

International Society for Ethnology and 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,

Five months ago SIEF celebrated its 12th international congress: more than 900 scholars from a wide variety of disciplines came to Zagreb from all over the world. It was a fascinating scholarly and social meeting that showed once again the immense vitality of our organization!

In this Newsletter five colleagues share their reflections on Zagreb with us, the organizers themselves come up with a beautiful report with “backstage insights” and a photo gallery gives visual impressions of the congress. Many of you filled in the post-congress survey – thank you very much for this! It helps us to reflect critically on Zagreb and will facilitate the work of the colleagues in Göttingen,

Germany, who will host the next SIEF congress in 2017. In general your feedback confirmed our informal impression, that the congress was a great success. In the Newsletter you will find a small selection of the answers you gave. The series of national ethnology reports is continued by a contribution on Ethnology and Folkloristics in Lithuania, and a new Call for Applications for the SIEF Young Scholar Prize is announced. Furthermore we warmly welcome a new Working Group on Digital Ethnology and Folklore. SIEF has now 11 active Working Groups, and two more are in the process of starting up. Two of the Working Groups have currently calls out for upcoming events. You will find them in the news sections of the Working Groups.

After having been the assistant editor of this Newsletter for the last two years, it is with great pleasure that I take over the responsibilities as editor with this issue. I am very grateful to Peter Jan Margry, for the last eleven years the com-

mitted Executive Vice President of SIEF, for the instructive and amicable way he prepared me to take over his tasks.

Sophie Elpers

1. LETTER FROM THE PRESIDENT

DEAR COLLEAGUES,

We had a great time in Zagreb, didn't we? What a congress! I know most of you thought so, you said as much in your responses to the congress survey – thanks for taking the time. Here, you'll find a photo gallery and reports from SIEF2015, and soon you will find on our website a short film capturing the congress sensation.

Myself, I returned from Zagreb exhausted, but still buzzing with the energy of the conference, happy to have seen old friends and met new colleagues, my subconscious busy working through the ideas and stories you shared in your papers, the connections you made apparent and the different analytics.

The three hottest topics this year, judging strictly by quantity, were migration and mobility, urban spaces, and cultural heritage. Each of these represents a major challenge to contemporary societies and begs for ethnographic attention, for cultural and historical analysis. Ethnology of religion, foodways, and the body followed closely on the first three topics in terms of number of papers accepted. Cutting across topics and panel streams, the affective turn in our discipline(s) was very much in evidence at the congress, I thought, with affect, emotion, and the senses cropping up in the most disparate contexts. But perhaps the most lasting impression from Zagreb for me is that of a changing of the guard, a generation shift that was everywhere in evidence, with an impressive turnout and contribution of early career scholars. Surely that bodes well for our field(s) and for the society.

The society itself is in healthy shape and has a lot going on. The countdown for SIEF2017 in Göttingen has begun, and it's going to be another great event; in our next newsletter you will read all about the theme. But before we get to Göttingen, we first have a number of SIEF Working Group meetings in 2016, bringing together smaller groups of like-minded colleagues around common topics and approaches.



Artist: Tomás Ponzi.

We can also look forward to several new issues of SIEF's two journals, *Ethnologia Europaea* (which you get in the mail) and *Cultural Analysis* (in Open Access). I hope you will consider submitting your latest and best work to these, it's a sure way to reach a large readership of colleagues in and out of the field(s). We have also launched a new call for the SIEF Young Scholar Prize; please help spread the word and consider nominating your own work, if you're eligible, or that of one of your recent PhD's. Then, starting next year, we'll launch a new higher ed. network in ethnology and folklore, for which I hold high hopes. And here's the kicker: a new season of ethnological sensations will go live over the coming year, with short, sensational testimonies from 23 of our colleagues who'll tell us about an ethnological moment they have experienced.

Stay tuned for more! And stay with us: even in the interim years, between our international congresses, SIEF has a great deal to offer to its members. SIEF members, in turn, with their fidelity and support, help to build a stronger society, to guarantee the infrastructures for our communication and cooperation, and to move forward our field(s).

It's a win-win proposition.

Valdimar Tr. Hafstein, SIEF President

2. REFLECTIONS ON ZAGREB 2015

1 AN INTELLECTUAL FESTIVAL

The SIEF congress “Utopias, Realities, Heritages. Ethnographies for the 21st century” in Zagreb was a delightful experience and made me feel very optimistic about the state of the field. Meeting old colleagues and folklore friends and getting to know some new interesting people is always nice. I appreciated very much the welcoming, relaxed and friendly atmosphere during the whole event and in the beautiful city of Zagreb. Taking walks or the tram into the city center from the university area with colleagues for a meal and a chat was highly fruitful and enjoyable. Many of the key lectures were very stimulating and in particular, I would like to mention *‘Returnee’ and ‘expatriate bubbles’: alternative modes of the search for community?* by Jasna Čapo (Institute of Ethnology and Folklore Research, Zagreb) because I found it very interesting and thought-provoking. The panel I was convening and my lecture also went well and we had good discussions both during the session and afterwards. The highlight for me was getting the chance to take part in the formation of the new working group on

2 FLOATING IN THE SEA OF ETHNOLOGICAL SENSATIONS

The sights and sounds of Zagreb 2015 made for a delightful first time attending SIEF. My Congress experience began with participating in SIEF’s ethnological sensations series. Together with filmographer Áslaug Einarsdóttir, I entered the quiet inner courtyard of the university building where the bulk of the Congress was held, so different from most American campus architecture. As we roamed the verdant space in search of the fleeting light, my heightened ethnographic eye spotted small, wild strawberries abounding underfoot, and just as I was tempted to sample a few, we (alas!) found the perfect light. The process of preparing and performing my ethnological sensation just before the start of the Congress intensified my ethnographic awareness during the following week, making me more cognizant of my own participant observation in a gathering that felt so familiar after years of attending AFS (American Folklore Society) meetings, and yet simultaneously unfamiliar, populated predominantly by a different group of people in a faraway land.



Photo: Nikola Predović.

museums and material culture. I am really looking forward to engaging in further cooperation and prolific discussions on that topic in the near future.

It was truly an intellectual festival and I am already looking forward to the next one in Göttingen - SIEF you there!

Katla Kjartansdóttir,
Icelandic Centre for Ethnology and Folklore (ICEF)

I immensely enjoyed floating in the sea of ethnological sensations created during the fabulous presentations of my fellow scholars during the meeting, from descriptions of Indian classical dance, to Tibetan epic, to Samba de Roda, and many more. Deborah Kapchan’s keynote arguing for “slow ethnography” particularly stands out in my mind for its sheer artistry and ethnographic sensuousness, its ability to evoke in the listener the sensations and emotions that both she and the individuals she was working with so deeply felt. I greatly appreciated participating in the full day panel organized by Kristin Kuutma and Máiréad Nic Craith on heritage as a social, economic, and utopian resource, and the productive discussions that emerged therefrom. All in all, I found this year’s theme of utopias, realities, and heritages, as well as the variety of ways in which panels addressed this triad from varying perspectives, both intellectually stimulating and exciting.

I am always impressed by the warmth and collegiality of folklore/ethnology meetings, and this is exactly the sensation that most endured for me both during and looking back upon SIEF. Fellow scholars were open and inviting, and truly

interested in forging both interpersonal and academic connections. As a young scholar, as I'm sure other young scholars will attest, such a welcoming atmosphere makes all the difference. I relished meeting scholars from across Europe and the world both formally and informally during panels, coffee breaks, and delightful chance encounters while traveling between venues or walking home in the evening. During one such encounter, I was drawn to a table at the banquet that suddenly broke out in song mid-meal, replete with instrumental accompaniment. As I left the SIEF celebration later that evening to catch my early morning flight, I happened upon the same group singing in the moonlight,

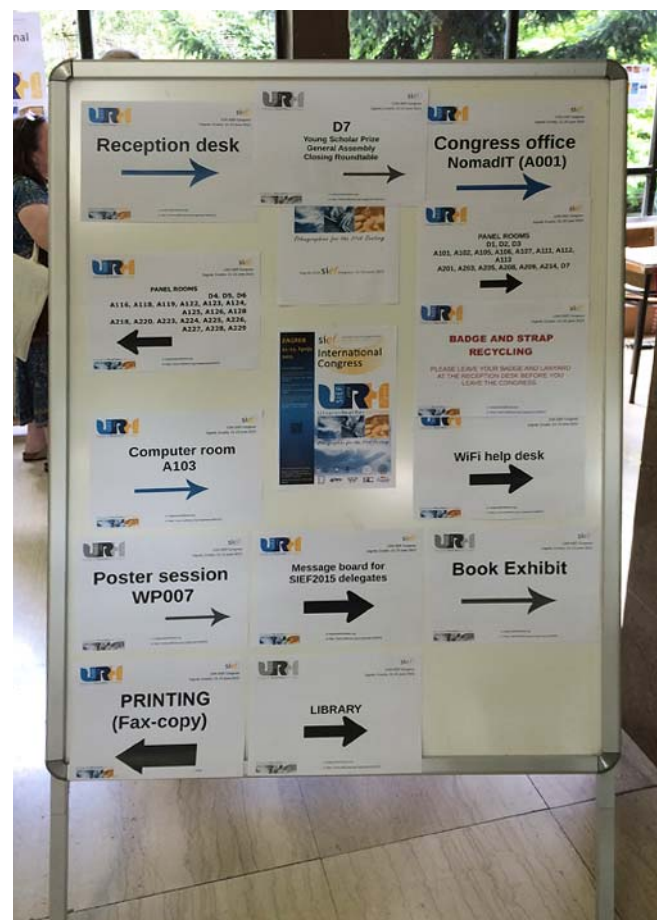
and stopped to join in for a few more songs before heading home accompanied by a lovely scholarly couple I met along the way. SIEF 2015, my first of what I hope to be many more, was so memorable for me, as I'm sure for many others, exactly because of moments such as these, the ethnological sensations they evoke, and the new relationships they forge.

Leah K. Lowthorp,
Harvard College Fellow & Lecturer

3 WONDERFUL OPPORTUNITIES TO DISCUSS DIFFERENT PERSPECTIVES

"Utopias, Realities, Heritages" were the overall themes of the 12th SIEF Congress in Zagreb. Under this umbrella, or inside this frame to use another metaphor, an impressive amount of sessions and papers were offered. Perhaps not surprising, considering that this is said to be the most visited SIEF Congress up till now. To organize the program and to get everything to work well must have been a great effort for the hosts as well as for SIEF. Choosing what to prioritize was hard, because a lot of interesting topics were discussed parallel. For my part I chose sessions dealing with the heritage aspect, and I prioritized fun over duty.

Some of these sessions were raising questions on what is often defined as traditional ethnological topics. The session *Folk costume in the ritual year and beyond: heritage, identity marker & symbolic object* was an example of this. When listening to the paper presentations I suddenly found myself among a group of international research colleagues sharing similar interests in folk costumes, and exploring them from different perspectives. It was a pleasure and a great joy to listen and to discuss topics on how people were/are dressed in different contexts and different parts of the world, with a common backbone idea of the cultural importance of dressing and clothing. It was particularly interesting to listen to those papers that addressed political aspects on folk costumes and pointed out examples of how these costumes literally have been used to create discourses on nations, geographies and groups of people.



