

International Society for Ethnology and Folklore
Société Internationale d'Ethnologie et de Folklore
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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,

Its charming old centre, the beautiful weather, nightly flash mobs and above all the contents of the marvellous congress that our Estonian colleagues organised in Tartu brought the members present already at the end of the meeting in a reflective mood: all newly established collegial contacts, new scholarly views and insights, discussion on the scientific and emotional value of keynotes, it was all talk of the

town. And so it would also be interesting to have some pen-
sive writings on that in the Newsletter as well. In combina-
tion with a selection of pictures five comments from both
sides of the Atlantic give for those who could not be pres-
ent in Tartu an impression of the congress or, for those who
participated, present a sort of sentimental journey.

For the series of ethnology reports I received this time three texts that sketch the situation of our discipline in three interesting Middle and East-European countries: Austria, Belarus and Ukraine. Again, for many of us an open encounter with less familiar colleagues and institutes and their specific, 'national' approaches towards our field.

1. LETTER FROM THE PRESIDENT

DEAR COLLEAGUES,

The 21st century has smiled upon SIEF. We have had a series of strong congresses from Budapest to Marseille and from Derry to Lisbon and Tartu. We have momentum. In the last dozen years, SIEF has also grown a secretariat, a newsletter, a website, a members directory, and a young scholar prize. SIEF's congresses are now biennial, which means that members can relate to SIEF as their primary international affiliation – their professional family in Europe. The biennial SIEF congress is an intellectual festival where we showcase the state of the art in our fields and it is a ritual time in the academic calendar, crucial for carrying the fields forward, building professional networks, hatching collaborative projects, and cultivating friendships.

I joined SIEF in 2002 and attended my first SIEF congress in Marseille in 2004. Over the past decade, I have witnessed the enthusiasm for our meetings grow and our society flourish. In 2004, SIEF members were 140 and their number had been more or less stable for a long time. At the Tartu congress in 2013, members numbered 540. SIEF is now nearly four times the size it used to be. If we keep the momentum going, we will be more numerous still when we meet in Zagreb in 2015.

Taken together, these are major milestones in the professional development of our society – it has come of age. In 2014, SIEF turns 50, so one might say it's about time. After a period of unprecedented expansion, we have an opportunity now to deepen our cooperation, and to make SIEF matter even more to all of us, in our work, our research, and our careers. The years ahead will be a period of consolidation. SIEF needs to make clear what it stands for and how it will invest its considerable strength and energy.

But first of all it is our fresh new President, Valdimar Hafstein, as representative of a nearly fully renewed SIEF executive Board, who brings you a personal statement in which he reflects on the relation between our disciplines and SIEF itself.

Peter Jan Margry



To my mind, SIEF – the International Society for Ethnology and Folklore – is a pluridisciplinary organization, centered in and around the twin fields in its name. Like the fields it represents, SIEF is eclectic and open-minded. It is and ought to be promiscuous in its disciplinary relations, while keeping faith with its founding values and vision; undisciplined, so to speak, but sure of itself and 'bien dans sa peau' – comfortable in its own skin and not timid to share it with others.

As I see them, ethnology and folklore belong to the extended family of anthropological sciences. They are fieldwork-based and historically informed, grounded in archives and museums, conversant with texts as well as things and images. With a long-standing tradition of social engagement and public intellectuals, ethnologists and folklorists focus on vernacular culture and everyday life and they concern themselves in particular with cultural forms, their uses and social circulation.

Some salient topics from the congress in Tartu demonstrate the compass of the research that SIEF brings into dialogue: spatial imagination and imaginaries of home, locality, migration, mobility, collections, seriality, sensory knowledge, body techniques and corporeality, food styles, orality, morality, ideologies of merit, digital re-mediation, ethnic caricatures, narrative economies, musical subcultures, gender, sexuality, feast and ritual, the hydrologic cycle, knowledge production, archives, museums, cultural memory, heritage logics and heritage fractures.

Between congresses, SIEF's working groups provide platforms for critical debate, networking, and exchange of information; they organize meetings and sponsor publications. We encourage you to take part in their work; there are no fees to pay and all it takes to join one is an e-mail to the chairperson.

SIEF members are also invited to propose new working groups in areas of special interest. Among topics in ethnology and folklore that are ripe and ready for a SIEF working group of their own, the following spring to mind: museums, narrative, migration/mobility, the body, tourism, perform-

ance, disciplinary histories, visual culture, digital culture, and material culture. Of course, any number of other topics is viable, as long as they fire up SIEF members and bring them into critical dialogue with one another. Proposals for new groups should include a mission statement and a formal structure and they need to be seconded by at least five SIEF members.

Our fields are nothing if they are not international. The important conversations that take us forward are carried out across national borders. With its biennial congress, working groups, website, and publications, SIEF helps us have these conversations. Together, we are stronger. Together, we are more interesting.

The SIEF board is here to help make these conversations happen and to give direction to the society's activities. As SIEF's president, I will lead that work to the best of my abilities. But in the last analysis, it's all up to you. And if you ask me, that's cause for optimism.

Valdimar Tr. Hafstein, President SIEF

2. REFLECTIONS ON TARTU 2013

1 The 11th SIEF Congress in Tartu was an enthusiastic and inspiring academic event

In more than sixty panels European ethnologists, folklorists, cultural anthropologists and representatives of other ethnographic disciplines from Europe and beyond discussed how culture – as a concept, as a discursive argument or a mode of reflection, as a process or materialized in very different forms, formats and social practices – circulates in and through postmodern life-worlds. Focusing on the human academic body, cultural heritage, different media of popular culture such as songs or oral traditions etc., the seven fascinating keynote lectures given by Tine Damsholt, Greg Urban, Robert G. Howard, Kristin Kuutma, Joep Leerssen, Michael Herzfeld and finally Alessandro Portelli demonstrated – both empirically founded and theoretically framed – how transforming forces shape our everyday life. Additionally, the keynote lectures – see the videostreams, direct link:

<http://www.uttv.ee/otsing?keel=eng#sona=sief>



– almost paradigmatically represented the dense and highly productive atmosphere of the entire congress.

The thematic panels of the congress offered broad and inspiring insights into how scholars think about circulating practices, ideas or things. In panels on mobility, body techniques, sensory knowledge, digital, economic or popular culture, the analytical tool of circulation implying processes within a wider semantic field (globalization, transformation, flow, exchange etc.) served many scholars to unfold rich empirical material. As in Derry or Lisbon, also the Tartu conference was composed by a great number of panels discussing cultural heritage issues: the production of heritage values, economic and political constraints when culture is transformed into a commodity, effects on local communities and their cultural life etc.

The Tartu conference was also a political statement. European Ethnology, Cultural Anthropology etc. is an important discipline with important political and ethical messages. Given this background, the conference not only strengthened a sort of disciplinary identity of this scientific community, but also provided the opportunity – as e.g. Kristin Kuutma and Michael Herzfeld did in their keynote lectures – to discuss the role of the discipline regarding social, political, economic or cultural transformations (the rise of audit culture, heritagisation processes, the impact of digital media on social structures and interaction etc.).

Finally, one could underline the constructive and congenial discussions both after the keynote lectures and within the different panels which may be a characteristic and almost traditional element of SIEF's conferences where academic hierarchies seem to be dissolved and where there is much room for extensive interaction and exchange among younger and more experienced scholars. Certainly this facet of academic culture, in the case of the Tartu conference, to a high degree was due to the perfect organization of the conference by Kristin Kuutma and her team. A wonderful opening reception in Tartu's University History Museum

2 'Circulation' – the congress theme of SIEF's eleventh meeting created a very fruitful field of scholarly discussion, especially on various aspects of cultural heritage which can be even considered as a cross-cut dimension of the conference (this might hold true as well for the previous meeting in Lisbon 2011).

The circulation of cultural heritage as concept and practice was explicitly addressed in several panels as well as in the inspiring keynote speech of Kristin Kuutma, the host of this year's conference. Bearing in mind that heritage as a project of ideology and social engineering served and serves in different contexts from nation building to the UNESCO's heritage regime, she strongly advised against an unreflected usage of a circulated and recycled concept of heritage. Her demand for a more critical approach to cultural heritage becomes even more considerable since scholars from our discipline are increasingly involved in national and international heritage making processes. But how can we keep the balance when putting 'theory into practice and practice into theory in a full circle' as Valdimar Hafstein put it nicely? And what makes heritage studies critical?



One of the keynote speakers, prof. Kuutma

and a brilliant banquet followed by a big final party framed this dedicated and important congress which also served as evidence for a very productive and vibrant international academic association.

Markus Tauschek, Kiel

Shedding light on the margins of heritage making, the panel on Circuits of Power (P 46, convened by Aet Annist and Riina Raudne) aimed to apply an approach of critical heritage studies focusing not only on exclusions in the process but also on the shifting of agency from the center to the periphery. Community participation, often accompanied by scholars, appears as a universal remedy for a more decentralized and emancipatory way of dealing with heritage. Contributions from US-Public Folklore (Robert Baron) to EU Culture Program (Elisabeth Keller), however, revealed empirically rich examples showing the benefits as well as the pitfalls of community-based approaches.

Further aspects of heritage were scrutinized in the panels on the re-vitalization and re-valorization of cultural elements as heritage (P 38 convened by Johanna Björkholm et al.) the digital re-mediation of cultural heritage (P 42, convened by Gertraud Koch and Christoph Bareither), or the theorizing of heritage fractures and divides (P 32, by Cristina Sanchez-Carretero and Ewa Klekot). But heritage was also addressed indirectly, by asking for the changing role of 'heritage institutions' like museums, collections and archives and the contexts of knowledge societies (P 12, con-

vened by Mariana Franoso et al., P 51 by Marv Sarv et al.) or when giving emphasis to the role of technologies and the digitization processes for the circulation (instead of fixation) of ethnographic knowledge (P 39, convened by Thomas Hengartner et al.). Many more panels could be mentioned here – heritage, both in the sense as a concept used in cultural politics and in a critical view is ever so present in current folklore and anthropological studies that Bernhard Tschofen (Zürich) asked in his paper whether heritage would be the ‘new culture’.

Heritage research has its roots – as much as the research subject itself – in specific national contexts. Ironically, circulating ethnographic knowledge has helped shaped current

cultural policies and regimes, e.g. the UNESCO convention on Intangible Cultural Heritage, that are now re-influencing our actual research emphases, among others, like EU-cultural politics. The splendidly organized SIEF conference in Tartu, with participants from Turkey to the US and from Norway to Israel, offered a great opportunity to critically reflect on one’s own research ‘traditions’ and to gain insights in alternative approaches. Coming from a German background, discussions on the ‘theory-praxis-full circle’ might come just at the right time due to Germany’s signing of UNESCO’s ICH-convention in 2013.

Arnika Peselmann, Göttingen &
Johannes Mücke, Zurich



3 A few days after I returned from SIEF in Tartu this summer, a digital photograph started circulating online among the attendees now scattered across the globe. In the photo, 40-some SIEFers appear to be raising their drinks in front of the bust of Nikolai Pirogov, the famous Tartu University surgeon and professor.

Sometime after two in the morning (as I remember it anyway), a large group of us had been kindly encouraged to leave the elegant conference centre where we had enjoyed several hours of excellent food, drinks, and a lively band. We had reconvened on the park steps around several bottles of wine. The photo, however, gives the impression it was broad daylight.

As delightful as the long sunny days were in Tartu this SIEF congress, they were not that long. The photo-taker, as I recall, suggested some digital technology on his camera would overcome the dark. And it did! Doing so, however, it doesn’t do justice to the enthusiasm with which we relished those final hours of connection at a congress succeeding at the highest level. Possibly the most important aspect of this success was, for me, the strengthened connections between scholars: connections this photo captured with its digital daylight.

SIEF’s 2013 theme was ‘circulation,’ and if anything characterizes the 21st century it’s that our ideas – our writing, our voices, our celebratory snapshots – can circulate faster and

more widely than ever before. In this environment of globalizing cultures, our research in ethnology and folklore is more important than ever precisely because our everyday expression is circulating more and more freely. For me, SIEF's greatest success was its contribution to building the global community of scholars necessary for a better understanding of what that free circulation is doing, and the astounding quality of scholarly dialog at SIEF is the basis of that success.

Starting in fantastic presentations on digital culture like those of Copp  lie Cocq and Anna Johansson from Ume   University, the whole congress took up the issue of global circulation in the daily keynotes. For me, we reached our zenith when Ph.D. student William Pooley (Oxford) probed renowned Harvard anthropologist Michael Herzfeld: 'Are you on Facebook?' Having elegantly attacked our modern age for lacking 'reciprocity' with a recurring image of indi-

viduals staring at their smart phones in a cafe, Herzfeld admitted he was not. Nearly shaking his iPhone in the air, Pooley listed his internet-based 'reciprocal' actions asking: 'Do you really think this comparison between a kind of reciprocal old way of doing things [. . .] and this idea that people in Starbucks aren't really involved in these exchanges holds water?' I think the answer to Pooley's question was clear for the audience that day, just as the power of digital connection between scholars of everyday culture it is clear to me now.

That globally circulated snapshot of us SIEFers might seem like a small thing, but it is a digital communication that both signals and enacts some of the powerful new connections SIEF made in 2013.

Robert G. Howard, University of Wisconsin, Madison

4 This, my first experience with SIEF and its biennial congress was a welcome window into current European theory and practice in the study of ethnology and folklore, and also to case studies from Europe and beyond which was largely new to me as a US-based Central Asianist.

