

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 year 2016 is an important productive year for SIEF as can be read in this autumn newsletter and in the earlier spring newsletter. We hope that 2017 will be just as stimulating as 2016 or even more.

In March 2017 our 13th international congress will take place in the famous university town of Göttingen. The lobbying for SIEF2017 started this summer at the conference of our sister organization EASA in Milan in a very relaxed way as the photos illustrate. The cold white wine at the SIEF reception inspired people to discuss first ideas about panels and papers.



SIEF reception during the EASA conference in Milan, July 2016.

At the end of this newsletter you will find the long list of panels that will be held in Göttingen. It shows a wide variety of perspectives on *Dwelling. Crisis, Craft, Creativity*. Please find out to which panel your research connects best and submit your paper. The Call is open now! Do not forget that there are also Calls for Posters and for Audio-Visual Media Contributions. You won't be at a loss if you want a break away from the conference or if you want to extend your visit – this newsletter tells you “What to do in Göttingen when not attending the conference?”

We continue with the series of national ethnology reports bringing overviews of our fields in past and present. This time we look at the ‘discipline of many names’ in Germany, our host country for SIEF2017.

Almost a tradition now, the winner of the Young Scholar Prize will be offered the opportunity to present his/her research during our international congress. The Call has just closed and some promising works were submitted.

Sophie Elpers

1 LETTER FROM THE PRESIDENT

DEAR COLLEAGUES,

Have you read the call for papers and posters for SIEF2017 yet? Check it out! We have 82 panels for you, each more impressive, important, and exciting than the next. You're wasting your time reading my letter. Seriously. Flip straight to [pages 33–38](#) to find the panel that best matches your research. This just might be the best SIEF congress yet.

Still reading? Maybe you're convening one of the panels? Congratulations! You may also have noticed that 1/4 of the panels are sponsored by one of the SIEF Working Groups. SIEF

now has 14 of them; they have doubled in number over the past four years. Taken together, they are the heart of SIEF's scientific circulatory system. You will find elsewhere in this newsletter reports from some of their conferences and workshops, held in the interim year between SIEF's biennial congresses.

At the time of writing, I am packing for the inaugural workshop of the BASE WG (Bodies, Affects, Senses, Emotions) in Lund. Last month, the WG on Migration and Mobility held a very successful first conference in Basel; the longstanding Food WG, Religion WG, and Archives WG each met for a conference, one in Heidelberg, another in Amsterdam, and the third in Riga, all of them eventful and well attended; the Ritual Year WG met in the Scottish Highlands earlier this year; and the Young Scholars WG will hold a full-day conference in Göttingen before the opening of the SIEF Congress. Moreover, I am very happy to welcome the latest recruit to the SIEF family: a new Francophone WG, organized in cooperation with the Eurethno Network.

In July, the first international SIEF Summer School took place in Tübingen, bringing together 17 PhD students and postdocs and a dozen teachers to share insights, workshop projects, and develop a critical conversation around the themes of trust and resistance. You can read more about the SIEF Summer School in this newsletter. We are already looking forward to the next one in 2018, hosted by the Elphinstone Institute in Aberdeen.



SIEF's two international journals have both published new issues since the last newsletter: *Ethnologia Europaea* a special issue on "Muslim Intimacies" (46:1), which you have all received in the mail, and *Cultural Analysis* a special issue on practice theory in the study of ethnology and folklore (15:1), published online in Open Access (OA). Both have a second issue coming out toward the end of this year.

Furthermore, *Narodna umjetnost*, the Croatian flagship journal of ethnology and folklore, has just published a special issue in cooperation with SIEF, featuring seven articles that give a taste of the SIEF2015 congress in Zagreb and offer a partial glimpse of current scholarship in our field(s). The issue is online in OA, but you will also receive a printed copy upon registration at the Göttingen congress next year. This is a partnership model we hope to cultivate, working with flagship journals in the host countries for each congress.

SIEF is also moving ahead with long-term efforts to deepen cooperation and help members to harness the strength in its numbers to build up research, education, and communication in its fields. This newsletter introduces SIEF's standing committee and network for cooperation in higher education, a major new platform for promoting internationalization and facilitating cooperation in higher education to sustain the strength, diversity, and viability of departments and programs in the SIEF field(s). During the Göttingen congress, we plan to launch a parallel platform to exchange ideas and to pool resources in scholarly publishing in our field(s): SIEF's standing committee and network of ethnology and folklore journals. If you are interested, please get in touch with me or with Sophie Elpers.

Finally, SIEF's visual experiments bear mentioning. Our *Sensation Station* now features 24 ethnological sensation shorts and we still have ten more in store for you, which we will release two at a time over the coming months. The ethnological sensation is fast evolving into a genre in its own right and we've heard from many of you who use these films for teaching. According to the stats, SIEF's videos (*What is European Ethnology?* and the *Zagreb Congress Sensation*, in addition to the 24 ethnological sensations) have been played more

than 15.000 times since the first of them went online in 2015. We can build on this success to develop novel forms of visual communication in European ethnology and folklore.

Now come on, flip to the call for papers already. It's really something.

See you in Göttingen!

Valdimar Tr. Hafstein, SIEF President

2 13TH SIEF CONGRESS WAYS OF DWELLING: CRISIS-CRAFT-CREATIVITY GÖTTINGEN, GERMANY, 26-30 MARCH 2017



IMPORTANT DATES:

- Call for Papers closes:
November 7, 2016
- Registration opens:
December 18, 2016
- Early-bird closes:
January 22, 2017

CALL FOR PAPERS AND POSTERS

The call for papers and posters and the call for audiovisual media contributions are now open. The 82 accepted panels are divided into attractive thematic streams: Archives; Bodies, Affects, Senses, Emotions; Environment; Food; Gender and Sexuality; Heritage; Home; Material Culture and Museums; Migration; Narrative; Religion; Rural; Urban; Work.

The specific streams are complemented by a “Sui generis” stream that includes panels that address the conference theme from thematic angles unique to the panel. There is also an Audio-Visual stream for films and other contributions of AV media, and a Poster stream.

Please feel warmly invited to submit proposals **until 7 November 2016!**

You will find the list of panels in this newsletter (p.33–38) and online at:

www.nomadit.co.uk/sief/sief2017/panels.php5

WHAT TO DO IN GÖTTINGEN WHEN NOT ATTENDING THE CONFERENCE?

A set of “alternative city walks” have been designed by students of the Department of Cultural Anthropology/European Ethnology that will be on offer on the opening day as well as during the conference for those taking a break from panels. Some of these will be self-guided, others with student guides – watch the congress home page for updates! A few excursions within the area will be on offer on March 30th, dovetailing with local research endeavors as well as with sites of remembrance and museums likely not familiar to many visitors from outside Germany. Opportunities to sign up for these will be posted on the conference website.

Göttingen has three theaters plus additional companies and occasional comedy acts, while generally German language knowledge helps, the settings are interesting for ethnographers, as they are rather distinct in their venues – check out “Deutsches Theater,” “Junges Theater,” and “Theater im OP” (the last being the student theater, performing in the old theatrum operandi). Göttingen has a performance hall, the Stadthalle, and should you come earlier or stay longer than the conference, you can hear Göttingen’s symphony orchestra. There is a great deal of choral music, as nearly every church has its own choir. In downtown Göttingen alone, there are five churches, many of which are open for viewing daily. Music of all types happens in changing venues and discotheques. Your conference



“Deutsches Theater” by night.

materials will contain suggestions, but let us point to the MUSA where Friday night disco for all ages, Monday evening open salsa dancing and various concerts throughout the year draw a very mixed audience. The botanical gardens should just be starting to be interesting at the end of March, probably the frogs will not be alert yet, but spring flowers will be sprouting. Göttingen was, of course, one of the Grimm Brothers’ work places and your conference materials will contain a brochure in English, pointing you to places and events not to miss. The Göttingen city museum is undergoing partial renovation but has special exhibits open daily except for Monday. There are numerous galleries, and one artists’ collective, intrigued by our conference theme, will feature a special exhibition with works on “dwelling.”

If you don't want to skip your daily exercise, downtown Göttingen inhabitants go jogging on the "Wall", the medieval mound that still surrounds a good part of center city, no longer for purposes of defense but rather, nicely wooded, for relaxation. A bit farther afield



The Gänseliesel fountain.

If you just want to watch others do sports, Göttingen also has a basketball team, the BG 74, vulgo called Veilchen (violets), currently again, playing in the first league.

Göttingen is a very livable mid-size city, with eateries for different kinds of budgets and plenty of bars or Kneipen to hang out at night – your conference materials will contain details! Göttingen is also well connected by public transport to the major German cities – Berlin, Hamburg, Frankfurt are within a two-hour reach, should you bring along family who want to do excursions while you are attending the conference.

is the Kiessee, joggers with stamina will be glad to circle it a couple times. It is located close to Göttingen's sports stadium where one may or may not be able to see some soccer. There is a lovely indoor pool, the "Eiswiese," easily reached with a city bus, with several different pools and a sauna landscape as well as a lightly salted pool. If you are very much into salty drifting, consider the "Badehaus Luisenhall" in the Grone-quarter of Göttingen, reached by bus as well – this is connected to Göttingen's salt works (where you can also purchase your own Göttingen salt) – here, advance booking is necessary, as only few people are admitted at once for this quiet wellness oasis in an unlikely spot.



Kiessee: a nice lake to jog around.



Center of Göttingen.

3 CALL SIEF YOUNG SCHOLARS WORKING GROUP

After a successful and inspiring workshop held during SIEF's Congress in Zagreb 2015, the Young Scholars Working Group is now hosting its own conference and invites everyone interested to join!

**COMING OF AGE:
YOUNG SCHOLARS IN THE FIELD
OF FOLKLORISTICS, ETHNOLOGY
AND ANTHROPOLOGY
GÖTTINGEN, MARCH 26, 2017**

CALL FOR PAPERS

The First International Conference of the SIEF Young Scholars Working Group will be held in cooperation with the Institute of Cultural Anthropology / European Ethnology at Göttingen University.

The aim of the YSWG Conference is to reflect upon the academic, intellectual, and existential conditions of being young scholars in the fields of Folkloristics, Ethnology, and Anthropology. The Conference will bring together scholars in early stages of their careers: Master and Doctoral students, Postdoctoral researchers, and other interested researchers. The Conference is envisioned as a platform for exchanging experiences and promoting dialogue across national and disciplinary borders, as well as collaborations on both individual and institutional levels.

The Conference will take place in the morning and early afternoon of 26 March 2017, right before the official opening of SIEF's biennial Congress. An informal get-together will take place at one of Göttingen's bars the night before. The Conference will be divided into two sessions and a final roundtable discussion. To enable as much communication and exchange among the participants as possible we favor dialogic and workshop oriented formats instead of traditional panel presentations. That means we invite people to give short impact presentations (up to ten minutes) or poster presentations to leave space for questions and discussions.

BRIEF OVERVIEW OF THE SESSIONS

First session: panel "How to Learn Our Trade"

We invite participants to take an ethnographic look at their own institutions and reflect upon the way they have been socialized into our disciplines. This could mean taking a closer look at the impacts of national or regional histories that have influenced the development of our disciplines, their research emphases and schools of thought (especially given our disciplinary roots in nation-building processes or other close ties with national politics and/or political regimes).

The aim of this panel is to combine diverse knowledge and experience to create an overview of the broad and diverse landscapes of institutions where our disciplines are taught across Europe and beyond.

