eds). Vilnius-Tartu-Sofia: ELM Scholarly Press, Volume 1 (2018) and Volume 2 (2019). ISSN (print) 2613-7844 (online) 2613-7852.

The *Yearbook of Balkan and Baltic Studies* aims to provide a forum for those working in the fields of ethnology, folkloristics, religious studies, and neighboring domains. It is an annual peer-reviewed journal publishing high-quality, original research. The Yearbook is a joint publication of Bulgarian, Lithuanian, Estonian and Latvian scientific institutions.



The first issue is dedicated to problems pertaining to religion and religious traditions and to migration and city cultures, the second volume of the yearbook is dedicated to ritual and festive culture, and to ethnicity and its manifestations in the context of modern identification processes.

The Yearbook also includes news and review sections.

NORDIC JOURNAL OF MIGRATION RESEARCH, VOLUME 8, ISSUE 4 (DEC 2018)

Special issue *Transnational Regimes and Migrant Responses in an Altered Historical Conjuncture*, eds. Nina Glick Schiller and Maja Povrzanovic Frykman

Open access at: <https://content.sciendo.com/view/journals/njmr/8/4/njmr.8.issue-4.xml>

Contents:

- Transnational Regimes and Migrant Responses in an Altered Historical Conjuncture
By: Nina Glick Schiller and Maja Povrzanovic Frykman
- Theorising Transnational Migration in Our Times: A multiscale temporal perspective
By: Nina Glick Schiller
- From Migrant Identity to Migration Industry: The changing conditions of transnational migration
By: Ninna Nyberg Sørensen
- "Dearest Little Wife". The Gender Work of Polish Transnational Families in Past and Present
By: Marie Sandberg

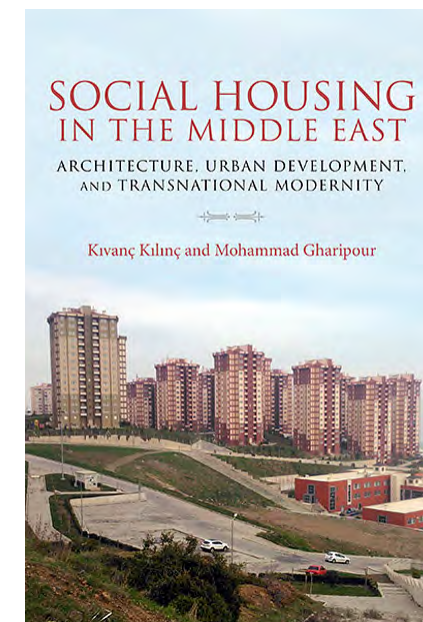


- Transnational Practices of Irregular Migrants And Nation-State Management in Norway
By: Synnøve Bendixsen
- The Transferability and Mobilisability of Transnational Resources: The case of Turkish entrepreneurs in Finland
By: Östen Wahlbeck
- Conceptualising Social Work Through the Lens of Transnationalism: Challenges and Ways Ahead
By: Erica Righard

15.2 Books

SOCIAL HOUSING IN THE MIDDLE EAST: ARCHITECTURE, URBAN DEVELOPMENT, AND TRANSNATIONAL MODERNITY

Social Housing in the Middle East traces the history of social housing – both gleaming postmodern projects and bare-bones urban housing structures – in an effort to provide a wider understanding of marginalized spaces and their impact on identities, communities, and class. While architects may have envisioned utopian or futuristic experiments, these buildings were often constructed with the knowledge and skill sets of local workers, and the housing was in turn adapted to suit the modern needs of residents. This tension between local needs and national aspirations are linked to issues of global importance, including security, migration, and refugee resettlement. The essays



collected here consider how culture, faith, and politics influenced the solutions offered by social housing; they provide an insightful look at how social housing has evolved since the 19th century and how it will need to adapt to suit the 21st. The chapters in this volume cover a wide range of geographies, including Tunisia, Egypt, Turkey, Cyprus, Kuwait, Jordan, Israel, and Iran.

Kivanc Kilinc and Mohammad Gharipour (co-eds.), *Social Housing in the Middle East: Architecture, Urban Development, and Transnational Modernity*. Indiana University Press, 2019, ISBN 978-0-253-03984-2.