The plenary lectures each day were well chosen to anchor the program in quite diverse ways, creating a welcome series of focal points for negotiating a complex and fast-moving general program. They provided attendees with ample food for thought and discussions (and some debate) as we grabbed coffee and enjoyed excellent meals and walks in Tartu's lovely summer weather. To single out individual plenaries is not meant to discount others, but for me personally, Kristin Kuutma's (University of Tartu) discussion of cultural heritage, circulation and transformation was particularly thought-provoking. It was especially remarkable that she presented such a lucid and engaging talk even while keeping us all, hosts and guests, organized and on task for the whole meeting. Alessandro Portelli's (Sapienza University of Rome) talk presenting migrant music and social change in Italy concluded the plenary series on a beautiful and powerful note of sustained ethical and affective engagement with those whose lives are our subjects of study. Such presentations remind us that we as scholars

should not just be talking to ourselves, but that what we have to say can make a difference to others, in the quality of better public understanding of people's life experiences and their challenges, in a complex and increasingly mobile world of cultural circulation. Rob Howard's (University of Wisconsin, Madison) plenary talk on methods for studying the 'new networked digital normal' also demonstrated possibilities for humane insight and popular engagement, in and through Big Data.

Singling out individual paper presentations for attention is even more daunting than choosing among plenaries. There was a particularly rich array of papers concerned, as might be expected, with migration, displacement and diaspora studies. Heritage studies also showed the benefit of sustained, rigorous critical attention by European-based scholars. As is always the case, too, there were some gems presented to smaller audiences in unusual configurations of topic, that I felt lucky to hear. Theo Meder (Meertens Institute) and Jos   Rodriques dos Santos (Academia Militar / Cidehus-UE) as panel convenors and presenters, mediated panel presentations on 'Everyday names, tales, songs and play: Continuous traditions in a changing world,' which despite their diversity spoke to each other in novel ways. A panel on 'Museums as Circulation' was more tightly defined, yet the three presentations were of striking diver-

sity in their content and focal groups. This panel included what for me was perhaps the prize 'first-time presenter's paper' among those I heard, the rigorously researched paper of Paula Vermeersch (Stadual University of São Paulo), 'The document archive of the Museum of Sacred Art of the Metropolitan Cathedral of Campinas, São Paulo, Brazil,' which among other things demonstrated the fragility of such resources and the urgency and care with which they deserve to be studied.

Reviewing the SIEF program now, with several months' hindsight, only reinforces my sense of the 'one body problem,' the regret one feels at not having been able to be in more than one place at a time in such a rich, diverse, fast-moving set of events. The sensation of being in Tartu was not just of 'circulation' but of having entered a whirlpool of diverse and attention-worthy ideas and images. Thank you all for a lovely, bracing ride!

Margaret Mills, em. Ohio State University

5 The American public folklorist Robert Baron from New York wrote an extensive and interesting report on the whole international congress titled 'An American folklorist looks at European Heritage Studies – The 2013 SIEF Congress'.

It has been previously published on the AFS and SIEF websites, see:

http://c.ymcdn.com/sites/www.afsnet.org/resource/resmgr/Best_Practices_Reports/Baron_SIEF_Report.pdf

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.

CULTURAL ANALYSIS
AN INTERDISCIPLINARY FORUM ON FOLKLORE AND POPULAR CULTURE

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>

Photo Gallery



SIEF Tartu 2013

SIEF Tartu 2013



Photo Gallery

Photo Gallery



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SIEF Tartu 2013



Photo Gallery

3. NATIONAL ETHNOLOGY REPORTS

3.1 AUSTRIA: EUROPEAN ETHNOLOGY, CULTURAL ANTHROPOLOGY, VOLKSKUNDE

HISTORICAL OVERVIEW

In Austria the discipline European Ethnology (et al.) is established in universities, in museums archives and collections, and in associations and societies. Outside of universities and the academic field it is referred to as 'folklore studies' (Volkskunde). The two university departments at Vienna and Innsbruck are both called 'Institute for European Ethnology', whereas the department at Graz calls itself in English 'Institute for European Ethnology and Cultural Anthropology' (taking 'European Ethnology as a more contemporary translation of 'Volkskunde' in the German denomination). The different denominations not only indicate contemporary developments and local academic policies, but also convey a historical dimension of the discipline in Austria.



In the late 19th century folklorists of the German-speaking crown-countries within the Habsburg monarchy established an organizational and institutional basis for collecting and researching an 'indigenous', mostly agrarian, folk culture. This institutional foundation still exists today. This early initial policy provided the foundation of most contemporary collections.

Many regional history and applied arts museums, most of them existing since the early 19th century, gradually opened up folklore sections and collections. Institutions were founded in order to document, to foster and propagate mostly the oral traditional culture (for example, today's

folk song archives). Amongst these, the 'Folklore Society' (Verein für Volkskunde), founded in 1894 in Vienna, and its museum, the 'Österreichisches Museum für Volkskunde', were central. Up till now, the society is the editor of the *Österreichische Zeitschrift für Volkskunde* as the central scientific publication body in Austria. A second representational institution is the 'Österreichischer Fachverband für Volkskunde', which was founded in 1958. Apart from representing professional interests in various contexts, this organization hosts the Austrian Conferences for European Ethnology every third year.

The early academic history in Austria is characterized by research interests that the new discipline of 'Volkskunde' shared with other disciplines and which are documented in teaching activities in various fields: In Innsbruck, the Germanist and student of the Grimm Brothers Ignaz Vinzenz Zingerle had been lecturing about German mythology and archeology since 1859; in Graz Indo-Germanist Rudolf Meringer, with his material culture and linguistic approach ('Words and Things'), founded the so-called 'Graz School of Historic House and Building Research' (Grazer Schule der Hausforschung), and at the University of Vienna Slavist Vatroslav Jagić, Germanist and Archeologist Rudolf Much and Indologist Michael Haberlandt held lectures about a number of topics, which they announced as 'ethnographical', 'ethnological', 'anthropological' and 'folkloristic'. This puzzle of original disciplines and academic fields documents the complex genealogy of Austrian 'Volkskunde', within which the 'ethnographic' focus, as followed predominantly in Vienna, harks back to the pluri-ethnic character of the Habsburg monarchy.

After the end of the First World War, which brought about a geographically reduced Republic of Austria within the borders of the German-speaking countries of the previous empire, the discipline focused on (Germanic) national issues and respective cultural phenomena. The role of folklore research during the Third Reich was, as elsewhere, tragically corrupt and inglorious. Still during the first decades of the Second Republic, founded in 1945, the discipline served national purposes of national identification, until folklorists in the late 1970s eventually opened up towards a supranational orientation and towards interdisci-

plinary research (initially on a social scientific base, which has recently changed towards cultural perspectives). Today the discipline is characterized by the multitude of thematic fields, epistemological approaches and methods.

UNIVERSITY DEPARTMENTS

The following institutional portraits outline the history, research profiles and legal contexts of the three university departments of European Ethnology. Coincidentally in all three universities, and after vacancies of varying periods of time, in 2009 the chairs were filled with new professors and heads of institutes. In this process of appointing new professors the cooperation between the three university departments intensified, as has the collaboration within the two professional associations, along with the folklore and ethnographic museums. This collaboration is also expressed in the co-editing of the *Österreichische Zeitschrift für Volkskunde* (Timo Heimerdinger, Johanna Rolshoven and Brigitta Schmidt-Lauber together with Margot Schindler and Konrad Köstlin for the 'Verein für Volkskunde') and in the joint improvement of curricula and student mobility within the Bologna context. Every year colleagues from all three departments meet in order to exchange their experience and opinions, to initiate research networks and coordinate disciplinary activities.

THE DEPARTMENT FOR EUROPEAN ETHNOLOGY AND CULTURAL ANTHROPOLOGY AT GRAZ

At the University of Graz, students can study degree courses (Bachelor and Master) in European Ethnology at the 'Institute for European Ethnology and Cultural Anthropology' within the Humanities Faculty. This specific name still reflects the controversial debate on the disciplinary identity since the early 1970s. The German name of the department 'Institut für Volkskunde und Kulturanthropologie' refers back to the disciplinary tradition of folklore studies as well as to the theoretical renewal and international positioning within the German-speaking countries. With the name of 'European Ethnology' for their reformed Bologna curriculum Graz fits into the Austrian nomenclature for the discipline. In the summer term 2013, about 475 BA, MA and PhD students were enrolled in European Ethnology. Academic staff comprises two full professors (Johanna Rolshoven, Katharina Eisch-Angus), two associate professors (Helmut Eberhart, Burkhard Pöttler), one post-doc senior lecturer (Johann Verhovsek), as well as

one post doc and one prae doc university assistant (Judith Laister, Johanna Stadlbauer). The institute also holds the 'Meringer collection', a historic collection of material objects by the linguist and material culture researcher Rudolf Meringer (1859-1931).

The former 'Institute for Folklore Studies' was founded in 1949, although the discipline had been taught at the University of Graz since 1924. The institute founder and leading figure was Viktor Geramb (1884-1958), who obtained his *venia legendi* (license to teach) as the first Austrian scholar to finish his habilitation qualification for Volkskunde in 1924, followed by being appointed as the first extra ordinate professor for the discipline in Austria in 1930, and attaining his chair in 1949. In 1913, Geramb had established the folklore section at the Styrian Museum Joanneum, and founded the 'Styrian Heimatwerk', a regional folklore organisation, in 1934. From 1924 to 1939 Geramb represented the discipline in Graz, until he was evicted from the university by the National Socialists, returning, however, in 1945. He served as institute director until 1955, after that his former students Hanns Koren (chair from 1955-1972) and Oskar Moser (chair from 1972-1984) took over. From 1986-2007, Editha Hörandner followed, and since 2009 Johanna Rolshoven heads the department.

Currently, thematic emphasis is put on the areas of urban anthropology and governmentality studies, on the anthropology of borders and difference, on mobility studies, museum studies, visual culture, material culture, religion and spirituality as well as of the history of science. The methodological profile comprises subject and process-oriented research approaches, ethno-psychoanalytical reflection and field research supervision, and semiotic based cultural analysis. In urban anthropology, Elisabeth Katschnig-Fasch (1947-2012) undertook studies which combined a socially engaged and politically aware cultural science. The common ground for empirical, theoretical and historical research of everyday life lies in reflexive approaches and in an integral gender perspective. Based on the research emphasis on urban anthropology, a continuous cooperation of the department with colleagues from the department of architecture of the Technical University Graz has been established, managing to create a specific bridging profile as specialists for both social and architectural space.

Twice a year, the journal 'Cuckoo. Notes on everyday culture' (*Kuckuck. Notizen zur Alltagskultur*) is published in Graz. Central media also include the publication series *Grazer Beiträge zur Europäischen Ethnologie* and the online publication platforms www.iacsa.eu and www.mobileculturestudies.com. The latter will be turned into an open access journal in the near future. In autumn 2013 a new institute based publication series *Cultural Studies in Architecture* will be launched.

International cooperation relations at Graz comprise the exchange with universities in Germany, Finland, Croatia, Poland, Slovakia, Switzerland and Turkey. Moreover, the

department co-founded together with the departments at Munich and Basel the International Doctoral Colloquium and the PhD program 'Transformation in European Societies', which has become part of a network with departments in Copenhagen, Tel Aviv, Murcia, Edinburgh and Derry. Further research activities exist with university departments in Slovenia and France as well as with non-university research groups based, amongst others, in Bremen and Stuttgart/Tübingen, in the context of ethno-psychoanalytical field research and supervision. These international relations are continually extended based on a self-understanding of being part of critical humanities, and positioned at the interface of global transformation processes and local responsibility.

EUROPEAN ETHNOLOGY AT INNSBRUCK UNIVERSITY

In Innsbruck students can enroll on European Ethnology at a BA, MA and PhD level, and are then placed in the Department of History and European Ethnology. The BA program only restarted in the winter of 2012. Hence the number of students is relatively low – but shows a rising tendency: In the summer term 2013, the curricula comprised about 130 students. The curricula are partially intertwined with those of the disciplines of History and of Comparative Literature. However, a full degree in European Ethnology is offered on all levels.

In Innsbruck, European Ethnology is the only anthropological discipline and follows a concept of Cultural Studies with an interdisciplinary outlook in three regards: firstly, as a discipline which contributes to theoretical debates beyond disciplinary and institutional borders; secondly, as an empirically and historically engaged cultural and social science. And thirdly, following the *Volkskunde* tradition of looking at local and regional culture in a self-confident way and with a post-modern, self-reflective approach. Erasmus contacts and exchanges exist with a number of German-speaking universities and with the English-speaking University of Yeditepe in Istanbul, the University of Venice and the University of Babeş-Bolyai at Cluj in Romania.

Academic staff at Innsbruck comprises two professors (Timo Heimerdinger und Ingo Schneider), one assistant professor with tenure track (Silke Meyer), one post-doc position (Jochen Bonz) and one prae-doc position (N.N.). Associated with the department is an endowed professorship for inter-



Sculpture out of waste, by Dietmar Damerau.

Photo by Tanja Beinstiegl

cultural communication and risk research (Gilles Reckinger) and a number of third-party funded research positions (e.g. Michaela Rizzolli and Martina Röthl, both funded by the Austrian Academy of Science).