First session: panel "Paradigm Shifts and Crossings of Disciplinary Borders"

In the past, paradigm shifts have changed our research subjects, theoretical frameworks, and methodologies, thus redefining the profile of Ethnology/Folkloristics/Anthropology in relation to other scholarly disciplines. In this panel we want to look at the academic currents that shape our research questions and influence disciplinary interests. What kind of impact does the growing relevance of inter- and trans-disciplinary research contexts have on our disciplinary self-understanding?

Second session: "Workshop on Writing a Research Paper or a Research Proposal"

This session will be divided into several smaller working groups in which participants can

- Please send us a short abstract of fewer than 200 words and three keywords until **December 18, 2016**. Participants without an own contribution are of course also welcome.
- Please register until **January 15, 2017**. In both cases please send an email to yswg@siefhome.org.
- There is no conference fee but you need to be member of SIEF.

discuss their own work-in-progress (e.g. a research grant proposal, parts of their master or doctoral thesis, monograph, or an article) and receive feedback from other participants. Participants who would like to discuss some of their work are asked to circulate their drafts, questions, etc. in advance to enable practical work on the actual piece of writing/questions.

Third session (Roundtable Discussion): “M.A., PhD, Postdoc –What Comes Next”

What will our professional life look like after a M.A., a PhD or a Postdoc? Here we will discuss career opportunities within or outside academia (e.g. UNESCO, public services, private companies, NGO’s, freelancing) and upcoming questions such as: Which challenges might arise when doing applied research? In competition with academics from other fields in social sciences we are often obliged to emphasize our folkloristic/anthropological/ethnological profile – how can we stress our knowledge and methods? We will invite people from our field who have followed different professional paths and are willing to share their experiences and talk about chances and challenges.

4 NATIONAL ETHNOLOGY REPORT

GERMANY: EUROPEAN ETHNOLOGY AS DISCIPLINE OF MANY NAMES

HISTORICAL OVERVIEW

In Germany, European Ethnology is taught at a total of 18 universities, under a wide range of designations; moreover, the country boasts of a large number of museums, open-air museums, archives, regional and other research institutions, all of which employ ethnologists. Often, the traditional designation of “Volkskunde” continues to be used as a communicative bridge. Thus, the German ethnological society “Deutsche Gesellschaft für Volkskunde” still bears this name, as do numerous museums and regional research institutions.

However, most university institutes decided to change their names in the years following the 1970s. The terms now in use include “European Ethnology,” “Cultural Anthropology,” and “Empirical Cultural Sciences” (sometimes in combination with “Volkskunde”). These different designations mirror current developments in the field and the positioning the institutions have opted for on the one hand, on the other hand they also reflect the manner in which one deals with the history of the discipline.

Note the linguistic peculiarities of German academia, in which “Ethnologie” usually refers to what is elsewhere known as “Anthropology”, requiring the qualified “European Ethnology” to refer to the discipline earlier known as Volkskunde, but which also means that the term “Kulturanthropologie” or “Cultural Anthropology” was free to be picked up as alternative name for the discipline.



In Germany, “Volkskunde” became an established discipline in the late 19th century, evolving particularly in the proximity of German studies – which fact serves to explain the preponderance of folklore studies characterizing its initial stages. In 1890, the first volume of the “Zeitschrift der Vereine für Volkskunde” (journal of ethnological

associations) was published (known, from 1929 onwards, as the “Zeitschrift für Volkskunde”) and in 1904, the regional societies came together under an umbrella organization, “Verband der Vereine für Volkskunde.” In 1963, the association was renamed to become “Deutsche Gesellschaft für Volkskunde,” the German ethnological society.

Similarly to the procedure followed by other fields of the humanities when they first entered the realm of academia, “Volkskunde” likewise began creating collections of sources in order to demarcate its competencies and to develop an individual scientific profile on their basis.

In total, four initiatives were launched, in which the German-speaking neighboring countries of Austria and Switzerland were also involved. These initiatives were of exceptional significance for the evolution of this still-young scientific field. They include the “Deutsches Volksliedarchiv,” archive of German folk song, established in 1914 by John Meier in Freiburg; the “Handwörterbuch des deutschen Aberglaubens,” dictionary of German superstition, published in the years from 1927 until 1942; the international bibliography “Internationale Volkskundliche Bibliographie” (in publication since 1919); and “Atlas der deutschen Volkskunde,” the atlas of German “Volkskunde,” begun in 1928. 1919 saw the first professorial chair for Ethnology being established, at the University of Hamburg that had just been founded, which was filled by Otto Lauffer, director of the municipal historical museum, the “Museum für Hamburgische Geschichte”.

In the aftermath of World War II, “Volkskunde” as practiced in Germany began to gradually evolve to become what it is today, European Ethnology. In the 1960s, this development took place also in the context of a critical analysis of how the field came to be instrumentalized by the National Socialist ideology, to which development many representatives of “Volkskunde” had contributed by their proclivities for mythological, biologicistic, and nationalistic interpretations.

HISTORIZATION OF “VOLKSKULTUR”

It was in particular the “Munich School,” whose primary exponents were Hans Moser and Karl-S. Kramer, who significantly contributed to the field’s historization in the 1950s, thus also stripping the term “Volk” of its mystic connotations – a designation that thus far had been used without any greater degree of reflection, making it susceptible to the ideologi-

cal hijacking that in fact had taken place. While “Volk” did continue to be the key category and thus the genuine focus of the field for Moser and Kramer, they were no longer interested in mythologizing and essentializing – they were focused on real life and on social milieus. This was tied not only to the historical analysis of phenomena that thus far had been considered ahistorical, it also constituted a step away from the previously predominant topics of a more philologically oriented “Volkskunde” addressing folk tales, sagas, superstitions, etc., towards socio-historical questions addressing life as it was lived in reality. Thus, the concepts of stability and continuity were conclusively deconstructed; they were replaced by questions addressing dynamics and processes of transformation. The discipline now began dealing with the interdependence between life in villages and small towns with the power structures surrounding them, and with processes of change in the societies of the Early Modern period.

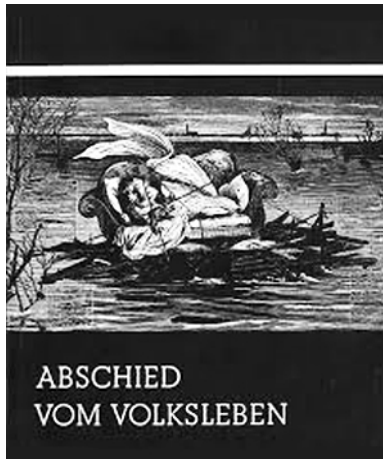
The analysis of “Volkskultur” as a historical phenomenon, tied to a shift of the research interest, resulted in an increasing estrangement between German Studies, which in the meantime had increasingly focused on literary science and linguistics, and “Volkskunde”, a field that had come to address historical topics and aspects of social science. This in turn was conducive to the foundation of independent institutes in the 1960s.

However, this shift towards a more historical methodology, and thus to the study of societal transformation processes, was not limited to the Early Modern period. Instead, intense deliberations were pursued as to how the discipline’s, by now considerable, orientation towards history might be transformed to gain interest in contemporary cultural phenomena. In 1961, Hermann Bausinger published his programmatic book titled “Volkskultur in der technischen Welt” (Folklore in a World of Technology), which substantially influenced the further development of the field. In this work, Bausinger disproves the thesis that the Modern period no longer possessed any “Volkskultur”, and that, as a consequence, “Volkskunde” as such was a historical discipline. By his concept of expansion, he was able to gain access to changes in time, space, and social milieus and to analyze them without having to

deplore the “dissolution of horizons” as the end of “Volkskultur” of times past. As a consequence, it became possible to address contemporary cultural phenomena from the perspective of their historic evolution. The debate revolving around the “delight in all things historic” in modern societies continued under the heading of “folklorism” and proved to be one of the most fruitful ethnological discussions of the subsequent twenty years.

“ABSCHIED VOM VOLKSLEBEN” – ANALYSIS FROM A SOCIOLOGICAL PERSPECTIVE

The student movement arising around 1968 not only introduced a phase of more dynamic development for universities and society as a whole, it also influenced academic cultures, specifically the cultures of social sciences and the humanities. The consequence was a clean break with philosophical traditions, suspected of still being under the spell of National Socialist ideology, and the radical demand for science and research to have societal relevance.



Cover of the book from 1970.

An anthology published in 1970 by the Tübingen Ethnology Department is titled “Abschied vom Volksleben” (Farewell to the Concept of “Volksleben”). It bundled the criticism of the established notions of what made up “Volkskunde.” The traditional canon representing the topics, a list that was used again and again to define the field; the methodological naiveté according significant amounts of trust to any informant as an “expert” for “Volkskultur”; and last but not least the historical orientation of the field were all subjected to critical review. As a consequence of the discussion ensuing from this volume, the Tübingen institute – the academic home of its authors and editors – was renamed to become the “Institut für Empirische Kulturwissenschaft” (literally: Department for Empirical Cultural Sciences).

CULTURE AS A KEY CATEGORY: INTERDISCIPLINARITY AND INTERNATIONALIZATION

This resulted in a significant realignment of research perspectives. Under the motto of “history from below,” those groups that thus far had not been deemed historically significant were allotted the right to serve as subjects of history. The history and culture of everyday life became a common research field of European Ethnology and History. The broad reception of Cultural Studies as taught at the Birmingham School in England, with its historical analyses of protests and its research into popular culture, was a particular source of stimulation and innovation in the field. From the mid-1980s onwards, interest increasingly was taken in aspects of “real life,” and the field of Historical Anthropology came to be established as an interdisciplinary field with an international outlook.

As a forum with a low degree of institutionalization, Historical Anthropology was exceptionally productive in terms of both its theoretical and methodological approach, and contributed significantly to shifting the analysis performed in the humanities to a perspective more strongly oriented by cultural sciences. This was further promoted by the great openness to be found in English-speaking countries and the Romance world towards ethnological and historical work as well as literary science. The reception of the “Annales” school in France, and the turn towards the history of mentalities this entailed, meant that categories that thus far had been conceived of as being ahistorical, respectively as natural, such as the body, gender, emotions, etc., became accessible to research in the cultural sciences, which regarded them as social, cultural, and historical constructs. In dealing with these approaches, the discipline underwent an intensified process of theorization in which its methodological premises were fundamentally changed. Subsequent to the “thick description” proposed by Clifford Geertz as a methodological principle, and also as the consequence of the debates centering on the “crisis of ethnographic representation” – culture as text, a concept introduced by James Clifford and George E. Marcus in the Writing Culture debate – Ethnology evolved to refer to both an ethnographic and a cultural approach. These developments led to an intensified process of coming to terms with the diverse conceptu-

alizations of culture, achieving a more precise definition of “culture.” It was in particular the works by the ethnologist and sociologist Pierre Bourdieu and the philosopher Michel Foucault that came to significantly impact the field’s profile.

“VOLKSKUNDE” IN THE GERMAN DEMOCRATIC REPUBLIC

When Germany was divided into two different states, initially there was all of one “Volkskunde” department in the German Democratic Republic (GDR). It formed part of the Academy of Sciences in Berlin (since 1951), which maintained two branch offices in Rostock and Dresden. When the “Institut für Völkerkunde” was established in 1952 at the Humboldt University of Berlin, it was renamed shortly thereafter as the “Institut für Volks- und Völkerkunde”. The mission of “Volkskunde” as it understood its role in the GDR was decisively characterized by the Wolfgang Jacobeit’s terminological pairing “Kultur und Lebensweise” (“culture and way of life”). In his definition, culture comprises all products and societal forms as generated by humankind. In the wake of this concept, a slew of seminal works was published on the history and daily life of the 19th and early 20th centuries, which stimulated further research in the Federal Republic of Germany and also internationally.

