

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

The Zagreb Congress is nearing and therefore again a timely *SIEF Newsletter* to supply you with some extra information. Zagreb will be a fascinating congress, quantitatively equaling or superseding even the 2011 congress in Lisbon.

An unsurpassed amount of panels and presence of working groups reflects the topicality of the congress themes and the dynamics of SIEF. What an opportunity to come together, exchange scholarly results and stances, and last but not least enjoy a vivid sociability within a reunion of peers.

Of course, the lure of the city of Zagreb adds another dimension to it. Zagreb has for you a wide range of festivals, musical venues, cultural heritage, and museums, including the weird Museum of Separation.

In this newsletter the society's golden Jubilee of 2014 still resonates: from a personal testimony of the first congress in Paris in 1971 to the announcement of an anniversary present that every member will receive as a scholarly memento of that jubilee.

In this issue the final *Intriguing Image II* prefigures and symbolizes the 'retirement' and exit of the editor of this newsletter. Hope to meet you all again in other capacities!

Peter Jan Margry

1. LETTER FROM THE PRESIDENT

DEAR COLLEAGUES,

As we count down to our international congress in Zagreb next month, I'd like to direct your attention to SIEF's many working groups (WGs).

Organized by SIEF members, dedicated to special topics or areas of research, most of the WGs arrange panels at the upcoming congress. As you may or may not know, however, the WGs also carry on scientific collaboration in SIEF's fields between international congresses, when they hold their own meetings all over Europe. Much smaller and more focused, these WG meetings provide the opportunity for a different sort of collegiality than the large congress and in their recurrence they create strong, enduring networks and sustained conversations between like-minded scholars. Many joint research projects and publications have emerged from them.

SIEF WORKING GROUPS

- Museums and Material Culture (new)
- Cultural Heritage and Property
- Ethnology of Religion
- Food Research
- Historical Approaches in Cultural Analysis
- Ritual Year
- Space and Place
- Archives
- Place wisdom
- Young Scholars

SIEF WGs IN THE MAKING

- Migration and Borders
- Body, Emotions, and Senses

The WGs carry the SIEF torch into various interdisciplinary fields of study and through their meetings, they bring SIEF's banner into more countries and institutions than the society at large can ever hope to hold congresses in. The WGs thus recruit new members to the society, much as the society's congress brings new blood to the WGs and raises their pulse. Most importantly, the WGs carry on the many important debates and dialogues in our fields that SIEF is designed to foster.



Currently, SIEF has ten working groups, some dating back to the middle of the last century, others just getting off the ground. One group holds its founding meeting in Zagreb: the *SIEF WG on Material Culture and Museums*, topics of longstanding concern in ethnology and of great current interest across disciplines (read more on this WG later on in the Newsletter). Furthermore, exploratory meetings will gauge the interest in founding two other new WGs, one focused on research on *Migration and Borders*, the other on the *Body, Emotions and Senses*. If your curiosity is piqued, please come to shoot the breeze with like-minded colleagues from across Europe and beyond and to exchange ideas about where to go from here.

All SIEF members are very welcome to join freely one or more WGs that match their research interests. In addition to their congress panels, the WGs hold short business meetings in Zagreb on Monday evening, immediately after the end of the first full day of panels (this is also when the exploratory meetings for new groups take place; for locations, check the congress program book). Here, you can learn more about upcoming activities, meet the chairs and some of the members – and sign yourself up! You can also just drop a line to the chair(s) of the WG in which you are interested and ask to join (membership in the WGs is free). Their contact information is listed on the SIEF website: www.siefhome.org/wg.shtml.

I look forward to seeing most of you soon.
It's going to be great!

Valdimar Tr. Hafstein, SIEF president

2. SIEF CONGRESS ZAGREB 2015

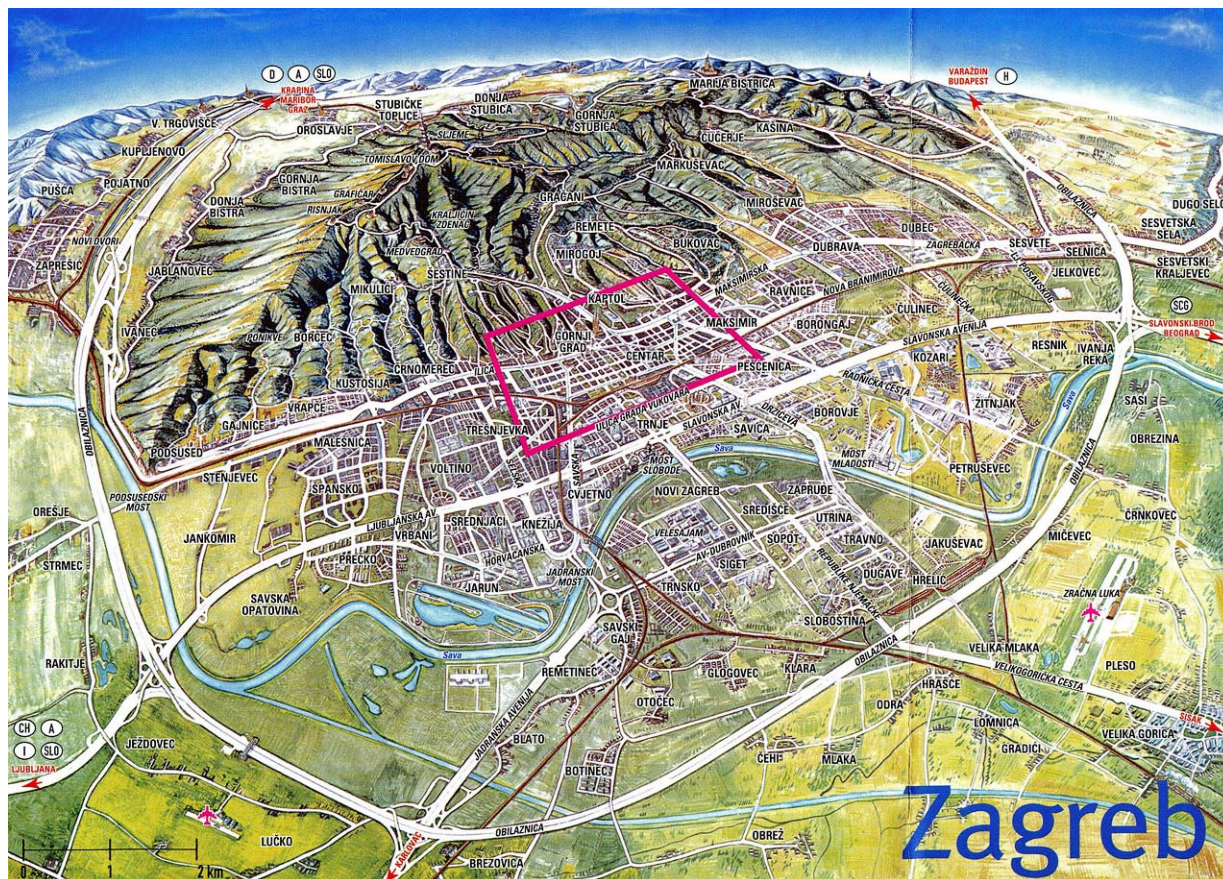
IDENTIFYING ZAGREB?!

As all scholarly and practical information on the Congress is taken up in the congress book, the local team of the Zagreb Congress provided us with some additional information – the quoted texts below, composed by the municipality – that may give the delegates of the Zagreb Congress inspiration when wandering through the streets of the town....