In the session *Symbolism in vernacular architecture, vernacular architecture as symbol: new examples and perspectives*, cultural perspectives on buildings and the built environment were emphasized. For me it was an opportunity to learn more about the ethnological/anthropological approaches in this field, complementary to the research my colleagues at the Department of Conservation are doing. Many of the papers were dealing with contemporary architecture, referring to the past and to what has been defined

as “authentic” styles for different places and regions. The discussions were not so different from those in the session about folk costumes.

Nowadays there seems to be an increasing interest in renewing the more traditional topics for research, as can be seen in the examples mentioned above. These efforts are often made close to heritage institutions such as museums, archives and sites, where the scientific staff manages collections and built environment, and develops new methods of collaboration with visitors and members of society. When taking part in the sessions mentioned, it was obvious that we are all working in quite different research traditions. These traditions can be analyzed and described in many ways, and I will point out one way that became clear to me when listening. One perspective is based on underlying questions (and demands) on how to manage, for example, folk costume rituals or vernacular architecture. The other one is based on an academic critical/theoretical position towards the objects of research. A congress like SIEF is a wonderful opportunity to let those perspectives meet and to become aware of the complexities of the ethnological/anthropological field.

Since I started as a Ph.D. student fifteen years ago, I have taken part in quite a number of conferences. In the beginning, when I learned how the Academia works, and tried to understand all the different untold codes and power relations, it was hard to enter a conference. The distance between junior and senior researchers seemed sometimes overwhelming. Being one of the seniors now makes me reflect on the responsibility that lies on us to create a good and friendly climate, and to invite everyone to take part in the ongoing ethnological and anthropological discussions. I think the finishing and summing up part of the program, the *Closing roundtable* chaired by Clara Saraiva, was a perfect example of what I am talking about. Clara expressed a true interest by listening to everybody, and she contributed to a nice, friendly and inclusive atmosphere. It was the perfect ending of the serious parts of the conference before the final dinner.

Anneli Palmköld,
Department of Conservation, University of Gothenburg

VIDEO OF THE OPENING KEYNOTE OF SIEF2015 ONLINE NOW



Watch the opening keynote lecture “Living in the past, the present and the future: synchronizing everyday life” from Orvar Löfgren at: www.siefhome.org/videos/sief2015.shtml.

A short film on the congress – the “congress sensation” – will also be available soon. In January 2016 the ethnological sensations series will start again with 23 new episodes.

Stay informed via SIEF’s website and Facebook page: <https://www.facebook.com/SIEFinfo>.

4 DISCUSSING COLLECTIVE PROJECTS IN LUNCH QUEUES

This year has been a successful one for SIEF as an organization if we have in mind that the 12th congress in Zagreb has gathered more than 900 colleagues and enabled discussions in more than 100 panels. Such a big size event – the biggest ever organized in our field of studies in Europe – needed to book a whole concert hall and two university venues. Folklorists, ethnologists and the kin were all around in town, forming long lines and chatting at the crossroads, and it was difficult not to come across any of them when going out for dinner or having breakfast at the hotel. In this perspective, the theme of the congress – Utopias, Realities, Heritages – was suddenly performed by the congress participants themselves. An ethnography of Zagreb in these early summer days in the beginning of the 21st century would show how ethnologists and folklorists were embodying their own utopia there: working and living together for a few days and cross-fertilizing their knowledge, before going back to their home institutes and faculties with a new heritage and a new perception of reality in hands.

Of course, it is possible to argue against this optimistic view and to complain about a few side-effects of this mega congress. The organization proved to be a huge task, implying relatively high costs, especially for young scholars and colleagues coming from Eastern Europe where the financial crisis has brought great difficulties for planning work-trips abroad. The schedule with many parallel sessions and the unavoidable last-minute cancellations made it quite difficult to choose where to go and what to see in some cases. And because we were with so many, we had to queue for our lunches and to accept that we would not get our usual traditional house-made cuisine... But if we look at it a bit closer, these small inconveniences have been overtaken easily most of the time. Much attention has been paid to young scholars and colleagues from poorer countries, many of them had been financially supported by SIEF to attend the congress. Because of the parallel sessions a lot of us ended up listening to unexpected papers and this opened up the opportunity to discover new areas of studies or new topics. And the lunch queues turned out to be in fact a wonderful place to discuss collective projects and elaborate new cooperation plans, sometimes unexpectedly involving the neighbors in that queue of the moment who happened to be the specialists on a cherished topic.

On the whole, then, as a member of the scientific committee, I would stand up for this 12th congress and point out some of its major stakes. First, it has been an important moment for networking. As an umbrella organization SIEF hosts the activities of its working groups which have gathered during the congress as usual. In Zagreb, ten existing working groups and two working groups to be installed in the future held their annual meetings and this was the time for them to present their activities to new members, to appoint new administrators, to launch new conferences and to sort out what they could expect from SIEF. Among these groups, the Young Scholars Working Group has to be mentioned in particular, as it is deeply connected with SIEF's work concerning the renewal of the field. Networking continued through other initiatives like the meeting on higher education, which ended with the idea of setting up a standing committee on higher education to encourage ethnology and folklore departments in different faculties to learn more about each other.

Second, an important stake of the congress was to build up SIEF's self-perception and to increase its awareness of what its members do and think. Due to its size the Zagreb congress enabled to work out themes such as migration, heritage, home, urbanity, gender, digital culture, food, rural culture, religion etc. However, something more exciting than just listening to papers happened: preparations were made for another "ethnological sensations" film series to be distributed through the internet to a wide number of colleagues. This exploratory media-based collective open workshop has to be underlined as an innovative attempt to break with the past and the accepted methods of self-documentation. Thus it engages SIEF resolutely in today's highly mediated world.

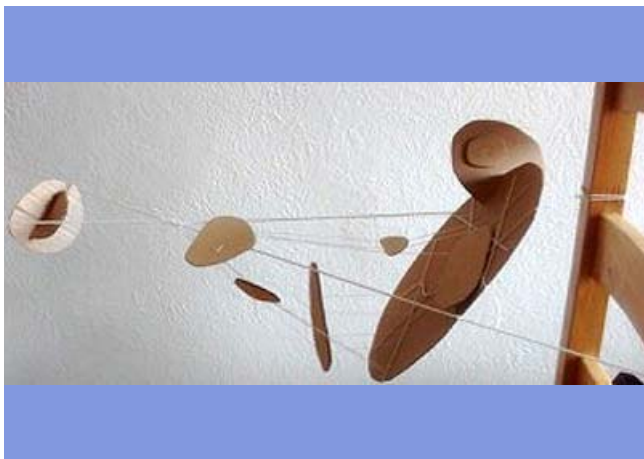
Third, a congress is also the place and the time for behind the scene activities such as strategic planning and forward-thinking. The executive board members met after the annual general meeting and had time to reflect on the congress's various inputs. Ideas and proposals concerning the next congresses were exchanged. Reflections concerning the place of ethnology and folklore in higher education appeared. Issues of scientific cooperation with other organizations such as AFS, EASA or WCAA were discussed. The idea of communicating ethnology and folklore to the neighboring fields of social sciences and humanities was identified as a central issue, and several publication projects were

thought of to fulfil this communication task. In this respect, the biannual congress is not only a means to meet inside the field, among ethnologists and folklorists. It is also a powerful tool to present the state of the field to the outside world.

Last, but not least, the Zagreb congress was also a place where more informal relations could be established, either in the corridors of the faculty, in the mezzanine of the concert hall, or through sightseeing and excursions. It was also

5 THE IRC AT THE SIEF CONGRESS

Our Intercultural Research Centre (IRC) at Heriot-Watt University, Edinburgh, was established in September 2013, and from 22-25 June 2015 several members of our IRC participated in the SIEF congress, where we were one of the largest institutional delegations. The congress theme for 2015 “Utopias–Realities–Heritages” resonated with several of us. For most of us, this was our first SIEF congress and overall we enjoyed the experience. Máiréad (Nic Craith) was particularly delighted with the “Riverdance” experience of the opening event.



Our group enjoyed all the keynotes and felt overall that papers ranged across a broad spectrum of topics. All members of our group presented their own papers and were happy with the discussions that followed. We were especially pleased with the response to the creative workshop on “mapping home” which was led by one of our doctoral students Vitalija Stepušaitytė. This involved inter alia the creation of a 3D-map using thread, cardboard and two chairs (see photo); an interactive sketch map of truckers’ home on the road; the soundscape of Latvian solstice

the occasion for many of us to discover Croatia, a country where ethnology and folklore appear to be especially strong and promising.

Laurent Sébastien Fournier,
Aix-Marseille-Université, France

songs; and the drawing of life journey maps and building of paper-craft models to capture different experiences and ensuing narratives.

As a result of this workshop, Vitalija was asked to join a group of nine young researchers from around the globe for the final session of the congress, where they were introduced as “representing the future of ethnology”. However we were more than a little disappointed with this session as we felt the students didn’t really get a chance to engage with the discussion.

Overall the conference was a good experience for us. Apart from the conference dinner, it was well organized in a beautiful location. We look forward to the next conference in Göttingen and hope that the younger students get better profile on the next occasion. Given the number of UK delegates involved in SIEF, it would also be good to see a UK member on the board.

Read the IRC *Storify* on SIEF2015:

<https://storify.com/Gebeleisis/sief-congress-2015-utopia>.



SIEF Zagreb 2015



Photo Gallery

Photo Gallery



SIEF Zagreb 2015



Photo Gallery

Photo Gallery



6 BACKSTAGE INSIGHTS

The 2015 SIEF Congress in Zagreb is over and we believe it went well. On this occasion we wanted to share our impressions. These might be slightly different to those of all other participants, as we were part of the organizing team. From our perspective, the congress had two faces. One above water, turned to the light, the public eye, whilst the other was the face only a few of us have seen and experienced: the hidden face, composed of backstage insights, which we would like to share with you.

The congress lasted longer for us. Preparations started more than a year before we met you and got to know you personally. Here is an account of the most intensive part of the congress preparations.

The frenzy really started ten days prior to June 21.

A 'TO DO LIST' was shared on google docs at that point. The local organization board gathered in cyber space due to a lack of time to meet in person. Beneath our names – Jasna, Nevena, Valentina, Tvrtko, Naila, Petra, Tihana, Marijana and Sanja, a list of tasks 'to do' was written. Sharp instructions were given. "If something is missing add it to the list. Once you see to your task – label it with capital letters – DONE!". The final preparations came to life. We had to see to music arrangements, catering, florists, refreshments for the after parties, firemen (for airing one of the venues), posters to pick up, T-shirts, volunteers, badges, photocopying services working hours, technical and general rehearsals, internet connections, internet security breaches at the University building (Murphy's law at its best), water delivery (no glasses provided!), book display tables (yes – the tables are old and in desperate need of covers), boards for posters in the corridor (they popped up from somewhere in need of cleaning), general cleaning help (making sure the cleaning crew do their job), finding someone to dust the plants displayed in corridors (it really went that far), checking up on the proxy venues, Vatroslav Lisinski Concert Hall, the Student Centre (it appears that some construction works were undertaken two nights before the opening), the street by the Student Centre – also going under reconstruction (cars can't reach the building, pedestrians might have better luck).

General instructions were given: If anything goes wrong don't panic, just try to handle it. Fingers crossed: hopefully it won't rain. Check the Norwegian website for an accurate weather forecast. It would be really embarrassing to have people wandering around in heavy summer storms. Let the food be good, and let's hope people won't hate us for having organized finger food and stands for catering. Let the elderly guests find enough chairs as provided by the catering company. Let the last minute venue at the Student Centre function normally.

