

SIEF



EF

NEWS

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

LETTER

SIEF is an international scholarly organization founded in 1964. The major purpose of the SIEF-organization is to facilitate cooperation among scholars working within European Ethnology, Folklore Studies and adjoining fields.

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EDITORIAL

DEAR COLLEAGUES,

Find in this brief SIEF Newsletter the announcement of the Call for Papers for the 2013 congress in Tartu (Estonia). To read all (50+) panels, go to the congress site and check how the theme *Circulation* is reflected in a rich variety of scholarly panels.

See page 4 and 5 for further details and the weblink.

I would like to call on all members to participate in this appealing congress in a fascinating northeastern part of Europe!

Peter Jan Margry



1. LETTER FROM SIEF'S PRESIDENT

Sitting traditionally between the various chairs of that most polycentric and undisciplined of disciplines, commonly known as European ethnology, the SIEF is currently experiencing interesting debates and realignments that reflect not only, but significantly, the changing global balance of power and academic hegemonies.

At the SIEF General Assembly in Lisbon last year, the perennial question of the association's name was raised — should it continue to refer to 'ethnology' and 'folklore', or should the latter term be dropped as no longer *zeitgemäß*, designating a focus of interest and approach that is no longer appropriate in the present? Ever since I joined the SIEF, I have been aware of the tension this issue has created on occasion between the various communities of practice and tradition represented within the SIEF. As editor of the *Anthropological Journal of European Cultures* (AJEC), I have been encountering quite similar issues. An important aspect of the history of AJEC has been that it was conceived precisely within this force-field of disciplinary tensions that also, to no small extent, reflected geopolitical ones, both diachronically — in terms of the political uses to which different approaches had been put over time in different regions — and synchronically, in terms of the East/West conflict that dominated global politics in the period after the Second World War, and the subsequent post-communist transformations.

Like SIEF, the journal has stood from its inception at the juncture where different historical, geographical, political and therefore onto- and epistemological traditions meet, and consecutive generations of editors have sought to hold these differences in something akin to what the Irish philosopher Richard Kearney once described as 'creative confluence'. In that regard, the editors and boards of AJEC have faced similar struggles to those encountered by successive SIEF executives over the years. AJEC, like SIEF, seeks to embrace the full spectrum of approaches to the study of culture in all its facets, including non-hegemonic traditions, what Reinhard Johler once characterized as 'the small ethnologies', most of which have extensive literatures in languages other than global forms of English. This shared ethos has made AJEC an important platform

for the dissemination of work emanating from those geopolitical regions, historically represented in SIEF (and also, more recently, in EASA), where other languages prevail.

One of the issues the next General Assembly at Tartu will have to consider is the publications programme of SIEF. Some time ago — before I became its editor — I had suggested that, given the shared aspects of their foundations, AJEC might be a suitable journal for our association, and I still think this is worth considering. However, AJEC is a subscription journal, and is likely to remain so for some time. There are strong arguments being made in favor of open access publishing, and few people are likely to object to the idea of free access to published work 'at the point of consumption', as economists would put it; however, there is no such thing as the proverbial free lunch, and someone somewhere needs to foot the bill for such provision. The SIEF Publications Committee, set up last year, has been tasked with looking into this and producing proposals for the General Assembly.

This has been a slow process, not least because we have not yet come up with a solution to the sticking issue of finance. The 'author pays' model runs contrary to the spirit in which SIEF advocates of open access argue, because it disadvantages researchers from low income / weak currency countries. Its main alternative, the 'sponsor pays' model, whereby a friendly university or private philanthropist subsidizes the venture, currently suffers from the absence of suitably keen sponsors. Therefore I would be grateful, on behalf not just of the Committee but of SIEF as a whole, for any ideas that members of SIEF may be able to feed into the process between now and next summer, when we will look at the alternatives and consider the best way forward.

Meantime, I wish you all a joyful winter season (with some restful hibernation to recharge the batteries) and look forward to what 2013 will bring.

Ullrich Kockel, President SIEF

2. WELCOME TO TARTU 2013!

Welcome to Tartu and Estonia! Estonia is a positively transforming Nordic country with a twist or so we like to say. Come and see it for yourself! Whether you are into wild nature or medieval architecture, sandy beaches or museums, fancy shops and restaurants or traces of former Soviet life, Estonia has it all.

Luckily, distances are short and there is a good network of buses.

If you only have an extra day to spare, the capital Tallinn and its medieval Old Town, a UNESCO World Cultural Heritage site, are a must. However, a trip to one of the islands, to the villages of Russian Old Believers by the Lake Peipsi or simply a walk in the forest will offer you a different perspective on the country and its inhabitants. Estonia is also called the land of singing. The independence of the

country in 1994 is also partly ascribed to the massive protest singing in Tallinn's Song Festival Grounds. Moreover, located at the Baltic Sea, Estonia is an excellent point of departure for excursions to Finland and Sweden as well as Russia.

To find out more about Estonia and to plan your trip, visit

- ♦ www.estonia.eu
- ♦ www.visitestonia.com or
- ♦ www.estonica.org, an online encyclopedia about Estonia.

We look forward to seeing you in Tartu!

SIEF 2013 Congress organizers



AT THE HEIGHT OF GORBACHEV'S REFORMS IN 1987 ESTONIANS STARTED WITH IMPROMPTU NATIONALIST 'SINGING' DEMONSTRATIONS, CULMINATING IN THE 300.000-STRONG 'SONG OF ESTONIA' FESTIVAL HELD IN TALLINN'S SONG FESTIVAL GROUNDS.

3. SIEF'S 11TH INTERNATIONAL CONGRESS: CALL FOR PAPERS

The call for papers for the 11th International SIEF Congress is now open and will close on 18th January 2013.

The Congress, to be held in Tartu, Estonia, June 30–July 4, 2013, is organized in collaboration by the Institute for Cultural Research and Fine Arts at the University of Tartu, Estonian Literary Museum, Estonian National Museum, the Centre of Excellence in Cultural Theory, and the Department of Social and Cultural Anthropology at Tallinn University. Congress website: www.siefhome.org.