'The city of Zagreb, capital of Croatia, on the historic and political threshold between East and West, illustrates both the continental and Mediterranean spirit of the nation its spearheads. Zagreb is the cultural, scientific, economic, political and administrative centre of the Republic of Croatia, and is home to the Croatian Parliament, Government and President. Its favourable location between the Pannonian plain, the edge of the Alps and the Dinaric range has allowed it to become a crossing point for mass international communication. The city is protected from the cold northern winds by the mountain of Medvednica and opens up to the rest of the world thanks to a spacious plain

and the Sava river. Zagreb, with a population of nearly one million, contains almost a quarter of the entire population of Croatia. Over the centuries, the city was inhabited by people coming from all over Europe; and, in recent years, by people coming from different parts of Croatia, ensuring a rich cultural life. Zagreb is a safe city whose doors are always open; a city with a tumultuous history teeming with interesting personalities; a city that warmly invites all those who wish to get to know it, and a city that will surely fulfill your expectations. In this city, you can easily meet remarkable people, make new friends and enjoy special moments. The façades of Zagreb's buildings reflect the ebb and flow of history, while its streets and squares bear witness to the coming together of the many cultures that have shaped the identity of this laid-back capital. The best thing to do is when you first arrive is to take in Zagreb's wonderful atmosphere, which, as many claim, is only surpassed by the legendary beauty of the local womenfolk.'

Source: www.zagreb-touristinfo.hr/about-zagreb/basic-facts



This bird's eye view of Zagreb shows how the city is built next to the mountains, the 19th century center 'centar' at the feet of them, the old upper town 'Gornji Grad' just uphill.



Ilica street is one of the oldest (1431) and longest streets in Zagreb, home to many shops and cultural sites.

LOUNGE CULTURE

'Zagreb can be described as a city with the biggest lounge. The moment the sun appears in the sky in spring, restaurant, café and coffeehouse terraces open for custom.

Streets become promenades, places to get a cup of coffee, relax or have a business meeting. (...) Lounging in cafés has been a long tradition in this city. The Zagreb Green Horseshoe and the main square of Ban Josip Jelačić have always been hubs of social life in Zagreb. Nowadays, this has spread across the whole city centre, around the pedestrianised zone and even further. People from all walks of life can find something of interest here. Cafés around Ban Jelačić, or simply 'Square' as it is often referred to, attract prominent figures. Preradović, also known as Flower Square, is loved by artists and young people, as well as an older crowd. Tkalčićeva, once the border between Gradec and Kaptol, used to be full of pubs and served as the red-light district, but nowadays it is a trendy destination for rendezvous and relaxation for the whole family. The romantic among you can take the funicular on Ilica, the shortest one in the world used for public transportation – you'll reach the Upper Town in 55 seconds. All of these locations form



part of the phenomenon known as *špica*. Every Saturday around noon people of all ages come to the centre because that is the time and place to see and be seen. The ritual is always the same: people slowly sip coffee, read the Saturday papers, stop off at Dolac market to pick up fresh produce and then go home to prepare lunch. In every neighbourhood there is a favourite meeting place where regulars feel welcome and where everybody knows your name.'

Source: www.zagreb-touristinfo.hr/about-zagreb/basic-facts

CITY OF ART

'Zagreb enjoys a rich cultural life. Around 30 theatres are active in the city, some with regular programmes, some occasional. Along with some 30 museums, a large number of galleries and many theatre, music and dance festivals all combine to make Zagreb a city of art.

From classical to alternative, from amateur to professional, from private to public, these different artistic outlets reflect the high level of cultural awareness. The Croatian National Theatre is the national home of ballet, opera and drama. Of all the concert halls, the most prominent is the Vatroslav Lisinski, named after the composer of the first Croatian opera. Operettas and musicals, rock and pop operas can be found in the Komedija Theatre; quick-witted humour and satire are staged at Kerempuh, and contemporary productions are shown at Gavella, ZKM, ITD, and EXIT. It would be impossible to list every venue, let alone suggest the best – find one that suits you. Zagreb hosts many international cultural events. The World Festival of Animated Film Animafest is the second oldest of its kind in Europe. The Music Biennial, the Dance Week Festival and Eurokaz, an international festival of modern theatre, bring performers from around the world to the stages of Zagreb.



The International Festival of New Theatre takes place in the second half of June.



Occupying the 17th-century Convent of the Clares, the City Museum traces Zagreb's history from prehistoric times until today.

SIEF's OUTSIDERS TIP: THE WEIRDEST MUSEUM

Although SIEF advocates collegial connecting and hopes for realizing longtime scholarly relationships, I'd like to point out an intriguing and unique everyday culture site in Zagreb: the Museum of Broken Relationships.

It is at least ranked in the top ten of worlds weirdest museum. It started in 2006 as a traveling art installation, based on the idea of failed relationships by an artistic couple whose own love failed to last.



The destructive 'ex axe'

What makes the museum special is that individuals regularly donate ordinary objects representing their broken relationship along with a story: from a glass horse souvenir, a destructive ex axe to an unexplained pair of fuzzy pink handcuffs. These exhibits offer the chance for individuals to publicly

recognize their hurt and overcome emotional collapse by donating to the museum's collection. The exhibition thus shows an idiosyncratic and emotional journey around the world through hundreds of love break-ups and the mysteries of the human heart.



You can find the museum at: Čirilometodska 2, located in the fine baroque Kulmer palace in the Upper Town, and – if applicable – do not hesitate to bring your own object and story. I [PJM] will probably bring a copy of the SIEF Newsletter...

As we have already seen, the history, art and culture of Zagreb, Croatia and Europe are reflected in the architecture around the city, as well as in its varied museums. The Archeological Museum contains the mysterious mummy of a woman from Thebes in Egypt, wrapped in linen – the longest text in Etruscan still to be decrypted. The Zagreb City Museum brings a modern interpretation of historical events in the city from prehistoric times to the present day. The Museum of Arts and Crafts was founded together with a school in the same discipline in the second half of the 19th century, both established to preserve the traditional values of craftsmanship. A unique collection from different areas and periods has been on display at the Mimara Museum since the University Games were held in Zagreb in 1987. The Strossmayer Gallery of Old Masters houses a collection of works by famous painters and is an essential stop for connoisseurs of European art from the 15th to 19th centuries. Nearby we find the Modern Gallery, in which works by every significant artist from the 19th and the 20th centuries are exhibited. Zagreb has also entered the 21st century with a new building for the Museum of Contemporary Art, now

opening to the public. In the Upper Town, the Klović Gallery is housed in a former Jesuit monastery. For emotion, raw life and symbolism, visit the Museum of Naïve Art, with its display of works by non-academic painters. Nearby is the Atelier Meštrović, a gallery where sculptor Ivan Meštrović used to live and create work that marked the 20th century just as profoundly as Rodin's. The circular pavilion that is now the Hall of Croatian Artists was built on the basis of his idea. These are only some of the venues and events to give you the flavour of the rich cultural life of the city.'

Source: www.zagreb-touristinfo.hr/about-zagreb/basic-facts

More info:

www.croatia.hr

www.mint.hr

www.croatia.eu

www.zagreb-touristinfo.hr

www.zagrebplaces.com



Saint Marks church has a Croatian flag and a Zagreb coat of arms done in colored tiles on the roof. It looks pretty retro although it is actually historical.



The city's best market is Dolac, behind the main square of Jelacica.

3. NEW WORKING GROUP ON MUSEUMS AND MATERIAL CULTURE

Dr. Lizette Graden (The Royal Armory, Skokloster Castle, Hallwyl Museum and University of Washington) and prof.dr. Hester Dibbits (Master Museology, Reinwardt Academy and Erasmus University Rotterdam) have set up a new working group within SIEF, dedicated to museums and material culture from an ethnological point of view.