DE-NATIONALIZATION – EUROPEANIZATION – GLOBALIZATION

The fall of the Berlin Wall and the crumbling of the rival blocks of power previously existing in Europe as well as the wars in a disintegrating Yugoslavia came to affect the way the humanities and cultural studies had conceptualized their fields. These fundamental political changes led to the once-certain convictions being reconsidered, regarding analytical concepts, such as nation, identity, or history. The idea of a Europe of regions, transcending the old national boundaries, experienced a significant upswing, while traditional concepts of national identity came under review as constructs (as an “invention of tradition” (Hobsbawm 1998) or as an “imagined community” (Anderson 1988)). As a consequence, the field of European Ethnology came to intensively reflect on its own position within academia and science. This concerned both the role of the discipline as a producer of national identity (German folk tales, German folk song, German folk art, etc.), as well as the question



More and more German flags are taken to the so called “public viewing” of the big football tournaments. The relationship to the own nation is being redefined.

of what the consequences of these insights were in terms of an intellectual re-positioning, which also entailed an intensified discussion of the name given to the field. In light of the profound changes affecting Europe since the 1990s, the question arose of how the processes of negotiating national concepts of identity played out, as did that regarding their effect on post-modern societies. It became possible to place in a superordinate context the strategies and practices this entailed by addressing the matter in terms of cultural sciences from an ethnological perspective that was consistently European. However, it was not only the “crisis of the national states” that became a challenge for the research done in the field of European Ethnology; it was Europe itself that was on the move: Increasing mobility and migration were clear evidence that studying Europe as it was evolving to become some-

thing new, from the perspective of cultural studies, could not stop at the boundaries of Europe – “globalization” had become a multi-faceted experience of everyday life. Against the backdrop of increasingly permeable borders and the growing inequality in social and economic terms, mobility manifested itself in many different ways, giving rise to new strategies and practices in dealing with this aspect of modern life.

However, mobility is a term designating more than simply the movement of people through space; it is a core element and central feature of (post-)modern society and moreover seeks to blur the borders of objects and structures, to make them more fluid in their transformation from one state to the next, in other words in their wanderings through the continuum of time and space. This entails new challenges also where methodology is concerned. “Follow the people, follow the object,” is the maxim of a multi-sited ethnography tracking its mobile subjects and objects and the scapes of a medialized and globalized world.

APPROACHES

While this does not result in any sharply demarcated subject of investigation for European Ethnology in Germany, it has created a strongly outlined approach targeting social practices and discourses. In this context, humans are regarded as actors, and their being in the world is the starting point of the analysis. This perspective is influenced by the deliberations of Pierre Bourdieu regarding a theory of practice and the resulting praxeological approaches. Considerations based on a theory of the subject, which were launched to a significant extent by Michel Foucault, and which address the question of how a subject is generated in discourses – in other words, which focus more strongly on positions of power and constructs of identity – have come to be an influence in gender studies as well as in the fields dealing with body technologies, identity work, and biopolitics.

Practices are endowed with a social sense, and the question is how to trace the “meaning behind” the action, perception, and interpretation by the actors. The field of phenomenology has been exceptionally stimulating when regarding matters from an emic perspec-

tive in order to uncover the inherent logic of social practices. The publications by Peter L. Berger and Thomas Luckmann, the concept of the “Lebenswelt” (Alfred Schütz), and the insight that the creation of reality is the result of social negotiation processes, serve as the foundation on which any analysis of ethnographic findings will be based. Construing and interpreting as cultural processes of appropriation, and thus as social practices of knowledge, therefore are key fields of research that are not narrowed down to cognitive processes, and instead are questioned regarding their materiality, their performative practices, transfer processes, and the significance of tacit knowledge.

OPPORTUNITIES OF STUDY AND RESEARCH

It is possible to study European Ethnology at 18 universities to obtain a bachelor’s or a master’s degree. In all of these institutions, great store is placed on giving students comprehensive ethnological training, teaching them discourse analysis and historical methods, while research-based study projects form part of the curricula as a matter of course. As a general rule, the institutes will have international cooperation partners under the Erasmus program for the exchange of students and teaching staff.

In addition to working at universities, European ethnologists will work at many supra-regional and regional museums, as well as in (regional) research institutions.

The German ethnological society “Deutsche Gesellschaft für Volkskunde” (DGV) represents the interests of all European ethnologists in Germany. The society publishes the journal “Zeitschrift für Volkskunde.” The wide range of academic research interests and the large variety of professional fields in Ethnology are reflected by the committees of the DVG, which organize their own special events in addition to the congress that takes place every two years. In addition, there are numerous associations and institutions active at the regional level.

Silke Götttsch

5 HAPPY BIRTHDAY HERMANN BAUSINGER!

One of our field's most eminent thinkers took time off from his busy writing schedule to celebrate his 90th birthday with friends and colleagues in Tübingen. Bausinger, born on September 17, 1926, marked the day of his birth with a book presentation, a new history of Swabian literature: *Eine Schwäbische Literaturgeschichte*.



Hermann Bausinger. Photo: Raphael Reichel.

One week later, the Ludwig-Uhland-Institut at the University of Tübingen, where he served as director from 1960 to 1992, celebrated his 90th with an official ceremony and reception (which soon turned into a party that went to the early hours of morning). The Institute currently houses a 'birthday exhibition', showing objects connected with stories about HB contributed by the many students who studied with him over four decades.

With his landmark study *Folklore in a World of Technology*, published in German in 1961 and translated into six languages, Bausinger was at the forefront of a paradigmatic shift in the field of *Volkskunde*.

Demanding early on that scholars critically examine the ways in which the field had supported nationalist tendencies and finally the racist ideology of the National Socialist movement, he argued against the use of the term *Volk* and a research focus restricted to rural ways of life. He opened the field up to an analysis of everyday life in industrialized mass societies using the methods of the social sciences and renamed the discipline in Tübingen in 1971: *Empirische Kulturwissenschaft*. His textbook on *Volkskunde* has been translated into five languages and is read at many departments of European Ethnology and Folklore.



Guests in the garden of the institute in Tübingen. Photo: Raphael Reichel.



Birthday exhibition. Photo: Jennifer Ruoff.

Bausinger was heavily involved in his national society, the *Deutsche Gesellschaft für Volkskunde*. He was chairman from 1977 to 1983, and edited its journal, the *Zeitschrift für Volkskunde*, from 1967 to 1983. Internationally he was active in Finland's Folklore Fellows program, cooperated frequently with colleagues in Strasbourg and was visiting professor at the University of Oregon in 1984. He attended SIEF conferences in 1987 (Zurich) and 1990 (Bergen), where he held the opening lecture on "Tradition und Modernisierung". SIEF wishes Hermann Bausinger *Alles Gute!*

6 SIEF STANDING COMMITTEE ON HIGHER EDUCATION IN ETHNOLOGY AND FOLKLORE

Higher education represents an arena that brings together a great number of SIEF members. As a platform that engages both professors and students in producing and sharing knowledge, it enables and enthuses ethnology and folklore studies.

That is why the SIEF board considers the strengthening of cooperation in higher education as one of its major strategic goals. Several steps have been taken in that direction, which include designing an interactive map of university departments and programs in our fields in Europe (<http://www.siefhome.org/map/>), establishing the SIEF summer school, etc. The first coordination meeting for the representatives of university departments was organized during the SIEF2015 congress in Zagreb, with the aim of providing a space for exchanging ideas about the potential and challenges in contemporary higher education.

At the meeting, quite a few SIEF members participated in a constructive discussion about ways of securing the sustainability and visibility of the departments and programs of Ethnology and Folklore. They expressed their support for building a network of departments,

under the auspices of SIEF. Based on that initiative, the Standing Committee on Higher Education in Ethnology and Folklore was appointed in January 2016.

MEMBERS OF THE COMMITTEE ARE AS FOLLOWS:

Nevena Škrbić Alempijević, coordinator	University of Zagreb
Laurent Fournier	University of Aix-Marseille
Fabio Mugnaini	University of Siena
Cliona O'Carroll	University College Cork
Thomas O'Dell	University of Lund
Alexandra Schwell	University of Hamburg
Hanna Snellman	University of Helsinki
Helena Tužinska	Comenius University in Bratislava



Zagreb 2015. Photo: Nikola Predović and Marko Knežević.

THE COMMITTEE'S GOALS AND ACTIVITIES ARE:

- to coordinate a network of university departments and programs of ethnology and folklore
- to facilitate cooperation and exchange of information and ideas in this domain
- to collect information about existing networks, joint courses and programs in the fields, and about modalities of starting new ones
- to organise coordination meetings of representatives of university departments at SIEF congresses

Next Meeting

The next departmental meeting will be held at the SIEF2017 congress in Göttingen. We cordially invite all SIEF members interested in higher education issues to attend the meeting.

Also, if you have ideas about the network's future activities, please contact the coordinator of the Standing Committee: nskrbic@ffzg.hr.

7 NEW WORKING GROUP: FRANCOPHONE WORKING GROUP

We are happy to announce the new SIEF French-speaking working group. The first meeting will be held during the next SIEF congress in Göttingen. Everybody is welcome, even beginners in French language!

Nous sommes heureux d'annoncer la création du groupe de travail francophone de la SIEF. Notre première réunion aura lieu durant le prochain congrès de la SIEF à Göttingen. Vous êtes tous les bienvenus, quel que soit votre niveau en français!

MISSION STATEMENT

SIEF has three official languages (English, German and French) but in practice the great majority of our members have been working in English only in the last congresses because English has obviously become the main language for international scientific exchanges worldwide. However, because of this situation, a lot of European scholars who prefer French as a communication language or who don't speak English well enough feel they cannot participate anymore in our congresses.

The new Francophone working group will enable more ethnologists and folklorists to participate in SIEF congresses. Encouraging people to organize French speaking panels will enable SIEF to reach more members throughout Europe but also in other parts of the world. We feel that encouraging Francophone research within SIEF would be a good incentive for colleagues from the Eastern and Southern parts of Europe, from the Mediterranean, but also from the Arabic countries, Africa, Quebec and the Caribbean for instance.

ÉNONCÉ DE MISSION

La SIEF a trois langues officielles (Anglais, Allemand et Français) mais en pratique la grande majorité de nos membres ont travaillé uniquement en Anglais dans les derniers congrès parce que l'Anglais est de toute évidence devenu la langue principale des échanges scientifiques internationaux dans le monde. Pourtant, à cause de cette situation, beaucoup de chercheurs qui préfèrent communiquer en Français ou ne parlent pas suffisamment bien Anglais pensent qu'ils ne peuvent plus participer à nos congrès.

Le nouveau groupe de travail francophone permettra à plus d'ethnologues et de folkloristes de participer aux congrès de la SIEF. Le fait d'encourager les gens à organiser des sessions francophones permettra à la SIEF d'atteindre plus de membres à travers l'Europe mais aussi dans d'autres parties du monde. Nous pensons que le fait d'encourager la recherche francophone au sein de la SIEF sera un bon encouragement pour des collègues de l'Est et du Sud de l'Europe, de la Méditerranée, mais aussi des pays Arabes, d'Afrique, du Québec et des Antilles par exemple.



This new working group will be based on the language for scientific communication rather than its specific content. The logic will be to bring together French-speaking ethnologists within the larger framework of SIEF (with its three official languages). The idea is not to replace English but simply to reinforce another of the three official communication languages of SIEF.

THE WORKING GROUP WILL:

- help French-speaking scholars to reach SIEF
- hold meetings and organize panels during the SIEF congresses
- discuss the specific inputs of French-language research in ethnology and folklore
- encourage translations and comparisons in different languages.

The working group will work in connection with the Eur-ethno network (Council of Europe), an international, francophone network of European Ethnology of long standing and great activity.