DONE, DONE, DONE – with each day closer to the opening of the 2015 SIEF Congress the list looked more reassuring. We will manage everything just about on time and satisfactorily for everyone.

And then, the Big Day comes on June 21, 2015. Someone said – it started. Roll on SIEF 2015. We just need to endure this. Three more tough working days and a little more sleep deprivation. Fingers crossed, second time? Yes. Let everything go as planned.

Surprisingly, when the program in the Lisinski Concert Hall began, there was no sense of haste or frenzy any longer. It was such fun to be for once on that stage rather than in the audience, to peek into backstage corridors and spaces for performers. After the opening ceremony and an inspiring keynote speech, we had the time of our lives seeing the smiling faces of all those people, chatting with colleagues and friends from around the world, immersing ourselves in the great community of ethnologists and folklorists.

Over the few next days, the organizers would meet by accident, running around the corridors of the main venue building, or hurrying to the proxy venues they 'covered'. Let's be honest, it is not like any of us made it to any congress sessions. A few of us were obviously over eager earlier during the year and proposed panels and papers. A brief discussion among us and we conclude that we could manage to participate in the end, but there is no way we would be able to attend any other session. Exceptions we made nevertheless, with some of us visiting keynotes and Čarna's lecture – the prizewinning young scholar, an editorial meeting, ethnology departmental meetings, the closing roundtable – but for the rest of the events, duty was calling and we were expected to attend to it. If we were to complete a report on how we participated in the congress, it would be one hell of



Photo: Nikola Predović.



Photo: Peter Jan Margry.

a local anti-sensation...Just a report on *backstage* impressions. This feeling that we hadn't been at the congress was common among us the organizers, although we had been all around it. We were learning about interesting panels and papers, some new ideas and fresh methodological approaches from the experiences of other participants.

And then the day after the congress came. Participants went on the booked trips to the hinterlands of Istria, to Plitvice Lakes National Park and the Marija Bistrica pilgrimage site. The organizers gathered at the faculty and then it struck us. The Faculty building felt so empty! A colleague, and a fellow organizer, commented over coffee we drank together, the day after everyone left, and the congress was over. And it does not look right, she said. She had this eerie sensation of emptiness walking through the Faculty corridors. And we all agreed, the "picture" is not right. Like somebody is playing with our minds, playing a movie of the congress with people deliberately erased from the image. One still expected people to rush out of the rooms after panels ended, and crowd every inch of space available. A space packed with people, a space buzzing with conversation, people trying to meet new acquaintances, checking for old friends, wondering what session to go to next, what after party to attend when the last session in a day is over, which after hours gathering to join – the official, or more spontaneous one in coffee shops and pubs down town?! No more people leisurely hanging around at the Faculty porch indulging themselves in coffee breaks and above all, no relaxed chats over coffee. And all those people were ethnologists and folklorists, in one place, in one time, meeting like-minded souls. This image made us smile, like one smiles for no clear reason, just feeling positive. Imprinted in the back of our minds, the SIEF 2015 Zagreb Congress is still there even if it is over. It still makes us feel good, excited and festive. It was a jolly good experience, for us, the organizers, and we hope you shared it, too.

Sanja Potkonjak & Nevena Škrbić Alempijević,
Department of Ethnology and Cultural Anthropology,
Faculty of Humanities and Social Sciences,
University of Zagreb

7 YOUR FEEDBACK – A SELECTION OF QUOTES FROM THE POST-CONGRESS SURVEY

Thank you all for having taken the time to share your opinion with us. Your evaluation will facilitate the work of the colleagues in Göttingen, Germany, who will host the next SIEF congress.

The young scholars wine mixer was a great experience. I liked the opportunity to meet so many young and ambitious scholars and talk about the challenges and the opportunities in their particular programs and fields of study.

Meeting scholars from all over Europe, listening to their presentations and having enough time during the coffee breaks to talk to each other.

The quality of this meeting was very high by comparison to other SIEF meetings that I have attended. The final round-table was exceptionally good; such final events are often dull, but this time important things were said and the chair was excellent. I was struck by all the young scholars attending this SIEF-meeting. Our fields have a future!

Perfectly organized conference (timetables, information, breaks and events). Closing roundtable was just meaningless - nothing important has been said there. The "young scholars" category is not good idea - sitting them in the "special area" and asking them to say something doesn't make sense and is in fact patronizing. Young scholars are just regular scholars.

The opening, especially the keynote, was very impressive. The way in which the panels were divided allowed me to negotiate through the conference easier. Also, this is the one time I am able to meet and see so many colleagues.

Actually, mingling in the entrance hall and everywhere else, it gave the opportunity to connect with old and new friends and colleagues

My own panel as I met scholars I have admired for many years. The coffee breaks were very well organized and spaced. There was a lot of time to meet people and get to know their research. The closing party was fantastic. This was my first conference in the discipline (doctoral student now) so I hope this is what they're all like. The conference was expensive but now that I understand how much was involved - how much food and coffee - I think it was a fair price.

Meeting new colleagues at lunch.



WHAT WERE YOUR FAVORITE MEETING EVENTS OR EXPERIENCES?

Having good keynotes, meeting many people I already knew in one place.

Wonderful chances to network, catch up with old friends, but also meet new and eager younger colleagues. The multitude of early career scholars looks promising!

The excursion was for me the best occasion to network, since I was part of a small group, and people were less busy, and more likely to engage in conversation than during the conference itself.

The chance for productive feedback for my work and the ability to meet scholars like me from all over the world.

Socializing was perfectly organized (except the final banquet which was rather stiff and outdated).

The keynotes covered a broad spectrum of the discipline.

Probably a lot of people will write that the conference site and the lunch site should have been closer together, but those walks facilitated a lot of good conversation, so I was pleased how it all worked out with the layout of the conference geographically.

The venue (Zagreb) was fantastic. Choosing appealing cities like Zagreb is a great asset to encourage scholars to join the event.

The keynotes, but also the exploratory meetings for new working groups, and the social events.

The contacts with scholars in all generations from the youngest to the oldest ones.

It was the most organized and friendly international conference I have experienced, and I think that the combination of keynotes, panels, study groups and social events proved itself as a great combination.



**WHAT ASPECTS
OF THIS BIENNIAL MEETING
WORKED BEST FOR YOU?**

The conference was a bit too packed. Less participants and panels will enable to produce a tighter gathering and interaction.

The fact that the programme was not specific regarding exactly which time-slot contains which papers was extremely frustrating.

Too long queues at the lunches.

I wanted to find out about two or three working groups but there was no possibility to move once present at one.

The massive number of panels and presenters was on the one hand a huge success, but on the other hand overwhelming. Impossible to choose or to cover even one interest area. I'm not sure what to do about that.

I always overlook the films; put them first in the congress book, make their screening more visible, maybe, as I tend to give priority to panels, screen them also at other moments than panels.

The lunch buffet was excellent, once you reached it. I had to opt out one day due to time constrictions... However, feeding 900+ people is no small feat...

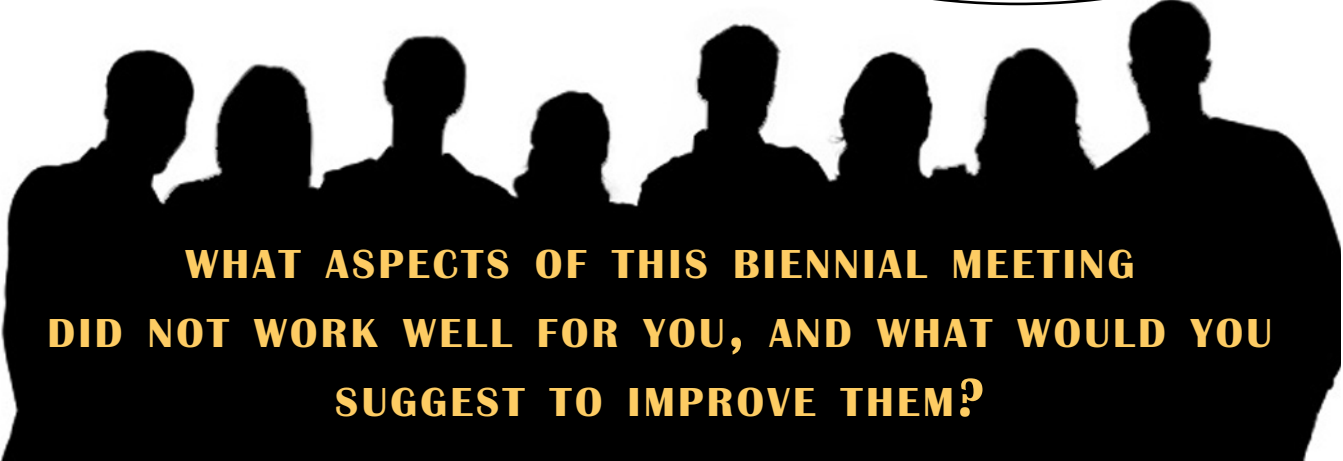
The distance between the venues was a bit of a challenge. The number of parallel panels made me sad - so much that one missed.

Actually, I missed the keynotes in the mornings. The early hour and the walk in morning was a bit much for an elderly lady. That is OK, I am willing to pay the price for my age, hoping to read the lectures as articles in the future.

I'd recommend to think about how to improve the closing roundtable. It should summarize different panels.

It's a pity that so many panels overlapped. You have the opportunity to visit as many presentations as at a regional conference (not more than 30).

I would improve the program and be more careful about selecting paper presenters on panels so that hopefully there are fewer cancellations at the end.



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

The roundtable at the end is a good idea, but the implementation of the idea needs rethinking.

It was perhaps a bit too big, it was hard to meet up with people with the same area of interest.

If it is possible, it would be great if the SIEF congress could last for at least 5-7 days, so that one can listen to more presentations. It's not so easy to prepare for and to visit this huge congress, that is why I would like to get as much information and as many connections from the meeting as possible.

Maybe make it last for one more day so that the schedule is not so thick - more than 20 panels at the same time. Maybe then it will be easier to attend more interesting panels.

Make more time for the working groups to meet and discuss. Maybe the keynotes should not start that early.

More workshop formats. They really worked well.

WHAT ONE THING ABOUT THE MEETING WOULD YOU CHANGE IF YOU COULD?

The SIEF conferences are very important for the development of our research. Thanks for organizing them!

In general, the conference was really good and well managed and the SIEF leadership and the volunteers were friendly and approachable. I made great connections at the conference and walked away feeling very inspired.

Looking forward to SIEF2017!

A truly wonderful event with many interesting lectures and presentations. Congratulations to the organizers!

The panels I attended were quite different concerning the quality of discussions. They were excellent when the panel organizers were well prepared so they could stimulate the discussions.

All in all, thank you for organizing the conference! It was good to see the strong quality of the field!

OTHER COMMENTS

Superb work on the part of the local organizers and NOMAD IT: Chapeau!

8 GRAPHIC REPRESENTATION OF THE QUANTITATIVE PART OF THE SURVEY

Average ratings on a scale of 1 – 5, based on 135 responses.