All SIEF members are free to join the new community. Both chairs call on the whole membership to consider to become member of the group. Send then an email to (one of) them:

Lizette Graden lizette.graden@lsh.se

Hester Dibbits hester.dibbits@ahk.nl

Their mission statement is the following: The new working group on Museums and Material Culture intends to provide a platform for dialogue, cooperation and networking among ethnologists, folklorists, and SIEF scholars from adjacent fields with a special interest in Museums and Material Culture. The agenda will be defined by the topics its members see as most urgent, and should work as a platform in

which those interests can be aired, and allowed to develop into vibrant discussions and potential new fields of collaborative work. Part of the mission of this working group is to renew the ties between ethnologists in the academy and the museum in an effort to reinvigorate the ethnological study of material culture as well as of the museum as an institution in the 21st century.

When ethnology evolved as a museum discipline in the late 19th century Europe, ethnologists' interpretations of material culture (local, rural, regional, folk) formed the collections at numerous museums. Since then, ethnologists have both shaped and reshaped the field of material culture studies and museum practice. The objective of this WG is to help academics and practitioners explore the directions in which these fields will continue to develop. What does the future hold for museums interested in working with material culture in new and innovative ways?

However, the paths taken by the discipline of ethnology at universities in Europe in the last 20 years have in many



instances swayed away from the museum world, though in practice the two are still linked as some graduates from ethnology programs go on to work at museums. Most often, these students have prepared themselves for such careers through curatorial work or doctoral research. With a generational shift at the museums and an increased interest in material culture as part of a digitalized arena, ethnologists are well placed to play once again an important role the museum field.

The new WG has a series of themes it aims to focus upon as a point of departure. These themes include: cultural heritage and questions of authenticity in light of debates about the tension between material and immaterial heritage in the world of museums. The role of the senses in understanding material culture. The manner in which collections and collecting can be understood today. How can museums

navigate between the very different demands and or public expectations that work as platforms to exhibit culture, or facilitate the performance culture. Thus, the ambition of the WG is to further identify and pursue emerging fields of interest that entangle museums and issues of material culture.

These topics relate in turn to the changing role of the material object inside and outside the museum. According to recent censuses, museums have more visitors in the 21st century than ever before. Yet, the role of core collections and access to material objects has diminished in favor of digitized collections, highlights, and interactive traveling exhibitions, and/or a stronger focus on communities and their intangible practices. What are the driving forces of this development? How does it relate to developments in society in general?

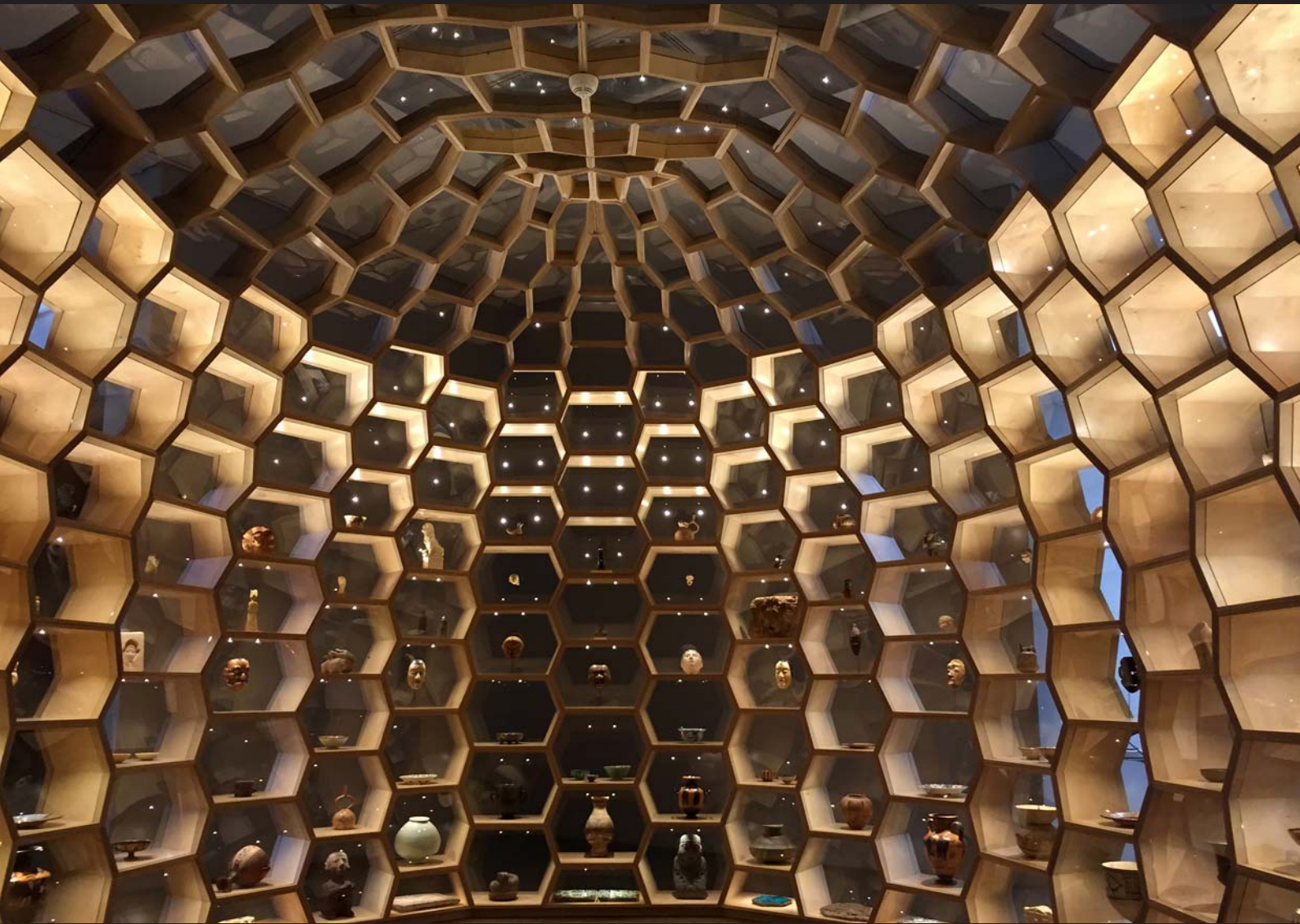
THE WORKING GROUP PROPOSES A FOCUSED INITIATIVE TO:

- ▶ Convene at conferences
- ▶ Implement a series of professional activities
- ▶ Stimulate research in material culture by drawing on the expertise of colleagues working in museums

OVER THE NEXT FOUR YEARS, WE WILL STRIVE TO:

- 1 Form a working group with members from Europe and beyond.
- 2 Develop an electronic community of ethnologists in material culture in order to strengthen the communication and interaction among these scholars, curators, educators, administrators, digital asset managers, etc.
- 3 Convene the working group with invited material culture scholars to identify strategies and opportunities to develop the critical study of material culture. This convening will also seek to identify impediments to the deeper participation of ethnologists in developing museum policy and practice.
- 4 Develop specific strategies to connect the SIEF WG with e.g. the International Council of Museums and the American Folklore Society Museum section.
- 5 Organize panels for SIEF's international congresses and workshops adjacent to these congresses.
- 6 Develop transnational projects to increase research on the role of Museums and Material Culture.

Intriguing Images I



Showing material culture, Museum Folkwang, Essen, 2014. Photo Peter Jan Margry.

4. WINNER YOUNG SCHOLAR PRIZE 2015

The winner of this year's SIEF Young Scholar Prize is Dr. Čarna Brković for her article entitled 'Scaling Humanitarianism: Humanitarian Actions in a Bosnian Town', published in *Ethnos: Journal of Anthropology* in 2014.

The article provides an intriguing ethnographic description and a theoretically and politically challenging examination of what are locally called humanitarian actions (*humanitarne akcija*). Her focus is on the forms of raising donations to help people who need medical treatments abroad. Bosnia is undoubtedly an important memory site for Europe which has long been neglected. Brković's article is an elaborate and inquisitive study which brings *humanitarna akcije* into our attention as an 'emergent' cultural form.