For more information, including the table of contents, please look at http://www.iupress.indiana.edu/product_info.php?products_id=809502

HEXEN DER GROSSSTADT. URBANITÄT UND NEURELIGIÖSE PRAXIS IN BERLIN



Die Religion der Hexen hat Konjunktur – und dies vor allem in Großstädten. Wer sind diese Hexen? Welche religiösen Vorstellungen vertreten sie? Und warum erweist sich der urbane Kontext als derart entscheidend für die Tradierung ihrer Religion? Diesen Fragen geht Victoria Hegner am Beispiel des Ortes nach, der die größte Hexendichte Mitteleuropas für sich deklariert: Berlin. Dabei wird deutlich, wie die Stadt zur diskurssetzenden Arena neuer Religionen avanciert und es ihnen ermöglicht, eine politische Öffentlichkeit für sich herzustellen und zugleich privatisiert zu bleiben. Die Hexenreligion ist für dieses Phänomen emblematisch – und gleichzeitig ein Sonderfall.

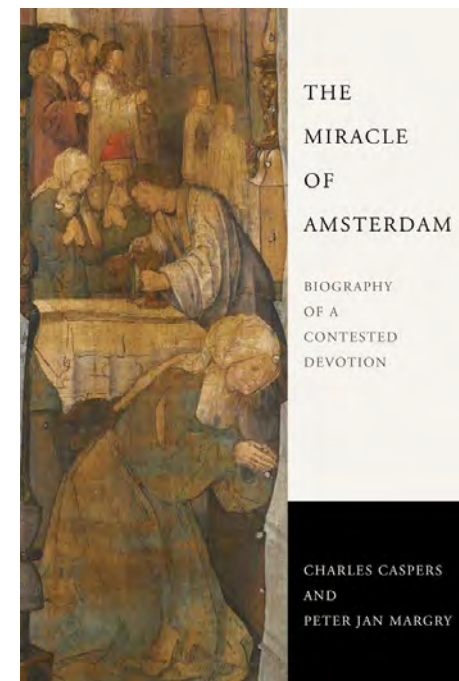
Victoria Hegner, *Hexen der Großstadt. Urbanität und neureligiöse Praxis in Berlin*. Bielefeld: Transkript, 2019, ISBN 9783837643695.

THE MIRACLE OF AMSTERDAM. BIOGRAPHY OF A CONTESTED DEVOTION

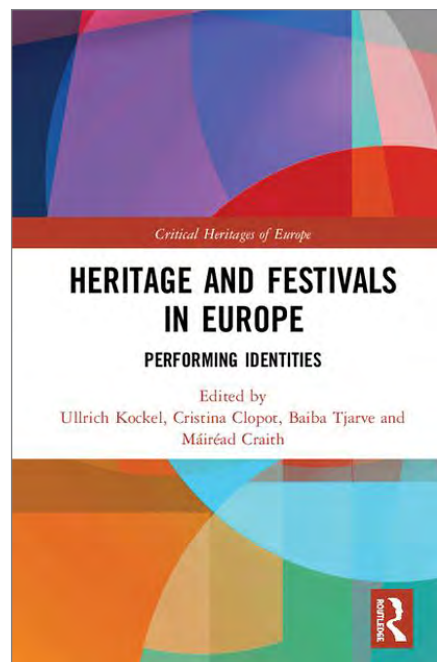
The Miracle of Amsterdam presents a “cultural biography” of a Dutch devotional manifestation. According to tradition, on the night of March 15, 1345, a Eucharistic host thrown into a burning fireplace was found intact hours later. A chapel was erected over the spot, and the citizens of Amsterdam became devoted to their “Holy Stead”. From the original Eucharistic processions evolved the custom of individual devotees walking around the chapel while praying in silence, and the growing international pilgrimage site contributed to the rise and prosperity of Amsterdam.

With the arrival of the Reformation, the Amsterdam Miracle became a point of contention between Catholics and Protestants, and the changing fortunes of this devotion provide us a front-row seat to the challenges facing religion in the world today. Caspers and Margry trace these transformations and their significance through the centuries, from the Catholic medieval period through the Reformation to the present day.

Peter Jan Margry and Charles Caspers, *The Miracle of Amsterdam. Biography of a Contested Devotion*. Notre Dame University Press, 2019, ISBN 9780268105655, 520 pages.



HERITAGE AND FESTIVALS IN EUROPE. PERFORMING IDENTITIES



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

Bringing together experts from a wide range of disciplines, the volume presents case studies from across Europe that consider many different varieties of heritage festivals. Focusing primarily on the popular and institutional prac-

tices of heritage making, the book addresses the gap between discourses of heritage at an official level and cultural practice at the local and regional level. Contributors to the volume also study the different factors influencing the sustainable development of tradition as part of intangible cultural heritage at the micro- and meso-levels, and examine underlying structures that are common across different countries.