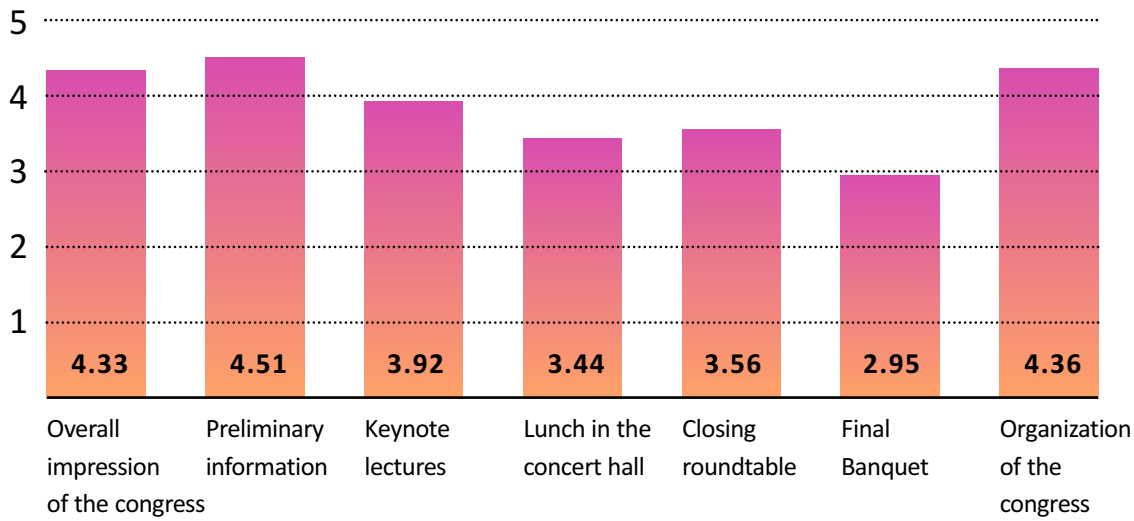


Photo: Peter Jan Margry.



Photo: Nikola Predović.

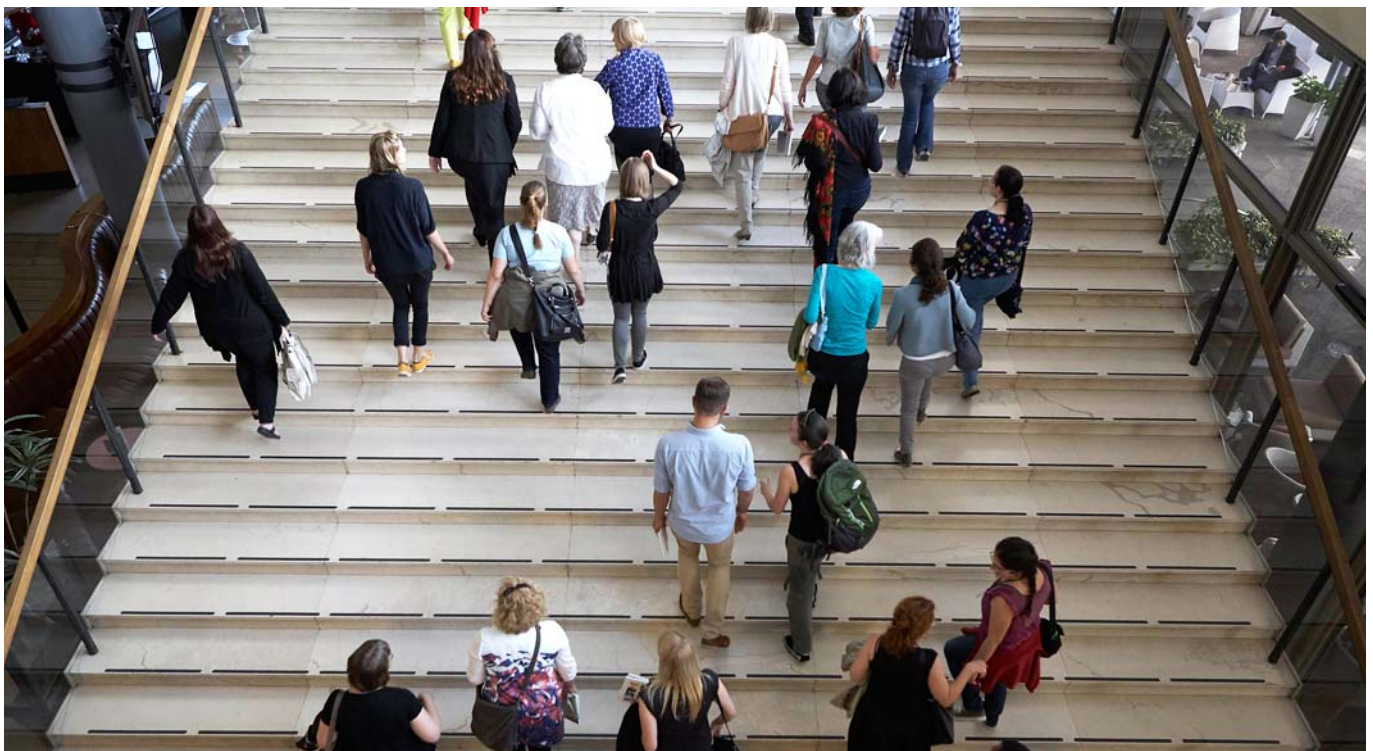


Photo: Nikola Predović.

3. SIEF YOUNG SCHOLAR PRIZE 2017

CALL FOR APPLICATIONS

In recognition of the important contribution of young scholars to the field and as a symbolic gesture to stimulate their research and participation in the society, SIEF offers a young scholar prize for the best ethnological research published in between its conferences. The winner of the next prize, in the amount of € 500,-, will be presented at the SIEF meeting in 2017 in Göttingen (Germany). S/he will be invited to give a special prize lecture.

WHAT?

The prize is awarded for journal articles or book chapters based on original research and published in refereed publications in the three years preceding the next SIEF meeting. Thus the prize presented in 2017 will be awarded to a refereed article and chapter published in 2014, 2015, 2016. Works that are still in press will not be considered, but their authors are encouraged to submit them for the next prize once they are published.

WHO?

For the purposes of the prize, young scholars are defined as scholars who completed their PhD degree 4 calendar years or less before the publication date. Scholars who are not members of SIEF are welcome to join the society before submitting.

WHEN?

The call for applications is open **until 1st October 2016**. The journal article or book chapter should be submitted along with a short CV.

HOW?

The best research will be judged on the basis of originality, contribution to knowledge and overall scholarly quality. A committee from the board will read all submissions and select a winner.

WELL?

If you are unsure whether you or your submission are eligible, or if you have any other queries, please send an e-mail to sief@meertens.knaw.nl.

PRIZE WINNERS UNTIL NOW



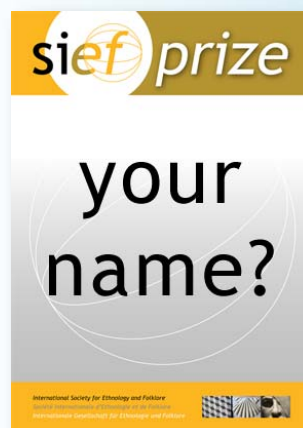
2015 winner: Čarna Brković
‘Scaling Humanitarianism: Humanitarian Actions in a Bosnian Town’, in: *Ethnos. Journal of Anthropology* 2014.



2013 winner: Ruth Goldstein
‘Talking drums and ethical conundrums’, in: *Anthropology Matters Journal* 2010, Vol. 12 (1).



2011 winner: Vihra Barova
(then dissertation prize)
Cultural Exchange in the Development of Family and Kinship Networks between the Village and the City, PhD dissertation 2009, Institute of Ethnography, Bulgarian Academy of Science, Sofia.



4. NATIONAL ETHNOLOGY REPORT ON LITHUANIA

ETHNOLOGY AND FOLKLORISTICS IN LITHUANIA

Nowadays Lithuanian ethnology and folkloristics are separate scholarly fields, a result of a complicated national history. In this ethnology report the most important activities of societies and institutions which took part in the development of Lithuanian ethnology and folkloristics will be presented.



FROM THE 19TH CENTURY UNTIL 1918

In Lithuania the interest in its everyday culture and customs began to develop in the wake of the wave of Romanticism in Europe. Lithuanian and foreign scholars became interested in collecting, publishing and researching Lithuanian folklore and everyday culture. For example, in 1816 the *Commission of Regional Studies* at Vilnius University invited students, teachers and individuals to collect material about Lithuanian culture. In the first half of the 19th century, articles about peasant life conditions, working tools, food, clothing, customs, folklore, and language were published.

It is worth mentioning that the development of Lithuanian ethnography was greatly influenced by foreign scientific societies. In 1845 the *Imperial Russian Geographical Society* founded the 'Northwest Division' in Vilnius. This Division was the first institution which gathered more thoroughly

knowledge about peasant life, the economy, customs, cultural monuments, and material culture in the Vilnius and Kaunas provinces. Meanwhile, the *Lithuanian Literary Society* (active 1879 - ca. 1923 in Tilsit, Lithuania Minor) was dedicated to Lithuanian studies. Its members, German, Polish and Russian linguists and philologists, and Lithuanian cultural activists, documented, preserved, and studied Lithuanian language, literature, and folklore. The Society had a rich collection of ethnographical objects, folk art, and numismatics. In 1905 the Society established the *Lithuanian House* and initiated the Ethnography Museum in Tilsit. At the same time Jonas Vitartas, a member of the *Polish Ethnological Society* (founded in 1895 in Lvov), was interested in Lithuanian custom laws. He described various Lithuanian and Byelorussian customs, and analyzed the history of ethnic Poles in Lithuania. Lastly the Russian Technical Society's branch in Vilnius (founded in 1898) published material on crafts in villages and towns.

In 1904, after the ban on the Lithuanian press was lifted, local Lithuanian societies got better conditions to establish themselves. The *Lithuanian Scientific Society* was founded by Jonas Basanavičius and like-minded thinkers in 1907 in Vilnius. The Society was active from 1907 till 1940 and carried out educational work on Lithuanian national culture. Members of the Society were also involved in research of the Lithuanian language and its dialects. Meanwhile, the *Lithuanian Art Society*, whose members were artists and other cultural figures, collected Lithuanian folk art and, organized exhibitions on folk crafts.

From the Romantic period in the 19th century until the declaration of the Lithuanian independence in 1918, Lithuanian intellectuals and foreign as well as Lithuanian societies showed a special interest in collecting and preserving folklore expressions and language. This period marks the beginning of the development of a methodology on collecting and researching folk material. The interest in folklore and the national language was a social movement with the aim to create a national identity and Lithuanian consciousness, as Lithuania belonged then to the Russian empire.



In 1812 the Lithuanian writer, historian and cultural activist Dionizas Poška (1764-1830) founded the first museum of local lore in the hollow of an old oak-tree trunk, called “Baublys” (www.muziejai.lt/silale/baubliai.en.htm).

INTERWAR PERIOD

In Lithuania ethnology as a scientific discipline began to take shape in the first half of the 20th century. After Lithuania gained its independence in 1918, regional studies intensified and became more organized. The first societies of regional studies grew up in Kaunas between 1923 and 1925, later they appeared in other major Lithuanian cities. Their priority was to organize expeditions, collect folklore materials and prepare museum exhibits.

In prewar Lithuania the term *tautotyra* [lith. “tauta” – “nation”, “tirti” – “explore”] was used to refer to ethnology. In the activities of the *Šiauliai Society of Regional Studies* (which operated in Šiauliai and was active from 1927 until 1940) ethnology was already distinguished as a separate discipline. This organization published and disseminated methodological literature on national culture research. Furthermore, the Society was among the first in Europe which used questionnaires to collect information, and it began with an inventory and detailed description of villages. In 1930 the Society initiated the first congress of Lithuanian regional studies.