Expanding on the different cultural and emotional aspects of this community, she provides a culturally analytical account of the ways and forms of raising funds from a large variety of donors. One of the key foci is the question of the position between those who give and those who are given. The local humanitarian actions are characterized by the potentiality that the helpers may turn into those in need of help. Brković shows how helping and the potentiality of needing help are mutually linked, instead of being founded upon a clear distinction between the roles of helpers and those in need of help.

In her discussion of the helpers and helped being both part of the same discursive networks of local social organization, she shows how local knowledge and connections were important for navigating the state institutions and for processing the necessary documents. Through a fine ethnographic approach, Brković illustrates how face-to-face

familiarity and communal ties motivates a faster and more efficient mobilization than 'international humanitarian aid', where neither the donors nor the helped share a common social and political environment. The article is also inspiring in showing the strength of fieldwork and local knowledge in creating new cultural forms.

Brković does not merely describe the sociocultural structures of local networking in the context of local humanitarian actions, but achieves a successful combination of a micro and macro approach. Attention is given to humanitarianism as a global strategy in the politics of life and in the constitution of human beings as objects of aid and protection. The reader is conducted through challenging debates about power politics within international humanitarian practices as an aid industry, including the question of universal human rights and the demand for profound and just redistribution of health-care and welfare resources and services. A key issue is the concept of life in social theory and its politicization, where she draws on Agamben's writings on biopolitics and the concept of bare life.

In addition to its ethnographic focus on the local cultural forms of networking in the context of humanitarian actions, Brković's article is to be highly acclaimed for its reflection on the links of humanitarianism to the kind of Westphalian nationalism that it purports to negate. The article provides challenging reading for practitioners in the humanistic field of ethnology, who have not necessarily tended to reflect theoretically on their own humanitarian premises in the study of cultural forms and practices. Finally, it shows that humanitarianism and its political underpinnings constitute an important research topic also for the ethnologist.



- ▶ **Hear** Brković presenting her winning research during the Zagreb Congress, on Tuesday, June 23, at 17.50 hrs. Before the General Assembly.
- ▶ **Read** Brković' winning article in *Ethnos. Journal of Anthropology* of 2014. [Read /download the article](#)

5. SIEF 50 YEARS, AND COUNTING

In 2014, SIEF's Jubilee year, the membership was asked to send in experiences or memories of SIEF's past. One of our longest standing members, professor Violetta Krawczyk-Wasilewska from the University of Lodz, Poland, member since 1971 and active in the Food Research Commission, responded with a personal report on the SIEF's first international congress. Moreover she enriched the SIEF archive with documentation from the first two SIEF congresses in Paris and Suzdal of which our archives contained nothing until then!

RECOLLECTIONS OF THE FIRST SIEF CONGRESS IN PARIS

Today's world is a global village without borders. Let me begin by provoking your imagination, dear colleagues. Imagine a young girl; a romantic intellectual living behind the iron curtain. Her dream of getting to know Paris, with its *genius loci* mythologized through film and literature, seemed unattainable as traveling to the West was restricted for those from Eastern Europe. Being an assistant at the Lodz ethnographic and archaeological museum, with some research and minor academic contributions already under her belt, and finding out by chance about a congress in Paris, she sent a letter to Professor Jean Cuisenier, vice president and director of the *Congress of the Musée National des Arts et Traditions Populaires* (MNATP), bravely asking him to accept her first ever paper (which was written in English as she did not know French) – *The reception of traditional folk songs in the industrial working class folklore of central Poland*. A formal invitation returned, carrying with it the possibility of applying for a visa and a passport. The MNATP museum was closed for the public in 2005.

SIEF's First International Congress for European Ethnology (24-28 August 1971, Paris) was a significant landmark for international cooperation in the field of ethnology, especially with regard to the coordination of European research cultures. SIEF was affiliated to the *Union internationale des sciences et ethnologiques anthropologiques* (UISAE), as well as the *Conseil international de philosophie et des sciences humaines* (CIPSH). MNATP took upon itself the organization of the congress in Paris, and the proceedings (which were in French) were to take place in its new building in the Bois de Boulogne. The event was co-organized by the European division of the Musée de l'Homme, and G. H. Rivière was

chosen as president, a former long-term director and the creator of the famous MNATP ethnographic exhibitions held in French museums. The patrons of the congress were the minister of national education, J. Duhamel, and the minister of culture, O. Guichard.



The MNATP museum was closed for the public in 2005.



Violetta Krawczyk-Wasilewska.

About 350 people from thirty countries signed up to the congress, including even sizeable delegations from Eastern Europe, the former Soviet Union and former Yugoslavia, as well as ethnologists and folklorists from other continents. Poland was represented by eight speakers, along with the author of this article. The great Polish folklorist and professor Julian Krzyżanowski (1892-1976) was awarded an honorary SIEF membership. About 150 papers were delivered in 9 committees, dealing with: bibliography; farming tools and techniques; folk poetry and ballads; calendar rites

and contemporary festivals; vernacular architecture and open-air museums; family; ethnographic films; inter-ethnic relations in contemporary Europe, and expression of folk-culture in museology. The methodological character of the congress included plenary papers which at the time were heatedly debated. The Romanian professor Mihai Pop in his paper *Problèmes généraux de l'Européenne Ethnologie* proposed a conceptual divide between 'grammaticalized' (possessing a code of which participants are aware) and 'ungrammaticalized' (where the code is unconscious) cultures. It

SIEF AND THE AMERICAN FOLKLORE SOCIETY (AFS): COLLABORATION

The American Folklore Society, founded in 1888, is a scholarly association of professionals who study and communicate knowledge about folklore throughout the world. The 2,000 members are scholars, teachers, and librarians at colleges and universities; professionals in arts and cultural organizations; and community members involved in folklore work. Although AFS is an American society, one in every eight members is from outside the US.

The society publishes the quarterly *Journal of American Folklore* and five special-interest journals and annuals. It maintains the AFS website as a means for communication and several other scholarly communication websites and tools, such as the *H-Folk* listserv. It organizes an annual meeting that brings together more than 700 people from around the world to exchange work and ideas, and supports the work of six committees and more than thirty special interest-group sections. Furthermore, it awards prizes, travel stipends and other forms of recognition.