Ce nouveau groupe de travail sera basé sur la langue de communication scientifique plutôt que sur une thématique spécifique. La logique sera de rassembler les ethnologues francophones à l'intérieur du cadre plus large de la SIEF (avec ses trois langues officielles). L'idée n'est pas de remplacer l'Anglais mais simplement de renforcer une autre des trois langues de communication de la SIEF.

LE GROUPE DE TRAVAIL:

- aidera les chercheurs francophones à rejoindre la SIEF
- organisera des rencontres et des sessions thématiques dans les congrès de la SIEF,
- discutera les apports spécifiques des travaux francophones pour l'ethnologie et le folklore,
- encouragera les traductions et les comparaisons dans différentes langues.

Le groupe de travail collaborera avec le réseau Eurethno du Conseil de l'Europe, un réseau international francophone d'ethnologie européenne établi et actif depuis de nombreuses années.

Chair

Dr. Laurent Sébastien Fournier, Department of Anthropology, Aix-Marseille-University, France

Secretary

Dr. Alfonsina Bellio, GSRL, CNRS, Paris, France

Board member

Dr. Inga Kuzma, University of Lodz, Poland

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franconetwork@siefhome.org

Website

www.siefhome.org/wg/franco/index.shtml

8 REPORTS OF SIEF WORKING GROUPS

8.1 FIRST MEETING OF THE SIEF WORKING GROUP ON MIGRATION AND MOBILITY

The SIEF Working Group on Migration and Mobility had their first working group meeting at the Institute of Cultural Anthropology and European Ethnology at University of Basel on September 11–13, 2016.

The meeting was generously and superbly hosted by Professor Walter Leimgruber, Dr. des. Katrin Sontag and their organizing crew, who made us all feel welcome and who, through a combination of active workshops and paper discussions, facilitated very open and fruitful discussions.

The topics discussed included diverse migration flows (refugees, asylum seekers, skilled and non-skilled labor migrants, lifestyle migration), and issues of ageing, families and kinship, digital diaspora, transnationalism, queer mobility's, identities, infrastructure and intermediaries, urbanization and counter-urbanization, and conviviality. The 62 participants also delved into topics of methodology and theory including mobile methodology, sensorial awareness, and theorizing subjectivity and inter-subjectivity. One workshop even included a practical avenue into mobility and interrelated theoretical ideas of subjectivity, inter-subjectivity and processes of becoming; offering the



Katrin Sontag with a typical Swiss cowbell.

participants an embodied sensation with dances and movements, and afterwards discussions of connectivity, relationality, multiple bodies, and multiple selves, which seem to be highly relevant concepts for the subject of migration and mobility.

It became clear that the way we share our interests of migration and mobility is as a window into diverse lives, and not as a social problem to be addressed. Migration studies have moved on from who goes where, when, and why, to what we can learn from and with migrants. Rather than spend our energies on tracking, essentializing, categorizing, and problematizing, migration scholars are coming to realize that diverse aspects of movement overlap and intertwine, that mobility, as a processual way of living, literally as well as metaphorically, is more the norm than the opposite.

The study of migration and mobility raises considerations of locality, home, distance, transitions, and communication in real, virtual, geographical and corporeal spaces. It causes us to reflect on ourselves and to take a critical stance to power and competing interests, to



Participants of the meeting.

consider issues of positionality and the politics of location. Indeed, we are reminded that everything (even our own research) is understood from a perspective or a purpose, and mobility is no exception.

The discussions encompassed the intentions that we should not research ON, but that we should learn WITH migrants, appreciating the privilege to learn WITH others, and that migrant lives are windows onto diverse ways of living. They do not only represent problems or phenomena to understand or explain away. Migrants also participate in the shaping of cultures, communities, policies, and they even represent civic engagement.

What then can migration teach us about human life? In this meeting we heard about the positive and active agency of migrants, of creative ways of making a home, staying in touch with home, dealing with ageing and care, getting a better (and alternative) life, gaining opportunities for one's children, becoming politically active, escaping (or living with) hardship. We understood, through migrants' lives, the human ability to find a path through difficulties, to see opportunities, to shape lives, societies, and cultures. Of course, meanwhile, states work constantly and responsively, reacting to changing circumstances, to exclude those they don't want, and to include those they do (implicitly categorizing migrants as 'desirable' and 'undesirable'), enabling remittances, inward investment, encouraging cheap labor while excluding those with costly care needs, for example. This constant process of structure, agency, and (re)structure is all a bit of a dance; the dance of mobility and migration.

Karen O'Reilly & Anne Leonora Blaakilde

8.2 21ST CONFERENCE OF THE SIEF WORKING GROUP ON FOOD RESEARCH

The 21st Conference of the International Ethnological Food Research Group took place in the old university city of Heidelberg, Germany, 31 August – 2 September 2016. Organized by Professor Dr. Silke Bartsch, Professor for Nutrition, Home Economics and Specialized Didactic at the University of Education Karlsruhe, the conference lectures were held at the Dr. Rainer-Wild Stiftung, Heidelberg, about which the founder, Prof. Dr. Rainer Wild, spoke at the opening session of the conference.

The conference theme was “Places of Food Production. Origin, Identity, Imagination”, and the aim was to analyze the interaction between food, self-conceptions and region. The conference topic was divided into three thematic streams: Food and Region, Hidden/Visible Food and Imagination about Food, and Alienation and the Handling of Food.



The picturesque city of Heidelberg.

It truly was an international event as participants came from 16 countries and 4 continents to discuss the themes of the conference. Some of these had been attending the biennial ethnological food research conference since its commencement in Lund, Sweden, in 1970, while others were participating for the first time.

Three keynote speakers addressed the conference: Emeritus Professor Dr. Konrad Köstlin, Institut für Europäische Ethnologie, Universität Wien, Austria; Prof. Dr. Stepan Bongard, Professor für Betriebswirtschaftslehre und Logistik, Fachhochschule Ludwigshafen am Rhein, Germany; and Prof. Dr. Jana Rückert-John, Professorin für “Soziologie des Essens” [Professor for the Sociology of Eating], Fachhochschule Fulda, Germany. Besides that, the conference visited the Institute for Ethnology in Heidelberg, where Professor Dr. Guido Sprenger and PhD students gave presentations on current research projects.

In addition to the formal lecture programme the conference participants were introduced to the city of Heidelberg and took part in a range of interlinked visits and events connected with the conference theme.

A conference publication is planned and the editing of the volume is already underway.

Patricia Lysaght

The new (re)elected chairs of the working group are:

- Prof. Patricia Lysaght, UCD Delargy Centre for Irish Folklore and the National Folklore Collection
- Prof. Håkan Jönsson, Lund University
- Prof. Maja Godina Golija, Institute and Museum of Anthropology, Lomonosov Moscow State University.

Contact: www.siefhome.org/wg/fr/index.shtml

8.3 CONFERENCE OF THE SIEF WORKING GROUP ON ARCHIVES

Towards Digital Folkloristics: Research Perspectives, Archival Praxis, Ethical Challenges. Riga, Latvia, September 14–16, 2016

Paraphrasing a sentence from the call for papers for this conference, the digital environments, tools and methods for folklore collecting, processing and research, and communication with the wider public is a sustainable part of folkloristics today.



Excursion to the Archives of Latvian Folklore led by Aldis Putelis.

As pointed out by Lauri Harvilahti in his keynote speech, such conferences help to activate cooperation and participation between folklore archives in elaborating the archival world, and facing the challenges of integration with libraries and museums. Cooperation will especially help in taking part in developing new international conceptual models and standards for archival description. Also, it will represent the needs of folklore archives, while considering the opportunities and challenges of the digital era.

The second keynote speaker Christoph Schmitt explained the complex task of turning Richard Wossidlo's archive on paper slips into 'WossiDiA', a digital open-access archive. He also explained the development of its structure model of hyper-edges contextualized by hyper-graphs, while trying to meet different kind of needs. Schmitt stressed that digital archives should represent both ready-made folklore and folklore in the making.

'Towards Digital Folkloristics' was a meeting point for many archives with different approaches working towards the same goal. The topics of the two keynotes and more than thirty presentations ranged from historic changes; the preservation of analogue materials and turning them digital; challenges with archival databases and archiving digitally born material, to open community portals, public campaigns and their results.

Most of the papers emphasized the active role of cultural archives in using the potential of the digital reality: modern terminal equipment, social media, online databases and new interactive methods, including crowdsourcing activities. The strongholds of folkloristics are the large collections accessible at the archives, and the principle of active collecting of folklore materials. In the digital age, this means perspectives of developing new collecting platforms and portals, connecting online databases, creating ontological indices, and developing various Linked Open Data solutions. Cultural archives enrich global cultural life with written, aural and visual folk culture materials of the digital age in the form of digitized old collections, new digital materials, research platforms and methods. The great challenge for the coming years is to develop viable solutions for archiving the rapidly growing masses of born digital records and for connecting the digital folklore archives.



Participants of the conference.

A feature that caught the eye was that presenters came to ask for practical advice and feedback on their digitalization processes. Those archives which had been more fortunate in developing the digital versions of their collections could compare recent experiences on, e.g., crowdsourcing activities and other digital developments. The gain from these dialogues was mutual and enriching, subsequently pointing to the necessity to carry out best-practice workshops along with conferences on digital folkloristics.

The conference was organized in cooperation with the Archives of Latvian Folklore (Institute of Literature, Folklore and Art, University of Latvia), the SIEF Working Group on Archives and the Network of Nordic-Baltic Tradition Archives.



Lauri Harvilahti and Sanita Reinsone summarizing the TDF conference.

It was funded by the Nordic Culture Point Nordic-Baltic Mobility Program 'Culture' and the Ministry of Education and Science of the Republic of Latvia (basic budget sub-programme 05.04.00 'Krišjānis Barons' Cabinet of Folksongs).

Ave Goršič, Lauri Harvilahti & Sanita Reinsone

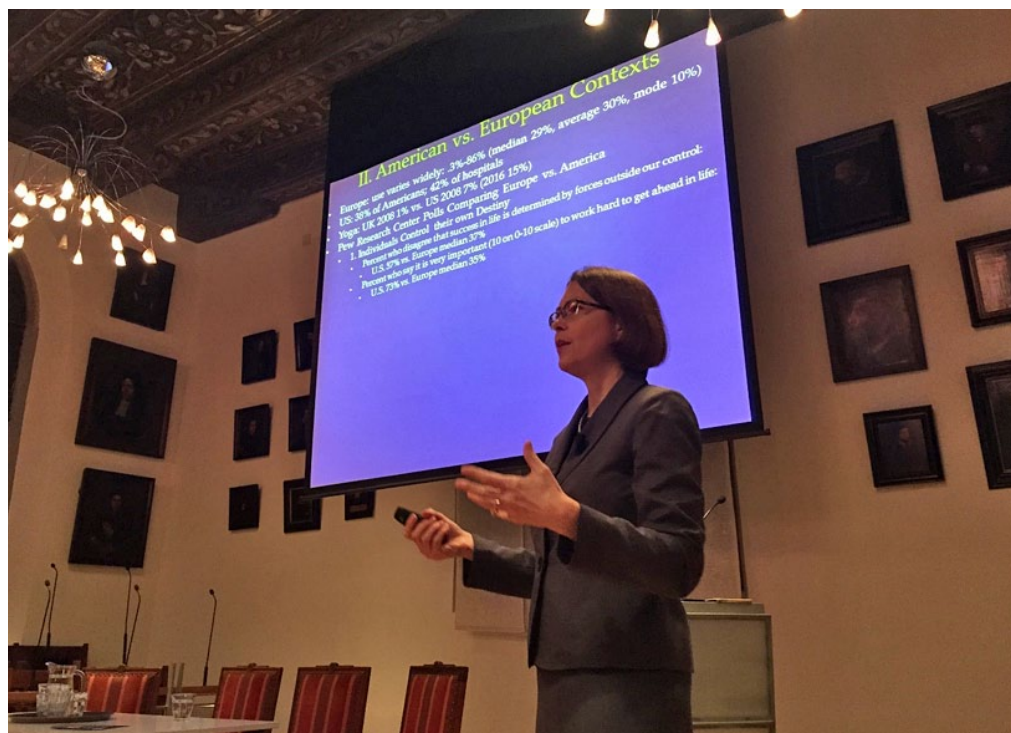
8.4 SIEF WORKING GROUP ETHNOLOGY OF RELIGION: CONFERENCE AND PLATFORM ON RELIGIOUS AND ALTERNATIVE HEALING

From 21 to 24 September 2016 the biennial conference of the Working Group Ethnology of Religion took place in Amsterdam and was dedicated to forms and practices of religious and alternative healing in present day Western world.