CONGRESS THEME

The SIEF 2013 Congress examines the stakes and implications of circulation and its semantic siblings – flow, exchange, travel, and mobility. As a thematic touchstone for panels and presentations, the Congress theme (<http://goo.gl/sSWmo>) should be used to help imagine

informed and engaging entry points into theory or into current interdisciplinary conversations, while standing on firm ground in ethnology, folkloristics or cultural anthropology.

We are witnessing an unprecedented growth of networks, of new infrastructures and channels that circulate knowledge, expressions, images, and information at previously unthinkable speeds, ranges and intensities. Though ethnologists, folklorists and cultural anthropologists have been thinking and writing about circulation for a century and half, contemporary phenomena call for a renewed interest in how cultural forms and expressions are produced, retained, contested or consumed via these new circuits.

CONGRESS PROGRAMME

Following the opening event on June 30, 2013 the programme will run over three full days and comprise sessions with different formats: panel sessions with paper presentations, workshops, poster sessions and a film festival. Each day of the Congress features two invited keynote speakers. Confirmed keynote speakers include: Michael Herzfeld (Harvard University), Robert G. Howard (University of Wisconsin), Kristin Kuutma (University of Tartu), Joep Leerssen (University of Amsterdam), Alessandro Portelli (Sapienza University of Rome) and Greg Urban (University of Pennsylvania).

In panels, each presenter will be given up to 30 minutes, with a maximum of 20 minutes presenting and 10 minutes for questions/discussion.

Workshops are conceptualized as practical events, guided discussions and free-format exchanges leading to specific public outputs. They may include elements of performance, exhibition materials, or interactive media displays. Poster sessions are meant to provide everyone with the opportunity of presenting their work and are aimed at junior scholars in particular. Sessions will run throughout the Congress, with dedicated slots when poster presenters will be available at their respective display to discuss their topic with the colleagues.

The Congress also welcomes ethnographic films. The film screening seeks to provide a forum for those interested in visual representations of anthropological/ethnological knowledge.



KISSING STUDENTS ON TARTU TOWN HALL SQUARE. PHOTO COURTESY OF TOM GODBER 2012.



SUPILINN OR SOUP TOWN, ONE OF THE LEGENDARY DISTRICTS OF TARTU, AND THE RIVER EMAJÕGI. PHOTO COURTESY OF KRISTJAN TEEDEMA.

SUBMITTING A PROPOSAL

Please browse the list of accepted panels and workshops on the Congress website

www.nomadit.co.uk/sief/sief2013/panels.php5

and make your proposal to an appropriate panel. All proposals must be made via the online form! Convenors wishing to present in their own panel should also use the online form to enter their proposal.

Proposals should consist of a paper title, a very short abstract of less than 300 characters, and an abstract of 250 words.

Posters and films must confirm to the same basic requirements as outlined for the panel/workshop sessions.

Detailed instructions for submitting proposals and contacting panel convenors are provided on the Congress website where you can also find more information on the film festival.

Please note the following:

- ♦ You may only make one presentation, although you may also convene one panel/workshop and/or act as discussant for one panel/workshop. You may submit multiple proposals; however, **this is not encouraged**; instead we will attempt to re-house any papers which were initially rejected by panel/workshop convenors due to lack of space (rather than quality) after the call has closed.
- ♦ All presenters must be members of SIEF, and have paid their subscription (€20,-) for 2013 before the conference. However, you may propose a paper before join-

ing. If and when your paper is accepted, non-members will be asked to sign up.

- ♦ SIEF is officially trilingual, allowing presentations in English, French and German. Yet it is up to the decision of the panel convenors as to which languages they will accept in their panel/workshop. In the first instance please contact the convenors of the relevant panel and ask them if they are happy to accept a paper in a language besides English.

CONGRESS VENUE AND EXCURSIONS

The Congress will take place on the campus of the University of Tartu, located in the city centre. Known as the 'city of good thoughts', Tartu takes great pride in its long academic traditions and history within the Hansaetic League, numerous museums as well as cozy cafes. The river Emajõgi fringed by three-lined footpaths, extensive parks and old residential districts, distinctive for their wooden architecture, make Tartu a safe haven for romantics and a favorite of pedestrians. Hotels providing accommodation for Congress participants will be within 15 minutes' walk from the Congress venue.

A number of half-day and full day excursions to sites in and in the vicinity of Tartu will be offered to Congress participants on the last day of the meeting, July 4. Further details will be posted on the Congress website closer to the event.

Estonia has a strong 'national' singing culture. At the height of Gorbachev's Glasnost reforms in 1987, Estonians

began a strategy of gathering en masse for impromptu 'singing' demonstrations, culminating in the 300.000-strong 'Song of Estonia' festival held in Tallinn's Song Festival Grounds. Anthems and folk tunes hitherto forbidden by the Communist. Independence in 1994.

CONGRESS ORGANIZERS

The Institute for Cultural Research and Fine Arts at the University Tartu includes the Department of Ethnology (1923) and the Department of Estonian and Comparative Folklore (1919). Both units are engaged in multiple research projects and provide B.A., M.A. as well as doctoral degrees, attracting increasing numbers of foreign students.

Comprised of the Estonian Cultural History Archives, Estonian Folklore Archives, Department of Folklore, Department of Ethnomusicology and the Archival Library, Estonian Literary Museum is one of the central research and memory institutions that collects, preserves, studies and provides access to Estonian cultural heritage. Journals published by ELM include *Mäetagused*, *Folklore: Electronic Journal of Folklore* and, in collaboration with ethnology and folklore departments of the University of Tartu and the Estonian National Museum, *Journal of Ethnology and Folkloristics*.

The Estonian National Museum (1909) is the oldest and most eminent center of ethnology in the country that specializes in Estonian and Finno-Ugric cultural history. More

recently museum studies have complemented the ethnological approach as the museum's development is fuelled by creation of content for the new building to be opened in 2016. ENM is also the organizer of the annual World Film Festival.