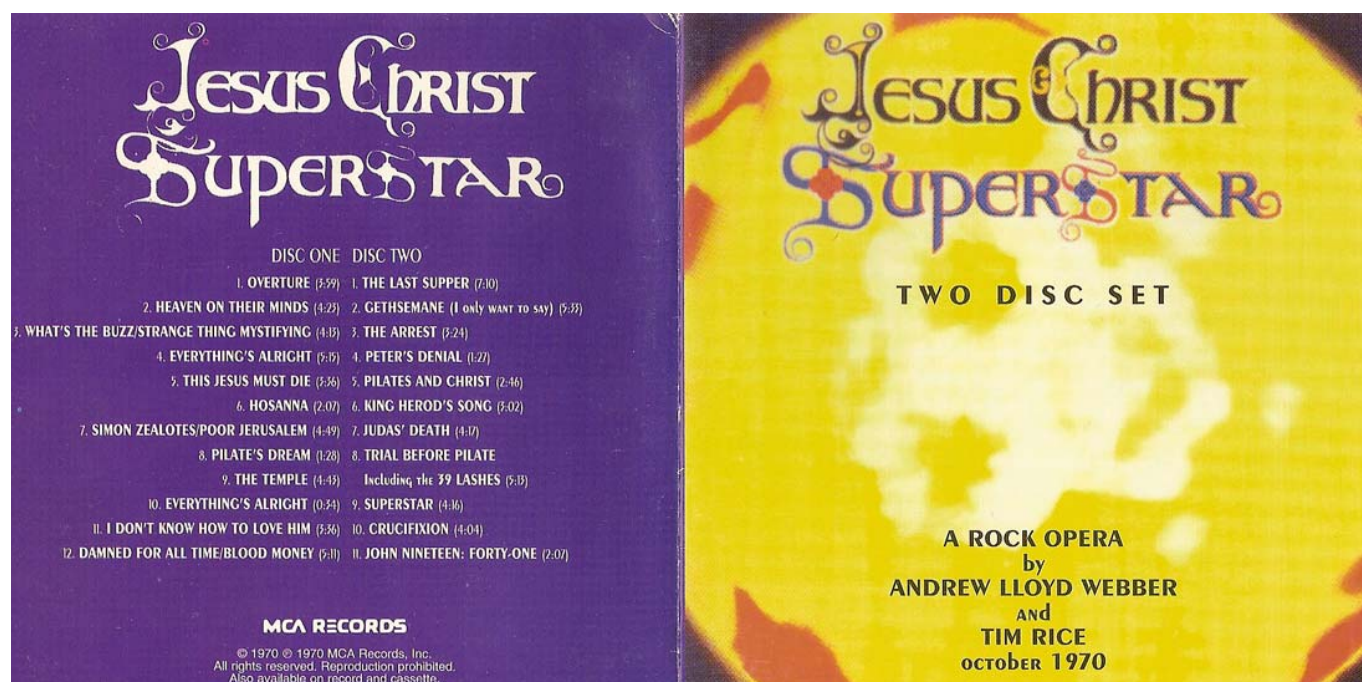


SIEF and AFS have a lot in common and this is the reason why every year a group of SIEF members participates in the AFS meetings and some members are also a member of AFS.

This inspired the SIEF board to strive towards a closer and more formalized collaboration with AFS. During the annual meeting in Santa Fe in 2014, Valdimar Hafstein (President of SIEF), Peter Jan Margry (Executive Vice-President) and Sophie Elpers (assistant of secretary and board) were invited to take part in the AFS board meeting and to present their ideas about how to realize cooperation.

FIVE POSSIBLE STEPS WERE DISCUSSED

- 1 One of them has already been taken, namely the recognition of 'sisterhood' by displaying each other's logo on the website.
- 2 The second step will be to stimulate SIEF's working groups and the AFS interest-group sections to explore options for collaboration.
- 3 A third step may concern an additional map of departments and universities, realized by AFS that could be combined with the SIEF map on the websites of the two societies.
- 4 A future fourth step would be to offer the possibility of a discounted joined membership.
- 5 A fifth step would imply the organization of one or more joint thematic meetings.



Rock Opera from 1970

seemingly convinced the membership as he was elected there as the new president of SIEF. A well-known French semiotician, Julien Greimas, spoke about the languages of communication systems: *en tant que Langages systemèmes de communication (langage oral, langage gestuel, langage musical)*. Innovative methods for the classification of ethnographic resources in museum practice were presented by J. Cuisenier (*Informatique et applications muséographiques, méthodes avancée d'étude des données ethnographiques*). These reports, as well as most of those announced by the commission have been published on mimeograph (stencil) as *Actes du 1-er Congrès International d'Ethnologie Européenne, 24-28 Aout Paris 1971* (Paris 1973).

The direction in which national research was developing made its mark during the congress, as did (which can be seen from the plenary sessions) the attempt to find a common, universal model for the study of the culture of European countries as a branch of general cultural research. There were also accompanying social events, including visits to selected museums (Musée Guimet, Musée des Arts Africains et océaniens, Musée des Antiquités nationales) and ethnographic film screenings. Splendid cocktails were served at receptions with lavish surroundings, most notably in the halls of Hotel de Ville which houses Paris' city hall. At these meetings I made my first international acquaintances, some of whom would later become close friends. Furthermore I was able to personally meet many great

scholars whose books, articles, and personal recommendations have greatly helped me to develop my own career. In particular I would like to mention Stathis Damianakos (France), Linda Dégh and Richard M. Dorson (USA), Heda Jason (Israel), Eleasar Meletynski (Russia), Venetia Newall (UK), Leander Petzold (Austria) and Vilmos Voigt (Hungary).

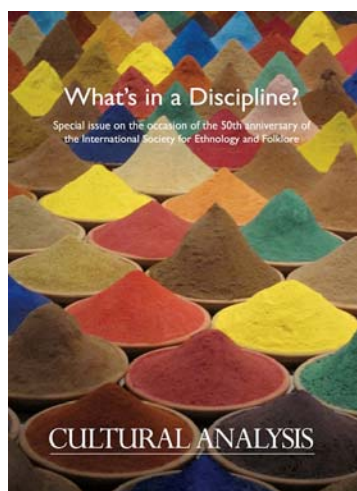
In this way the very first SIEF congress became my 'initiation rite of passage' to the world of open science and Western culture. When it finished, I duly applied for a visa extension and for the following two weeks absorbed all I could of Paris, with all of its museums and art exhibitions from the 'Mona Lisa' in the Louvre, to the Impressionist Jeu De Paume, and Picasso's visiting exhibition ('Guernica'). I enjoyed the wonderful musical 'Jesus Christ Superstar' which was full of topical symbolism (for instance The US flag falling off of the dollar following so-called 'Nixon shock'). I returned home full of impressions and also two heavy, glass bottles of 'Coca-Cola' (production in Poland began only in 1972) so that also my family could get a taste of the Western nectar.

Violetta Krawczyk-Wasilewska

ANNIVERSARY GIFT TO THE MEMBERSHIP!

Last September SIEF celebrated its 50th anniversary with a 'golden' Jubilee Symposium in Amsterdam. On this reflective occasion the invited speakers were asked to think 'out of the box' in their presentations. And so, they covered a variety of topics, moving from a meditation on anniversaries to reflections on the history of the society and its disciplines, and from an analysis of disciplinary relations in the centers and margins of Europe to visions for the future of the field and, finally, to new perspectives on everyday life research.

A special 'jubilee' issue of SIEF's affiliated journal *Cultural Analysis* follows up on the symposium and presents four of the papers from Amsterdam in full article form: *What's in a Discipline? Special issue on the occasion of the 50th anniversary of the International Society for Ethnology and Folklore*. Guest editors Valdimar Hafstein and Peter Jan Margry wrote the introduction. The authors are Konrad Köstlin (Vienna), Bjarne Rogan (Oslo), Jasna Čapo (Zagreb) and Orvar Löfgren (Lund). In addition to this two discussion pieces are included, written by Cristina Sánchez-Carretero (Santiago de Compostela) and Kristin Kuutma (Tartu).



As *Cultural Analysis* is an online open access journal and in order to make the anniversary of SIEF also tangible, it is decided to print this time the special issue and present it as an anniversary gift to all members! The copies will be handed to all delegates at the Zagreb Congress.

The SIEF members who do not to attend the conference, can order after June 26, 2015 a hard copy at sief@meertens.knaw.nl.

'What's in a discipline?' is anyhow also available online at <http://socrates.berkeley.edu/~caforum/> (with pdf as print version) at the end of June.

SIEF: THE MOVIE!

Well, movie..., better to say the clip. Having many SIEF members in Amsterdam for the 50th anniversary of our organization in September 2014, the opportunity was taken to realize a short jubilee clip on what colleagues understand as European Ethnology.