In the development of ethnology and folkloristics an important role was played not only by intellectuals and societies of regional studies but also by universities and institutes. The academic study of ethnology started in 1927 when the Stefan Batory University in Vilnius established the *Department of Ethnology and Ethnography*. Its goal was to explore the culture in the territory of the former Grand Duchy of Lithuania. Then, in 1934, the Vytautas Magnus University (VMU) in Kaunas established a *Department of Ethnic Studies* where ethnology and folklore courses were lectured. The research results were published in journals like “Tauta ir žodis” [Nation and Word], “Mūsų tautosaka” [Our Folklore], “Darbai ir dienos” [Days and Deeds], and “Soter” [Greek word, meaning a savior]. One year after the *Department of Ethnic Studies* in Kaunas was established, the *Lithuanian Folklore Archive* began its work in Vilnius in 1935.

In conclusion, one might say that before 1940 the main scientific focus was on folkloristics. Collecting, documenting and storing folklore was done at a large scale. During that time about half a million musical recordings were made by using the phonograph. A. R. Niemis, M. Biržiška and B.

Sruoga analyzed those songs while J. Balys and J. Brazaitis-Ambrazevičius did that for narrative folklore.

SOVIET OCCUPATION PERIOD

In occupied Lithuania (1940-1941, 1944-1990) research was carried out in accordance with the directives of Moscow. Ethnology in Lithuania as well as in other Soviet countries, was called ethnography, which was separated from folkloristics. In the Soviet period Western folklore research methods were suppressed, and the value of folkloristics was minimized. Moreover, folkloristics became an integral part of the humanities, and ethnography became a part of history science. Ethnographers were urged to collect material about Soviet culture, Soviet soldiers, rural life, and collective farms. Later, in the 1970s, ethnographic expeditions led by Norbertas Vėlius (1938-1996) started to develop in the Vilnius region.

In 1964 the first ethnology textbook "Lietuvių etnografijos bruožai" [Patterns of Lithuanian Ethnography] was published. According to some researchers this textbook indicates a significant stage and even marks the birth of Lithuanian ethnology. At that time P. Dundulienė researched agriculture and its tools, and spiritual culture (beliefs, customs, myths, and symbols). A. Vyšniauskaitė studied flax cultivation traditions and kinship. Her kinship studies were the background for further kinship research. V. Milius researched the material and spiritual culture in villages and the history of ethnology. He participated in annual ethnographic expeditions and was one of the founders of the Open-Air Museum of Lithuania. Meanwhile, a number of Lithuanian ethnology research projects on vernacular architecture, clothing, folk art, and customs were done by researchers in exile (J. Balys, J. Gimbutas, S. Yla, I. Končius etc.).

A more intensive exploration of Lithuanian folklore began only in the 1960s. The *Department of Folklore* at the *Institute of Lithuanian Language and Literature* launched the fundamental publication "Lietuvių liaudies dainynas" [Lithuanian Folk Songbook]. In the Soviet period some theoretical works of historiography were written, and various genres of folklore were explored. Other distinguished works were initiated: paremiological comparative studies by K. Grigas, systematic phenomenological work by D. Sauka "Tautosakos savitumas ir vertė" [Folklore Value and

Originality], research on mythology by N. Vėlius and narrative folklore research by B. Kerbelytė. Meanwhile, J. Balys continued folklore research in exile.

INDEPENDENCE PERIOD

In the interwar period one could study ethnology only at the Vytautas Magnus University, and in Soviet times, when any deeper knowledge of Lithuanian culture was suppressed, ethnologists were not trained at any Lithuanian university at all. Nevertheless, after Lithuania regained its independence in 1990, ethnology could again be studied at the *Department of Ethnology and Folklore* at the Vytautas Magnus University that was reestablished in 1989. In 2012 the Department changed its name and became the *Department of Cultural Studies and Ethnology*. The Department is involved not only in teaching but also in academic research. Research topics concern almost all areas of ethnology such as ethnography, folklore, mythology, religious studies, ethnomusicology, subcultures research and so on. Furthermore, this department has a valuable research database and archive. Simultaneously, ethnology courses are taught at Vilnius University (*Department of Theory of History and History of Culture*), the Lithuanian University of Educational Sciences (*Department of Baltic Prehistoric Studies*), Klaipėda University (*Department of Baltic Linguistics and Ethnology*), Šiauliai University (*Center for Cultural Anthropology*), and other schools of higher education.

Another important ethnological research center is the *Department of Ethnology* at the *Lithuanian Institute of History*. The researchers of the Department are involved in studying the history and methodologies of ethnology and anthropology, ethnic processes, national identity, ethnicity and nationalism, communities, diaspora, kinship, gender and family, religion and rituals, cultural history and heritage etc. The Department's manuscript room has more than 2,250 items (descriptions, drawings, sketches) and more than 90,000 photos. Since 2001 it publishes the journal "Lietuvos etnologija. Socialinės antropologijos ir etnologijos studijos" [Lithuanian Ethnology. Social Anthropology and Ethnology Studies].

In the meantime ethnological studies are conducted at the *Lithuanian National Museum*, the *Lithuanian Ethnographic Open-Air Museum*, the *Šiauliai "Aušra" Museum*, the

Lithuanian Art Museum, the M. K. Čiurlionis National Art Museum, and the Samogitian Alka Museum. Furthermore, the Lithuanian Folk Culture Centre is involved in applied ethnology and folkloristics. Since 1988 it publishes the magazine "Liaudies kultūra" [Folk Culture]. Publisher "Versmė" has published 29 local research monographs since 1994.

Meanwhile, folkloristics has been developed in several national institutions. The main scientific center is the Institute of Lithuanian Literature and Folklore. Its researchers analyze different genres of folklore, mythology, and ethnomusicology by studying archival materials. The Institute has a huge collection on folklore (1,500,000 folklore objects), and since 1935 it publishes the periodical scientific



Shrove Tuesday, wedding mummers. Open-Air Museum of Lithuania in Rumsiskes, 2010. Photo: Gintaras Jaronis.



Bachelors of Ethnology at the Vytautas Magnus University 2010, Kaunas. Photo: Jonas Petronis.

journal "Tautosakos darbai" [Folklore Studies]. Folklore courses are taught at Vilnius University (*Department of Lithuanian Studies*) and the Lithuanian University of Educational Sciences (*Faculty of Philology Department of Lithuanian literature*). At Klaipėda University (*Department of Linguistics and Ethnology*), which owns the *Folklore Laboratory*, data on dialectology, folklore, and ethnography are collected.

A bachelor of ethnology can be gained at the Vytautas Magnus University (Ethnology and Baltic Region Cultures) and at Šiauliai University (Sociocultural Anthropology). A master of ethnology and folklore can be gained at the Vytautas Magnus University (Comparative Cultural Studies). The data from 2014 show that 10 bachelors of ethnology and 58 bachelors of Baltic Region Cultures studied at the VMU at that time. Unfortunately, because of Lithuanian's demographic situation and a growing disinterest in the study of ethnology, admission to the study programs of ethnology and folklore is not organized annually at the universities. Joint doctoral studies for PhD students of ethnology can be gained at the Vytautas Magnus University together with the *Lithuanian Institute of History* and Klaipėda University. A PhD in ethnology is available at Vilnius University in collaboration with the *Institute of Lithuanian Literature and Folklore*. Research topics of PhD candidates vary from rural culture and folklore studies to popular reli-

gion, new religious movements, subcultures etc. Research projects at the universities and research centers are dedicated to contemporary urban culture, religion, family, festivals etc. For instance the cluster *Nation and Tradition in the Modern World: Ethnological Studies* at the Vytautas Magnus University covers the topics transformation of ethnic traditions, contemporary folklore, and urban culture. The researchers of the unit *Interdisciplinary Social Group Research Cluster* of the VMU are interested in formation processes of small groups in contemporary society and their influence on identity and society. Other projects focus on ethnic culture at a national level and new methodological approaches.

Finally, the *Seimas* of the Republic of Lithuania (the Lithuanian parliament) announced 2015 as the "year of ethnographic regions" with the aim of highlighting the historical and cultural importance of the different regions of Lithuania, including their cultural heritage and identity. In this context special events are organized in order to get young people more interested in their regional culture, traditions and folklore.

Aušra Kairaitytė-Užupė, Vytautas Magnus University
Faculty of Humanities, Centre for Cultural Studies

5. NEW WORKING GROUP ON DIGITAL ETHNOLOGY AND FOLKLORE

Researchers of ethnology and folklore have made the study of everyday life their focus, and those everyday lives are being transformed by continual access to the Internet through personal computers, phones, and other mobile devices. As these technologies have become ubiquitous, the questions researchers must ask are not just about how these technologies work or about the media products they disseminate, but about the massive impact digital practices are having and will continue to have in the daily expression of our shared culture. These practices raise new questions for ethnologists and folklorists.

How do everyday media creations empower people to express themselves? What impact does digital dissemination have on traditional forms and practices? How does the more fluid relationship between institutional and everyday media production affect our shared cultural heritage? What methods can be used to document and archive network-based everyday expression? In short, how are these technologies shaping the way we live our daily lives?

Because these technologies necessarily interact with what happens offline, the relationship, interplay, tensions, and overlaps between the online and the offline create a complex reality that the fields of folklore and ethnology are increasingly called on to address. At the same time, the manifold uses of the Internet and other technologies have created a need for investigation, perspectives, methods, and tools in order to try to understand the implications of these growing modes of expression and forms of practice.

The working group on Digital Ethnology and Folklore (DEF) addresses this need by creating an arena that fosters dialogue between ethnologists, folklorists and other SIEF scholars engaging with digital technologies in their research – including digital culture, digital practices, implications of the digital for our methods, tools, theoretical frameworks and ethical considerations. While scholars of media and communication attempt to address the digital technologies and their products, the ethnological perspectives bring a unique and important focus on the people behind, beside, in front of and inside these digital technologies. Further, folkloristic approaches to cultural expressions in the digital environments are an invaluable contribution to research on digital media and digital technologies.

The working group offers a platform that forwards research in Digital Ethnology and Folklore in order to strengthen and develop the research collaborations already being fostered by SIEF. Further, the working group on Digital Ethnology and Folklore seeks to identify new directions, shifts and emerging issues in our academic disciplines in relation to the uses of digital technologies.



The DEF Working Group seeks to accomplish these goals by:

- ◆ Organizing panels at conferences
- ◆ Coordinating publications
- ◆ Identifying and developing strategies for promoting the critical study of digital expression
- ◆ Developing projects to increase research on digital practices, digital methods, digital tools, and digital culture

Specific topics, tasks and activities emerge and undertaken through discussions with the members of the DEF Working Group.

CHAIRS

Coppélie Cocq, HUMLab, Umeå University, Sweden,
coppelie.cocq@umu.se.

Robert Glenn Howard, University of Wisconsin, Madison,
rgh@rghoward.com.

SIEF members who are interested in this working group can contact the chairs. The working group has also got a mailing list, subscribe at

<http://lists.siefhome.org/listinfo.cgi/def-siefhome.org>.