Founded in 2006 to complement the extensive legacy for ethnological and folklore studies in Estonia, the Department of Social and Cultural Anthropology at Tallinn University is a small but energetic unit. Its focus is increasingly turning to the anthropology of the senses, with a strong grounding in environmental matters as well as visual and material culture studies. The department will host EASA in 2014, Europe's largest biennial gathering of social anthropologists.

The Centre of Excellence in Cultural Theory is a project of the European Union Regional Development Fund (2008–2015) that brings together representatives of eight disciplines from the University of Tartu and Tallinn University. CECT contributes to developing the methodological and theoretical levels in cultural research, and the sustainability of cultural research in Estonia.

Any queries with the above please e-mail:

congress@siefhome.org.

Congress website: www.siefhome.org

Kristin Kuutma, Elo-Hanna Seljamaa & Ergo-Hart Västriik



STORYTELLER ANN JUNTS (82) AND FOLKLORIST RICHARD VIIDALEPP (32) IN THE PARISH OF KIRBLA IN SUMMER 1936. PHOTO BY RICHARD VIIDALEPP / ESTONIAN FOLKLORE ARCHIVES.

SUBMISSIONS FOR CULTURAL ANALYSIS

The peer-reviewed electronic journal *Cultural Analysis*, associated with SIEF, is currently seeking submissions for its forthcoming volume. Submissions should critically interrogate some aspect of folklore or popular culture, but can approach these topics from a range of disciplinary perspectives. *Cultural Analysis* encourages submissions from a variety of theoretical standpoints and from different disciplines including anthropology, cultural studies, folklore, media studies, popular culture, psychology, and sociology. As the mission of *Cultural Analysis* is to promote interdisciplinary dialogue on the topics of folklore and popular culture, pieces that engage with multiple methodologies are especially welcome. For a representative sample of our publications, previous volumes can be viewed on our website.

SUBMISSION GUIDELINES:

Authors should submit research articles of approximately 20-30 pages in length, in accordance with the Chicago Manual of Style, and include an abstract of 100 words and a 'Works Cited' section. Microsoft Word (version 2002 or later) is the preferred format for all electronic copies. Electronic copies may be submitted as e-mail attachments to caforum@socrates.berkeley.edu. Further submission information can be found on our website: <http://socrates.berkeley.edu/~caforum/about.html>.

4. WORKING GROUP ETHNOLOGY OF RELIGION

From 12-14 September 2012 the conference *Religion on the Move. How Motion and Migration influence Religion* was organized by the Department of Ethnology and Cultural Anthropology, Bálint Sándor Institute for the Study of Religion in Szeged and the Working Group on Ethnology of Religion in the university town of Szeged in the south of Hungary.

The conference was organized along three main thematic lines: Christianity in Migration, Religion on the Digital Move and Spirituality and Pilgrimage. The conference addressed the increasing significance of motion within the practice of religion and ritual, but also, through the movement of people all over the world, with which religions and religious practices are relocating and changing. Movement is then emphatically connected to migration for, by moving, people bringing faiths and religious practices to other places in the world where they were not previously known or practiced. The three day long conference was opened by Gábor Barna (Head of the Department of Ethnology and Cultural Anthropology) and Peter Jan Margry (chair of the Working Group).

The Christianity in Migration session consisted of four papers. Anna Niedźwiedź discussed how movement and space is performed and experienced and how various identities are lived and created by contemporary Ghanaian Catholics. She presented how tribal, gender and age group identities are being lived and performed via usage of motion and spatiality during religious Catholic rituals. She also discussed changing and dynamic motoric expression and bodily practices performed within a Catholic community during funerals, which can be additionally influenced by fashion and currents brought to Ghana by family members attending the funeral but living in diaspora. Paul Freston's paper was based on the conclusions of the Exporting Latin American Pentecostalism and the Catholic Charismatic Renewal, and the 'Re-Christianization' of Europe project coordinated by the author. It looked at mission efforts emanating from Brazil, under the auspices both of Protestant Pentecostal churches and of the Catholic Charismatic Renewal, specifically to two European destinations: Portugal and the United Kingdom. Nanlai Cao analyzed the vernacular religiosity of the about 100,000 Chinese migrants living in Paris, mostly coming from the coastal Chinese city of Wenzhou. There



PART OF THE DELEGATES OF THE CONFERENCE *RELIGION ON THE MOVE* AT THE *EMLÉKPONT* (REMEMBRANCE POINT), A FASCINATING MUSEUM IN THE CITY OF HÓDMEZŐVÁSÁRHELY DEVOTED TO THE COMMUNIST PAST. FROM LEFT TO RIGHT: GUSTAVSSON, WETTICH, NIEDŹWIEDŹ, K. POVEDÁK, PRIMIANO, BROWNLEE, HÜWELMEIER, I. POVEDÁK, PARTNER GUSTAVSSON, CAO, MARGRY, SARAIVA.

are dozens of costly Wenzhou Chinese migrant churches in Paris. The formation and expansion of this diasporic religious community relies heavily on the migrant traders' newfound wealth from transnational business. He examined the impact of transnational connections on these migrant traders' religious and ethnic identities and explored the social and economic implications of the ethnic Chinese Christian presence in a secularized, exclusionary European context. Gertrud Hüwelmeier's paper was based on her fieldworks among Vietnamese in Germany and return migrants in Vietnam. Her analysis focused on transnational Pentecostal networks and the maintenance of cross-border connections. She examined the geographical expansion of the churches by focusing on space, place and travel.

Presenters of the Digital Move Session offered various thematic papers to shed light on the effects of digitalization on different religious culture and the transposition of

vernacular religiosity to digital space. Anders Gustavsson made a comparative analysis on Swedish and Norwegian Internet portals. His paper represented the contemporary beliefs about life after death and the changing concepts about angels. László Hubbes analyzed the empowering ethnic neo-paganism in CEE on the basis of Hungarian and Romanian ethnic/religious stories built on the motives of anthropological, cultural origins, ethnic messianism and elements of sacral geography, eschatological teleology appearing and spreading via internet. Nóra Bodosi-Kocsis aimed to represent how a small Hungarian group of Krishna devotees, whose members are located geographically far from each other, maintains its integrity as a religious community with the help of cyber space while Gabriella Kajári discussed how the religious practices of a small rosary confraternity in Gyimes (Romania) changed after its joining to the Eucharist Confraternity of Rosary, a virtual and transnational prayer association.