In an approximate four minute mini documentary these questions are answered by various scholars, like Regina Bendix, Orvar Löfgren and Jasna Čapo. On the picture you see Tine Damsholt presenting her ideas. Icelandic filmmaker Áslaug Einarsson was for some days in Amsterdam to do the filming. The final result can be seen via the SIEF website. The clip is already pretty successful with some 4000 views in about five months time since it was launched at the very end of 2014. See:

www.siefhome.org/videos/euro_ethno.shtml

DECISIVE MOMENT

At the same occasion, and having those members before the camera, we decided to ask them as well for their decisive moment ('ethnological sensation') in life that brought them to work in the field or made them realize (again) their fascination for European Ethnology. These one to two minutes clips are 'broadcasted' regularly, seen by many colleagues and even used for classes:

www.siefhome.org/videos/ethno_sensations.shtml

SHARE YOUR SENSATION!

As announced previously, filmmaker Áslaug Einarsson who made the present Sensation clips will be present in Zagreb during the congress. Any member who would like to share his or her ethnological sensation on film, please make yourself known at the SIEF secretariat: sief@meertens.knaw.nl. Please mention in the email your full name and the exact days you are available for filming in Zagreb. The filmmaker will then make a schedule and will make the appointment with you.



↑ Preparing for 'sensational' filming along an Amsterdam Canal.

Tine Damsholt (Copenhagen) in front of the bookstalls at the University of Amsterdam. Photo PJM. ↓



6. OBITUARIES

6.1 ZSUZSANNA ERDÉLYI 1921–2015

Zsuzsanna Erdélyi, one of the greatest figures of Hungarian folkloristics, died on February 13, 2015 at the age of 95.

Erdélyi was born in 1921 in a family strongly connected to Hungarian folk culture studies. Her grandfather János Erdélyi (1814-1868) was one of the first generation folklorists who played an important role in the establishment of Hungarian folkloristics. Zsuzsanna Erdélyi studied Hungarian, Italian and Philosophy at the University of Budapest. Between 1944 and 1948 she worked for the Hungarian Ministry of Foreign Affairs. Because of religious and political reasons she was dismissed. Later she received a position in the Ethnomusicology Research Group of the Hungarian Museum of Ethnography in those days at the Ethnology Research Group of the Hungarian Academy of

Sciences, from where she retired in 1987. The name of Zsuzsanna Erdélyi is for Hungarians synonymous with archaic, apocryphal folk prayers. It was in 1968 when she accidentally met an old interlocutor who told her a so far unknown type of prayer. Erdélyi immediately realized that the prayer originated from the early middle ages and preserved uncanonical religious elements. She tirelessly started to collect apocryphal folk prayers and during the next decades recorded more than 10.000 unknown versions during the times when state authorities tried to keep her away from working and collecting. She received numerous scientific and state awards for preserving the religious folk heritage including the International Award of Giuseppe Pitagora Salvatore Salomone Marino for Ethnological and Anthropological Studies in 1996.



Zsuzsanna Erdélyi. Photo: László Lugosi Lugo.

6.2 LARRY E. SYNDERGAARD 1936–2015

For many decades, the *Kommission für Volksdichtung* was a SIEF Working Group. One of its longstanding members was Larry Syndergaard, Professor of English at the Medieval Institute of the Western Michigan University. This tribute will be of interest to SIEF members who knew him. It was read after his death on April 15 at Larry's Kalamazoo Medieval Congress this spring.

Larry E. Syndergaard was a regular at the *Kommission für Volksdichtung* (International Ballad Commission)'s conferences for more than twenty years and was elected a Fellow of the KfV in 2013. He made many warm friends there; many members have known him for virtually all of that time and were shocked and deeply saddened to hear of his death.

Larry was knowledgeable and kind. Ready to take a sincere interest in others, their lives, their families, each time we met. His wife, Ardis, was a dear friend to the KfV, too, and it was clear to all of us how severe a blow her death was to him. One long-standing friend described him as 'perhaps the kindest academic I've known, ready to find the best in everyone'.

He also established the KfV-sponsored ballad sessions at the Medieval Congress at Kalamazoo, which some of us were lucky enough to attend. Ardis's balladeers' dinners became famous, and after her death Larry continued the tradition. As I write this, I very much regret that I was never able to travel to Kalamazoo, but it is very clear that it was Larry and Ardis's friendship that enabled our ballad people cope with the overwhelming size of the Kalamazoo congress.



Larry E. Syndergaard.

Larry was a careful craftsman, maintaining his beautiful Arts and Crafts house near the university. His workmanship in his chosen fields, mainly in balladry, was similar – marked by patience and good judgment. He was a sound scholar with a penetrating mind which he used to support, encourage and befriend others, rather than show off his own knowledge. He will be remembered for his contributions to international balladry, especially for providing a bridge between the English- and Scandinavian-language ballads.

Larry was a fine scholar, a transparently good man, and we will miss him.

David Atkinson and Thomas A. McKean
Secretary and President, *Kommission für Volksdichtung*

7. MIXED NEWS AND REPORTS

7.1 CONFERENCE OF THE RITUAL YEAR WORKING GROUP IN 2016: 'REGULATING CUSTOMS'

The 12th conference of the Ritual Year Working Group, hosted by the Elphinstone Institute, University of Aberdeen, will be held at Findhorn, on the shores of the Moray Firth in northern Scotland.

'Regulating Customs' will explore the parallel systems of social organization and control found in most communities: the informal, enacted through personal relationships and traditions, and the institutional, enacted through legislative systems.

The centerpiece of the conference will be a visit to the Burning of the Clavie, an ancient New Year fire festival in

the neighboring village of Burghead, held each year on 11 January, Aul Eel (Old Yule) according to the Julian calendar. Conference sessions and accommodation will be at the Findhorn Foundation's Eco village, a beautiful facility run along environmentally responsible and sustainable lines.

The **call for papers** will be ready in June, with a deadline for abstracts in September. For more information, or to be added to our mailing list, contact Tom McKean.

T.A.McKean@abdn.ac.uk.

Thomas A. McKean

7.2 BELIEVING IN THE TRADITION ARCHIVE

On March 3rd, 2015, a one-day symposium was held at Cnuasach Bhéaloideas Éireann: The National Folklore Collection, University College Dublin. The focus was on the importance of tradition archives.

Invited guests to the international symposium held a round table discussion in the morning and a public seminar took place in the afternoon. It was followed by a reception hosted by Comhairle Bhéaloideas Éireann: The Folklore of Ireland Council and addressed by UCD President Andrew Deeks, an tOllamh Seán Ó Coileáin, Chair of Comhairle Bhéaloideas Éireann and Michael D. Higgins, President of Ireland and Patron of the National Folklore Collection.

The idea of the roundtable was to bring together theorists and practitioners to work through the three main areas of a

tradition archive so that new thinking could emerge. These areas were preservation, dissemination as well as augmentation and the symposium also included discussion on further collaboration, dialogue and critical debates.

The theme 'Believing in the Tradition Archive' was chosen at a time when a number of issues regarding the changing nature of such an archive required addressing. These issues included how tradition is being transmitted, documented and archived. The symposium gave recognition to the ongoing need of questioning the very thrust of a vernacular repository. It addressed the responsibility of stakeholders to engage in dialogue and to create support networks. The international element reflects longstanding associations and partnerships in this work.



Participants of the symposium 'Believing in the Tradition Archive' in 2015, March 3, in Dublin, including - in the middle - Michael D. Higgins, the President of Ireland and Patron of the National Folklore Collection.

7.3 IRINA STAHL WINNER DON YODER PRIZE 2014



Irina Stahl, researcher at the Institute of Sociology of the Romanian Academy has been awarded the Don Yoder Prize for the Best Graduate Student Paper in Folk Belief or Religious Folklife, given by the Folk Belief and Religious Folklife Section of the American Folklore Society – www.afsnet.org/?page=AM14Prizes.