In the recent past cures and therapies that exist more or less outside of the formal bio-medical world have become more and more accepted within society. In some cases alternative and complementary therapies have even become mainstream, from more traditional acupuncturists and magnetizers to new chakra and energy therapies, health blogging and mindfulness. Not only the number of unconventional therapies and practices, but also the large number of 'consumers' or patients, turns it into a relevant social phenomenon. The conference focused on the contemporary religious, spiritual, complementary and alternative healing practices especially in the 'Western world'. 'Alternative' and 'religious' healing practices were taken as one as, at least in part, they stem from the same thoughts and deliberations.



those practices are becoming more or less mainstream. That development was the main incentive to choose for the topic. To stimulate research and discussion the American keynote speaker prof. dr. Candy Brown from Indiana University, well known for her book *The Healing Gods*, was asked to explain the differences in research on and the practices of healing between the US and Europe. In addition, she presented an overview of relevant research questions and topics. The following two days were dedicated to various case studies dealing healing practices from ethnologists, folklorists, anthropologists and sociologists from all over the world.



Keynote speaker Candy Brown.

The Meertens Institute and the University of Amsterdam (Chair of European Ethnology) were this year's hosts for the conference. The idea was not only to organize a conference but also to create a more durable platform with which knowledge and research on alter-

native and religious healing can be stimulated, presented, organized and mediatized. The website is: www.rahrp.org (Religious and Alternative Healing Research Platform). There you find the program of the conference, but also news, literature, sources, films on healing etc.

Anyone who likes to join the platform and to collaborate, should send an email to: p.j.j.margry@uva.nl

Peter Jan Margry

9 SIEF SUMMER SCHOOL 2016

From the 24th to the 30th of July 2016, 17 PhD and postdoctoral students met in Tübingen, Germany, to attend the first SIEF Summer School.

The Ludwig Uhland Institute for Historical and Cultural Anthropology (*Empirische Kulturwissenschaft*) had invited young scholars from all over the world to come together for a week of lively discussions, interesting talks, and enjoyable evenings.

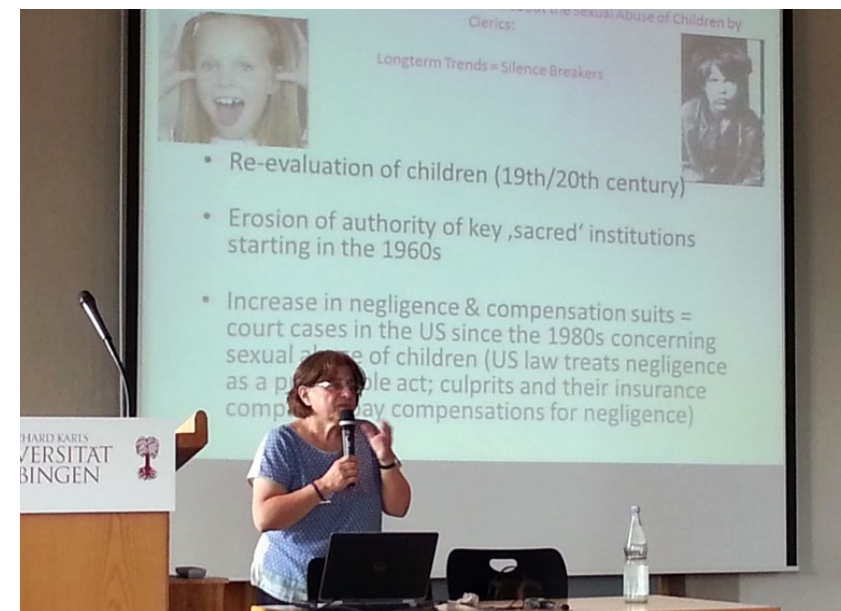
This SIEF Summer School was titled "Trusting Resistance. New Ethnographies of Social Movements and Alternative Economies" and focused on the connection of social movements and practices of trust and mistrust. Questions like "Is trust an attitude, an ethic, a virtue, or a feeling?" and "Can it be fruitful to analyze protest and everyday life in terms of trust and mistrust practices on a micro-level?" guided the participants through seven intensive and instructive days. The young scholars came from 9 countries, with affiliations to Belgium, Denmark, France, Germany, Hungary, Italy, Poland, Portugal, Slovenia and Sweden. The Summer School began with a keynote by Martin Hartmann, a German philosopher (and professor in Lucerne, Switzerland) who wrote an acclaimed book about practices of trust. After a short break and time for the participants to accustom themselves to their accom-



Participants of the Summer School.

modations, we met again at a pub. Not even a short summer storm, drenching everyone on the way to the pub, could curb the excited mood of anticipation (and after that incident, the weather was very generous with us: it was beautiful and sunny the rest of the week).

On the next day we went on an excursion to Stuttgart to visit some sites of urban practices of resistance: We looked at an urban gardening project, marched with the protest against “Stuttgart 21” (a controversial railway construction project), and talked with organizers of an artistic intervention called “Kulturschutzgebiet”, intended to keep urban spaces open to the citizens’ free use. After this day full of exciting (but admittedly also exhausting) empirical glimpses into a city’s sites of resistance, we were not only ready to take on the more theoretical work of the following days, but got to know each other better; during this day, we had time to exchange our own field experiences and approaches while walking through the city.



Keynote Helena Flam.

The following days of the Summer School were structured in the same way. The mornings started off with a keynote. On Tuesday, Klaus Schönberger (Klagenfurt, Austria) provided an overview of the development of social movements in Germany over the last fifty years, and his notion of what could be seen as contemporary specifics of protesting forms. On Wednesday, Helena Flam (Leipzig, Germany) talked about the interplay of varying manifestations of trust and mistrust and different forms of emotional regimes. Every keynote was complemented by a one-and-a-half-hour text discussion with the respective speaker, which was a great opportunity to get additional insights into the speakers’ use of theories, approaches and opinions on some of the guiding questions of the Summer School.

The morning keynotes were followed by working group meetings. To create a debate-friendly atmosphere, and to break down the Summer School’s theoretical aim into manageable topics, the participants were divided into three working groups, each taking into consideration the respective main topics of the case studies the participants were working

on. The working groups were instructed by postdoctoral coaches, enabling dialogues on a fruitful and pleasant equal footing, from which the groups' cooperation benefitted very much.

In the afternoons, the coaches gave lectures concerning their current research projects. Marion Hamm (Klagenfurt, Austria) suggested an analytical approach used in her research by conceptualizing protest as a form of liminal state. Alexander Koensler (Belfast, Northern Ireland) talked about the interplay of trust and transparency. He proposed we view transparency as detrimental to trust rather than necessary for it. Marion Näser-Lather (Marburg, Germany) gave insights into her research on Italian feminist movements and their practices of "entrustment" as a strategy to stabilize such social groups. Christine Hämmerling (Zurich, Switzerland), instead of giving a lecture on her own research, was kind enough to instruct and chair the text discussion of Christina Grassenis texts about trust and mistrust concerning critical consumption – one of the scheduled keynote speakers who unfortunately could not come to the Summer School.

On Friday the entire group met for a method workshop instructed by Marion Hamm to exchange views on research methods and experiences with trust and mistrust as researchers



Working group discussion.

in the field, and talked about the personal positioning to the field itself as well as (sensitive or even incriminating) information collected throughout the research. On Saturday, the Summer School ended with a presentation of thoughts, ideas and work of the past week in a final discussion.

The evening activities offered time for socializing, getting to know each other in a more casual way, and to savor Tübingen's medieval town atmosphere. On one evening we enjoyed a ride on the river Neckar, which runs through the city, on one of the special boats called 'Stocherkahn' (similar to the punts in Oxford and Cambridge). Although some of the participants were skeptical at first – the boats seem rather precarious indeed – at the end I even spotted some Summer Schoolers relaxedly closing their eyes (or even taking a short nap). Another evening was spent watching a movie together (that admittedly had to do with our Summer School topic), while on the last evening we had a nice barbecue during a beautiful summer night, benefitting from a perfect view from the top of the castle hill of Tübingen (where the Institute is located).

The Summer School was a great opportunity to get to know PhD scholars from so many countries and with diverse research contexts. For example, it was interesting to compare directly what difference it makes if you research social movements in a democratic instead of a repressive state. We could exchange views on methods, different institutes and their respective scientific cultures. It also was a chance to meet the keynote speakers not just in person, but having time to get into conversations with them.

The week, though being demanding after working that intensely for seven days, provided a great forum for the exchange of ideas, constructive criticism, for discussions and analyses. We also had lots of fun and look forward to seeing each other again at the next SIEF conference.

Here's to the next Summer School in 2018 in Scotland!

Pia Hilsberg

10 OPINIONS

FOLKLORE AND FOREIGN LANGUAGE PEDAGOGY: A PROFESSIONAL OPPORTUNITY

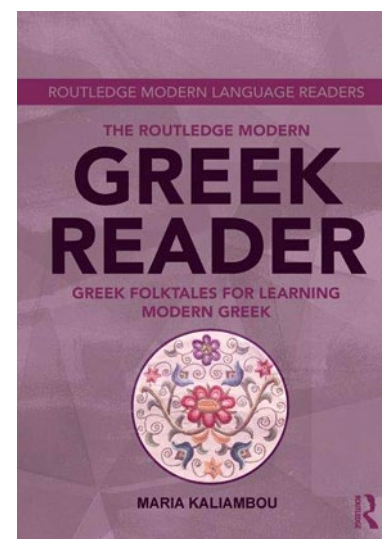
When I was graduate student at the department of Folklore/European Ethnology at the Ludwig-Maximilians University in Munich, I taught my mother language, modern Greek, in various institutions outside the University in order to earn some extra financial support for my studies.

If we believe the wisdom that everything has a purpose, this extra-curriculum activity proved to be a very useful training: after my graduation, I received an excellent job offer from Yale University to teach modern Greek! To teach a subject completely different from one's academic training may be familiar to many colleagues. Particularly scholars who work in literature and language departments, may have training in folklore, anthropology or similar fields, but are hired to teach foreign languages, translation, reading courses, etc. In my new, unexpected position, I tried to find ways to include folklore in the foreign language curriculum. I saw my language-teaching job as an opportunity to mediate folklore creatively. According to modern theories on foreign language pedagogy, culture should be embedded in a lesson plan. And what is a better tool to teach and explain in depth a foreign culture than its folklore?

Being specialized in folktales, I have been experimenting with folktales in all my language classes. My experiences with teaching folktales were very rewarding. Through working with folk narratives, students effectively develop the four language skills (reading, writing, speaking, listening); enhance their vocabulary, grammar, and syntax; and sharpen their cultural sensitivity toward a foreign culture.