JOY R. BOSTIC (CASE WESTERN RESERVE UNIVERSITY, CLEVELAND, OHIO) PRESENTS ON THE SLAVE PAST RELATED UNDERGROUND RAILROAD.

Kinga Povedák focused on virtual migrational processes of contemporary church music. She looked at how the replacement of traditional hymnody with pop-infused church music is enhanced by the use of internet to contest and appropriate religious practices. How and in what ways the migration of worship songs has changed local religious communities? How the meaning the message is transformed? Are the charismatic physical gestures (body language) on YouTube videos incorporated into local practice? How local communities are shaped and transformed by the worship videos in our media-driven society? Thorsten Wettich had a more theoretical approach for researching religion and proposed 'spatiality as religious precondition' and saw religion as a spatial constituent.

Attracta Brownlee explored the manifestations of rituals in Ireland in relation to the movement of apparition beings, local visionaries and spiritual beliefs and practices

not only through the spatial landscape, but also through cyberspace. Leonard Primiano's presentation was based on the exhibition 'Graces Received: painted and metal ex-votos from Italy' from his private collection. He also considered the journey of his ex-voto objects have taken from materialization of memorate to biddable auction items on the international, ever in motion, sacramental marketplace. He also reflected on what happens to religious material culture in post-Vatican II and post-modern contexts when such objects become unmoored from a ritual perspective and are understood as collectables and art. Milena Benovska-Sabkova investigated the live processes of rediscovery of the Orthodox Christianity in post-Soviet Estonia in its political, historical and cultural contexts. She addressed some of the basic characteristics of the post-socialist 'renaissance' of the (Estonian Apostolic Orthodox Church. Norbert Glässer analyzed how the Orthodox Jews returning back to Makó (small town in South-East Hungary) as pilgrims preserved their identity and how their cultural memory functions during the revitalization of their rituals after 1989. Clara Saraiva's paper used as case studies the examples of immigrants from Guinea-Bissau and Brazil in contemporary Portugal. She explained how the multiple levels that death touches upon entails an intense circulation of material goods and wealth, but also of highly symbolic significant universes which circulate along with the goods and the people: the corpse, but also the spirits and the relations with the other world that people brought along into the diaspora situation.

Three papers analyzed the contemporary forms of pilgrimages. Joy Bostic focused on the Underground Railroad (UGR) in North America that has received renewed attention as community groups, agencies, historians, and descendants of former abolitionists and freedom seekers have attempted to identify routes, safe houses, and border crossings that are a part of its vast network. Her essay focused on one such 'freedom seeker pilgrim' – Joan Southgate – who, in 2002 and 2009 at the age of 79 completed a 519 mile walk to bring attention to contemporary racial issues. Peter Jan Margry dealt with multi-spirituality one can find on the continuation of de Camino de Santiago towards the Atlantic shore. István Povedák compared three new pilgrimages sites in Hungary. The first is an ecumenical chapel at Verőce (North Hungary) consecrated on the 90th anniversary of the Trianon Peace Treaty, the pilgrimage place to the esoteric Atilla-hill that

is not only regarded as an energetic centre of the Earth but it is believed to be the place where the palace of Atilla, the Hun was built, and the pilgrimage to the Visionary of Sükösd (South Hungary) who has received visions of Jesus on every first Friday when she has experiences the Stations of the Cross and re-lives the sufferings of Christ since 1993. He analyzed why these divergent new pilgrimages has similar symbols and material culture.

During the conference a wine-tasting ceremony was presented by László Mód from the University of Szeged with a traditional Hungarian folk band that also made the conference participants dancing. The last day of the conference was an excursion to the Open-air museum of Ópusztaszer where some participated in and luckily survived a nomadic horse show and to Hódmezővásárhely where the participants visited a special museum (Point of Remembrance) of the Communist-Socialist Dictatorship.

How splendid and interesting the conference was, evoking also strong media interest, a week after the conference one of the organizing institutes was suddenly and unexpectedly closed down. The closing of the Bálint Sándor Institute for the Study of Religion (established in 2009) meant that eight researchers were dismissed including the organizer of the conference!

István Povedák

DOCTORAL RESEARCH OPPORTUNITIES

AT HERIOT-WATT UNIVERSITY, EDINBURGH

A number of openings exist for suitably qualified candidates to undertake doctoral research in the field of 'Intercultural Studies' at Heriot-Watt University, Edinburgh. All proposals will be assessed on merit, but we are particularly keen to develop projects in the following areas, located at the Chair of European Culture and Heritage (Prof. Máiréad Nic Craith) and/or the Chair of Culture and Economy (Prof. Ullrich Kockel):

- ◆ Intangible cultural heritage, especially issues concerning language(s)
- ◆ Intercultural memoirs / autobiographies / autoethnography
- ◆ Representations of heritage in different media/genres, including museums
- ◆ Cultural aspects of place in boundary / frontier situations, including migration
- ◆ Cultural resources and endogenous local/community development, including tourism
- ◆ Comparative research on Scottish cultural heritages

Projects with an applied/policy orientation are particularly welcome. Regional foci of research in the Department of Languages and Intercultural Studies are those areas where the main languages we teach – English, French, German and Spanish – are spoken, but projects with other regional foci will also be considered.

Candidates must be able to demonstrate a good working knowledge of English. Scholarships on a competitive basis are available for outstanding candidates. For initial discussions, please contact:

Prof. Máiréad Nic Craith (M.Nic_Craith@hw.ac.uk) or Prof. Ullrich Kockel (u.kockel@hw.ac.uk) directly, including a short CV and a project description of approximately 1,000 words, setting out the aims and objectives, rationale, methodology, and main sources of the project.