European Ethnology at Innsbruck looks back to a turbulent history. First attempts to institutionalise folklore studies at Innsbruck University connect to the name of Ignaz Vinzenz Zingerle (1825–1892). Following the tradition of the Brothers Grimm, he combined philological with folkloristic interests and edited several volumes of folktales. In 1923, Hermann Wopfner (1876–1963) founded the ‘Department for Historic Settlements and Local History in the Alps’ (Institut für geschichtliche Siedlungs- und Heimatkunde der Alpenländer). While Wopfner represented a patriotic idea of Tyrolian local history, his colleague Adolf Helbok (1883–1968), from the early 1920s, went in a direction of a nationalist and racist science of Germanness. In 1929, he was appointed the directing chair of the ‘Atlas of German Folklore in Austria’ (*Atlas der deutschen Volkskunde* (ADV) in Österreich). In 1941, having spent a few years in Germany, Helbok returned to Innsbruck and the newly created Chair for Folklore Studies (from 1939 ‘Institute for Folklore Studies’) at the now ‘German Alpine University’. In 1945 he was suspended by the interim Tyrolian government and the emeritus Wopfner, his predecessor, returned to the Volkskunde institute. From 1961 to 1984, Karl Ilg (1913–2000) represented the discipline. In an oddly euro-centred fashion of European Ethnology, Ilg conducted field-work amongst Tyroleans in European colonies in Brazil, Chile and Peru. Ilg never bade ‘farewell to folklife’ (Abschied vom Volksleben) as it was postulated by the new generation of scholars around Hermann Bausinger in Tübingen. In his relationship to the history of the discipline of Volkskunde during National Socialism he represented a mentality that preferred to simply draw the line under that time, rehabilitating Helbok and playing his scientific concept down as ‘rather romantic’ still in 1995. After Ilg’s retirement, Leander Petzoldt (born in 1934) held the chair in Innsbruck from 1985 to 2002. His main interest was in international comparative narration research. In 2009 Timo Heimerdinger accepted the position of professor.

The main areas of research and teaching in Innsbruck centre around research of emotions, narratology, border studies, ethnography of mining, parenting culture, food, popular culture, religion and spirituality, tourism, around economic



Austrianess as export product: rental dresses for ‘Austrian’ October Bierfests in Amsterdam

and visual anthropology, as well as around cultural heritage theory. Two publication series are located in the context of European Ethnology in Innsbruck: the journal *Bricolage* (since 2003) and the monograph series *Innsbrucker Schriften zur Europäischen Ethnologie und Kulturanalyse*.

The curricula in Innsbruck emphasise a practical orientation, and thematic teaching areas are broadened and intensified in student research projects (lately about the topics of borders, money or disgust), and in cooperation with museums (recent exhibition projects were on topics of sound and dirt). The student research project ‘Money Matters. Dealing with money as cultural and social practice’ received a state award in the category ‘innovative teaching concepts’.

Concerning research, activities at Innsbruck have been developed on and comprise an engagement in the collaborative research centre HiMAT ‘The History of Mining Activities in the Tyrol and adjacent areas: Impact on Environment and Human Societies’ over several years. This has also led to an integral role of Innsbruck European Ethnology within the university research cluster ‘Cultural Encounters – Cultural Conflicts’, which is the only Arts and Humanities network of this kind in Austria.

INSTITUTE FOR EUROPEAN ETHNOLOGY AT THE UNIVERSITY OF VIENNA

The ‘Institute for Folklore Studies’ at the University of Vienna (Institut für Volkskunde) was founded at the begin-

ning of the 1960s, and was renamed into 'Institute for European Ethnology' (Institut für Europäische Ethnologie) in 2000. For a short time during the Second World War it had a predecessor institution in the 'Institute for Germanic-German Folklore Studies' (Institut für germanisch-deutsche Volkskunde), founded in 1939 by Richard Wolfram and dedicated to NS-propagandistic research and teaching activities. Wolfram also worked for the National Socialist society 'Ancestral Heritage' (Ahnenerbe) and for the 'Commission of Saving Cultural Assets in South Tyrol' (Kulturkommission zur Bergung der Kulturgüter für Südtirol), established by Heinrich Himmler in 1940 in connection with the Hitler-Mussolini agreement. After the department was discontinued in 1945, and Wolfram expelled from the university, it took two decades before a new chair for folklore studies was established. Again Wolfram took on the role of director after having been re-assigned his *venia legendi* in 1954 due to Austrian denazification laws. Until his retirement in 1971/72 he continued to follow his topical (folk dance and folk custom) and theoretical (cultural continuity since Germanic times) preferences. He occupied the position at the 'Austrian Folklore Atlas' (1952-1982) in Vienna, the only grand scale folklore project in Austria.

Helmut Fielhauer was director from 1980-1987. His social science perspective was responsible for broadening traditional Volkskunde horizons in a similar way as did the dynamics around Hermann Bausinger and his Tübingen colleagues and students since the 1960s. In 1994 Konrad Köstlin, president of SIEF from 1990 to 2001, took over as chair of the department. With him, the department intensified its international relations and changed its name into Institut für Europäische Ethnologie.

Today, this Institute for European Ethnology with Brigitta Schmidt-Lauber as Köstlin's successor is committed to a contemporary, but historically anchored, empirical study of everyday culture. In this context the main research areas of the colleagues at Vienna are the ethnography and history of urban culture, ethnographic methodology, migration, popular culture, material culture, media culture, space, religion and spirituality, and the history of the discipline. The Institute makes part of the Faculty of History and Cultural Sciences at the University of Vienna.

Academic staff consists of full professor Brigitta Schmidt-Lauber (a second full professorship will be assigned in

2016), one associate professor (Klara Löffler), one assistant professor with tenure track (Bernhard Fuchs), two pre-doc positions (Ana Ionescu, Lukasz Nieradzik) and two post-doc positions (Alexandra Schwell, Jens Wietschorke). Funded by third parties are further research positions within an FWF-project on 'Middletown Urbanity' and an EU-project 'FREE – Football Research in an Enlarged Europe'. Publications include volumes within the three publication series of the department, 'Ethnography of Everyday Life' (*Ethnographie des Alltags*), 'Publications at the Institute for European Ethnology' (*Veröffentlichungen des Instituts für Europäische Ethnologie*) and 'Reports from the Institute for European Ethnology' (*Mitteilungen des Instituts für Europäische Ethnologie*), in which accounts on staff and student research projects, conference volumes, degree dissertations and an annual review are published. Brigitta Schmidt-Lauber is also co-editor of the journal 'Historical Anthropology' (*Historische Anthropologie*) and of the 'Yearbook City Region' (*Jahrbuch StadtRegion*) as well as acting as a spokesperson for the Viennese section of the editorial team of the 'Journal for Cultural Sciences' (*Zeitschrift für Kulturwissenschaften*).

Since in 2008 the pre-Bologna diploma (Magister) curriculum has ceased, students can enroll on a BA-course European Ethnology and in a MA-course European Ethnology. The curricula put a strong emphasis on methodological training, concentrating on historical and archive research, as well as on empirical ethnographic approaches. The MA-course includes a student research project, which allows students to gain research expertise through a process of 'learning by doing', focused on various thematic areas like, for example, 'summer retreats – transformations of a cultural practice' or 'tenant houses and council housing – the cultural and social history of living in Vienna', the research results of which lead to exhibitions or other forms of publication. For the summer term 2013, about 300 BA, MA and PhD students were enrolled. International networks exist as Erasmus co-operations with the universities of Copenhagen, Jyväskylä, Poznan, Warsaw, Bucharest, Cluj-Napoca, Lund, Umeå and Budapest.

Reinhard Bodner, Katharina Eisch-Angus,
Timo Heimerdinger, Judith Laister, Silke Meyer,
Herbert Nikitsch, Johanna Rolshoven,
Brigitta Schmidt-Lauber, Ingo Schneider

3.2 BELARUS

BELARUSIAN FOLKLORISTICS: A BRIEF OVERVIEW

Present day Belarusian folkloristics is to be found at the intersection of interests of the Center for Belarusian Culture, Language and Literature Research (National Academy of Sciences of Belarus) and of the national and regional universities (faculties of philology and ethnology, folklore laboratories), the Belarusian State University (BSU), the Belarusian State Pedagogical University and the state universities in Gomel (Homel), Brest, Grodno (Hrodna) and Vitebsk.



To preserve expressions of folklore in the territory of Belarus and to intensify research on it, a department of folk heritage conservation was founded within the Center, aiming at new technologies for the conservation of folk art in the folk archives. In 2001 a resolution by the Government of the Republic declared the collection to be of high scientific importance and an object of national value, to be included in the National Register of Scientific objects. The collection consists now of 404,426 text records, about 70,000 phonorecordings and 3379 musical transcripts.

Rare samples of field recordings which actually document the historical dynamics of the life and culture of Belarusians can also be found in the archives of the Teaching and Research Laboratory of the Belarusian folklore at the Faculty of Philology of the BSU. The archives of the regional universities in Polotsk, Gomel and Brest are regularly updated with new materials.

During the 20th century the Belarusian tradition of folkloristics was mainly formed by scholars from the Department of Folklore of the academic Institute of Arts, Ethnography and

Folklore, who looked upon folklore as an oral folksy creation. Based on this understanding of folklore, nearly fifty volumes of the 'The Belarusian folk art' series were published in the 20th and the beginning of the 21st century. Almost all major genres of folklore are presented in these series; in addition six books were published in the 'Belarusian folklore: genres, types, poetics' series and two volumes of the 'Belarusian folklore' encyclopedia.

In the early 2000s new codes for folkloristic texts were developed: space and landscape, astronomy, ornithological elements, substantive and somatic elements and animalistic elements. In the works of I. Shwed also dendrological and coloristic codes were developed in detail. The emphasis is no longer on genres, but on the symbolic language of culture. This resulted in the publication 'Belarusian mythology', describing along fifteen themes the Belorussian mythopoetic ethnic pictures of the world in a thousand articles.

The most interesting and significant results in our field were obtained within interdisciplinary studies. The successive usage of the methodology of adjacent folk-knowledge disciplines and the gradual and stable 'anthropologization' of the Belarusian folklore allowed to proceed with a comprehensive study of folklore as an integral historical and cultural phenomenon and to study the complex and integrative processes that occur within the folk tradition in connection with various changes in society. The ethnolinguistic direction also became a priority in modern Belarusian studies. N. Antropov, T. Volodina, W. Lobach, S. Sanko, N. Gulak and V. Sivitski are among the prominent representatives of the anthropological approach of folklore and Belarusian ethnolinguistics.

Obviously, even the consideration of traditional prose, which is still seen as the most suitable field for philological studies, encourages to move beyond the boundaries of a purely literary genre categorization. An important trend in the present development of Belarusian folkloristics is the actualization of genres and types, which were once excluded from research due to ideological considerations. Thus, in recent years, the collections of folk Bible texts (compiled by E. Boganeva) and cruel romances (compiled by A. Kukresh) were published.



Sofia Rabtseвич, born in 1944, singer and narrator from the village Razdyalovich, Gantsevichi district, Brest region, with folklorist Elena Boganeva

In the studies by O. Lobachevskaya and M. Vinnikova on ethnic art a recourse to the ethnographic and folkloristic disciplines allows to understand more widely the anthropological foundations of human artistic activity in the creation of the objective environment and its inseparability with archaic ritual practices. It helps to understand its continuity in contemporary manifestations of folk art, and therefore also of the 'integrity' of traditional culture.

Belarusian traditional culture seems even in the modern age to be preserved in the Belarusian villages in an 'authentic' form, although in some cases in a passive way. Of course, manifestations of traditional culture also irretrievably get lost every year. However, even now the traditional culture shows an extraordinary wealth of varieties, archaic meanings and forms. Therefore the main interests of the Belarusian folklorists continue to focus on national heritage, on revealing the specifics of the Belorussian way of life. They also continue to focus on the typology of song melodies, dances, stories, themes and images and therefore also on the conservation of collections that reveal the richness of the cultural landscape of Belarus in its regional and local features.

An important event was the publication of the series of 'Traditional artistic culture of the Belarusians' in six volumes. This rich collection of texts written during the last



Folklorist Tatiana Volodina with folk singers from the village Pogost, Zhitkovichi district, Gomel region

decade is a model of a comprehensive study on the artistic traditions of the regions of Belarus. The collection shows the calendar and family customs and rituals, non-ritual lyrics and instrumental music, folk dance, folk games, folk prose, minor genres, charms, traditional folk costume and textiles. The last three volumes were published with electronic supplements: recordings of songs, instrumental music and folk prose performed by singers, instrumentalists and storytellers.

One of the interesting collections of folklore texts in contemporary archives is the 'Polotsk ethnographic collection' of the Vitebsk region (edition compiled by V. Lobach). The main goal was to present the current state of the diversity of traditional culture in the northern Belarusian Podvinye.

The new folklore research and ethnography in Belarus was confronted with the problem of the absence of methodological tools. Therefore, in 2008, ethnologists and art historians developed questionnaires that thematically covered the various types and genres of traditional culture: the calendar and family rituals, songs and instrumental music and choreography, folk prose, 'People's Bible', folk astronomy, folk pedagogy, children's folklore, costumes, textiles, weaving, embroidery, straw weaving, etc. These questionnaires describe the specific terminology and types of traditional culture, methodical recommendations about collecting

materials and contain questions which are formulated in a way that can be better understood by the village elders to whom they are addressed.