Folktales can be used in a variety of ways in the language classroom. Let me mention only a few examples from my teaching experience regarding writing skills. 1) Students explored

their creative writing skills, expressed their thoughts and feelings in the foreign language, and as young writers produced their own stories, which we published in a booklet at the end of the semester. Besides creative writing, in analytical essays, students develop their critical thinking by deconstructing, critiquing, interpreting the foreign stories. 2) Folktales can stimulate various artistic veins of the students. The Greek version of Cinderella with its cannibalistic motifs and the dominant religious undertone “shocked” some students. One of them was inspired and wrote a theater play based on this version. Students from various classes performed this adaptation in a Yale undergraduate theater production.



These pedagogical experiences have prepared me with the insights and expertise to publish the book *The Routledge Modern Greek Reader: Greek Folktales for Learning Modern Greek*. (Routledge, 2015). The reader includes twenty-five Greek folktales from various folktale types (animal, magic, religious, novella, anecdotes, and formula tales), organized according to level of difficulty. After each story I created a series of pedagogical tools (comprehension questions, vocabulary drills, speaking and writing exercises, three folktales in different dialects, vocabulary lists with English translations and complete Greek-English glossary) to utilize richly textured folktale material in

a language class. It is suitable for both class use and independent study. With this reader I wanted to demonstrate that folktales offer an alternative pedagogical approach for learning and teaching a foreign language.

Foreign language teaching can be very rewarding and exciting. Moreover, one can indeed utilize folklore material in the foreign language classroom. There is a dearth of language instructors, and universities try to fill these blanks with scholars from all over the disciplines.

I suggest that graduate students consider this as a professional option. Perhaps we can create a new interest group in our society which will deal with applied folklore in a foreign language classroom?

Maria Kaliambou
Senior Lector in Modern Greek,
Yale University

11 OTHER NEWS

11.1 NEWS ON ICH / UNESCO TOWARDS RESULTS FRAMEWORK FOR THE 2003 CONVENTION

From 7 to 9 September 2016 in Beijing, China, UNESCO convened the *Expert meeting on developing an overall results framework for the 2003 Convention*. The purpose of the meeting was to elaborate a preliminary results framework for valuing the impact of the implementation of the UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage.



The meeting was intended to establish conceptual grounds for further debates of an open-ended intergovernmental working group that is planned to undertake its work in 2017 with a task to elaborate in detail a results framework for the 2003 Convention.

The UNESCO meeting brought together slightly more than 20 experts invited in their personal capacity from various regions of the world, having significantly diverse experiences

either in the field of intangible cultural heritage safeguarding, its practice and research, or in connected fields of interest, as World Heritage management, intellectual property law, indigenous peoples' rights, work of non-governmental organizations, and other. Representatives of the UNESCO Secretariat also participated and shared their experience and views. Two members of the SIEF Working Group 'Cultural Heritage and Property' were among the participants, namely Marc Jacobs and the author of these lines. For the background document of the expert meeting and the list of participants see: www.unesco.org/culture/ich/en/news/a-first-look-at-the-future-of-the-convention-00192.

This initial debate became an enriching and stimulating discussion in which all the participants reflected upon goals and outcomes of the implementation of the 2003 Convention, and the possibilities to translate that into concrete results to be identified, evaluated and possibly compared on different scales. The meeting was organized with support of the Chinese National Commission for UNESCO, and its outcomes will be reported to the upcoming 11th session of the UNESCO Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage that will take place in Addis Ababa, Ethiopia, from 28 November to 2 December 2016 (www.unesco.org/culture/ich/en/11com).

Anita Vaivade, SIEF Working Group
Cultural Heritage and Property

11.2 THE 30TH WORKSHOP OF THE EURETHNO NETWORK

The 30th international workshop of the Eurethno Network took place on September 8–10, 2016 in Aix-en-Provence and Marseille, hosted by the Mediterranean House of Human Sciences (MMSH) and the Museum of European and Mediterranean Civilisations (MuCEM). The event was organized by the Institute of Mediterranean, European and Comparative Ethnology (IDEMEC, mixed research unit 7307, CNRS – Aix-Marseille University).

Created in 1988, Eurethno (www.eurethno.altervista.org/FR/default.php) is a network of French speaking scientists from 20 countries. The network organizes annual workshops on a broad array of themes, dealing with European cultural heritage and anthropological diversity. This year, the workshop brought together members of Eurethno, SIEF and IDEMEC around the theme *Cataloguing European Festivals. Comparisons and New Methods of Study*.



MMSH, Aix-en-Provence.

Following the opening speeches by Laurent Sébastien Fournier and Dionigi Albera, on behalf of the organizing institution, the meeting started with four introductory presentations. Sylvie Grenet from the French Ministry of Culture and Communication summarized the actions and the methodology used in cataloguing intangible cultural heritage in France since 2008. Valdimar Hafstein, president of SIEF, proposed a critical and comparative approach of the 2003 UNESCO convention, referring to the direct consequences that the preservation process sometimes has on intangible cultural heritage. Through several remarkable examples such as the Jemaa el-Fna place in Morocco, the Vimbuza festival in Malawi and the Belgian Fries, the speaker showed that safeguarding not only heritagizes traditional festivals but also festivalizes the expressions and practices recognized as heritage. Jocelyne Bonnet Carbonell, the founding president of Eurethno, recounted the network's activity in the past three decades. Laurent S. Fournier, our host, emphasized the importance of the study of the first catalogues and inventories for the historical and comparative ethnological study of contemporary European festivals, feasts and rituals.

The following session referred to cataloguing festivals from the Mediterranean to the Northern sea area. Jasna Čapo, from the Institute of Ethnology and Folklore Research in Zagreb and co-chair of SIEF's Migration and Mobility working group, opened the afternoon with an overview of different approaches to festi-



vals and feasts in Croatia: from the 19th century investigations of peasant life and the first catalogues, to contemporary interests in public festivities and urban festivals. Evangelos Karamanes, from the Hellenic Folklore Research Centre, Academy of Athens, started with the 19th century investigations and catalogues of Greek festivals and feasts at the time of the Hellenic 'laographia' and continued with the initiatives developed within the Hellenic Folklore Research Centre, with particular interest in the use of new technologies in the preservation process. Jean-Pierre Ducastelle, president of the Giants' House museum in Ath, presented three Belgian festivals included in the UNESCO representative list of intangible heritage and described the reasons for their survival and the consequences of their heritage recognition. Peter Jan Margry, from the University of Amsterdam, although not physically present, submitted a detailed paper in which he outlined the main approaches to festivals and feasts in the Netherlands since the 18th century, and in which he highlighted the historical context of various initiatives, in particular their religious background.

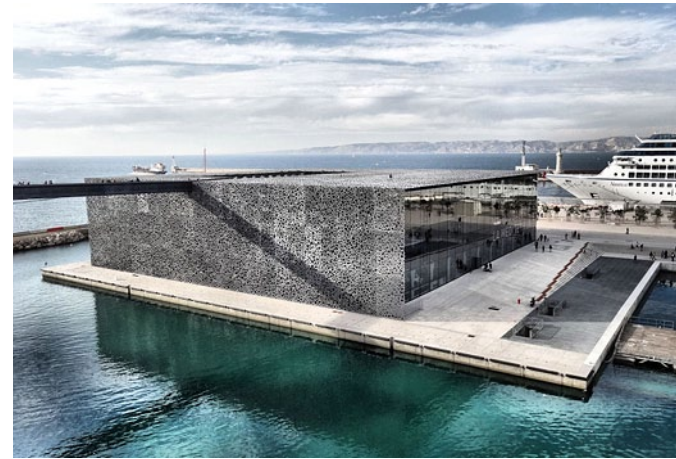
The last session of the day was dedicated to festivals and interreligious dialogue. Silvia Czinkel, from the University of Budapest, spoke about Jewish feasts and festivals in Hungary and their timid appearance in the public sphere after the fall of communism. The discussion of Jewish culture was continued by Karine Michel, from IDEMEC, who described the paradox of Jewish festivals in contemporary Germany. Another member of IDEMEC, Marie-Laure Boursin focused on the so-called 'Muslim and Islamic' festivals and feasts and the way they are presented in Bulgarian ethnographical literature.

The second day began with a section dedicated to East European countries. Kincső Verebélyi, from Eötvös Loránd University in Budapest and president of Eurethno, discussed the approach used to study festivals and feasts in Hungary, where the study of folk culture was for a long time situated under the influence of literary theory and its approach to orality. Senka Kovač, from the University of Belgrade, focused on the 'slava', the Serbian family celebration which glorifies its patron saint. Inga Kuźma, from the Institute of Ethnology and Cultural Anthropology, University of Łódź, presented the latest developments in Polish anthropology regarding religious and national rituals. Irina Stahl, from the Institute of Sociology, Romanian Academy, recounted the main contributions to the study of feasts and festivals in Romania since the 19th century, with particular attention to the context in which the initiatives developed and the methodology employed.

The afternoon session was dedicated to festival experiences in Italy. Vincenzo M. Spera, from the University of Molise, focused on the changes festivals and folk traditions have experienced in the past few decades, with concrete examples from central and southern Italy. Fiorella Giacalone, from the University of Perouse, concentrated on changes in the Umbria region where, due to the heritagization process, festivals are being 'reinvented'. Gianfranco Spitilli, from the Don Nicola Jobbi Research Centre in Montorio al Vomano, presented the Saint Giles celebration in Cerqueto as an example of the festivals taking place in the mountain hinterland of central Italy. The last speaker of the day, Alfonsina Bellio, from the Research Group Societies, Religions, Secularisms in Paris (CNRS-EPHE), spoke about the dialogues, confrontations and negotiations between different social actors involved in religious festivals and processions in Calabria.

The second day ended with the Eurethno general assembly meeting. Following various administrative issues, four new national antennas were elected: J. Čapo representing Croatia, E. Karamanes, Greece, V. Hafstein, Iceland, and P.J. Margry, The Netherlands. Next, the membership accepted the offer of E. Karamanes to organize the 2018 workshop in Athens. Cooperation with SIEF was also raised and the SIEF president presented the advan-

tages that this rapprochement would bring to both organizations. It was decided that the Eurethno would create a French speaking working group within SIEF. Finally, the network elected a new board: L. S. Fournier was named the new president of Eurethno, A. Bellio the secretary and I. Kuzma the treasurer. K. Verebélyi, the former president, was named vice-president of the network. Soon after, the meeting moved to Brasserie Léopold, where the new board was celebrated with local wine, in a relaxed and joyful atmosphere.



MuCEM, Marseille.

On the final day, the discussions continued in Marseille, hosted by the Museum of European and Mediterranean Civilizations. The workshop continued in this magnificent surroundings with a last section dedicated to festivals viewed from the point of view of museums.

Marie-Pascale Mallé from the MuCEM talked about the process of acquisitions the museum initiated in order to prepare the 2014 carnival exhibition 'The world upside down'. Patricia Heiniger-Castéret and Mathilde Lamothe, both from Identities, Territories, Expressions and Mobilities Laboratory (ITEM EA 3002), University of Pau and Pays de l'Adour, presented the last workshop paper on fires and their cultural usage in the Aquitaine region. After some final remarks L.S. Fournier closed the meeting and invited participants to a free visit at the MuCEM.

Irina Stahl

12 SIEF JOURNALS

12.1 SPECIAL ISSUE OF *CULTURAL ANALYSIS*

Everyday Practice and Tradition: New Directions for Practice Theory in Ethnology and Folkloristics

Guest Editors: Anthony Bak Buccitelli and Casey R. Schmitt

Practice orientations have arguably been at the core of fields like European ethnology for decades. More recently, however, there has been great attention to issues of practice in a wide variety of humanities and humanistic social science fields: a “practice turn in contemporary theory,” as Theodore R. Schatzki, Karin Knorr Cetina, and Eike von Savigny have called it. Yet, a systematic assessment of the influence and import of practice theory in ethnology and folkloristics remains incomplete.