6. WORKING GROUP ON THE RITUAL YEAR

NEW PUBLICATIONS

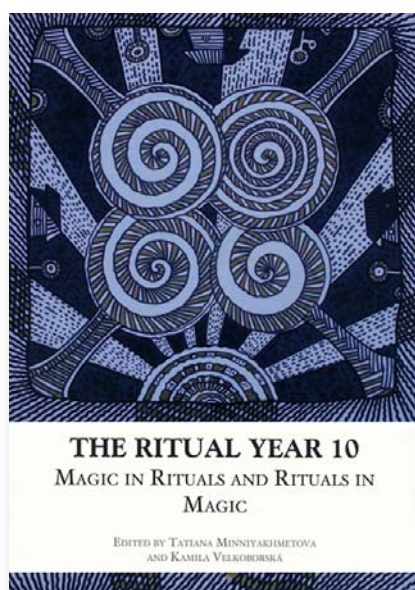
1. Special issue of the e-journal *Folklore*

A special issue of *Folklore. Electronic Journal of Folklore* (Tartu) #60, 2015 is dedicated to the theme "Differentiation of the Ritual Year(s) through Time and Space" and consists of the papers delivered at the XI SIEF Congress (Tartu, 2013) corresponding panel.

The journal includes six articles by members of the SIEF Working Group "The Ritual Year": Laurent S.Fournier (France); Ingrid Slavec Gradišnik (Slovenia); Jurij Fikfak (Slovenia); Juraj Belaj, Marijana Belaj, Petra Kelemen, Filomena Sirovica (Croatia); Nina Vlaskina (Russia); Žylvytis Šaknys (Lithuania). L.S. Fournier and I. Sedakova served as guest-editors. In the introduction to the volume they stress that "Through case studies and more theoretical reflections, the contributions to this issue of *Folklore* enable one to compare the ritual systems in various countries, in order to elicit reasons for selectivity and differentiation (migrations, ideology, religiosity, national values, local cultural touristic attractions, etc.)."

The issue can be downloaded from the website www.folklore.ee/folklore/vol60/.

2. The Ritual Year 10: Magic in Rituals and Rituals in Magic



This volume of the Yearbook of the SIEF Working Group on the Ritual Year presents 60 articles focusing on the concep-

tion of magic and magical rituals performed in the course of the year and their correlations with religious ceremonies. The studies are based on several different methodologies and include ethnographical, literary, and folklore sources. Works included in this volume cover a vast territory and an extensive period of history from ancient to modern times.

Minniyakhmetova, Tatiana; Velkoborská, Kamila (eds.), *The Ritual Year 10. Magic in Rituals and Rituals in Magic*. Innsbruck, Tartu: ELM Scholarly Press, 2015; 598 pp. ISSN 2228-1347; ISBN (paper) 978-9949-544-54-7.

LATEST ACTIVITIES

1. 11th international conference "Traditions and Transformation" in Kazan

Between 4 and 7 June 2015 the SIEF working group "The Ritual Year" held its 11th international conference under the general title "Traditions and Transformation" in Kazan, Russia. It was organized by Guzel Stoliarova in collaboration with Nadezhda and Sergey Rychkovs (Kazan), and Nina Vlaskina (Rostov-on-Don). Thirty-eight scholars from eleven countries participated in the conference.

At the opening ceremony a musical group "Жомга кән" ("Friday") welcomed the participants with Tatar folk and religious music. The participants were offered guided tours in the Museum of the History of Kazan University, the second oldest university in Russia (founded in 1804), and its Museum of Ethnography. We discussed a wide range of topics relating to the innovation, change, adaption and adoption of traditions in ritual year. In addition to that we gained some valuable insights into the unique customs of the Tatars and other ethnic groups who live near Volga. We also learned about the ways in which different religious groups manage to live together peacefully with joint respect for each other's world views and cultural backgrounds.

For the first time we had a SKYPE-session with four scholars from Bulgaria and Holland, who could not attend the conference in Kazan. This new form of virtual papers and discussions proved to be very fruitful and we would like to use it in the future as well. Apart from attending the conference, participants took part in a memorable excursion to Russian Orthodox churches and monasteries (one a former

Gulag) and an authentic Sabantuy summer festival which took place in a Tatar village in the countryside.

The papers will be published in the Yearbook *The Ritual Year 11* which is in production. Detailed reviews of the conference were published in Russian and Lithuanian academic journals.

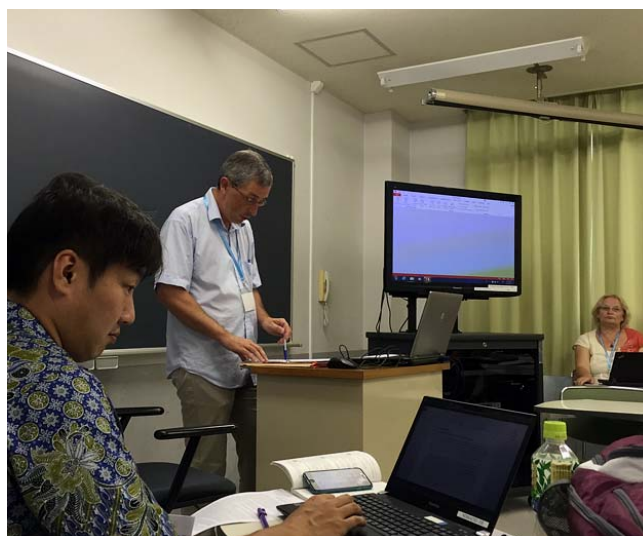


The participants of the Ritual Year working group in front of the main building of the Kazan University. Photo: Vadim Kozlov.

2. Ritual Year panel at the VI International Congress of ICEES in Japan

Members of the SIEF Working Group “The Ritual Year” participated in the panel “Traditional Folk Culture and Ethnological Studies through History, Ideology and Religion” at the VI International Congress of ICEES (International Council of Central and East European Studies) in Makuhari, Japan, from August 3-8, 2015.

The panel was organized and convened by Irina Sedakova. It compared the dynamics of the evaluation of traditional cultures and the specific approaches of ethnological research in different national contexts (Russia, Bulgaria, Estonia, Slovenia, Finland, France, Scotland).



*Motoki Nomachi, Laurent S. Fournier and Mare Kõiva.
Photo: Irina Sedakova.*

Three papers were presented: L.S.Fournier (France, Marseille): "The Influence of East-European Politics in the Conceptualization and in the Development of Anthropological Studies in France"; I. Slavec Gradišnik (Ljubljana, Slovenia): "The politics of tradition in Slovenia: between folk culture and cultural heritage"; Mare Kõiva (Tartu, Estonia): "Ethnic Religion – Ideologies and Adaptation: The Estonian Case". Motoki Nomachi chaired this session, and Irina Sedakova was the discussant.

UPCOMING CONFERENCE

12th annual international conference of the SIEF

Working Group on the Ritual Year: Regulating Customs

8-12 January 2016, Findhorn, Scotland

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

The conference theme will explore the parallel, intertwined systems that regulate customary practices. These largely unwritten mechanisms have a traditionality of their own, based on social relationships, hierarchies, and lawmaking institutions. Together, these symbiotic systems foster a range of stability and change within customs: creativity and innovation, control and regulation, preservation and even ossification. They shape, preserve, and develop customary practices. These regulatory systems are found in socially constituted bodies (e.g., organization) which control behavior through example, policy, and practice, and in the multi-valent personal relationships that define and control community behavior. On the more formal side, we find control systems embedded in legally constituted bodies such as local councils, police services, and formal regulatory/legislative systems.

More information

www.siefhome.org/downloads

SIEF'S WORKING GROUPS ...

Do you want to get to know more about the eleven Working Groups of SIEF?

Then have a look at the SIEF website

www.siefhome.org/wg.shtml for

- ◆ upcoming events and calls
- ◆ actualized mission statements
- ◆ minutes of business meetings
- ◆ new board members
- ◆ new member lists etc. etc.

The screenshot shows the SIEF Working Groups website. At the top, there are navigation links: Home, Directory, Login, Contact, Site map, Accessibility. Below this is a header for "SIEF Working Groups" with a sub-header "Download and read the Statutes for Working Groups". The main content area lists eleven working groups, each with a small image, a title, a chair/co-chair, and contact information. The groups listed are:

- Archives**: Dr. Lauri Harvilahti (Chair), Folklore Archives, Finnish Literature Society, Folklore Archives, PL259, Hallituskatu 1, Helsinki, 00171. E-mail: lauri.harvilahti@Tutu.fi
- Cultural Heritage and Property**: Prof. Dr. Kristin Kautma (Chair), Institute for Cultural Research and Fine Arts, University of Tartu Ülikooli 18, 50090 Tartu, Estonia. E-mail: kristin.kautma@Tutu.ee
- Digital Ethnology and Folklore**: Coppélie Cocq and Robert Glenn Howard (co-Chairs), HUMLab, Umeå University, Sweden; University of Wisconsin, Madison. E-mail: coppelie.cocq@Tutu.se and rgh@Tutu.com
- Ethnology of Religion**: Dr. István Povedák (Chair), Ethnology and Cultural Anthropology, University of Szeged. Email: povedakistvan@Tutu.com
- Food Research**: Prof. Dr. Patricia Lysaght (Chair), UCD Delargy Centre for Irish Folklore and the National Folklore Collection, University College Dublin, Ireland. E-mail: patricia.lysaght@Tutu.ie
- Historical Approaches in Cultural Analysis**: PD Dr. Michaela Fehske (Co-Chair), Institute of European Ethnology, Humboldt University, Berlin. E-mail: mfehsk@Tutu.de; Dr. Paulina Latvala-Harvilahti, (Co-chair), University of Helsinki (University of Turku: UCFor). E-mail: paulina.latvala-harvilahti@Tutu.fi
- Museums and Material Culture**: Dr. Lizette Graden (Chair), The Royal Armony, Skokloster Castle, Hallwyl Museum and University of W. E-mail: lizette.graden@Tutu.se; Web: scandinavian.washington.edu/people/lizette-graden and www.sh.se; Prof. Dr. Hester Dibbits (Chair), Master Museology, Reinwardt Academy (AMC) and Erasmus University. E-mail: hester.dibbits@Tutu.nl; Web: www.eshec.eur.nl
- Place Wisdom**: Chairs: Prof. Katrina Siivonen (Finland) and Dr. Stella Butzer (Germany), University of Turku and University of Giessen. E-mail: katrina.siivonen@Tutu.fi and stella.butzer@Tutu.uni-giessen.de
- The Ritual Year**: Chairs: Irina Sedakova (Russia), Terry Gunnell (Iceland); Department of Celtic and Scottish Studies, University of Edinburgh, 27 George Square, Edinburgh, Scotland. E-mail: irina.sedakova@Tutu.com, terry@Tutu.is; Web site: www.theyear.com
- Space, lore and Place-lore**: Jiri Wotshch (Chair), Institute of Ethnology, Academy of Sciences of the Czech Republic, Na Florenci 3, 110 00 Praha 1, Cr. E-mail: jiri.wotshch@Tutu.cz
- Young Scholars Working Group**: Jón Þór Pétursson, Folklore department, University of Iceland and Lund University. E-mail: jtp@Tutu.is; Alessandro Testa