One of the most promising plans of Belarusian's folklorists and ethnolinguists is the publication of a Belarusian folklore and ethnolinguistic atlas of which the preparation has started by the Department of Ethnolinguistics and Folklore of the Centre for Belarusian Culture, under the direction of N. Antropov and T. Volodina. The complex ethnolinguistic method is especially productive in the study of folk stories and images of various forms of archaic ritual actions and mythological representations, because it assumes precise

criteria for the differentiation of typological similarities and genetic identity, as it is based on a strict localization of the recorded data and as it allows to describe the different levels of popular culture phenomena. The atlas will disclose in detail all the major substantive elements of folk culture, – including typological values – which consistently are represented in the specific characteristics of each form of tradition. Still, there are wishes for research to be fulfilled: such as studies into urban, student, soldier and criminal culture.

Tatiana Volodina & Elena Boganeva

3.3 UKRAINE

UKRAINIAN FOLKLORISTICS AND ETHNOLOGY: HISTORY AND CONTEMPORARY SITUATION

The first mention of the traditional material and non-material culture of Kyiv Rus and the first descriptions of its rites and rituals were made as early as the tenth century (when Kyiv Rus was baptized and when the earliest surviving written sources appeared). Later on, when Ukrainian territories were incorporated in the various states, the representatives of other countries collected and published Ukrainian folklore.



The appearance of Ukrainian folklore scholarship dates back to the beginning of the Romantic period. This was the time when the first significant publications of the Ukrainian folklore were done, for instance Mykola Tsertelev's *Opyt sobraniya Malorossiiskikh pesneĭ* (An Attempt of the Collection of Malorussian (Little Russia) Songs) (1819), Mykhailo Maksymovych's publications of Ukrainian songs

(1827, 1834, 1843), Izmail Sreznevsky's *Zaporozhskaya Starina* (Zaporozhian Antiquities) (1833-1838), Panteleimon Kulish's *Zapiski o Yuzhnoi Rusi* (Notes about South Rus) (1856-57) and others. The period of the early to mid-nineteenth century was the beginning of active fieldwork yielding publications of various folk materials. The dominant feature of these early collecting activities and studies was an interest in the plot rather than an interest in the performer, the performance, and the context.

From the mid-nineteenth to the beginning of the twentieth century, Ukrainian folkloristics developed as a so called field discipline and left a lot of valuable materials reflecting the folklore process of this period. However, at that time Ukrainian folklorists made few if any attempts to analyse collected materials and to create any theoretical foundation for further research. In part, such attitude was a reaction to the fact that at that time researchers who weren't allowed to write articles in Ukrainian would limit their work to collecting texts, interviewing performers, and leaving brief notes and commentaries about certain performer or his text. The main goal of the Ukrainian folkloristics at the time was to collect and publish as many Ukrainian language materials as possible. The data collected by Pavlo Chubynsky, Volodymyr Hnatyuk, Borys Hrinchenko, Dmytro Yavornytsky and many others shed a bright light on the oral tradition of that period, and its regional peculiarities.

The period of the 1920s through the 1930s was very fruitful and often has been called the Era of the Ukrainian Cultural Renaissance. In 1919 the Ukrainian Academy of Sciences

(currently the National Academy of the Sciences of Ukraine) was founded. This allowed the beginning of systematic folklore studies and ethnographic research in Ukraine. An intensive fieldwork was done by scholars, and a large army of amateurs. This resulted in extensive archive collections of an irreplaceable value. The Ethnographic Commission of the Ukrainian Academy of Sciences and its magazine *Etnographichny Visnyk* played a pre-eminent role in this process. There also appeared a great number of research departments, scholarly societies and publications, devoted to the examination of the oral tradition. In 1919 the Ukrainian Sociological Institute was founded, which contained a department for the study of primitive cultures and folklore. The main achievement of this period was to spark a great interest in world folk research and the creation of a theoretical foundation for national folk studies, based on sociological and anthropological approaches. For instance, in 1926 the Ukrainian folklorist Kateryna Hrushevska started a scholarly publication entitled *Pervisne Hromadyanstvo* (Primitive Society) which became the most advanced publication of the late 1920s. It was a revolutionary publication not only for Ukraine, but also for the entire Slavic world, because it provided a reasonable combination of social science methodology with folkloristics and interpreted Ukrainian folklore in the context of the world's most prominent sociological and anthropological theories. Of equal note, *Etnographichny Visnyk* was a publication of a new type, where Ukrainian materials were not simply published but supplemented by theory and an analysis of the collected data. Around 1930 all anthropological conceptions and sociology in general were proclaimed as hostile to the state, publications were prohibited, published and unpublished issues were stored in shelves for the coming decades, and many scholars were repressed and sent to labour camps. That was a turning point and for many years Ukrainian scholarship developed in isolation from the world trends. The literary approach was adapted in folklore studies and became a dominant theory until the early 1990s.

Soviet Ukrainian folkloristics was mainly aimed at collecting, archiving and publishing traditional folk genres. During Soviet times about 30 volumes of the *Ukayinska narodna tvorchist* (collections of different folklore genres) were published or prepared for print. The fieldwork was active and persistent, but with the emphasis limited to quantity. As anthropological conceptions were abandoned, the dominant methodology was determined by literary-oriented

folklore theories and historically-oriented comparative research of traditional folklore. Nevertheless, Soviet Ukrainian folkloristics retained some fruitful traditions of its predecessors and created a valuable corpus of materials which are preserved primarily in the archives of the Rylsky Institute for Art Studies, Folklore and Ethnology of the Ukrainian Academy of Sciences. However, the quality of the collected data at times didn't correspond to world standards in some essential characteristics. The main attention was paid to the content and aesthetic features of the texts, and many of the texts, which appeared to be 'garbled' or 'corrupted' weren't transcribed. As a result, nowadays we often can't find all the data reflecting the authentic oral tradition. Secondly, the fieldwork was done primarily within the rural communities and folklorists worked predominantly with village performers, transcribing verbal accounts only of those genres which were considered 'legitimate' within the literary approach. The stereotype that folklore is exclusively a rural tradition led to an absence of consistent fieldwork in the cities among different bearers of the urban folk culture. Today we are still missing much data concerning urban folklore. This is especially tragic, because in the 1920s urban folklore had already attracted researcher's attention in Ukraine. But the literary approach to the study of oral tradition caused the exclusion of urban traditions from the discipline and this was reflected both in the fieldwork, and in the theoretical surveys. The methodology of folklore studies suffered as a result. The negative impact of such tendencies is still obvious in contemporary Ukrainian folklore studies.



The leafy green train 'Tunnel of Love', near the town of Klevan, is an example of what happens when nature is allowed to grow freely around manmade infrastructure; passing trains moulded the trees' lines. The tunnel is now used by lovers while making a wish - it is said that if they are sincere in their love, their wishes will come true.

At the same time, in the field of ethnography (which was methodologically separated from the study of folklore in Soviet scholarship), traditional features of culture were proclaimed as superstitions and survivals, and of negligible importance for research. As a result, new Soviet traditions and modern features of material culture attracted scholar's interest. In spite of huge ideological pressure, many of the traditional rituals, architecture, clothes, etc. and their archaic semantics were described.

Today's situation is much more optimistic. After Ukraine achieved its independence, folk studies received a new impulse. Contemporary folklore studies gained a diversity of themes, methods and goals. Ukrainian folkloristics became less bound by dogma and narrow methodology and more open to many aspects of folk life, which wouldn't be considered as a fit subject for scholarly research in the mid-twentieth century. Methodology and theoretical approaches change as well, but rather slowly. The literary-oriented approach is still dominant in the study of folklore, but now folklorists' interests shift from text- and content-analysis to the study of performer and context, both of which shape the text. Current folklorists are more likely to be seeking for new theoretical approaches and to be interested in deepening the understanding of the nature of the folklore process. These changes, as well as the development of interdisciplinary approaches (such as pragmatics and discourse analysis, etc.) give a new appearance to Ukrainian folklore studies today, which have absorbed features of cultural anthropology. In this sense folkloristics changes and approaches closer to ethnology, sharing its interest in the processes of the real functioning of tradition. This also strongly influences fieldwork and today's publications. But this new tendency is still exceedingly weak. It must fight for recognition and needs support in the practice of folklore research and fieldwork.

Beside institutions such as the National Academy of Sciences of Ukraine, and such as the Rylsky Institute for Art Studies, Folklore and Ethnology (Kyiv) and the Ethnology Institute of the National Academy of Sciences of Ukraine (Lviv) active folklore research is provided by the department of ethnography and folkloristics at the Shevchenko Kyiv State University, by the department of musical folkloristics at the Chaïkovsky's National Music Academy in Kyiv, by the Lviv Conservatory and by many other educational institutions. Ethnographic museums also play a great role in collecting and presenting folk materials.

Contemporary fieldwork has a much better methodical foundation, scholars are more motivated and, as a result, it is much more effective and informative. Different research societies of folklore and ethnology have renewed their fieldwork activities in Ukraine. A huge fieldwork project was begun by the Rylsky Institute for Art Studies, Folklore and Ethnology (this is a modern analogue to the Chybinsky collection) and there are many other examples of fieldwork in different regions. Since the 1990s, systematic fieldwork in the zone affected by the Chernobyl tragedy was organized by the State Research Center for Protection of Cultural Heritage against Technological Accidents. These expeditions in their own special way have continued the research tradition of the ethnolinguistic study of Polissya (a region of Ukraine, which preserves the most archaic features of Slavs' culture, the region of the Chernobyl catastrophe), initiated in the 1960s by Nikita Tolstoï. The Chernobyl disaster interrupted this work.

Expeditions, provided by the Center, required new ideas both in organization and in methods of fieldwork. As a result, a huge sample of traditional material culture as well as thousands of hours of audio and video recordings were collected for archive and museum collections.

Fieldwork activities and the collection of authentic data necessarily must be accompanied by the rigorous verification of previously collected materials. Beside this work, Ukrainian science is also making an attempt to return the names of predecessors (which were forgotten or forbidden in Soviet times) to contemporary scholarship. For instance, the famous collection of *Dumy* (Ukrainian folk epic songs) edited by Kateryna Hrushevskva was reprinted. Collections of Chubinsky, Kylish, Dragomanov were recently also reprinted. Some of the above-mentioned editions were edited and supplemented with new, contemporary commentaries.

Recently folklorists of the Rylsky Institute have started to edit a new full collection of Ukrainian *Dumy*. This publication will contain all the recordings, which were published previously or preserved in archive collections. Textual criticism and the investigation of the history of texts is a necessary component of the editorial process. This work will allow one to present the text with the fullest possible authenticity.



Ukrainian folklorists and ethnographers on fieldwork in the Chernobyl area. Photo by V. Skibinsky

It is very important to underline that today theoretical studies are being supported by the publishing industry. The appearance of new publishing companies such as 'Duliby' is a very promising start for the development of the national theoretical thought. This publishing company is oriented toward contemporary theoretical studies. Another important factor to keep in mind is the active role played by the Ukrainian Canadian diaspora in the collecting, studying and publishing Ukrainian folklore and material culture in Ukraine and abroad.

The current situation in Ukrainian folkloristics is not unique, the same problems are typical for other national folkloristics in post-Soviet states. Although Ukrainian scholarship is still less actively participating in the international dialog on burning theoretical problems, folklorists and ethnographers concentrate their efforts on joining the mainstream of world folklore research.

Olesya Britsyna, Kyiv & Inna Golovakha, Washington

The attempts to rebuild bridges with world folklore studies are positive changes in Ukrainian folkloristics. Over the last twenty years many international conferences were held in Ukraine. This made face-to-face communication between American and European folklorists and Ukrainian scholars possible. The first of these international conferences was a conference devoted to the topic of the Oral Epic, dedicated to Albert Lord and Filaret Kolessa (1997). A number of issues of the journals *Narodna tvorchist' ta Ethnology* and *Narodoznavchi Zoshyty* introduced contemporary Slavic, Canadian and American scholarship to Ukrainian readers in translations.

Intriguing Images I



And you think your rock garden looks cool?

Stone heads represent the subjects of 'king' Filippo Bentivegna (1888-1967), an outsider artist who covered his 'Enchanted Garden' in Sciacca (Sicily) with sculpted rocks.

Photo by Peter Jan Margry, 2013

4. WORKING GROUP HISTORICAL APPROACHES IN CULTURAL ANALYSIS

TEACHING HISTORICAL-ETHNOLOGICAL APPROACHES TO THE PAST

The SIEF-congress in Tartu provided an excellent opportunity to continue co-operation for the members of the working group 'Historical Approaches in Cultural Analysis'. The panel presented by the working group dealt with an important aspect of our everyday work: our teaching experience.

The panel was organized as a sequel to the pedagogical workshop that had been held in winter 2012 at Helsinki University. That meeting had been held with the help of the Faculty of Arts, organized by Pauliina Latvala from the Finnish Literature Society and Hanna Snellman from the Institute of European Ethnology. Our aim in Tartu was to reflect methods and contents of teaching in historical-ethnological approaches to the past. Furthermore, we wanted to encourage the participants to exchange knowledge, experiences, ideas and concepts not only referring to the contents of their classes but also to their teaching methods. The comparative aspect was fully given, as the presentations covered various fields, countries and teaching environments.