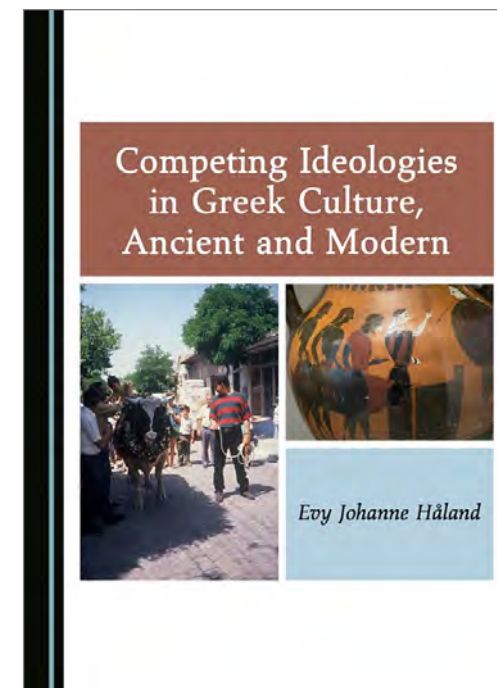
Ullrich Kockel, Cristina Clopot, Baiba Tjarve and Máiréad Nic Craith (eds.), *Heritage and Festivals in Europe. Performing Identities*. Routledge, 2019, ISBN 9780367186760, 240 pages.

COMPETING IDEOLOGIES IN GREEK CULTURE, ANCIENT AND MODERN

By using both modern and ancient sources, this volume explores the relationship between official religion and popular belief in Greece, as illustrated by the relations between competing ideologies, or the relationship between ideology and mentality. It shows that the communicative aspect of the religious festival is central, and allows the reader to get to know other sides of Greece than the picture that today dominates the news resulting from the economic crisis with which the country has struggled for several years.

Evy Johanne Håland, *Competing Ideologies in Greek Culture, Ancient and Modern*. Newcastle upon Tyne:

Cambridge Scholars Publishing, 2019, ISBN 978-1-5275-2612-9, 477 pages.



EXPRESSIONS OF RELIGION: ETHNOGRAPHY, PERFORMANCE, AND THE SENSES

The book is the second volume of the *Series of the SIEF Working Group Ethnology of Religion*. It brings together experts in ethnology, anthropology, folklore, sociology and history of art, in order to discuss the varieties of religious expression through ritual performance, empirical ethnographic analysis and sensory modes of perception. The primary goal of the book is to re-centralize the importance of expressing religion through performance, art and the senses, and to approach performative action as religion in a variety of sociocultural, historical, political and spiritual contexts. The authors in this volume examine, in distinct

yet convergent ways, how religion is creatively expressed, ritually performed and sensorially experienced at present and/or in the past. The significance of this book lies exactly on the richness and diversity of expressions of religion that are presented here, and on the multi-disciplinary dialogue that is generated among diverse theoretical, analytical and methodological approaches.

Eugenia Roussou, Clara Saraiva, István Povedák (eds.), *Expressions of Religion: Ethnography, Performance, and the Senses*. Berlin: Lit-Verlag, 2019, ISBN 978-3-643-91110-0, 296 pages.



István Povedák and Eugenia Roussou with their new publication Expressions of Religion.

MIGRANTS AND EXPATS: THE SWISS MIGRATION AND MOBILITY NEXUS

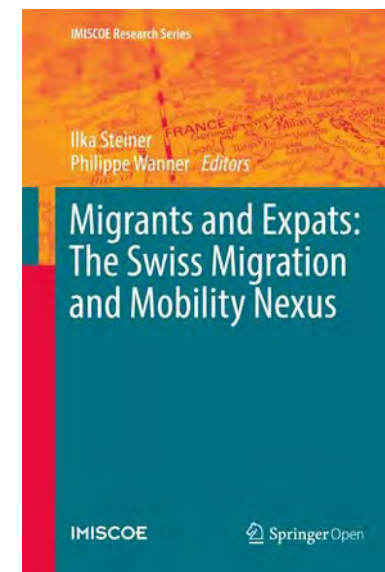
This open access book provides insight on current patterns of migration in Switzerland, which fall along a continuum from long-term and permanent to more temporary and fluid. These patterns are shaped by the interplay of legal norms, economic drivers and societal factors. The various dimensions of this Migration-Mobility Nexus are investigated by means of newly collected survey data: the Migration-Mobility Survey.