5. RITUAL YEAR WORKING GROUP

Politics, Feasts, Festivals. 9th Annual Conference of the SIEF working group on the Ritual Year, 14–16 March 2013, Szeged, Hungary

At first glance politics and folk culture are two different spheres of human culture. However, if we make a deeper analysis several intersections emerge. Especially feasts and the ritual year at large can express political, cultural, religious or ideological content with individual and communal variants, often using symbolic forms. Both the system and the content of feasts change from time to time, manipulated by political ideologies. Feasts as 'extraordinary time' offer possibilities to connections with 'high' and 'low' traditions, to the accommodation of elements of folklore and/or popular culture and to the association with local or high politics. Therefore politics always want to be in control of feasts, create a special feast-policy and may have different attitudes toward feasts. The concept of folk culture plays various roles in the historical development of national/patriotic, religious and regionalist movements as well as in processes of community and nation building conducted by society and state.

During the last decades the intersection between politics and folk culture highly intensified creating strong emphasis on the political aspects of the appropriation of the elements of folklore, stressing its contemporary uses by cultural activists and policy makers, and by national, regional and ethnic movements. All these aspects and transformations can be best analyzed on the basis of rituals, the changes in the structure, function, and symbolic meaning of folk/political and newly invented rituals.

Our conference focuses on the following subthemes:

- ♦ changing structure of feasts and national holidays in the run of the ritual year
- ♦ symbolic contents of feasts
- ♦ local feast and the politics of local feasts
- ♦ politics of rituals, symbolism of political rituals
- ♦ political content of popular rituals
- ♦ presence and use of folk culture in political rituals
- ♦ interferences between church, national, local, communal, family feasts
- ♦ politics and researchers
- ♦ politically correct and incorrect rituals

- ♦ calendric times and celebrations
- ♦ any other topic concerning the ritual year

LOCAL ORGANIZERS

The conference is organized by the Department of Ethnology and Cultural Anthropology of the University of Szeged and the International Society for Ethnology and Folklore (SIEF). Venue: University of Szeged and Gál Ferenc College of Szeged.

FEE

The conference fee is € 60,-, including conference materials, reception, coffee, brunch, excursion. Participants are responsible for travel and accommodation; there is no funding for expenses available.



FEAR OF HEIGHTS?

Bernard Tschofen, member of SIEF's board, found at the edge of a cliff, had to be evacuated by helicopter after an accident while doing fieldwork climbing in the Alps, 18 August 2012.

6. MIXED NEWS & REPORTS

6.1 LAUNCHING AN INTERNATIONAL NETWORK OF FOLKLORE ARCHIVES

Folklore archives and collections have played a crucial role in the institutionalization process of folkloristics. They serve as valuable repositories of knowledge, providing research materials for scholars as well as for various interest groups. Today's tradition archives are multifunctional memory institutions that have the task of managing unique collections, disseminating knowledge through publications and databases, and documenting manifestations of contemporary folklore.

In the era of digital revolution and under the circumstances of economic depression, folklore archives in different countries face and share similar problems. The need for a more intense cooperation in the field of folklore archiving was underlined at the round table of the 85th anniversary conference of the Estonian Folklore Archives in Tartu on September 24–25, 2012, which brought together archivists and researchers from Estonia, Finland, Latvia, Lithuania and Russia. Participants of the round table suggested launching an international network of folklore archives that would bring together both institutions (representatives of folklore archives) and individuals whose research is related to folklore archives.

A possible name for the archive network has been suggested by the participants of the round table – Folklore Archives' Network (FAN).

It would be our pleasure to invite representatives of archives as well as other individuals interested in folklore archiving to join the network by contacting the coordinator Ave Goršič by e-mail at avetupits@folklore.ee by December 1, 2012. Your suggestions concerning the archive network are warmly welcome.

Participants of the round table: Ave Goršič (Estonia), Risto Järv (Estonia), Anu Korb (Estonia), Svetlana Kosyreva (Russia), Kati Mikkola (Finland), Mari Sarv (Estonia), Janika Oras (Estonia), Rabindranath Sarma (India), Lina Sokolovaitė (Lithuania), Svetlana Tsonkova (Bulgaria), Ergo-Hart Västriik (Estonia).

Ave Goršič – avetupits@folklore.ee
& Risto Järv – risto@folklore.ee
Estonian Folklore Archives

6.2 A NEW SIEFF

In September 2012 the Sardinia International Ethnographic Film Festival or SIEFF was held in Nuoro, organized by the Istituto Superiore Etnografico of Sardinia. It was the event's thirtieth anniversary, besides the competition with the four prizes, a series of events dedicated to the manifestation's history was shown. Since 1982 the Festival takes place in Nuoro every two years and represents one of those rare occasions in Italy in which it is possible to attend one of the most significant international events in ethnographic cinema.



The manifestation has since 2006 assumed the new name of SIEFF – Sardinia International Ethnographic Film Festival, abandoning its traditional characteristic monothematic format. Its programme focuses on a selection of recently produced films having an ethnoanthropological perspective and an awareness of the introduction of innovative elements in their narrative structure.

6.3 OBITUARY MAJA BOŠKOVIĆ-STULLI

The academician Maja Bošković-Stulli, literary historian and founder of contemporary Croatian folkloristics, died on August 14th 2012, in Zagreb in her 90th year. She was born in Osijek in 1922 but spent almost all of her life in Zagreb. She was a tireless field and archival researcher who laid the theoretical foundations for all future study of Croatian oral literature. From 1952 until her retirement in 1979, she worked at the Institute of Ethnology and Folklore Research, as director (1963 to 1973) and as editor-in-chief of the IEF's journal *Narodna umjetnost: Croatian Journal of Ethnology and Folklore Research*. She was elected Full Member of the HAZU's Department of Literature in 2000, and headed up the Academy's Ethnology Sector for two years.



She was a member of the editorial board of the international journal *Fabula* and the *Enzyklopaedie des Maerchens*, and a member of numerous scholarly and professional associations (among them SIEF) both at home and abroad, of which honorary membership in the

international association 'Folklore Fellows' under the auspices the Finnish Academy of Sciences should be underscored. She edited two anthological editions of Croatian stories (*Kroatische Volksmaerchen*) for a publisher from Germany.