For example, Sergey Rychkov from the Kazan National Research Technological University introduced us to the various methods of his curriculum for upcoming economists, which includes a strong content of cultural history. Other contributors presented the introduction of individual lives in classes to allow identification and comparison (Michaela Fenske, Göttingen), the introduction of popular discourses like that on beggars as an internationally successful field of approach to the past (Burkhard Pöttler, Graz) or maritime history as an interesting interdisciplinary field of teaching (Tytti Steel, Helsinki). At present, most of us work with multi-methodological approaches to introduce students to practices, theories and methods of cultural analysis of the past. In particular experimental teaching, exploratory learning and a comparison of present and past circumstances allow teachers and students to acquire what Arjun Appadurai named 'intimacy', in the case of our studies with the past. Like every field of cultural analysis, teaching the past profits enormously from postmodern knowledge research that allows a new reflection of everyday teaching in our disciplines (Julian Bauer, Konstanz). As the workshop in Helsinki had already done, so the panel on teaching dur-

ing the SIEF-conference in Tartu showed how useful it is to exchange our personal experiences and considerations in the field. We hope to continue our exchange on this topic in the future.

As a result of the meeting of the working group in Tartu, the team from Nomadit has installed a mailing list on the SIEF-webpage:

<http://www.siefhome.org/wg/haca/news.shtml>

Contact Eli Bugler: eli@nomadit.co.uk.

SIEF-members and especially the members of the working group are invited to post actual news such as information on new publications, conferences, job announcements etc. You can also use the list to propose or discuss particular questions dealing with aspects of cultural analysis of the past. The list should enable a more direct communication within our group. Following a proposal from our working group, a panel at the next SIEF-congress in Zagreb in 2015 will deal with historical cookbooks, their contents and contexts. The prospering international research on this topic demonstrates that cookbooks are important keys to understand the everyday of the past. Phenomena such as the wide-spread interest of postmodern western societies in historical food cultures and the urban gardening movement in western cities as a new approach to re-introduce a holistic way of food production and food consumption underline the fact that (historical) cookbooks do not only communicate recipes, but also worldviews, social roles, norms and ideas of their compilers.

Michaela Fenske, Göttingen & Pauliina Latvala, Helsinki

5. WORKING GROUP ETHNOLOGY OF RELIGION

11TH CONFERENCE OF THE SIEF WORKING GROUP ON ETHNOLOGY OF RELIGION, LISBON, PORTUGAL 22–23 MAY, 2014

Call for Papers: Making Sense of Religion. Performance, Art and Experience

Religion has always been directly connected with embodied experience, artistic manifestations of ritualism, and creative performances of getting in touch with the sacred. Classic ethnological and anthropological theory of performance places emphasis on the 'social dramas', namely the actions of social interaction in the communicational 'metatheatrical' (Turner 1987) of identity and status negotiation in everyday life. Religious performance has thus been considered as a genre of social action, as an art that it is open and liminal, a 'paradigm of process' (Schechner 1987). The study of the performative and artistic discourses in the field of contemporary religious practice is not new to ethnology, folklore, anthropology and to the social sciences in general, however little attention has been paid to the 'pluri-sensorial' (Barna-Fikfak 2006, Howes 1991) character of religious experience, and the creative transformations entailed in the process. Despite the recognition that bodies are mindful (Scheper-Hughes and Lock 1987), and the centrality of sensory perception in any form of performance, art, and religious act, social scientists continue to ignore the role of the senses in their analyses of religious practice.

Religious experience has also been tied to other forms of social expression and production. For example, anthropologists of spirit possession traditions are prone to associate the experience and content of such forms of mystical contact to other modes of relation, such as those engendered in oppressive socio-political and economic contexts. While also irreducible to this, religious practices such as spirit mediation are often seen as ways of performatively resisting, if also reinterpreting and reintegrating, social realities. Performance here is read not necessarily as a theatrical or intentionally mimetic impulse, but as the articulation of subjectivities through the acting, moving body and its manifold, often covert, registers. It is unsurprising that an emphasis has been placed in recent anthropology on the phenomenology (and cognition) of processes of 'embodiment' or the 'mindful body'. While classic ritual theory generated concerns with the shaping of emotional, physical

and social experience through techniques (and disciplines) of the body and its sensorium, performance theorists have expanded these concerns to include the role of illocutionary, aesthetic, material and dramatic processes in the expression of religious cosmology and its dividends. This has also implied a shift towards recognizing the profoundly self-reflexive, recursive dimensions of religiosity and its manifestations.

Re-centralizing the importance of sensory perception, we call for ethnographic and/or theoretical contributions that:

- a) make sense of religion through performance and art and
- b) approach performative and artistic action as religion in a variety of sociocultural, political, and spiritual contexts.

This conference thus aims to explore themes within the ethnology of religion, as well as within folklore-oriented studies, that speak to their fundamental capacity to sense which performs itself, through and with its actants, audiences, and media. At stake is a reconsideration of the universality of distinctions such as those between private and public religious experiences; the experience of intimate, 'real' selves versus their performance or social construction; the existence of orthodoxies and established ontologies in counterpoint to their diversification, globalization, commoditization. We aim to ask not what the senses and 'performance' of religion do to it (corrupt it, enhance it, promote it, transform it), but in what senses religion is constituted by its virtual or inherent senses, performativities and aesthetics? We ask how sport, technologies, artistic movements and forms of consumption, as well as modes of social and gender contestation, reveal and articulate religious dimensions; as well as how these can form novel configurations of religions themselves.

Taking these points in mind, some specific topics within ethnology, anthropology and folklore studies we aim to focus are:

- ♦ ritual: sensing and performing
- ♦ senses, performance and popular religious art
- ♦ trends and consume of popular religious art and social contestation
- ♦ popular religious art in past and present

- ♦ feminism, gender and religious art
- ♦ contemporary spirituality and art
- ♦ performance, heritage and religious 'authenticity'

Format: the conference takes place over two days, followed by an excursion on the third day. Paper presentations are limited to 20 minutes each, followed by ten minutes of discussion. In total 20 paper presenters can be selected. Colleagues who do not present a paper are welcome to participate in the conference and its discussions. A business meeting of the Working Group will be held during the conference.

Organizers: the conference is organised by SIEF's Ethnology of Religion Working Group and the NAR-Anthropology of Religion Group of the Center for Research in Anthropology (CRIA).

Venue: Universidade Nova de Lisboa-FCSH

Fee: the conference fee is € 60,-, incl. conference materials, reception, coffee, lunch. Participants are responsible for

travel and accommodation; there is no funding for expenses available.

Application: submit an abstract of your paper of maximum 300 words, together with your name, position, and institutional affiliation to

Dr. Clara Saraiva clarasaraiva@fcsb.unl.pt and

Dr. István Povedák povedakistvan@gmail.com

by **January 15, 2014**. The selection of the papers will be done in collaboration with the Board of the Working Group Ethnology of Religion. The final selection will be communicated by **February 15, 2014**.

Convenors: Clara Saraiva, Diana Espírito Santo, Jenny Roussou

Contacts:

clarasaraiva@fcsb.unl.pt

gimmefish@yahoo.com

jennyroussou@gmail.com

6. WORKING GROUP ON FOOD RESEARCH

A volume of papers, arising from the 2012 international conference of the SIEF Food Research Group organised by the Department of Arts and Cultural Sciences, Lund University, Sweden, has now been published.

Edited by Patricia Lysaght, the book, entitled *The Return of Traditional Food*, is the first volume of a new Lund University scholarly series: Lund Studies in Arts and Cultural Sciences. Consisting of 311 pages, the volume includes an opening address by Nils-Arvid Bringéus, an introduction by Patricia Lysaght, and keynote lectures by Konrad Köstlin, Austria, and Bi Skaarup, Denmark. Featuring papers by twenty-six scholars from across the Nordic countries as well as from Austria, Brazil, Canada, Croatia, Cyprus, Denmark, Germany, Greece, Hungary, Japan, Poland, Russia, Scotland, Slovenia, the USA, and The Netherlands, this strongly interdisciplinary volume is arranged in five parts:

- ♦ The New Nordic Kitchen
- ♦ Revitalisation and Transformation
- ♦ Commercialisation of Food Traditions

- ♦ Traditional Foodways and the Immigrant Process
- ♦ In Search of Traditional Food

thus reflecting scholarly engagement with the many and varied aspects of the return to popularity of traditional food in an international context.

Info: ISBN 978-91-7267-357-1. Lund: Media-Tryck, 2013.

Orders: by e-mail: media-tryck@se.lu.se

Patricia Lysaght, Dublin

7. RITUAL YEAR WORKING GROUP

POLITICS, FEASTS AND FESTIVALS. REPORT ON THE 9TH CONFERENCE OF THE RITUAL YEAR WORKING GROUP 14–16 MARCH, 2013 IN SZEGED, HUNGARY

At first glance politics and folk culture seem to be two different spheres of human culture. However, if one analyses the intersections one realizes that politics and science, including ethnology and folkloristics, always have been in a continuous and strong interaction.

Given historical periods and figures are reinterpreted according to political preferences and similarly the system and the content of feasts change as they are time and again manipulated by political ideologies. The 9th conference of the Ritual Year Working Group in Szeged addressed similar questions. According to the aim of the organizers (Gábor Barna and István Povedák) the celebration of the national holiday of Hungary (15 March) – the memorial day of the Revolution of 1848 – during the conference would have provided an opportunity for the participants to experience how contemporary politicians use a national holiday day for reaching their mundane goals. The idea was nice but an extraordinary winter storm and cold in mid-March interfered with the plan as all open-air public rituals in Hungary were cancelled.

The multidisciplinary conference offered many ways for discussions on its topic. The various papers dealt with the conference theme of Politics, Feasts and Festivals. The fact that, regardless of borders, calendar feasts change from time to time came up from the opening session where Emily Lyle and Gábor Barna introduced comparable reconstructing and reinterpreting processes from 17th century England and 20th century Hungary. These transformations represent the aims and interests of the ruling political system and the (re-) construction of social identity. Similar tendencies can be observed in the modern globalized world which was represented through the spreading of Christmas-feast in Japan by Kenshuke Shimizu. László Mód showed that even in small local communities various ways of remembering the 1956 revolution of Hungary are practised, sometimes around three separate memorial places created by politicians. Similar strategies were observed by Marija Klobčar in her presentation on post-Yugoslav states during the 20th century.

Moreover, we continuously face new feasts and festivals, sometimes as a result of political processes like EU-enlargement or globalization. Such festivals sometimes revitalise local tradition as a counter-effect of emerging multiculturalism, pointed out by István Povedák and Elizabeth Warner. As it turned out from Bozidar Jezernik's paper politically created concepts of nation were not able to take roots during socialist times and have resulted in cultural conflicts even up today. Naturally, the return to local traditions and heritage cannot always be effective either, as was articulated in two papers: Skaidre Urboniene analysed why the project of the Park of Grunwald Battle in Lithuania failed, while Katarina ek-Nilsson and Marlene Hugoson's presented a Swedish case study on a new national public holiday in Sweden.



Invented festivals are often created to strengthen and preserve local identity and local heritage, however sometimes financial reasons also play a major role as stated by David Stanley in his presentation on a Hungarian tradition-based fair. Nevertheless, a finance-based attitude might raise the question of 'whether tradition can survive invention' as posed by Cozette Griffin-Kremer. That is why is assumed that the normative role of UNESCO in preserving the traditional character of intangible cultural heritage is of great importance, as brought up by Laurent Fournier.

It is not easy to analyse the participation of political leaders in traditional festivals. Such a situation – more specifically the visit of Boris Yeltsin and Vladimir Putin – was the basis of Sergey Rychkov's paper, while Irina Sedakova carried out a semiotic and constructivistic analysis on the present-day grassroots 'White-Ribbon' protest movement in Russia. As it turned out, the topic of politics and feasts evoked

broad interest and resulted in an interesting conference. The abstracts of the 34 papers can be downloaded at the following site:

<https://www.facebook.com/groups/148137881914062>

THE RITUAL YEAR 2014: MAGIC IN RITUALS AND RITUALS IN MAGIC, 25-27 SEPTEMBER 2014, INNSBRUCK, AUSTRIA

Call for Papers

Magical rituals today may be observed in formalized and regularly recurring religious and profane acts, i.e. in cult and customs. Many of these acts are based on ancient rituals that were demonized with the advent of the Christianity. In many modern customs that emerged from early magico-religious rituals, survivals of the magical basis are preserved, but these are no longer understood and are explained by secondary rationalizations. Apart from the original magico-religious motivation and symbolism, today especially the social function comes to the fore. Modern festive ritual stabilizes social structure and creates identification with the community and, furthermore, we can observe an increasingly aesthetic dimension, especially in the form of ornaments and costumes, etc. But the whole richness of *magic* can be traced in the ritual year from ancient times till today in all civilizations.

The following questions and topics are of special interest:

- ♦ How do magic rituals correlate with religious ceremonies in the course of the year?
- ♦ What types of magic acts are most characteristic for the ritual year and why?

The proceedings of the conference will be published in 2014.

István Povedák

- ♦ How are magic and witchcraft represented in the ritual year?
- ♦ Magic, spells and incantations
- ♦ Magic in everyday life
- ♦ Magic in the Neo-Pagan movements
- ♦ Magic/religion vs. science and rationalism
- ♦ Vegetation magic and the division of the ritual year
- ♦ Archaic magic as it operated in the past
- ♦ Archaic magic as background to newly invented rituals and their interpretations

In addition, as usual at these RY meetings, papers are invited on: any other topic concerning the ritual year.

Conference venue: The Leopold Franzens University of Innsbruck, A-6020 Innrain 52, Innsbruck, Austria
<http://www.uibk.ac.at/index.html.en>

Organizers: Institute for History and European Ethnology of the University of Innsbruck Prof. Dr. Leander Petzoldt em. (www.leanderpetzoldt.at), Innsbruck.