7. WORKING GROUP ON FOOD RESEARCH

NEW PUBLICATION

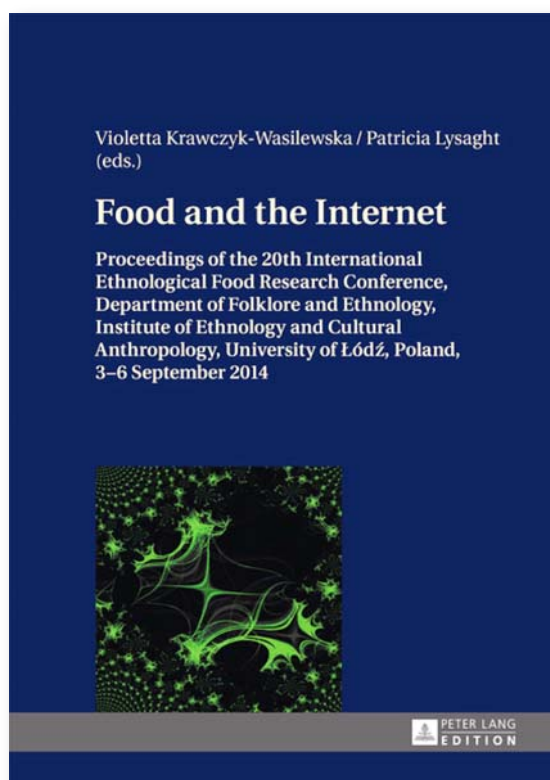
Food and the Internet, the proceedings of the 20th international ethnological food research conference, organized by the Department of Folklore and Ethnology, Institute of Ethnology and Cultural Anthropology, University of Łódź, Poland, 3-6 September 2014, has been published. Edited by Violetta Krawczyk-Wasilewska and Patricia Lysaght, the volume presents an opening paper charting the genesis, aims and progress of the Food Research group, followed by a selection of twenty-four ethnological essays that explore the phenomenon of food culture in the age of globalization and the spread of computer technology. Nowadays, the Internet empowers post-modern societies to cross the boundaries of their inherited food traditions, resulting in trans-cultural food knowledge, new behavioral patterns, food preferences and eating habits. These and other aspects of the influence of the digital age on culinary culture at local regional and global levels are discussed in this volume.

Krawczyk-Wasilewska, V.; Lysaght, P. (eds.), *Food and the Internet*. Frankfurt am Main: Peter Lang, 2015.

ISBN 978-3-631-65314-2 (Print);

E-ISBN 978-3-653-04474-4 (E Book).

www.peterlang.com/download.



CALL FOR PAPERS

21st International Ethnological Food Research Conference of the SIEF Working Group Food Research: Places of Food Production. Origin, Identity, Imagination
31 August - 3 September 2016, Heidelberg, Germany

The aim of the conference is to analyze the interaction between food, self-conceptions and region. Therefore, the conference will take a close look at places of food production. The conference theme is divided into three thematic streams: Food and Region, Hidden/Visible Food and Imagination about Food, Alienation and the Handling of Food.

Food and Region: Food production shapes the character and self-conception of regions. It is, therefore, of interest to ask the following questions: How does global food production affect the self-conception of regions? How should the relationship between global and regional eating be described? Is a region more or less a melting pot or a salad bowl?

Hidden/Visible Food and Imagination about Food: In industrialized countries today, the food that is eaten is mostly ready, processed food. Therefore we ask: Where does our (convenience) food come from? What are the kinds of ingredients that are visible to consumers and which construct our imagination about food products and food production? What kinds of ingredients are hidden from consumers?

Alienation and the Handling of Food: Industrialized food production has changed the relationship we have to our nutrition. A process of alienation is involved in this context. At the same time, traditional food production as depicted in food marketing, especially on TV advertising, is seen to symbolize “naturalness” and to promote the idea that it is “good for our body”. Many people believe that highly industrialized food is “unhealthy food”. But industrialized food production makes it possible to have safe food, food that is affordable and available almost everywhere – in short, industrialized food enables us to have a land of plenty. Therefore, the following questions are relevant for discussion: What does the alienation of food production mean for cultural identity? What kinds of expectations and what

kinds of approaches to food production are to be found in regions in which family farming is dominant?

More information:

www.siefhome.org/downloads/wg/fr/2016_SIEF_Call_final.pdf

The Call for Papers **closes on 31 December 2015.**

8. WORKING GROUP ON ETHNOLOGY OF RELIGION

CALL FOR PAPERS

12th International Conference of the SIEF Working Group

Ethnology of Religion:

Alternative and Religious Healing in the Modern World

22-24 September 2016, Amsterdam

The 2016 conference of SIEF's Ethnology of Religion working group is focused on the contemporary religious, spiritual, complementary and alternative healing practices in the Western world. As alternative, religious and integrative healing practices are not taken very seriously by a societal majority – usually only those who explicitly undergo or apply them are exponents – we regard it highly relevant to research such healing worlds. Paradoxically, however, depending on the definition of the healing domain, many people in contemporary society arguably actually practice in daily life various basic forms of healing – from yoga to Zen to mindfulness. Perceived in that light it can be claimed that in reality such practices are becoming 'mainstream' rather than 'alternative'. 'Alternative' and 'religious' healing practices are for this conference taken as one as, at least in part, they stem from the same thoughts and deliberations. The conference therefore wants to explore and discuss contemporary avenues of healing practices within the alternative/spiritual/religious domains of Western society. We welcome papers that have either a more theoretical stance and/or bring analyses based on fieldwork or comparative ethnography.



More information:

www.siefhome.org/wg/er/events/amsterdam2016.shtml

The Call for Papers **closes on 1 February 2016.**

Proposals (for a max. 20 minutes presentation) should be sent to peterjan.margry@meertens.knaw.nl.

9. WORKING GROUP ON CULTURAL HERITAGE AND PROPERTY

INTANGIBLE CULTURAL HERITAGE LAW DEBATED IN RIGA

Proposing a slightly panoramic view on the diversity of legal issues linked to the safeguarding of intangible cultural heritage – *inter alia*, (a) cultural and natural heritage law, (b) environmental law, (c) human rights law and (d) intellectual property law, an international research seminar took place in Riga, Latvia on 29 June 2015. The seminar was organized within the framework of the research project “Establishment of a Network of Reflection on the Intangible Cultural Heritage Law” implemented by the Latvian Academy of Culture and the Institute for Political Social Sciences, National Centre for Scientific Research (ISP-CNRS), France, and in cooperation with invited researchers.

The international research seminar brought together experienced and recognized researchers as well as young scholars, namely: Kristin Kuutma, Janet Blake, Harriet Deacon, Émilie Terrier, Vadims Mantrovs, Christian Hottin, Noé Wagener, Jérôme Fromageau and Marie Cornu. Sanita Osipova, Daina Teters, Dace Bula and Anita Vaivade gave the introductions and chaired the seminar.

The seminar took place with support of the International Society for the Research on Cultural Heritage Law and Art Law – *Société internationale pour la recherche sur le droit du patrimoine culturel et le droit de l’art* – founded in 2014.



Kristin Kuutma during the seminar “Intangible Cultural Heritage: National Law and Subjective Rights”, Riga, 29 June 2015. © Aija Melbārde, Latvian Academy of Culture.

The summaries of the presentations, and video and audio recordings can be found at <https://dpc.hypotheses.org/le-projet-osmose>.

Anita Vaivade,
SIEF Working Group Cultural Heritage and Property

10. NEWS ON ICH / UNESCO

ETHICAL ISSUES ON THE UNESCO AGENDA

The question of research ethics in human and social sciences has been debated in various contexts, including within the international discussion that led to the adoption of the UNESCO 1989 *Recommendation on the safeguarding of traditional culture and folklore*, in its text encouraging “the international scientific community to adopt a code of ethics ensuring a proper approach to and respect for traditional cultures”. At present, this issue is brought again to the discussion among researchers, for instance within the SIEF Working Group on Archives, questioning current ethical issues and challenges for archival work dedicated to the research on cultural traditions.

Ethical principles concerning the safeguarding of the intangible cultural heritage currently are also on the agenda of the *Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage*. After the Committee initiated such a debate at its 7th session (2012), UNESCO in cooperation with Spain organized an expert meeting on a model code of ethics for intangible cultural heritage (spring 2015, meeting documents available at www.unesco.org), and a document proposing a set of ethical principles is going to be debated by the Committee this autumn, at its 10th session. Among 12 principles proposed, research and documentation is also dealt with, namely stating that “The communities, groups and individuals who create intangible

cultural heritage should benefit from the protection of the moral and material interests resulting from such heritage, and particularly from its use, research, documentation, promotion or adaptation by members of the communities or others". And the Committee may wish to "endorse" the proposed document entitled "Ethical Principles for Safeguarding Intangible Cultural Heritage".

The question of ethics has also been chosen as the major topic for the upcoming ICH NGO Forum Symposium to be held on 29 November 2015 (www.ichngoforum.org), one

day before the upcoming Committee session, under the title "Towards an Ethical Code for ICH NGOs?" Thus, this autumn might bring further reflection on ethical issues connected to intangible cultural heritage in its diverse aspects.

Anita Vaivade,
SIEF Working Group Cultural Heritage and Property

11. ETHNOLOGIA EUROPAEA & CULTURAL ANALYSIS

CALLS FOR THE TWO SIEF JOURNALS



Ethnologia Europaea
Journal of European Ethnology

Practices of Resistance and Change in the Mediterranean. Call for Articles for a special issue of *Ethnologia Europaea* (2017-2018)

In the European countries bordering the Mediterranean at present we observe not only the manifold effects of austerity policies but also significant political and social changes triggered by the (economic) crisis since 2008. In many of these countries, we can also perceive new forms of social practices of networking, leading to growing opposition and protest articulated by local communities or by social movements, which are based on common acts of solidarity, cooperation and the establishment of (close) relationships.

In a special issue of *Ethnologia Europaea* planned for 2017–2018 the guest editors want to focus on these emerging collaborative (protest) practices in Mediterranean countries, which are related to or an effect of the current economic crisis.

Building on the assumption that the Mediterranean can be understood as a common frame of reference for comparative research and analysis, contributors are invited to reflect on collaborative interactions as practices of resistance and social or political change within new protest groups, solidar-

ity initiatives and cultural projects related to specific local conflicts arisen in wake of the crisis. Contributors may either present cases of newly emerging collaborative practices of resistance (including the use of digital media) in a Mediterranean country, or focus on more theoretical approaches regarding the implications of the above described developments.

More information:

www.siefhome.org.

Please send your abstract (max. 500 words) and short biography **no later than January 15th 2016** to the guest editors:

Jutta Lauth Bacas jutta.lauth.bacas@gmail.com
Marion Näser-Lather m.lather@gmx.de



CULTURAL ANALYSIS

AN INTERDISCIPLINARY FORUM ON FOLKLORE AND POPULAR CULTURE

Call for Papers & Reviews for the Fall 2016 Volume of Cultural Analysis

Cultural Analysis: An Interdisciplinary Forum on Folklore and Popular Culture welcomes submissions and reviews for its Fall 2016 volume!

Cultural Analysis is an interdisciplinary, open access, peer-reviewed journal dedicated to investigating the everyday and expressive culture. We feature analytical research articles as well as notes, reviews, and cross-disciplinary responses. The journal is global in scope, with an international editorial board and formal partnership with SIEF. *Cultural Analysis* encourages submissions from a variety of theoretical standpoints and from different disciplines, including, but not limited to, anthropology, cultural studies, folklore, media studies, popular culture, psychology, and sociology. From 2016 on, there will be two volumes per

year: a special issue, edited by guest editors, and a regular issue with mixed contributions. The Fall 2016 volume will be a mixed issue.