This issue of *Cultural Analysis* forms a response to this recent fluorescence of interest in new directions for practice theory. In studies ranging from the digital aspects of U.S.-Latina *quinceañera*, to Bengali *chitrakar*, to trail hiking, to office culture, the authors both critically assess practice theories and offer a diverse array of new avenues for practice-based research in ethnology and folkloristics. Engaging, assessing, and modifying established theoretical models such as those formulated by Anthony Giddens, Pierre Bourdieu, Michel de Certeau, Etienne Wenger, and Giles Deleuze, among others, the authors demonstrate the ways in which practice theory can better account for cultural interactions within the heavily mediatized quotidian cultural settings of the contemporary world. Practice frameworks, the authors argue, allow for deeper and more complex understandings of the interweaving of thought, knowledge, affect, embodied action, and sensory experience in everyday life.

The volume includes work by:

- Harris M. Berger and Giovanna P. Del Negro – Memorial University of Newfoundland
- Simon Bronner – Pennsylvania State University
- Anthony Bak Buccitelli – Pennsylvania State University
- Roma Chatterji – Delhi University
- Rachel V. González-Martin – University of Texas
- Matthias Klückmann – University of Tübingen
- Monique Scheer – University of Tübingen
- Casey R. Schmitt – Lakeland University
- Maria Schwertl – University of Munich

Open Access at: <http://socrates.berkeley.edu/~caforum/>

12.2 *ETHNOLOGIA EUROPAEA* TURNS 50!

The first issue of the SIEF journal, *Ethnologia Europaea*, was published in 1967, which means that next year, EE is 50 years old – and as we all know, that is the prime of one's life! To

- Marie Sandberg sandberg@hum.ku.dk
- Monique Scheer monique.scheer@uni-tuebingen.de



1 Narodna umjetnost 53/1 (2016), special issue: Utopias, Realities, Heritages: Ethnology and Folklore Studies between the Past, Present, and Future. ISSN: 1848-865X.

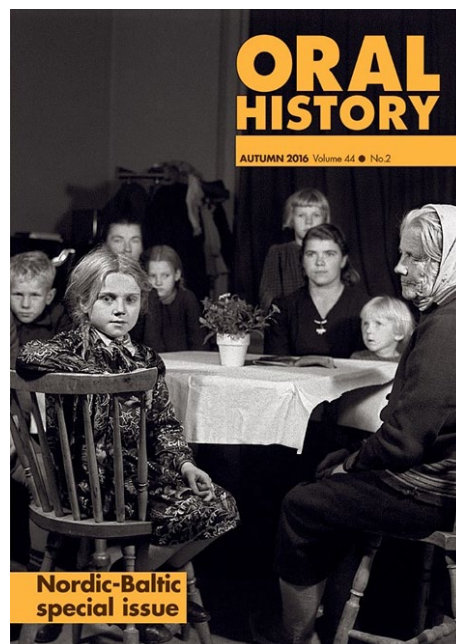
Valdimar Hafstein

2 *Oral History* 44/2 (2016), special issue on Nordic-Baltic Oral History

This autumn issue of *Oral History* 2016 explores the peculiarities of Nordic-Baltic oral history.

Articles:

- Anne Heimo:
Nordic-Baltic oral history on the move
- Ene Kõresaar and Kirsti Jõesalu:
Post-Soviet memories and 'memory shifts' in Estonia
- Anna-Kaisa Kuusisto-Arponen and Ulla Savolainen:
The interplay of memory and matter: narratives of former Finnish Karelian child evacuees
- Baiba Bela, Ieva Garda-Rozenberga and Māra Zirņīte:
Migratory memories between Latvia and Sweden
- Malin Thor Tureby and Jesper Johansson:
Narratives from multi-cultural Sweden: positioning and identification in immigrant collections at the archive of the Nordic Museum 1970–2015
- Miika Tervonen:
Going from house to house: exploring Roma encounters in rural Finland through oral history and written reminiscences



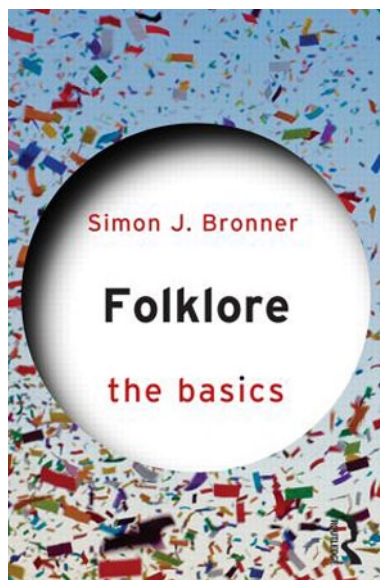
3 *Jahrbuch für Europäische Ethnologie. Bulgarien.*

Im Auftrag der Görres-Gesellschaft hg. von Heidrun Alzheimer, Sabine Doering-Manteuffel, Daniel Drascek, Angela Treiber, unter Mitarbeit von Klaus Roth.
Dritte Folge 11 - 2016. Paderborn – München – Wien – Zürich: Verlag Ferdinand Schöningh 2016.

Mit dem Länderschwerpunkt Bulgarien gewährt das *Jahrbuch für Europäische Ethnologie* 2016 differenzierte Einblicke in die heutige Alltagskultur des Landes sowie deren historische Entwicklung. Zugleich legt der Band bereichertes Zeugnis vom tiefgreifenden Wandel ab, den Bulgarien nach dem Ende der sozialistischen Ära und dem EU-Beitritt von 2007 durchlaufen hat, begleitet von der Suche nach kultureller Identität. Der Band umfasst Beiträge zur Entwicklung der Volkskunde (K. Roth), zur Wiederentdeckung von Tradition (N. Vukov), zum Ernährungsverhalten (E. Krästeva-Blagoeva), zu den ethnographischen Museen (N. Nenov), zur Genderproblematik (A. Luleva), zur Jugendkultur (Y. Yancheva), zum Übergang von der sozialistischen Planwirtschaft zur globalen Ökonomie (I. Petrova), zu den Türken in Bulgarien (B. Aleksiev), zu den Arbeitsmigranten der Karakachanen (N. Dimitrov), zur orthodoxen Muttergottes-Verehrung (V. Baeva), zum religiösen Leben der Muslime (E. Troeva), zur sozialistischen Wettbewerbsrhetorik (D. Dobрева), zu „Čalga“, zur Volksmusik (L. Pejčeva), zur Freundschaft im Sozialismus (M. Benovska Šabkova) und zu den Europäisierungsdiskursen (P. Petrov).



Further information: <http://www.ohs.org.uk/journal/>



4 Simon J. Bronner, *Folklore: The Basics*. Abingdon: Routledge, 2016.

Folklore: The Basics is an engaging guide to the practice and interpretation of folklore. Taking examples from around the world, it explores the role of folklore in expressing fundamental human needs, desires, and anxieties that are often not revealed through other means. Providing a clear framework for approaching the study of folklore, it introduces the reader to methodologies for identifying, documenting, interpreting and applying key information about folklore and its relevance to modern life. From the Brothers Grimm

to Internet Memes, it addresses such topics as: What is folklore? How do we study it? Why does folklore matter? How does folklore relate to elite culture? Is folklore changing in a digital age?

5 Jonas Frykman and Maja Povrzanović Frykman (ed.), *Sensitive Objects: Affect and Material Culture*. Lund: Nordic Academic Press, 2016. 285 pp., ISBN 978-91-87675-66-9, € 34.95.

Some objects stand out as personal and important to us. A packed suitcase, an inherited vase, the remains from a humanitarian aid packet – things can induce affects. In *Sensitive Objects* the authors focus on material culture and on practice – on what affect does. Some of them place the issue of sensitivity in a wider frame of professional interest in innovation and culture-tourism. The volume is a contribution to the upcoming field of affect research that has so far been mainly explored in psychology and cultural studies. In their texts eth-

nologists and anthropologists involved show how established ways of analyzing culture benefit from achievements in this field. They use fieldwork to examine how people project affects onto material objects and explore how objects trigger affects. The book wants to promote the value of ethnographic work, but it also aims to encourage theoretically informed creative empirical approaches to affect and material culture.

Contributors:

Anne Britt Flemmen, UiT The Arctic University of Norway, Norway / Jonas Frykman, Lund University, Sweden / Nils Gilje, University of Bergen, Norway / Elisabet Sørkjorddal Hauge, Agderforskning, Norway / Kirsti Mathiesen Hjemdahl, Agderforskning, Norway / Stef Jansen, University of Manchester, UK / Sarah Holst Kjær, Agderforskning, Norway / Britt Kramvig, UiT The Arctic University of Norway, Norway / Orvar Löfgren, Lund University, Sweden / Sanja Potkonjak, University of Zagreb, Croatia / Maja Povrzanović Frykman, Malmö University, Sweden / Nevena Škrbić Alempijević, University of Zagreb, Croatia / Lesley Stern, University of California, US / Kathleen Stewart, University of Texas, US.



For further details see <http://www.nordicacademicpress.com/bok/sensitive-objects/>.

The book will also be available in digital formats. It will be promoted at the inaugural workshop of the SIEF Working Group BASE (Body, Affects, Senses, and Emotions) in Lund, 7–8 October 2016.

6 Christine Hämmerling, *Sonntags 20:15 Uhr – Tatort. Zu sozialen Positionierungen eines Fernsehpublikums*
(Göttinger Studien zur Kulturanthropologie / Europäische Ethnologie; 5).
Göttingen: Universitätsverlag Göttingen, 2016.

Open Access: <http://resolver.sub.uni-goettingen.de/purl?univerlag-isbn-978-3-86395-266-2>

Watching television plays an important role in our daily lives. Especially serial narratives like the German police procedural *Tatort* (FRG, since 1970) bear great potential to catch their

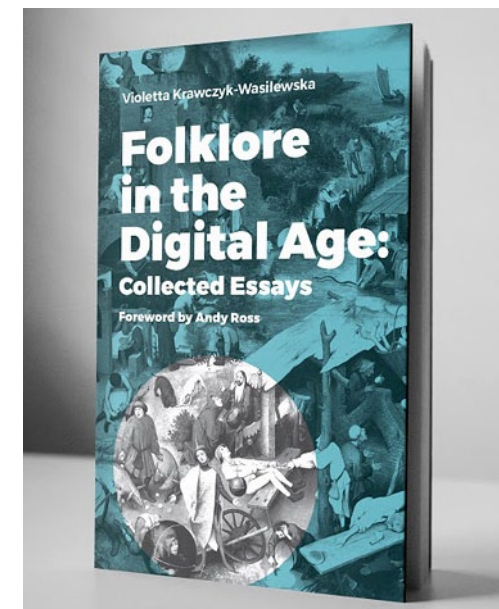


viewers' interest. Analyzing the integration of *Tatort* into its viewers' routines, this study investigates movements in the realm of 'social positioning'. In online fora, in discussions or while watching the latest episode, television audiences share their impressions. They compare inspectors and crime sites and express their views upon socio-political debates. The practice of watching *Tatort* thereby provides a wide range of possibilities to act upon one's perspective on how the social world is structured. The ethnographic approach of this study allows for two kinds of findings: Current perspectives on 'the cultural other' as a figure that is bound to situational practices of positioning are enlightened. And on a more

theoretical level, the ethnographic insights on biographies, viewing situations, and practices in between the episodes call for corrections of the still persistent model of taste as a reliable indicator of people's standing in society. Instead, the study points out the importance of situational and serial acts of positioning.