Dr. Tatiana Minniyakhmetova, Innsbruck.

Secretary Carina Osl, Innsbruck

Dr. Kamila Velkoborska, University of West Bohemia, Pilsen.

For further information please contact:

tatiana.minniyak@uibk.ac.at

SIEF & FACEBOOK

For more than over a year SIEF has its own Facebook page. Next to the SIEF website it is an easy means for you to share directly information with colleagues.

Check it and post messages yourself at:

<https://www.facebook.com/SIEFinfo>



8. WORKING GROUP FOR STUDENTS AND YOUNG SCHOLARS



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DEAR STUDENTS, YOUNG SCHOLARS, AND SIEF MEMBERS,

The new board of the 'Young Scholars Working Group' would like to welcome you all to join our working group and thereby help us to strengthen the foundation of our disciplines. The major task of this working group is to introduce young academics – students as well as young scholars – to SIEF in the early stages of their academic careers and will thus function as a platform where we can share relevant information about topics of interest not only for students but also for young scholars (post-docs included). Therefore we decided to change the name of the working group (which was: 'Working group on Student Affairs').

One demanding task for students and young scholars is to enter professional networks enabling them to participate in international academic circles. The Young Scholars Working Group aims to create a broad network that promotes the projects of students and young scholars but will also serve as a forum to discuss practical matters such as daily university life (learning and teaching), academic experience and international studies.

In order to establish this broad network, apart from the SIEF working group page, we will create social networking sites where information about interesting conferences, seminars, workshops and documentary film festivals, to name but a few things, will be available. Another purpose of the group is to provide information about available programs in

ethnology, anthropology, and folklore at European universities and institutions. The information collected will form a database that should give an overview of our disciplines and their institutional characteristics and contexts. It is our hope that the circulation of such information could serve as an entry point for closer collaboration between these departments and institutions, both within and outside Europe, allowing for more flexibility in terms of studies and future projects.

We believe that bringing together students and other young scholars in this working group can stimulate fruitful collaborations and joint projects that are vital for the future of our disciplines across Europe. We therefore encourage everyone interested in joining the working group to bring their ideas forth at the online platforms (once they are up and running), and to participate in upcoming workshops and seminars. Furthermore, we encourage all SIEF members to spread the word and introduce the group to students and young scholars within their respective universities, institutions and academic circles.

Website: <http://www.siefhome.org/wg/wgsa/index.shtml>
All ideas, questions and constructive remarks will be fondly received!

Please contact us at: jthp@hi.is

Mathilde Lamothe, France
Arnika Peselmann, Göttingen
Jón Þór Pétursson, chair; Reykjavík/Lund

9. MIXED NEWS & REPORTS

9.1 INTERCULTURAL RESEARCH CENTRE (IRC), EDINBURGH, UK

A new research centre was recently established at Heriot-Watt University in Edinburgh in Scotland. The Intercultural Research Centre (IRC) addresses key intercultural issues arising from the changing global context.

It makes original contributions to the study of interculturality with particular reference to dimensions of living culture in European societies. The Centre's particular focus is on comparative work emphasising the applied dimensions of culture, with 'culture' defined broadly in anthropological terms. Prof Máiréad Nic Craith (SIEF) is Director of the new IRC. She explains that the Centre aims to foster high impact, inter- and trans-disciplinary research on cultural issues. The IRC will develop collaborative projects with national and international partners, including SIEF research users. Members of the Centre have a broad range of expertise, particularly in the fields of European Culture & Heritage, Intercultural Communication, and Culture & Economy. Developing and expanding this expertise, and engaging in effective knowledge exchange, are key foci of the work of the Centre. The IRC will focus on research themes in particular:

Cultural Heritages: this cluster builds on links with research users in the fields of media, representation, music and memory in the public, private and voluntary sectors

Migration and Cultural Policy: this cluster focuses on issues raised by culture contact in the context of migration

Culture, Tourism and Hospitality: this cluster currently focuses on origins, history and cultural practices of hospitality with a particular focus on the creation of the global hotels industry

Culture, Politics and the Arts: this cluster examines how the arts seek to document, interpret, influence and reflect upon society

Economy as Culture and Human Ecology: this cluster focuses on the endogenous development of communities, localities and regions, the relationship between culture and place, and utilisation of heritage as a resource.

At the IRC, we welcome enquires from SIEF members and from prospective research students interested in collaborating with us on any of these research themes.

9.2 SUBMISSIONS FOR WAYLAND D. HAND PRIZE 2014

The Folklore and History Section of the American Folklore Society, publisher of the journal *Folklore Historian*, invites submissions for its biennial Wayland D. Hand Prize for an outstanding book that combines historical and folkloristic perspectives. A work offered for consideration can be an authored book, edited volume or reference work, or exhibition catalog published between June 2012 and June 2014.

The prize honors the eminent folklorist Wayland D. Hand (1907-1986), who in his teaching and scholarship encouraged historical methodology in folklore research. He was recognized for his effort by being awarded the international Giuseppe Pitre Folklore Prize and the Chicago Folklore Prize. The winner of the Wayland D. Hand Prize will receive 100 dollars and an accolade from the American Folklore Society. The prize-winning book will be publicized at the annual meeting of the American Folklore Society and in the pages of the *Folklore Historian*.

Submissions can be from authors or publishers. Submit **three copies** of the submission to Simon J. Bronner, American Studies Program, Penn State Harrisburg, 777 West Harrisburg Pike, Middletown, PA 17057 USA.

Deadline for submissions is **June 15, 2014**.

Mail: sjb2@psu.edu

In 2012 there were two winners of the prize, with two different forms of work integrating historical and folkloristic perspectives in an appealing and sophisticated way:

- ♦ Rachele Hope Saltzman, *A Lark for the Sake of Their Country: The 1926 General Strike Volunteers in Folklore and Memory*. Manchester and New York: Manchester University Press, 2012.
- ♦ Jack Zipes, *The Irresistible Fairy Tale: The Cultural and Social History of a Genre*. Princeton and Oxford: Princeton University Press, 2012.



9.3 AFS LIFETIME SCHOLARLY ACHIEVEMENT AWARD

At the 124th annual meeting of the American Folklore Society in October 2013, Lee Haring, a long-time member of AFS as well as a member of SIEF, was presented with a Lifetime Scholarly Achievement Award.

He thus joins W. F. H. Nicolaisen, Linda Degh, Wolfgang Mieder, and other past recipients of this award. Lee Haring is Emeritus Professor of English at Brooklyn College of the City University of New York. After doctoral study in seveneenth-century English poetry, he took up the study of folk-

lore, introduced several folklore courses, and helped produce two recordings of American folk music. He has done folklore research in Kenya, Madagascar, the Comoro Islands, Seychelles, and Reunion.

His latest book is available at

<http://www.openbookpublishers.com/product/109/>

9.4 HAPPY DAYS – RESEARCH COLLABORATION BETWEEN ACADEMIC RESEARCH AND MUSEUMS

‘Happy Days? The Everyday Life and Nostalgia of the Extended 1950s’ lead by Professor Hanna Snellman (University of Helsinki) is a multidisciplinary research project funded by the Academy of Finland. The project whose members are European ethnologists, folklorists and historians focuses on the everyday life experiences and processes of remembering and presenting people’s experiences of modernizing Finland of the 1950s.

The 1950s is an interesting, yet complex period to study. It has been characterized as being the golden age of Finnish culture, both high and popular which inevitably provokes generalizations and even nostalgia.

‘Happy Days?’ introduces fruitful cross institutional co-operation between universities and museums. The collaboration between researchers and museums started from the very early stage of research allowing new research settings and use of materials, and encouraging a critical stance towards earlier research and representations of the past. In many countries, for example in Sweden, Denmark and Hungary, scholarly co-operation between universities and museums is rich and joint research projects are carried out successfully. In Finnish ethnology, that used to be the case in the early days of the discipline as well. Along with the anthropological turn in ethnology in the 1970s, this connection ended. This project is thus an attempt to start a new era in Finnish ethnology with high-quality interdisciplinary research in co-operation with museums.

The collaborative partners of the project are the Finnish Labour Museum ‘Werstas’, the Finnish Agricultural Museum

‘Sarka’ and the Finnish Forest Museum ‘Lusto’ who have jointly produced an exhibition ‘Fields, Forests, Factories’ based on the research results of the ‘Happy Days’ project. The exhibit was opened on September 20th, 2013 in ‘Werstas’, City of Tampere, where it will stay until March 23rd, 2014, and from where it travels to ‘Sarka’, Loimaa and to ‘Lusto’, Punkaharju.

Members of the international advisory board include Dr. Zoltan Fejös, former Director of the Hungarian Ethnographic Museum, Budapest, Hungary; Dr. Ruth Olson, Associate Director, Center of Study of Midwestern Cultures, University of Wisconsin-Madison, Madison, USA; Dr. Eva Silvé, Curator, Nordiska museet, Stockholm, Sweden and Dr. Mikkel Venborg Pedersen, Curator/Senior researcher, The National Museum of Denmark, Copenhagen, Denmark. The researchers funded by the ‘Happy Days’ project are senior researchers Dr. Lena Marander-Eklund and Dr. Simo Laakkonen and junior researchers Dr. Laura Hirvi, Dr. Eerika Koskinen-Koivisto, Dr. Leena Paaskoski and Dr. Arja Turunen.

More information of the project from its website

<http://happydays.jyu.fi/index.html>

Eerika Koskinen-Koivisto
University of Helsinki, European Ethnology

10. UPCOMING EVENTS, CONFERENCES & COURSES

EASA 2014: COLLABORATION, INTIMACY & REVOLUTION

31 JULY–3 AUGUST 2014, TALLINN, ESTONIA

The biennial Conference of the European Association of Social Anthropologists, with the theme Collaboration, Intimacy & Revolution – innovation and continuity in an interconnected world, is to be held in Tallinn, Estonia on 31 July – 3 August 2014.

More on the theme of the conference:

<http://www.easaonline.org/conferences/easa2014/theme.shtml>

The call for panels is currently open. More information at <http://www.easaonline.org/conferences/easa2014/index.shtml>

Call for panels closes: 09/12/2013; call for papers: 27/12/2013-27/02/2014.

11. NEW PUBLICATIONS OF MEMBERS

11.1 Books

OUT OF THE TOWER – ESSAYS ON CULTURE AND EVERYDAY LIFE

Monique Scheer, Thomas Thiemeyer, Reinhard Johler, Bernhard Tschöfen (eds.), *Out of the Tower – Essays on Culture and Everyday Life*. Tübingen: TVV, 2013; 336 p., 22 Euro, ISBN: 978-3-932512-93-3.

This collection of essays represents recent work emerging from the 'Haspelturm,' the southwest tower of Tübingen Castle, in which the Ludwig-Uhland-Institut für Empirische Kulturwissenschaft is located. Covering three generations of faculty – retired and current, as well as advanced doctoral students – the essays demonstrate the spectrum of cultural research being conducted at the university's department of historical and cultural anthropology today. Reflecting the discipline's overall 'practical turn,' they deal with ethnography, material culture, cultural diversity, and historical as well as ethnographic approaches.

More info: www.tvv-verlag.de.

VOICES OF THE PEOPLE IN NINETEENTH-CENTURY FRANCE

David Hopkin, *Voices of the People in Nineteenth-Century France*. Cambridge University Press, 2012.

This study of the lives of ordinary people – peasants, fishermen, textile workers – in nineteenth-century France demonstrates how folklore collections can be used to shed

new light on the socially marginalized. David Hopkin explores the ways in which people used traditional genres such as stories, songs and riddles to highlight problems in their daily lives and give vent to their desires without undermining the two key institutions of their social world – the family and the community. The book addresses recognized problems in social history such as the division of power within the peasant family, the maintenance of communal bonds in competitive environments, and marriage strategies in unequal societies, showing how social and cultural history can be reconnected through the study of individual voices recorded by folklorists. Above all, it reveals how oral culture provided mechanisms for the poor to assert some control over their own destinies. Winner of the Katharine Briggs Folklore Award 2012.

<http://www.cambridge.org/ar/academic/subjects/history/european-history-after-1450/voices-people-nineteenth-century-france?format=HB>

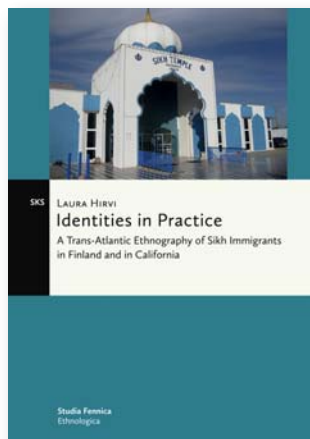
IDENTITIES IN PRACTICE. A TRANS-ATLANTIC ETHNOGRAPHY OF SIKH IMMIGRANTS IN FINLAND AND IN CALIFORNIA

Laura Hirvi, *Identities in Practice. A Trans-Atlantic Ethnography of Sikh Immigrants in Finland and in California*. Helsinki: SKS, 2013; Studia Ethnologica 15; <https://kirjat.finlit.fi/index.php?showitem=2688>.