Maja Bošković-Stulli was the author of some twenty scholarly books, including: *Usmena književnost kao umjetnost riječi* [Oral Literature as the Art of Words] (1975), Oral Literature in the series *Povijest hrvatske književnosti* [The History of Croatian Literature] (1978), *Usmena književnost nekad i danas* [Oral Literature Formerly and Today] (1983) and a large number of anthological collections of Croatian oral prose taken from her own field records, notebooks and from archival material. She was one of editors of the *Hrvatska književna enciklopedija* [The Croatian Literary Encyclopaedia], for which she herself wrote the major number of the articles related to oral literature.

She received numerous awards for her internationally recognised scholarly endeavours. They included the Herder Award (Vienna, 1991), the G. Pitre - S. Salomone-Marino Award (Palermo, 1992), the Antun Barac Award of the Slavistics Committee of the Croatian Philological Society (1999) and the Croatian Ethnological Society's Life Achievement Award in 2009.

Maja Bošković-Stulli also wrote two autobiographical books: *O usmenoj tradiciji i o životu* [On Oral Tradition and on Life] (1999) and *Priče iz moje davnine* [Stories from My Long Ago] (2007) on her extraordinarily rich life prior to and after World War II, during which she lost her entire family due to racial persecutions.

Ljiljana Marks & Renata J. Kirin

6.4 FOOD RESEARCH CONFERENCE IN LUND

In 2012, SIEF's 19th International Food Research Conference was held in Lund, Sweden 15–18 August.

The conference theme 'the Return of Tradition' was reflected in the academic discussions as well as in the symbolic fact that the first Ethnological Food Conference was also held in Lund, in 1970. A renewed scholarly inter-

est in food culture and traditions, in the marketplace, in the area of public health, and in corporate business has been observed in recent years. This time six different sessions were set up to deal with this renewed interest in food traditions: *The New Nordic Kitchen*, *The revitalization of the rural product*, *When tradition becomes an identity*, *The development of food handicrafts and techniques*,

Traditional food in health and diets, Cultural commercialization of food traditions and Food tourism and culinary heritage. Everyday food and eating as well as the role of tradition as concept and phenomenon was discussed and set in relation to eating, promoting and producing local food, ecological food, healthy food, food heritage and traditions. Besides the academic and scientific discourses and discussions, the participants went also on excursion visiting local Swedish food producers who transmit theoretical knowledge into commercial practice.

Tradition has become an important factor related to consuming and producing food today, as in the revitalization of 'forgotten' products, movements such as the Nordic Kitchen or networks for culinary heritage. This phenomenon was also reflected in the keynote presentations. Professor Johanna Mäkelä shared her experiences in *Legitimizing the study of food culture. Lessons from Finland*, revealing the challenges and outcomes of being the first Professor of Food Culture. From Austria professor Konrad Köstlin offered an intriguing argument about western contemporary food consumption in his paper *Sustainability and Fundamentalism. Moral Investment and Culinary Hedonism*. In line with one of the sessions the archeologist and food historian Bi Skarup presented her work about the project *New Nordic Food and the food heritage of Scandinavia*. The Lund conference was also proud to present the founder of the working group, professor emeritus Nils-Arvid Bringéus, as a keynote speaker.



Bringéus presented a historical overview titled *Retrospectives on the SIEF Ethnological Food Conference 1970–2012* which showed the valuable amount of research presented on the conferences during these years.

The conference made clear that within several elements of food and in specific food sectors the return of tradition has become crucial added value and virtue. We hope that the conference theme of 2012 can contribute to scholarly and more general discussions about usage of history, consumer culture, production values and social change. To that end also a publication of the papers is forthcoming.

Anna Burstedt

7. UPCOMING EVENTS & CONFERENCES

7.1 TWO FOR ONE? ISFNR CONGRESS NEXT TO SIEF'S

The 16th Congress of the International Society for Folk Narrative Research:

Folk Narrative in the Modern World: Unity and Diversity, 25–30 June 2013 in Vilnius, Lithuania.

It is our great pleasure to invite SIEF members to attend this 16th Congress of ISFNR in Vilnius, that will be hosted and organized by the Lithuanian members of the ISFNR working at the Institute of Lithuanian Literature and Folklore. This Institute is the largest national center of folklore research, boasting old and rich traditions of folklore scholarship, including archiving and publication. We have almost three dozens of folklore researchers working

at the Institute, subdivided into three departments, one of which is Department of Folk Narrative. Thus it is our special pleasure to welcome the ISFNR members in Vilnius.

The 16th Congress of ISFNR will continue the tradition to serve as forum for the international exchange of knowledge and ideas among researchers representing wide spectrum of humanities, including not only folkloristics and ethnology, but also anthropology, cultural studies, comparative literature, linguistics, history, etc. – everything that deals with studies of narrative. Through plenary lectures, panel sessions and symposiums the Congress

will present a comprehensive overview of the latest developments in this field of research globally.

We cordially invite you to visit Vilnius, a modern and bustling European city, which has a unique Old Town,

declared a UNESCO World Heritage site and one of the largest in the Eastern part of Europe.

Mindaugas Kvietkauskas,
Chair of the Local Organizing Committee

7.2 CULTURE NETWORK OF THE EUROPEAN SOCIAL SCIENCE HISTORY CONFERENCE 2014

Call for Papers / Call for Session Organisers

The European Social Science History Conference (ESSHC) is applauded for its open and interdisciplinary character. The Culture Network welcomes all papers on topics in cultural history, but we especially encourage workshops on: visual culture; media; tourism; architecture and town planning; photography in historical research; cultural diversity and border culture; death culture; collective memory politics; Cold War culture; and utopian visions.

The Culture Network, one of the larger networks within the European Social Science History Conference, invites you to offer a proposal for a paper or a session for the 2014 Conference. The ESSHC will take place from April 23 up to and including April 26, 2014 in Vienna, Austria.