The prize was awarded at the Society's annual meeting in Santa Fe, New Mexico, November, 2014. The prize is named after the renowned Professor Emeritus Don Yoder of the University of Pennsylvania.

The study for which Irina Stahl was honored is entitled: 'The Romanian Saints: Between Popular Devotion and Politics' was first presented in 2013, at the 9th annual meeting of SIEF's Ritual Year Working Group, held in Szeged (Hungary). It is published in *Politics, Feast, Festivals. Yearbook of the SIEF working Group on the Ritual Year*, edited by Gabor Barn and Istavn Povedák (Szeged, 2014) pp. 86-107.

7.4 ASSOCIATION OF CRITICAL HERITAGE STUDIES: CONFERENCE MONTREAL

Association of Critical Heritage Studies: Third biannual Conference, Montreal, 7-10th June 2016:

What does heritage change?

ESG-UQAM and the l'Université Concordia.

Enquiries: achs2016@uqam.ca

First call for sessions and panels

Heritage is a powerful witness to mindsets and zeitgeist; it is commonly understood that it gives way to a better understanding of societies and even brings together communities. But how would this happen? Can heritage affect reality? What does it change?

The third ACHS Conference considers the manifestations, discourses, epistemologies, policies, and stakes of heritage—as a phenomenon, a symptom, an effect or a catalyst; as a tool of empowerment or leverage; as a physical or intangible restraint or kick-off; in communities, societies, or any material or mental environment. Subthemes range from gender-related issues to identity-making, mythologies of cultural diversity and the rethinking of heritage policies beyond the authorized heritage discourse.

Submissions to the 2016 ACHS Conference should bring innovative reflections and interdisciplinary methodologies or approaches to the critical enquiries about how and why heritage is, has been or could be made, used, studied, defined and managed, and with what effects, if any, on a

society, a territory, an economy. Contributions might, for example, explore the reconstruction of narratives, the reconfiguration of social relations, knowledge production and cultural expressions, the transformation of the environment or the (de)valuation of the land. We particularly welcome papers that go beyond canon theories to interrogate discipline-based norms about heritage, and the assumptions that orient practice or decision-making. In this respect, this conference aims to continue important debates about heritage as a domain of politics and citizenship, a living environment, a source of identity and an assemblage of human-non-human relations.

Submissions should be sent with an abstract of ± 450 words outlining the objectives of the session/roundtable in relation to the goals of ACHS, as described above, and/or the themes considered. Submissions should be accompanied by a brief resume (biographical notice and main publications or achievements) of the organizer(s) and an overview of some of the main or proposed participants.

Submissions can be made in English or French.

Although a general call for papers and posters will follow this call for sessions and roundtables, it is expected that all session proposals will include a preliminary outline of content; roundtable and research-creation proposals, in particular, will also include a preliminary presentation of participants.

Deadlines

The deadline for the call for session is 1st July 2015

The deadline for the call for papers will be 1st November 2015.

See www.achs2016.uqam.ca for updates on keynote speakers, program, timetable, fees, accommodation, and committees.

[Download the call for sessions.](#)

7.5 10TH DVG-DOCTORAL STUDENT CONFERENCE #WEARETHEDISCIPLINE

Theme: *Komponieren, Kollaborieren, Visualisieren, Ordnen, Verstehen, Verknüpfen*, 17-19 September 2015, Hamburg

See: www.doktagung.de

Language: **German** (mainly) and English

Deadline call: 15 June 2015

Titled #Wearethediscipline, this year's conference will focus on dissertation projects as well as current and future framing conditions for doctoral students and post-docs in the discipline. The latter along with prospective doctoral students are invited to present their research projects and take advantage of the conference to strengthen the ties amongst each other.

A central aspect of the conference lies in the exchange regarding our dissertation projects. Through different panels, the convention will focus on the handling of data and material derived from the research process and the integration of these into the dissertation. This is illustrated through

the thematic keywords 'Composing, Collaborating, Visualizing, Organizing, Understanding, Linking', which symbolize individual processes that take place while working with data.

We would like to encourage all contributors to employ alternative presentation formats (i.e. Films, posters, project presentations). In this way you can present your dissertation in various media or time formats (max. 30 minutes including discussion). You get to decide what fits your project best. For more information and ideas on presentation formats, please visit: www.doktagung.de.

Please send your contributions including the presentation format description (max. 500 words, English or German) as well as a brief biographical account (max. 150 words) by the **15th of June 2015** to: call@doktagung.de or fill out our online application form on www.doktagung.de.

For any questions or comments you can contact the organizing team at: ahoi@doktagung.de

8. NEW PUBLICATIONS

8.1 Books

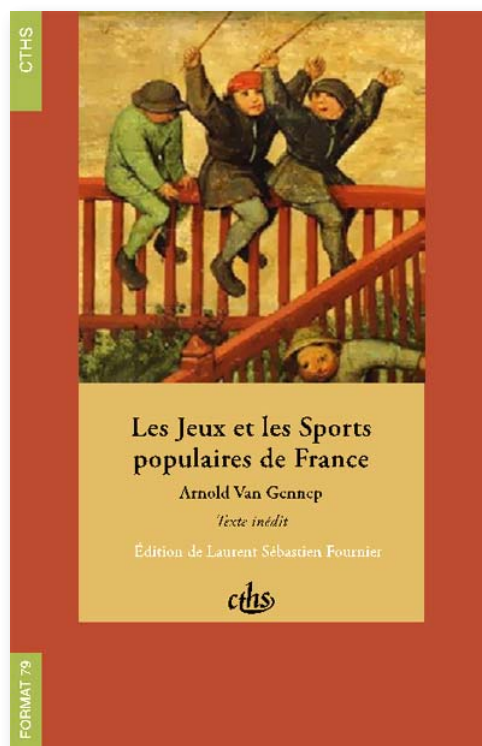
LES JEUX ET LES SPORTS POPULAIRES DE FRANCE

In this book written in 1925, the famous French folklorist Arnold Van Gennep provides a new typology of games and sports. Grouped in four main categories, the twenty different open air sports or physical activities he describes form a real cultural system with its codes, its laws and its rules of evolution. Old or modern, simple or complex, all of these sports seem connected with an everlasting popular spirit.

Going far beyond the historical approach, Van Gennep builds up a theory to explain their survival, their changes or their disappearance according to the evolution of fashions and technologies. The critical edition provided by Laurent S. Fournier underlines the modernity of this unpublished text and its importance for the anthropology of sports.

Language: **French**

References: <http://cths.fr/ed/edition.php?id=6931>



FOOD AND THE INTERNET

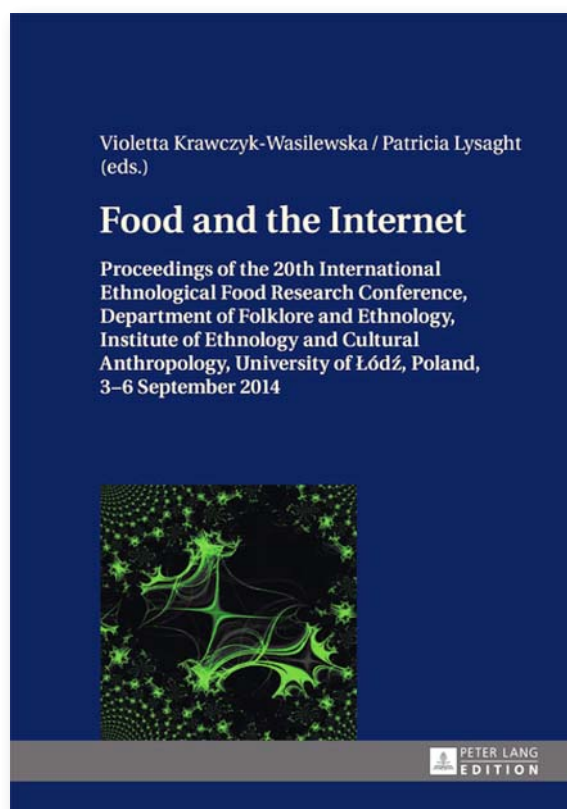
Violetta Krawczyk-Wasilewska and Patricia Lysaght (eds.),
Food and the Internet. Proceedings of the 20th International Ethnological Food Research Conference. Łódź, Poland, 3–6 September 2014

Frankfurt am Main: Peter Lang, 2015; 276 pp.