Identities in Practice draws a nuanced picture of how the experience of migration affects the process through which

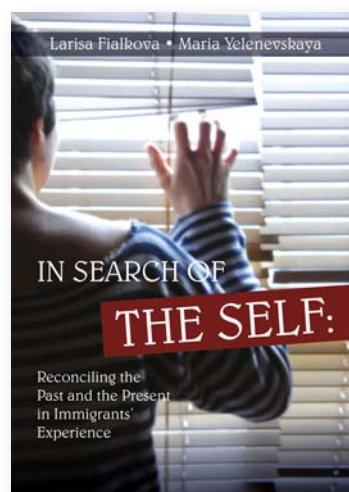
NEW PUBLICATIONS

Sikhs in Finland and California negotiate their identities. What makes this study innovative with regard to the larger context of migration studies is the contrast it provides between experiences at two Sikh migration destinations. By using an ethnographic approach, Hirvi reveals how practices carried out in relation to work, dress, the life-cycle, as well as religious and cultural sites, constitute important moments in which Sikhs engage in the often transnational art of negotiating identities. Laura Hirvi's rich ethnographic account brings to the fore how the construction of identities is a creative process that is conditioned and infiltrated by questions of power.



IN SEARCH OF THE SELF: RECONCILING THE PAST AND THE PRESENT IN IMMIGRANTS' EXPERIENCES

Larisa Fialkova & Maria Yelenevskaya, *In Search of the Self: Reconciling the Past and the Present in Immigrants' Experiences*. Tartu, Estonia: ELM Scholarly Press, 2013; 282 p.; ISBN 978-9949-490-80-6.



tions, and reflections about immigration in literature and political humour. Throughout the book the key concern of the authors is to explore the gradual reconfiguration of immigrants' identity and the dialogue of the *self* with various *others* in their old and new homelands.

This book marks fifteen years of the authors' collaborative writing devoted to the culture and language of ex-Soviet immigrants. It investigates problems as diverse as auto-ethnography of academic co-authorship, domestication of urban spaces, encounters with law, changes in festive tradi-

FOLKLORE AND NATIONALISM IN EUROPE DURING THE LONG NINETEENTH CENTURY

Timothy Baycroft & David Hopkin (eds.), *Folklore and Nationalism in Europe During the Long Nineteenth Century*. Leiden: Brill, 2012.

The growth of nations, national ideologies and the accompanying quest for the 'authentic' among 'the people' has been a subject of enquiry for many disciplines. Building upon wide-ranging scholarship, this interdisciplinary study seeks to analyse the place of folklore in the long nineteenth century throughout Europe as an important symbol in the growth and development of nations and nationalism, and in particular to see how combining perspectives from History, Literary Studies, Music and Architecture can help provide enhanced and refreshing perspectives on the complex process of nation-building. With a range of detailed case studies drawing upon archival, literary, visual and musical sources as well as material culture, it raises questions about individual countries but also about links and similarities across Europe.

<http://www.brill.com/folklore-and-nationalism-europe-during-long-nineteenth-century>

FRAMING JEWISH CULTURE: BOUNDARIES AND REPRESENTATIONS

Simon J. Bronner (ed.), *Framing Jewish Culture: Boundaries and Representations*. Oxford, UK; Portland, USA: Littman, 2013; 420 p., ISBN 978-1-906764-08-1, \$34.95.

Framing Jewish Culture raises a fundamental question about the difference between Jews and non-Jews in modern life. At root, the question is how 'Jewish' is understood in social situations where people recognize or construct boundaries between their own identity and those of others. The question is important because this is by definition the point at which the lines of demarcation between Jews and non-Jews, and between different groupings of Jews, are negotiated. The volume opens with an introduction that locates the issues raised by the contributors in terms of the scholarly traditions from which they have evolved. Part I presents four essays dealing with the construction and maintenance of boundaries, two showing how boundaries come to be etched on an ethnic landscape and two which

question and adjust distinctions among neighbours. Part II focuses on expressive means of conveying identity and memory, while in Part III the discussion turns to museum exhibitions and festive performances as locations for the negotiation of identity in the public sphere. Part IV features a dialogue between observers of the paradoxes of Jewish heritage revival in Poland and other locations in Europe, and the perception of that revival by Jews and non-Jews.

KULTURERBE. EINE EINFÜHRUNG

Markus Tauschek, *Kulturerbe. Eine Einführung*. Berlin: Dietrich Reimer Verlag 2013; 212 p., ISBN 978-3-496-01484-3, € 24,95.

Kulturerbe ist heute ein viel diskutiertes Thema: Es ist Gegenstand internationaler Kulturpolitik. Es wird als Werbeargument für den Tourismus genutzt. Und es ist Ausdruck unseres Umgangs mit Geschichte. Wie aber wird aus Dingen, Räumen und Traditionen kulturelles Erbe? Markus Tauschek zeigt anhand von konkreten Fallbeispielen (wie dem Checkpoint Charlie oder der Büste der Nofretete), wie neue kulturelle Wertigkeiten entstehen, welche Akteure dabei eine Rolle spielen und welche kulturwissenschaftlichen Debatten die Genese und Nutzung kulturellen Erbes begleiten. Aus dem Inhalt:

- ♦ Kulturerbe zur Einführung
- ♦ Zur Geschichte des Kulturgüterschutzes: Denkmal- und Heimatschutz
- ♦ Agenturen des Vererbens: Das Museum
- ♦ Kulturerbe und Geschichtskultur: Erinnern, Tradieren, Archivieren
- ♦ UNESCO-Welterbe: Zur Produktion kultureller Bedeutsamkeit
- ♦ Vom Materiellen zum Immateriellen: Ein neues »Schlüsselkonzept« entsteht
- ♦ Erbe und Eigentum: Wem gehört Kultur?
- ♦ Kulturerbe als touristische Destination
- ♦ Kulturerbe in den Kulturwissenschaften: Ein Ausblick



VOLKSKUNDE IM SPIEGEL VON LITERATURBESPRECHUNGEN EINER LANDESGESCHICHTLICHEN ZEITSCHRIFT

Ruth-E. Mohrmann (ed.), *Volkskunde im Spiegel von Literaturbesprechungen einer landesgeschichtlichen Zeitschrift*. Münster: Waxmann 2013, 330 p., ISBN 978-3-8309-2930-7, € 59,-.

In den *Blättern für deutsche Landesgeschichte* sind in den Jahren 1956 bis 2002 sogenannte Sammelberichte über volkscundliche Neuerscheinungen publiziert worden. Als Publikationsorgan des Gesamtvereins der deutschen Geschichts- und Altertumsvereine sind die *Blätter* einer der zentralen Rezensionsorte, der Historikern auch die wissenschaftliche Literatur benachbarter Fächer nahebringt. Mehr als 1000 volkscundliche Publikationen sind hier vorgestellt worden. Es sind vor allem vier Rezensenten gewesen, die diese oft recht kurzen, aber auch ausführlicheren Besprechungen vorgelegt haben, Ulrich Stille, Matthias Zender, Karl-Sigismund Kramer und Ruth-E. Mohrmann. Gewissermaßen als ein Überblick über die Fachgeschichte der Volkskunde in der letzten Jahrhunderthälfte sind diese kritischen Würdigungen hier als Nachdruck zusammengefasst und durch ein Personenregister erschlossen.

ÄÜBERUNGEN. DIE OBERFLÄCHE ALS GEGENSTAND UND PERSPEKTIVE DER EUROPÄISCHEN ETHNOLOGIE

Timo Heimerdinger, Silke Meyer (eds.), *Äußerungen. Die Oberfläche als Gegenstand und Perspektive der Europäischen Ethnologie*. Wien: Österreichische Zeitschrift für Volkskunde, 2013; 234 p., ISBN 978-3-900358-32-7, € 24,-.



The surface dazzles and glitters, it irritates the eye of the beholder in pleasant and challenging ways. But what is beyond? The epistemic paradigm of depth promises profound insights, but current anthropological research renounces this perspective: rather than

digging deep, contemporary theorists prefer to look far to the horizon, for example in network theories. Authors of this volume discuss both concept and their ways of gaining knowledge in theoretical essays and in case studies from screen culture, souvenirs, DIY, photography, pavement and design history. The surface hereby experiences networking, breakthroughs, roughings and smoothings.

RESIDENT POPULACE AND SUMMER HOLIDAY VISITORS

Anders Gustavsson, *Resident Populace and Summer Holiday Visitors. Cultural Contacts between Harmony and Conflict in Nordic Coastal Regions*. Oslo: Novus Press, 2013; 96 p.; ISBN 978-82-7099-736-7.

In Sweden, summer holiday visitors from the towns have long gone out to certain coastal localities. The connections with the holiday summer visitors were a new experience for the local residents from the 1880s on. Anders Gustavsson has examined the behavioural relationships between these two populace categories until present time. A harmonic relationship and one characterized by conflict are at opposite ends of the spectrum. Harmony, latent conflicts and open conflicts replace each other during different decades.

11.2 JOURNALS & SERIES

ANTHROPOLOGICAL JOURNAL OF EUROPEAN CULTURES

Call for: ***Anthropology and Language***
Editors M. NicCraith and B. O'Rourke

We invite proposals for contributions to a special thematic issue of the *Anthropological Journal of European Cultures* on the theme of language and anthropology. Some of the following topics could be considered in a European context:

- ♦ Defining the scope of linguistic anthropology as a discipline
- ♦ The relationship between linguistic anthropology and other disciplines
- ♦ Definitions of the field at the beginning of the 21st Century

SONG FESTIVALS AND THE DEVELOPMENT OF NATIONAL-STYLE DRESS IN LATVIA IN THE LATE 19TH AND 20TH CENTURY

Anete Karlson, *Dziesmu svētki un tautiskā tērpa attīstība Latvijā 19. gadsimta beigās un 20. gadsimtā. Song Festivals and the Development of National-Style Dress in Latvia in the Late 19th and 20th Century*. Rīga: Zinātne 2013, 224 p., ISBN 978-9984-879-48-2
<http://www.zinatnesgramatas.lv/lv/izdotaas-graamatas-3644/open-products:1046581>

The monograph traces the creation, development and use of a Latvian national symbol – national-style dress – over a long period of time, from the first recommendations on such dress right up to the present day. The study reveals the process of construction of national identity and its symbols, which constitutes an important aspect of the cultural history of present-day Latvia. In terms of its origins, it conforms entirely to the general European pattern of processes in the emergence of national cultures, there being a close connection between the song festivals and the wearing of national-style dress. The factual material brought together in the book and its presentation helps to reveal the course of development and continued importance of national-style dress as a symbol of Latvian cultural identity. There are 55 pages (from all 224 pages) text in English and 107 pictures with comments both in Latvian and English languages in the book.

- ♦ Fieldwork case-studies from Europe
- ♦ Concepts of language
- ♦ Revisiting the concept of linguistic relativity
- ♦ Relationships between anthropologists and state/public/trans-national institutions
- ♦ Language as intangible heritage
- ♦ Language and commodification
- ♦ Language and migrants ('new speakers')
- ♦ Language and the new media
- ♦ Language and the senses

Proposals of not more than 300 words should be submitted to the editors (ajec.ac.uk) no later than **21st December, 2013**. Successful proposals will be notified by the end of **January 2014**. Full papers should be delivered by the end of **July 2014**. Since all papers are subject to peer review,

revised papers should be submitted by the end of October. Given the focus of the journal, the European dimension of proposals will be an important criterion for inclusion.

ETHNOLOGIA EUROPAEA: JOURNAL OF EUROPEAN ETHNOLOGY

1 Imagined Families in Mobile Worlds

Special issue of *Ethnologia Europaea: Journal of European Ethnology* 42:2 (2012)

Though a seemingly stable concept in ethnological work, 'family' as a lived reality took and takes on innumerable forms shaped by economic pressures, mobility and attendant social transformations, and biotechnical interventions. The case studies in this special issue focus on the ways in which social actors seek to concretize as well as control what family could or should be. While (bio-) technological innovation proves vital to fulfill traditional imaginaries of a nuclear family, communication technology is a key to keep transnationally situated families in contact. Still, transnational work opportunities conflict with traditional imaginaries of the wholesome families and impact particularly women seeking to cross both borders and established family norms. Popular genealogy as a hobby and passion uncovers evidence that counters established narratives: instead of long-term sedentary family lineages, evidence of migration muddies the waters. Family metaphor, finally, serves, in one of the case studies, as a vocabulary to materialize imaginary kinship ties among nuns. The five case studies are complemented by four commentaries, exploring paths along which these themes can be developed further.

Print version:

<http://www.mtp.hum.ku.dk/details.asp?eln=300320>

E-version:

<http://www.mtp.hum.ku.dk/details.asp?eln=300323>

2 Foodways redux

The next issue of *Ethnologia Europaea* will be launched in December 2013. It is a special issue with the theme 'Foodways redux', containing a number of articles trying to grasp changing contemporary foodways.

During the last decades, television shows have turned chefs into celebrities, and food and cooking have become an integrated part of the lifestyle and entertainment industries. At the same time, food scares, food related health problems

and global food security are more prominent than ever, showing that anxieties, fears and hostility are as intimately connected with food as the joyful meal. These dynamics lead to new or modified food products and services, as well as new habits and routines. The articles provides investigations of everyday food practices such as why do people forage for berries in the forest or mobilize resources to find traditional cheese when cheaper varieties are easily available in the nearest supermarket? Why do consumers spend time in front of their computers chatting with the supplier of organic apples at the other end of the globe and how come that the seemingly trivial practice of eating cake in Norway has turned into an act of anxiety? Guest editor is Håkan Jönsson, associate professor in Ethnology at Lund University, Sweden.