This is an open call. One is free to suggest any theme for the 2014 Conference as long as it relates to cultural history in its broadest sense. Papers stand a better chance of being selected if they fit together with other papers, and the best way to ensure this is to organise a session, or a group of sessions. If someone wishes to do so it will be wise to discuss your proposal beforehand with the Chairs of the Culture Network:

- ♦ Marga Altena, University of Amsterdam, Arts and History Department, NL
MargaAltena@hotmail.com
- ♦ Magdalena Elchinova, New Bulgarian University, Department of Anthropology
melchinova@hotmail.com
- ♦ Joes Segal, Utrecht University, Department of History, NL
j.segal@uu.nl

How to propose a paper:

Fill out the pre-registration form on the Internet:

<http://esshc.socialhistory.org/>

Include an abstract of your paper (250-500 words). Please send in your form as soon as possible, but **before May 15, 2013** at the latest. No individual may present more than one paper. However, every participant can act as a chair or commentator in addition to presenting a paper. A participant cannot act as chair or commentator in the same session he/she is presenting a paper.

How to organise a session:

gather four speakers who each will present a paper on a related topic, a chair, and a commentator who will introduce the discussion with a prepared comment on the papers. The roles of the session organiser, chair and commentator can be fulfilled by the same or by different persons. Confirm participation and arrange with these individuals the (date of) exchange of papers and the way the session will be conducted. If possible, have one or more substitute speakers at hand in case of withdrawal of one of the speakers. Submit the proposal for a session with a pre-registration form for each individual speaker. The deadline for this is May 15, 2013, but please send your form as early as possible. Contact the speakers regularly to make sure that the preparation is going according to plan.

7.3 THE ROLE OF THEORY IN FOLKLORISTICS AND COMPARATIVE RELIGION

21–23 August 2013, University of Turku,
Åbo Akademi University, Finland

The Departments of Folkloristics and Comparative Religion at the University of Turku and Åbo Akademi University, together with the Donner Institute, are organizing an international interdisciplinary conference to

honor the work of Professor Lauri Honko (1932–2002). Lauri Honko's research interests covered a vast area, both theoretically and methodologically. He elaborated methods in the tradition-ecological perspective, applied sociological role theory to folklore research, guided the debate on theories of genre, fostered research on cultural identity, and developed methods of folkloristic fieldwork and

data archiving. The aim of this conference is to bring together and discuss the new developments, tendencies and theoretical innovations within the areas Honko contributed to. Possible approaches:

Genre theory

- ♦ Genre as a tool of research in the study of religions
- ♦ Comparative research on epics
- ♦ Genre from the point of view of communication and performance
- ♦ The development of genre and the new genres

Functions and ecology of tradition today

- ♦ Meanings and uses of folk religion and folklore
- ♦ Ecological viewpoints on tradition
- ♦ The rite theory
- ♦ Variation and context

Tradition processes

- ♦ Tradition and cultural identity
- ♦ Safeguarding and cultural heritage
- ♦ Research ethics
- ♦ Epics and their use

The plenary speakers of the conference are: Regina Bendix, University of Göttingen; Marion Bowman, The Open University; Matti Kamppinen, University of Turku; Håkan Rydving, University of Bergen; Joseph Mbele, St. Olaf College; Viveka Rai, University of Würzburg; Ulrich Marzolph, University of Göttingen.

Please submit an abstract (max 250 words) in English for a twenty minute presentation:

honko-conference@utu.fi

Call for papers: deadline 31 March 2013.

Registration: deadline 31 May 2013.

Acceptance or rejection of proposals will be announced by 15th May 2013.

For information on costs, accommodation etc. visit the conference website at:

<http://honkoconference.utu.fi/>

8. NEW PUBLICATIONS

8.1 BOOKS

1. LOOKING FOR MARY MAGDALENE. ALTERNATIVE PILGRIMAGE AND RITUAL CREATIVITY AT CATHOLIC SHRINES IN FRANCE

Anna Fedele, *Looking for Mary Magdalene. Alternative Pilgrimage and Ritual Creativity at Catholic Shrines in France*; Oxford University Press: Oxford Ritual Studies Series, 336 pp.;

ISBN13: 978-0-19-989842-8 ISBN10: 0-19-989842-1.

Anna Fedele offers a sensitive ethnography of alternative pilgrimages to French Catholic shrines dedicated to Saint Mary Magdalene. Drawing on more than three years of fieldwork, she describes how pilgrims from Italy, Spain, Britain, and the United States interpret Catholic figures, symbols, and sites according to theories derived from the international Neopagan movement. Fedele pays particular attention to the pilgrims' life stories, rituals and reading. She examines how they devise their rituals, how anthropological literature has influenced them, and why this kind of spirituality is increasingly prevalent in the West. These pilgrims cultivate spirituality in interaction with each other and with textual sources: Jungian psy-

chology, Goddess mythology, and 'indigenous' traditions merge into a corpus of practices centered upon the worship of the Goddess and Mother Earth, and the sacralization of the reproductive cycle. Their rituals present a critique of Roman Catholicism and the medical establishment, and question contemporary discourse on gender.

2. CULTURAL STUDIES ON FOLK RELIGION IN SCANDINAVIA

Anders Gustavsson, *Cultural Studies on Folk Religion in Scandinavia*; Oslo: Novus Press, 2012; 202 pp.

Popular religiosity has been an important field of research with which Anders Gustavsson has been concerned since the 1970s. The present volume opens with a chapter on folk religion as a field of cultural research in Scandinavia. A major portion of his research has been concerned with conditions in the coastal province of Bohuslän in western Sweden, with glimpses of neighboring areas in Norway. In Bohuslän free churches and intra-church revival movements have played an important role since the late 1800s. He has therefore studied different aspects of such move-

ments in some of the chapters. Religious contacts over the national border between Norway and Sweden have also been a subject of research. The most intensive study has focused on the many different aspects of the Pentecostal Movement on the island of Åstol in Bohuslän

3. HERITAGE REGIMES AND THE STATE

Regina F. Bendix, Aditya Eggert, Arnika Peselmann (eds.), *Heritage Regimes and the State*, Göttingen Studies in Cultural Property – Volume 6, Göttingen 2012; 413 pp.; € 36,-; ISBN 978-3-86395-075-0.