Authors are invited to submit research articles of approximately 20-30 pages in length (double-spaced), in accordance with the [Chicago Manual of Style, 16th Edition \(B\)](#). Please refer to our additional submission guidelines, including those for book and event reviews, on our website: <http://socrates.berkeley.edu/~caforum>.

The **deadline is 1 February 2016**.

Inquiries may contact caforum1@gmail.com.

Editorial Collective, Cultural Analysis

12. NEW PUBLICATIONS

BETWEEN IMAGINED COMMUNITIES AND COMMUNITIES OF PRACTICE

Adell, Nicolas; Bendix, Regina F.; Bortolotto, Chiara; Tauschek, Markus (eds.),

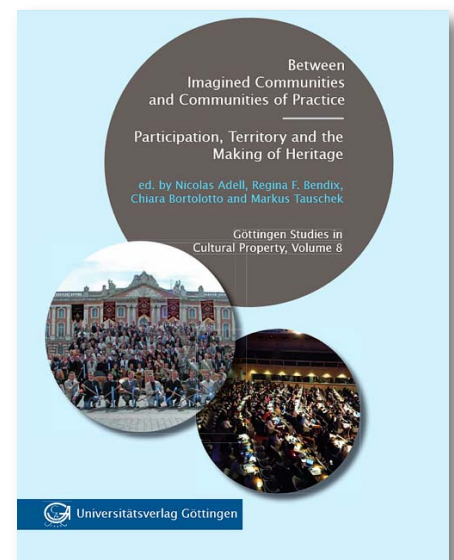
Between Imagined Communities and Communities of Practice. Participation, Territory and the Making of Heritage.

Göttingen Studies in Cultural Property - Göttinger Studien zu Cultural Property; 8. Göttingen: Universitätsverlag, 2015.

ISBN 978-3-86395-205-1.

<http://univerlag.uni-goettingen.de>.

Community and participation have become central concepts in the nomination processes surrounding heritage, intersecting time and again with questions of territory. In this volume, anthropologists and legal scholars from France, Germany, Italy and the USA take up questions arising from these intertwined concerns from diverse perspectives: How and by whom were these concepts interpreted and re-interpreted, and what effects did they bring forth in their implementation? What impact was wielded by these terms, and what kinds of discursive formations did they bring forth? How do actors from local to national levels interpret these new components of the heritage regime, and how do actors within heritage-granting national and international bodies work it into their cultural and political agency? What is the role of experts and expertise, and when is scholarly knowledge expertise and when is it partisan? How do bureaucratic institutions translate the imperative of participation into concrete practices? Case studies from within and without the UNESCO matrix combine with essays probing larger concerns generated by the valuation and valorization of culture.



ONS: AN INHABITED ISLAND

Ballesteros-Arias, Paula and Sánchez-Carretero, Cristina, *Ons: An Inhabited Island*. Incipit-CSIC. Anaina Electronic Series (iOs iBook), 2014.

ISBN 84-616-8786-8.

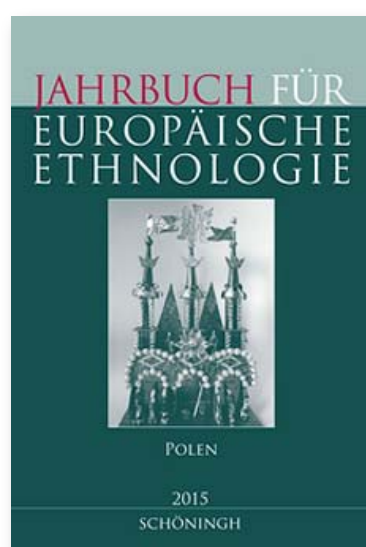
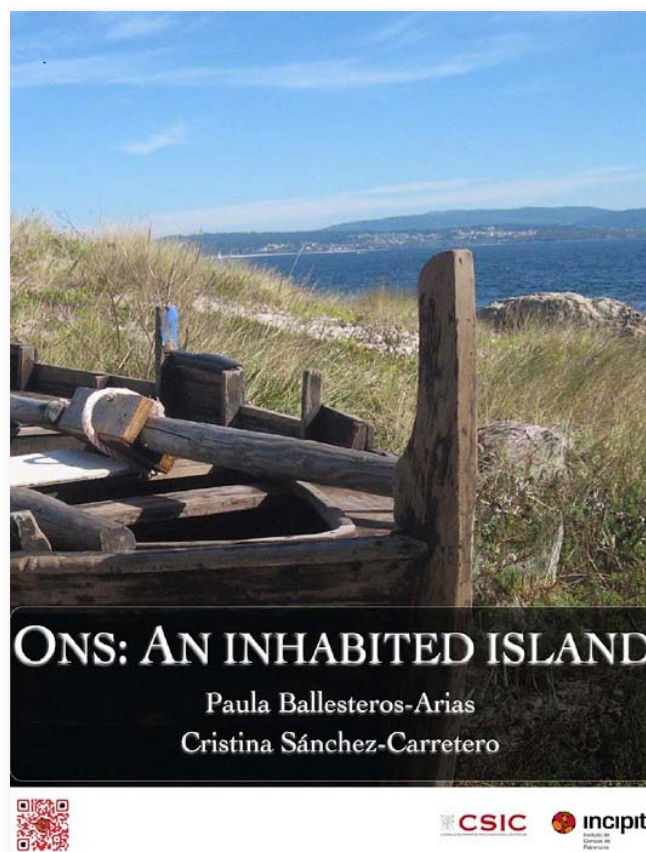
The iBook is available in Spanish, Galician and English at the iBook Apple Store: <http://bit.ly/1kzZnoR>.

Free of charge.

This iBook offers the results of an interdisciplinary research project about the human presence in the Island of Ons from prehistoric times to the present, conducted at the Institute of Heritage Sciences (Incipit). The book deals with questions about how, when and by whom the island was inhabited; what vestiges of human presence remain; how daily life is for the few people who permanently inhabit the island; or how tourism affects Ons. We invite you to listen to the sounds of the island, its inhabitants' words, the richness of its sites and the documentation about its history.

Ons is the only inhabited island in the archipelago of the Illas Atlánticas National Park. In fact, far from being empty, bucolic or untouched, in 1960 the island's population stood at around five hundred people. The other islands of the national park were abandoned over the course of the twentieth century, especially during the 1970s. Ons also lost most of its permanent population over a very short period

of time. However, its seasonal population increased, as did tourism; both these factors, along with the island's inclusion within the national park, make it a unique place.



JAHRBUCH FÜR EUROPÄISCHE ETHNOLOGIE

Alzheimer, Heidrun; Drascek, Daniel; Doering-Manteuffel, Sabine; Treiber, Angela (eds.),

Jahrbuch für Europäische Ethnologie. Dritte Folge 10 (2015).

ISBN 978-3-506-78420-9.

Focus: Poland

Table of contents:

<https://www.uni-bamberg.de>.

HERITAGE, PILGRIMAGE AND THE CAMINO TO FINISTERRE

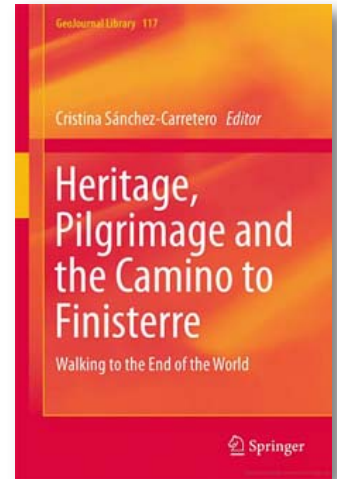
Sánchez-Carretero, Cristina (ed.), *Heritage, Pilgrimage and the Camino to Finisterre: Walking to the End of the World*. Springer, 2015. ISBN 978-3-319-20211-2.

www.springer.com/us/book/9783319202112

This book deals with the effects of the Camino to Finisterre on the daily lives of the populations who live along the route, and the heritagization processes that exploitation of the Camino for tourism purposes involves. Rather than focusing on the route to Santiago de Compostela and the pilgrimage itself, it instead examines a peculiar part of the route, the Camino to Finisterre, employing multiple perspectives that consider the processes of heritagization, the effects of the pilgrimage on local communities, and the motivations of the pilgrims.

Instead of ending in Santiago, as the rest of the Caminos do, this route continues to the cape of Finisterre on the Galician Atlantic coast. This part of the Camino de Santiago is not officially recognized by the Catholic Church and does not count as part of reaching Compostela, the recognition granted by the Catholic Church to those pilgrims who have walked at least 100 km. For this reason, as well as its relationship with the sun cult, many pilgrims call this route “the Camino of the atheists.” In fact, the Catholic Church is a strong force for the heritagization of the rest of the Caminos, and maintains a clear ignoratio strategy concerning the Finisterre route: Officially, the church neither opposes nor recognizes this route.

The book is based on a three-year research project and is the result of a multidisciplinary collaboration between anthropologists, ethnologists, sociologists, historians and archaeologists.



REVISTA DE ETNOGRAFIE ȘI FOLCLOR / JOURNAL OF ETHNOGRAPHY AND FOLKLORE



Revista de Etnografie și Folclor / Journal of Ethnography and Folklore, Volume 2015.

Published by the Romanian Academy, this journal was founded 50 years ago, reason why it still bears in its title the Romanian name, followed by its English version. Yet, since 2007 it has become fully international, publishing academic articles in international languages only.

REF/JEF is ISI–Thomson-Reuters acknowledged, and indexed in many venues (such as Arts and Humanities/Web of Knowledge).

With contributions on “folklore (re)sources”, “inspiring ethno-anthropologies” and “material ethno(geo)graphies” as well as book reviews. Visit the table of contents at www.academiaromana.ro/ief/ief_pubREF.htm.

CULTURAL ANALYSIS: WHAT'S IN A DISCIPLINE?

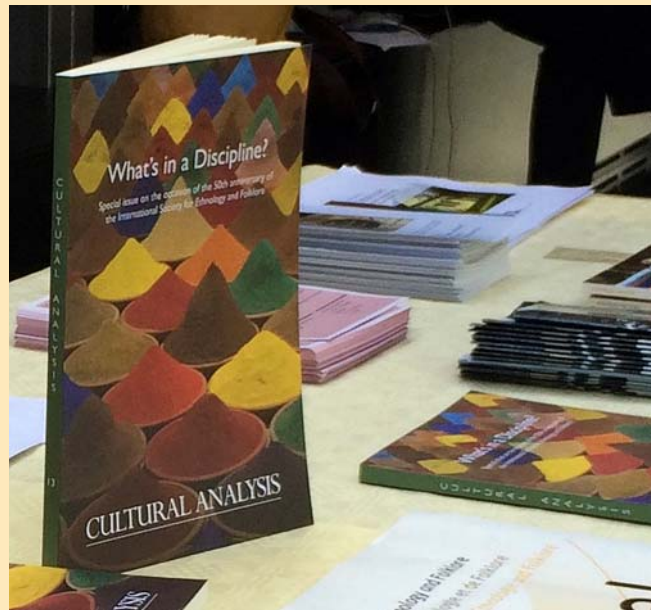
Last and final offer ...but what's final?

Cultural Analysis:

What's in a Discipline?

Special issue on the occasion of the 50th anniversary of the International Society for Ethnology and Folklore.

You can order a hard copy (for free) at
sief@meertens.knaw.nl.



Intriguing Image



Personal healing through energetic fields and chromotherapy: wandering in the spiral Labyrinth of the Pyramids in the Sacred Wood of Damanhur (Italy), August 2015. Photo: Peter Jan Margry.

COLOPHON

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