ISBN 978-3-631-65314-2 hb.

Order online: www.peterlang.com

Discourses about food, especially on social media, affect the dietary choices of many people on a daily basis all over the world. In recognition of this phenomenon, the selection of 25 ethnological essays in this volume explores the effects of the digital age on post-modern food culture. It examines the influence of the Internet as a provider of a seemingly limitless flow of information and discourse about food sources, production, distribution and consumption. It also analyses the attitudes towards food in the context of ecological, environmental, ethical, health, and everyday lifestyle issues – at local, regional and global levels.



SPECIAL ISSUE ON CULTURAL BROKERAGE AND SAFEGUARDING INTANGIBLE HERITAGE

Brokers, Facilitators and Mediation. Critical Success (F)Actors for the Safeguarding of Intangible Cultural Heritage, eds. Marc Jacobs, Jorijn Neyrinck and Albert van der Zeijden.

Volkskunde. Tijdschrift over de cultuur van het dagelijks leven 115, 3 (2014) p. 249-432.

In open access free available:

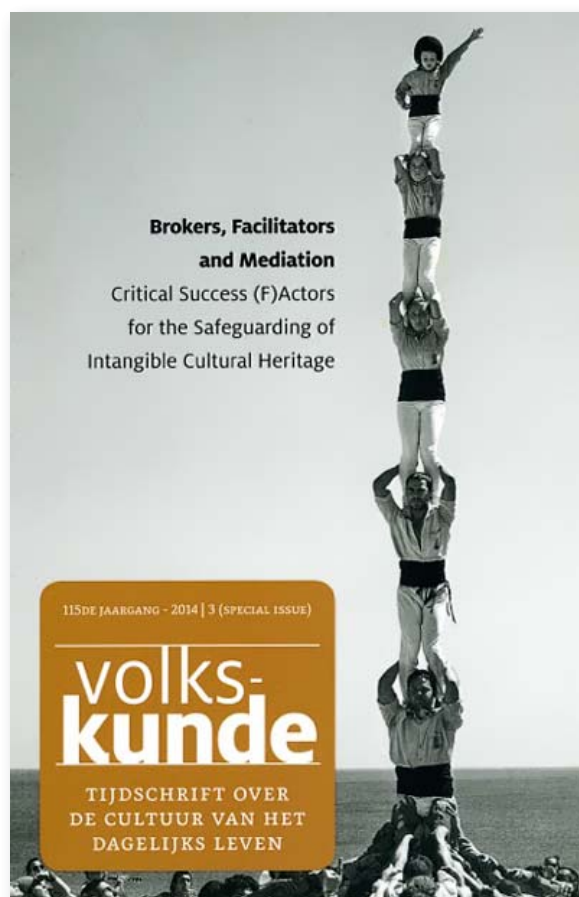
www.ichngoforum.org

In hard copy distributed by Academia Press:

info@academiapress.be

The 2003 UNESCO Convention for the safeguarding of intangible cultural heritage and the subsequent versions of the Operational Directives have significant effects on cultural heritage practices and policies in many nation-states and regions around the world. Which lessons can we draw from the implementation and evaluation of safeguarding plans and programmes for intangible cultural heritage? What works? What is missing? Can good practices from other heritage fields be inspiring? What can we learn from experiences in development aid, health care or other programmes, in which brokers and facilitators are active?

The hypothesis which is explored is that the role of mediators, cultural brokers or facilitators is important for making safeguarding programmes and other participatory heritage processes work and succeed. Several words describe these roles and the skills required. The word 'translators' refers to skills to find common ground between professional discourses, methods and terminology of 'safeguarding' or 'intangible cultural heritage' on the one hand and local practices and group processes on the other hand. Do keywords like 'cultural brokerage' or 'mediation' adequately describe these critical success (f)actors? Are these processes limited to the world of NGOs or do they also form a challenge for other organizations, institutions and networks?



8.2 JOURNALS & SERIES

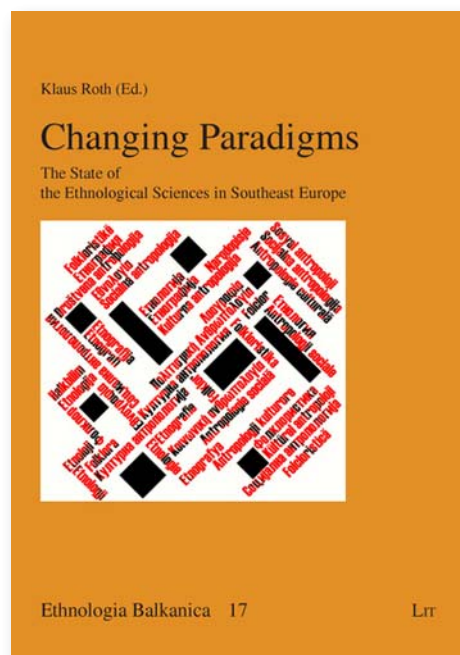
ETHNOLOGIA BALKANICA. JOURNAL FOR SOUTHEAST EUROPEAN ANTHROPOLOGY

New issue of *Ethnologia Balkanica*. Journal for Southeast European Anthropology, vol. 17/2014 (published in 2015):

Changing Paradigms. The State of the Ethnological Sciences in Southeast Europe, edited by Klaus Roth.

LIT-Verlag 2015, 388 pp., ISSN 1111-0411.

www.lit-verlag.de/reihe/etbal



The development of the ethnological sciences in Southeast Europe, that is, of ethnology, ethnography, folklore, and cultural or social anthropology, has been dealt with extensively – from a historical distance – for the period before 1990; for most Balkan countries this was the period of socialism.

This volume unites analyses of the ensuing development of the ethnological sciences in rapidly transforming Southeast Europe by scholars involved in the turbulent processes of modernizing change. Their insightful and engaged contributions show, that these changes were indeed changes of basic paradigms, transforming the past-oriented and often ideologically biased or exploited disciplines into modern, reflexive, and critical ones focusing on socio-cultural aspects of Balkan societies.

Apart from its portrayal of the present state of the ethnological disciplines, this volume also offers a comprehensive list of all ethnological institutions, associations, and journals in Southeast Europe. It thus helps to promote the scholarly

exchange and cooperation between all those interested in Balkan societies and cultures.

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Klaus Roth, Munich

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The Ethnological Sciences in Greece Since the Late 1980s: The View from Folklore and Social Anthropology

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Talking to Ourselves: Albanian Folklore Studies in Kosovo and the Challenges They Face Today

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Asker Kartarı, Istanbul
The Culture and Education Policies and the Cultural
Sciences in Turkey

JOURNAL OF ETHNOLOGY AND FOLKLORISTICS

New issue of open access *Journal of Ethnology and Folkloristics*, vol. 8, no. 1 (2014);
online: www.jef.ee/index.php/journal/issue/view/14

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- ♦ Marie Casen, Contemporary Udmurt Ethnic Activity in the context of Udmurt Identity Issues

Intriguing Images II



The editor of the SIEF Newsletter gets out of sight.

While doing fieldwork in Los Angeles he is undergoing a limpia (cleansing) in the back yard of a botánica shop in the Pico district, July 2011. Photo Daniel Wojcik.



COLOPHON

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