The book covers different aspects of life in the host country, including the family dimension, the labor market and political participation as well as social integration. The book also takes into account the chronological dimension of migration by considering the migrants' arrival, their stay, and their expectations regarding return.

Through applying conclusions drawn from the Swiss context to the migration literature on other European and high-income countries, this book contributes to new knowledge on current migration processes in high-income countries. As such it will be a valuable reference work to scholars and students in migration, social scientists and policy makers.

Ilka Steiner and Philippe Wanner (eds.), *Migrants and Expats: The Swiss Migration and Mobility Nexus*. P. Springer, 2019, ISBN (print) 978-3-030-05670-4, ISBN (online) 978-3-030-05671-1.

<https://link.springer.com/book/10.1007/978-3-030-05671-1>



LA TOURNÉE DES MUSÉES. UNE MISSION D'INSPECTION DE GEORGES HENRI RIVIÈRE DANS LE SUD-EST DE LA FRANCE EN MARS 1946

La TOURNÉE des MUSÉES



Une mission d'inspection
de Georges Henri Rivière
dans le sud-est de la France
en mars 1946

Journal de Route de Georges Henri Rivière
édité et présenté par Laurent Sébastien Fournier

Editions du C.E.M.

Paris by car and visit Lyon, the Rhone Valley, Provence and the French Riviera. Along their way, they meet the curators of a whole set of local museums and plan to rebuild French museums after World War II. During this trip, the inspectors work for the administration, but they also use ethnographic methods developed since 1936 in the Musée national des Arts et Traditions populaires. The document is useful for the history of French ethnology, but also for the history of heritage management.

Laurent Sébastien Fournier (ed.), *La Tournée des Musées. Une mission d'inspection de Georges Henri Rivière dans le sud-est de la France en mars 1946. Journal de Route de Georges Henri Rivière*, ISBN 978-2-9564712-0-2

The book (in French) can be ordered at laurent.fournier@univ-amu.fr for € 30,- including shipping.

This volume is a critical edition of an important archive from the Musée national des Arts et Traditions populaires. It is an unpublished travel diary written by the famous curator Georges Henri Rivière (well known to SIEF historians), when he was inspecting local museums in south of France in March 1946. On March 8th, 1946, three inspectors (Rivière, Vergnet-Ruiz and Gaudron) leave

LE «RETOUR» DES GRECS DE RUSSIE. IDENTITÉS, MÉMOIRES, TRAJECTOIRES

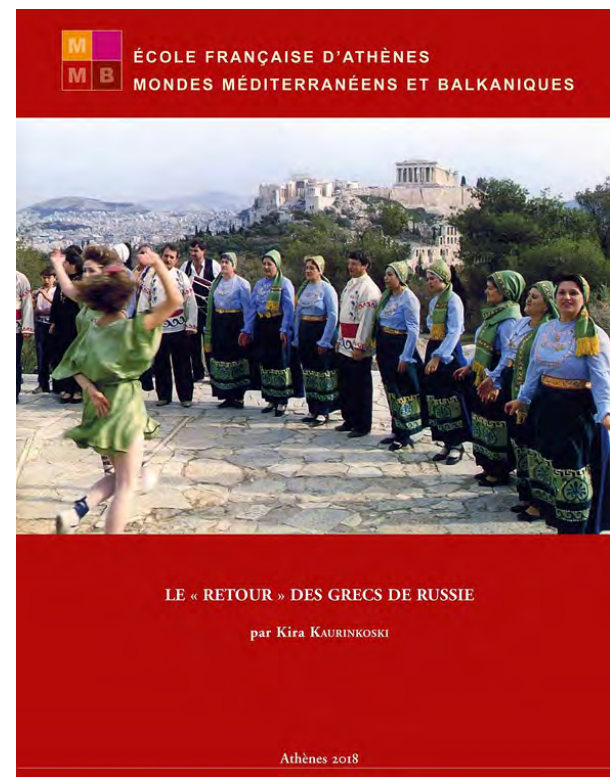
Cet ouvrage examine les raisons qui, après la fin de la guerre froide, ont poussé des personnes et des populations entières, installées en Ukraine – ainsi que dans d'autres républiques d'ex-Union soviétique – depuis des siècles, à revendiquer une origine grecque et à élaborer des projets de migration de «retour» vers la Grèce. Il étudie les migrations grecques vers l'Empire russe où des Grecs, dans leur grande majorité ressortissants de l'Empire ottoman, se sont installés en