JOURNAL OF ETHNOLOGY AND FOLKLORISTICS

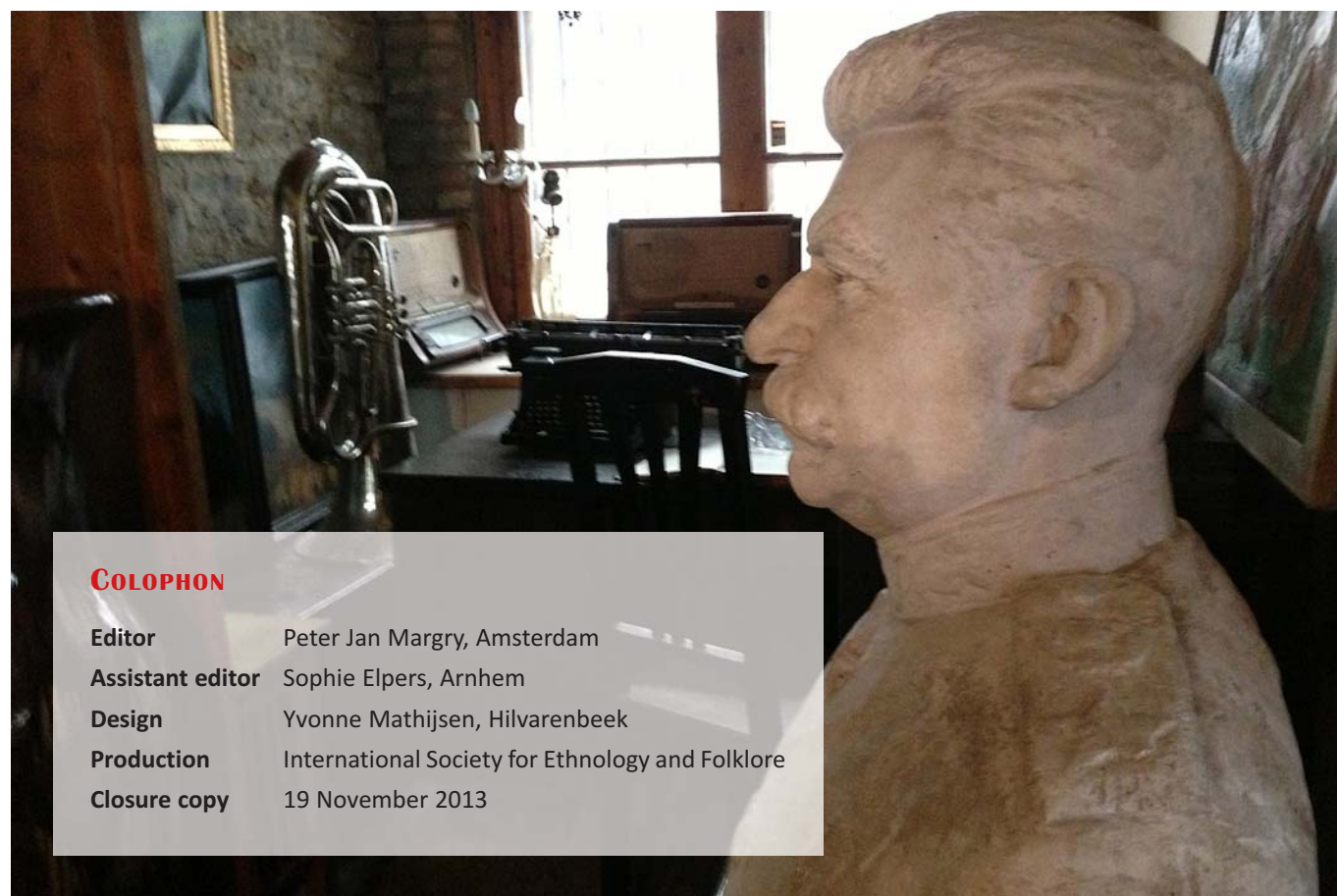
Latest issue vol. 7, no 1 (2013) in open access available at <http://www.jef.ee/index.php/journal>.

Contents:

- ♦ James Alexander Kapaló, Folk Religion in Discourse and Practice (3-18)
- ♦ Jakub Kocurek, Tree Beings in Tibet: Contemporary Popular Concepts of klu and gnyan as a Result of Ecological Change (19-30)
- ♦ Piret Koosa, Sowing the Seeds of Faith: A Case Study of an American Missionary in the Russian North (31-48)
- ♦ Katre Koppel, The Body in New Age from the Perspective of the Subtle Body: The Example of the Source Breathwork Community (49-64)
- ♦ Kaisa Kulasalu, Immoral Obscenity: Censorship of Folklore Manuscript Collections in Late Stalinist Estonia (65-81)
- ♦ Rozaliya Guigova, Anthropological Interpretation of the Meaning of Ritual Objects in the Contemporary Urban Wedding in Bulgaria (83-104)
- ♦ Pihla Maria Siim, Places Revisited: Transnational Families and Stories of Belonging (105-124)
- ♦ Konstantin Zamyatin, Official Status As a Tool of Language Revival? A Study of the Language Laws in Russia's Finno-Ugric Republics (125-153)

12. NEW SIEF MEMBERS, SINCE MAY 2013

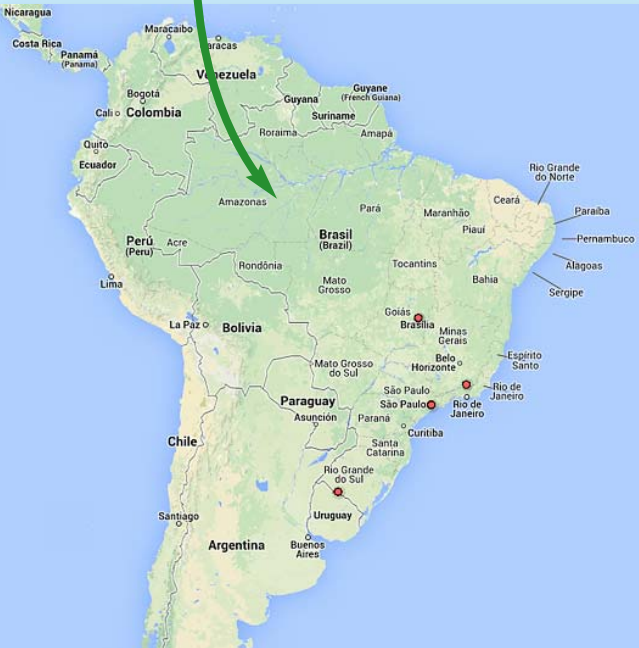
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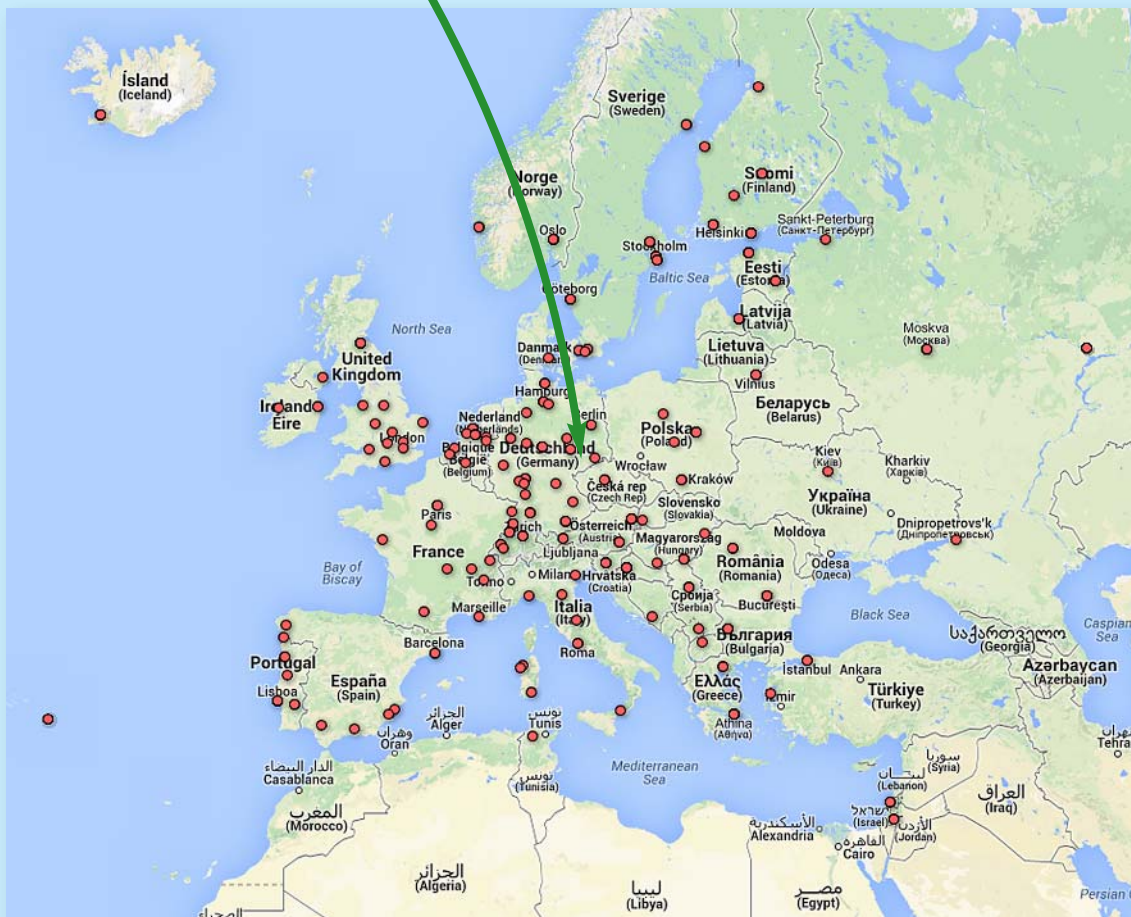
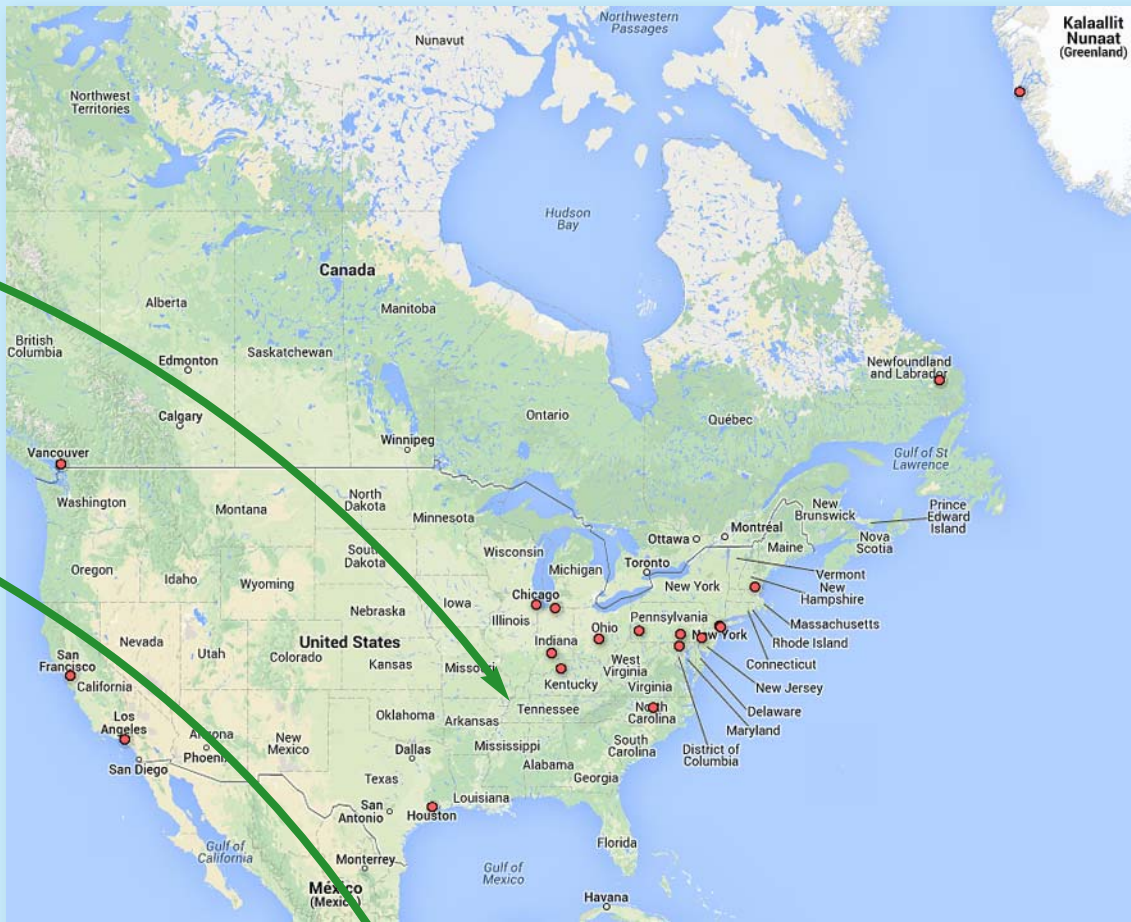


COLOPHON

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13. WHERE DO SIEF MEMBERS ACTUALLY DWELL?







Intriguing Images II

Professor Bjarne Stoklund (1928-2013) from Copenhagen going 'native' during a fieldwork trip for students and teachers: dressed in a shepherd's fur coat at the Hortobagy-pusta 40 km west of Debrecen (Hungary) on 14 August 1993. Photo by Thomas Højrup