What happens when UNESCO heritage conventions are ratified by a state? How do UNESCO's global efforts interact with preexisting local, regional and state efforts to conserve or promote culture? What new institutions emerge to address the mandate? The contributors to this volume focus on the work of translation and interpretation that ensues once heritage conventions are ratified and implemented. With seventeen case studies from Europe, Africa, the Caribbean and China, the volume provides comparative evidence for the divergent heritage regimes generated in states that differ in history and political organization. The cases illustrate how UNESCO's aspiration to honor and celebrate cultural diversity diversifies itself. The very effort to adopt a global heritage regime forces myriad adaptations to particular state and interstate modalities of building and managing heritage.

The book is also available in open access and online downloadable:

<http://www.univerlag.uni-goettingen.de/content/list.php?q=Bendix&cat=result>

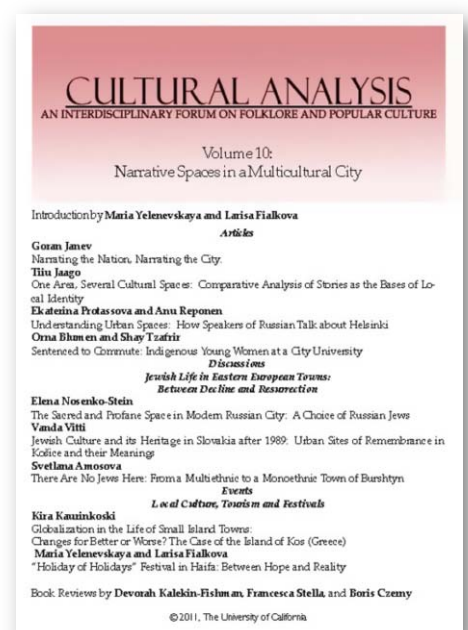
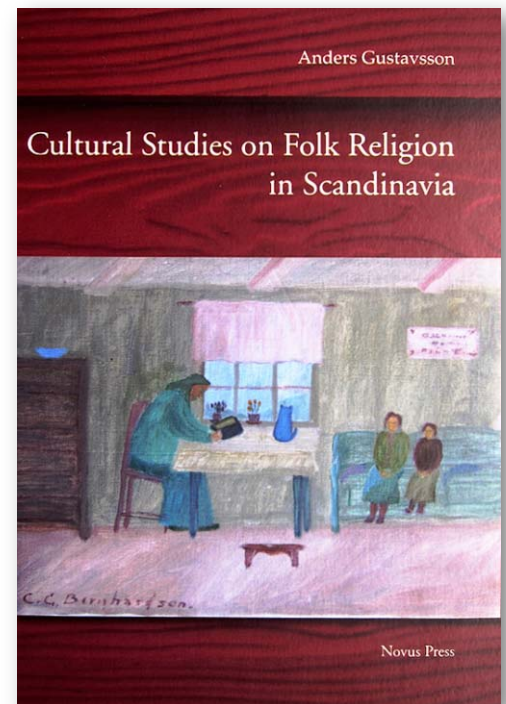
8.2 JOURNALS AND SERIES

1. CULTURAL ANALYSIS

Cultural Analysis, An interdisciplinary Forum on Folklore and Popular Culture, Volume 10

The editors of *Cultural Analysis* are pleased to announce that our tenth volume 'Narrative Spaces in a Multicultural City' is published to the web. This volume, produced in collaboration with SIEF, was guest edited by Maria Yelenevskaya and Larisa Fialkova. This volume is the result of the panel under the same title, which was organized at the SIEF congress in 2011 in Lisbon.

The theme of this volume reflects an ever growing scholarly interest in various aspects of city life. The number of urban dwellers is constantly growing, and according to UN forecasts, by the middle of this century 70% of the world population will live in cities. The continuing processes of urbanization bring about new challenges and trigger scholarly and public debate. The very emergence of the subfield of urban anthropology is intertwined with the study of complex societies. As Eames and Goode observe, even if a city emerged or was created for one dominant function it quickly draws to itself ancillary functions. Moreover, cities are not isolated geographic



units but are linked in dynamic interaction with a hierarchy of contexts, from the local hinterland to regional, national and even international fields. Among the many roles of the city, its cultural role, including continuity and changes in cultures, remain the primary concern of urban anthropology.

Print volumes can be ordered on-demand at:

<http://tinyurl.com/cctgqu8>

The volume can be viewed as .html or .pdf in open access on our website:

<http://socrates.berkeley.edu/~caforum>

2. JOURNAL OF ETHNOLOGY AND FOLKLORISTICS

The latest issue of the *Journal of Ethnology and Folkloristics*, no. 5, 2 (2011), is online.

It contains articles on intangible cultural heritage, restaurant experiences, banning midwives, wedding meals etc. The *Journal of Ethnology and Folkloristics* (JEF) is a multi-disciplinary forum for scholars. Addressed to an international scholarly audience. JEF is open to contributions from researchers all over the world. JEF publishes articles in the research areas of ethnology, folkloristics, museology, cultural and social anthropology. It includes both studies focused on the empirical analysis of particular cases as well as those more theoretically oriented.

At www.jef.ee/index.php/journal you can review the Table of Contents and visit journal's website. All articles are open access and can be downloaded.

3. DIGEST

Digest. A Journal of Foodways and Culture

Call for Papers

The Foodways section of the American Folklore Society is proud to announce the re-launch of its journal, *Digest*. *Digest* is now available as an open-access, peer-reviewed, web-based journal: <http://digest.champlain.edu>

Digest is currently soliciting submissions of material.

Digest publishes a variety of scholarly articles, research reports, creative pieces and recipes, and reviews related to food and folklore. All submissions should be e-mailed to Diane Tye at dtye@mun.ca. They should not have been published elsewhere and or be under concurrent consideration by any other journal. The deadline for submissions for the next issue is **1 January 2013**.



THE BLACK HOLE OF ACADEMIC WRITING OR OF MONEY?

AN IRONIC OBJECT OF ART NEXT TO THE *CIDADE DA CULTURA*, CITY OF CULTURE, IN SANTIAGO DE COMPOSTELA, A FASCINATING BUT TOO COSTLY (UNFINISHED) ARCHITECTURAL PRESTIGE PROJECT OF THE GALICIAN GOVERNMENT. PHOTO P.J. MARGRY.