nombre dès le XVIIIe s. Dans un second temps, il analyse les migrations de retour diasporiques et les migrations économiques transnationales d'Ukraine – et d'autres républiques d'ex-Union soviétique –, vers la Grèce

et vers Chypre, dès la fin des années 1980. Il retrace, en particulier, l'histoire d'un groupe diasporique, les Grecs de Mariupol, et essaye d'analyser pourquoi il n'y a pas eu de «retour» collectif de ces Grecs vers la «mère-patrie imaginée».

Kira Kaurinkoski, *Le «retour» des Grecs de Russie. Identités, mémoires, trajectoires*. École française d'Athènes, 2018, ISBN 978-2-86958-303-0, 494 pages.

https://www.efa.gr/index.php/fr/publications/catalogue-des-publications?id_fiche=751

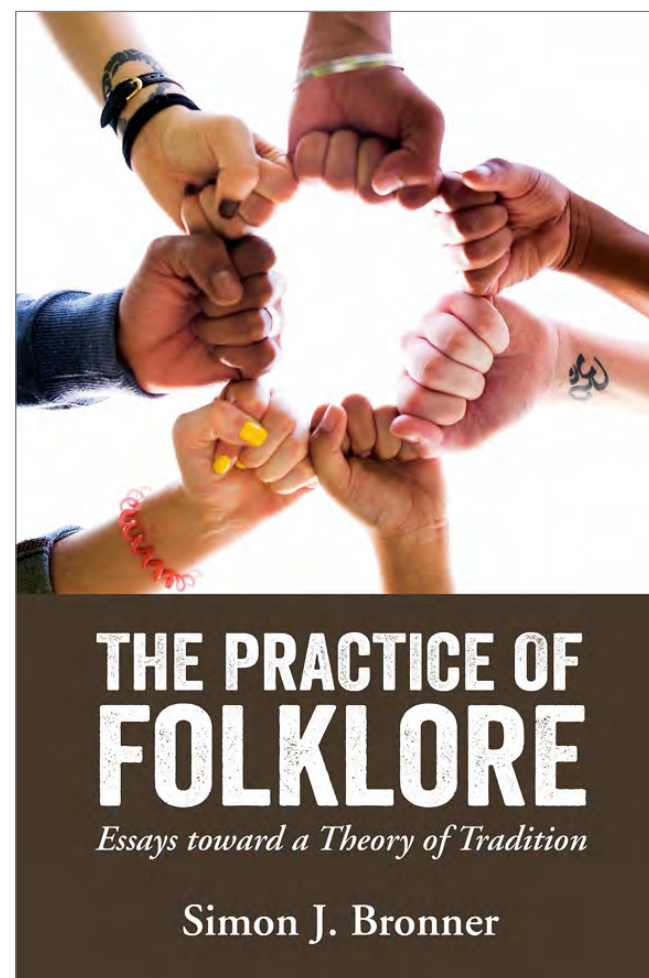


THE PRACTICE OF FOLKLORE: ESSAYS TOWARD A THEORY OF TRADITION

In his publication Bronner presents an overview of practice theory as it might be used in, and redefines, folklore and ethnological studies. He offers four provocative case studies of psychocultural meanings that arise from traditional frames of action and address issues of our times: referring to the boogiemán; connecting “wild child” beliefs to school shootings; deciphering the offensive chants of sports fans; and explicating male bravado in bawdy singing. Turning his analysis to the analysis of tradition, Bronner uses practice theory to evaluate the agenda of folklorists in shaping perceptions of tradition-centered “folk societies” such as the Amish, unpack the culturally based rationale of public folklore programming, interpret the evolving idea of folk museums in a digital world, and assess how the terms folklorists use and the things they do affect how people think about tradition. Of special interest to SIEF members: the closing chapter compares research and theoretical trends in SIEF with those of the American Folklore Society.

Simon J. Bronner, *The Practice of Folklore: Essays Toward a Theory of Tradition*. Jackson: University Press of Mississippi, 2019, ISBN (hardcover) 978149682268 and ISBN (paper) 9781496822635, 384 pages.

<http://www.upress.state.ms.us/books/2237>





The University of Helsinki welcomes SIEF in 2021!

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