7 Violetta Krawczyk-Wasilewska, *Folklore in the Digital Age: Collected Essays*.
Łódź: University of Łódź Press and Jagiellonian University Press, 2016.
ISBN: 978-83-8088-258-4; ISBN: 978-83-233-4175-8.

Online and digital cultures are among the most personally gripping effects of globalization in our increasingly networked world. While global multimedia culture may seem to endanger traditional folklore, there is no doubt that it created new folklore as well. *Folklore in the Digital Age* illustrates the range of e-folklore studies in updated papers and essays from the author Violetta Krawczyk-Wasilewska. The themes covered include not only the most serious issues of the day, such as 9/11 and natural disasters, but also cheerier topics, such as online dating and food culture.



14 GÖTTINGEN 2017: LIST OF PANELS

If you click on the red number of a panel (left column), you will be taken to the website of the panel where you can read the abstract and propose a paper.

REF.	PANEL TITLE	CONVENOR(S)
Arch-01	Dwelling in the cultural archives: traces, experiences and meanings	Pauliina Latvala (UCPori/ University of Turku), Susanne Österlund-Pötzsch (Society of Swedish Literature in Finland)
Arch-02	Dwelling in the virtual space: digital approaches and archival practices	Lauri Harvilahti (Finnish Literature Society), Sanita Reinsone (Institute of Literature, Folklore and Art, University of Latvia)
AV-001	Dwelling: crisis, craft, creativity in audiovisual media	Torsten Näser (University of Göttingen), Sandra Eckardt (Institut für Kulturanthropologie/Europäische Ethnologie, University of Göttingen)
Body-01	Towards an aesthetics of dwelling	Férdia Stone-Davis (The Crick Centre, University of Sheffield/King's College, London), Lillis Ó Laoire (NUI Galway)
Body-02	Ways of dwelling: a phenomenological approach	Kristofer Hansson (Department of Arts and Cultural Sciences), Karin Höglström (Stockholm University)
Body-03	Sensoriality and emotionality of home and home-making	Petr Gibas (Institute of Sociology, Czech Academy of Sciences), Karolina Pauknerova (Charles University in Prague), Blanka Nyklova (Institute of Sociology of the Czech Academy of Sciences), Barbora Vacková (Faculty of Social Studies, Masaryk University)
Body-04	Dwelling in musical movement: making a home both in and through music	Birgit Abels (Georg August University Göttingen), Barbara Titus (University of Amsterdam)
Body-05	Home is where the heart is – broken?	Kerstin Pfeiffer (Heriot-Watt University), Jonas Frykman (Ethnology)
Body-06	WORKSHOP: The acoustics of dwelling, a sound programme	Carlo Cubero (Tallinn University), Pablo Herrera Veitia (University of St. Andrews)
Body-07	Experimenting with methods in critical affective research	Anton Nikolotov (Berlin Graduate School of Muslim Cultures and Societies, Humboldt University), Omar Kasmani (Free University), Manja Stephan (Institute for Asian and African Studies, Humboldt University of Berlin)
Body-08	WORKSHOP: Walking-home. exploring experience and knowledge of place and motion	Ewa Klekot (University of Warsaw), Dani Schrire (The Hebrew University of Jerusalem)
Env-01	Dwelling in an evanescent landscape: people's strategies to deal with chronic uncertainty	Emilie Stoll (Institut de Recherche pour le Développement), Edna Alencar (Federal University of Pará – UFPA)
Env-02	Re-inhabiting the void: returns and re-imaginings of the North	Lotten Gustafsson Reinius (Stockholm University), JoAnn Conrad (CSU East Bay)

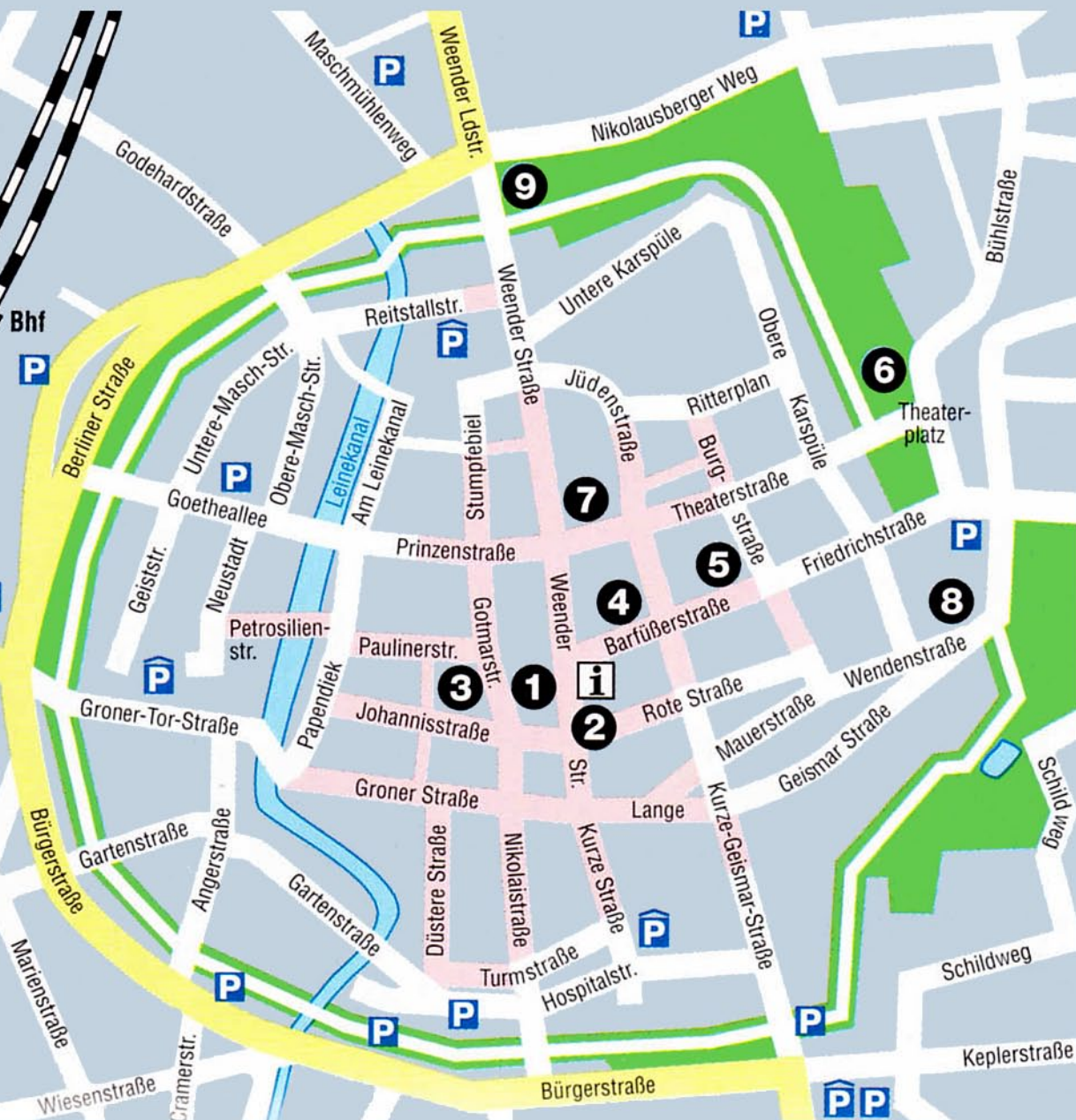
REF.	PANEL TITLE	CONVENOR(S)
Env-03	Sensory ethnography and the anthropocene: new methods for new milieu	Deborah Kapchan (New York University), Meltem Turkoz (Işık University)
Env-04	Les rituels de l'habiter hier et aujourd'hui, entre rapport aux lieux et patrimoine	Afonsina Bellio (IEA Nantes), Alfonsina Bellio (GSRL, Groupe Sociétés, Religions, Laïcités, Paris), Inga Kuźma (University of Lodz, Poland)
Env-05	Amphibious dwelling: exploring life between wet and dry	Franz Krause (University of Cologne), Mark Harris (University of St Andrews)
Env-06	Ethnoscography revisited	Jiří Woitsch (Czech Academy of Sciences), László Mód (University of Szeged)
Env-07	WORKSHOP: The changing time and rhythms of water	Katriina Siivonen (University of Turku), Jaana Kouri (University of Turku), Ullrich Kockel (Heriot-Watt University)
Food-01	Ethnographies of home-made food: crisis, craft and creativity	Renata Hryciuk (University of Warsaw), Joanna Mroczkowska (Polish Academy of Sciences)
Food-02	Food for thought (and dwelling) in uncertain times	Raul Matta (University of Göttingen), Charles-Édouard de Suremain (IRD (Institut de Recherche pour le Développement))
Food-03	Kitchen stories	Ester Bardone (University of Tartu), Håkan Jönsson (European Ethnology)
Gend-01	Gendered ways of dwelling: masculinities, bodies and affects in neoliberal times	Begonya Enguix (Universitat Oberta de Catalunya), Krizia Nardini (Open University of Catalonia / Utrecht University), Paco Abril (Universidad de Girona)
Gend-02	Between crisis and creativity: queer ways of dwelling	Peter Hoerz (Hochschule Esslingen), Dany Carnassale (University of Padova (Italy))
Heri-01	Heritage & place-making: crossroads of secularization & sacralization	Markus Balkenhol (Meertens Institute), Ferdinand de Jong (University of East Anglia)
Heri-02	Home-making and post-industrial waterfronts	Máiréad Nic Craith (Heriot-Watt University), Katarzyna Kosmala (University of the West of Scotland), Cristina Clopot (Heriot Watt University)
Heri-03	Imperatives of participation in the heritage regime: statecraft, crisis, and creative alternatives (Cultural Heritage and Property Working Group)	Cristina Sanchez-Carretero (CSIC), Valdimar Tr. Hafstein (University of Iceland)
Heri-04	Contentious war cultural heritage	Jurij Fikfak (Research Center), Miha Kozorog (University of Ljubljana)
Heri-05	Re-enchantment, ritualisation, heritage-making: processes of tradition reconfiguration in Europe: historical and ethnographic examples	Alessandro Testa (University of Vienna), Cyril Isnart (Institut d'Ethnologie Méditerranéenne, Européenne et Comparative)

REF.	PANEL TITLE	CONVENOR(S)
Heri-06	The politics of memorialization: proliferating imaginations and conflicting objectives	Thorsten Wettich (University Göttingen), Peter Jan Margry (University of Amsterdam / Meertens Institute, Royal Netherlands Academy of Arts and Sciences)
Home-01	Home arenas, home victories, home team: negotiated identities and contested belonging in the context of spectator sports	Katarzyna Herd (Ethnology), Kristinn Schram (University of Iceland)
Home-02	Images and the imaginary of Home: analysing pictures and visual culture in times of securitization and domopolitics	Alexandra Schwell (University of Hamburg), Maria Schwertl (LMU (University of Munich))
Home-03	Temporalities of dwelling elsewhere: placing and displacing home (SIEF Place Wisdom Group)	Vitalija Stepušaitytė (Heriot-Watt University), Christos Kakalis (Newcastle University)
Home-04	Makeshift 'homing'	Marie Sandberg (University of Copenhagen), Kerstin Poehls (Universität Hamburg), Tine Damsholt (Copenhagen University)
Home-05	Habitat in the making: between expert mediations and the poetics of daily life	Francisco Cruces (UNED), Fabio Dei (University of Pisa)
Home-06	Manifestations of dwelling: the meaning of home in everyday structures and landscapes	Michael Ann Williams (Western Kentucky University), Gabrielle Berlinger
Home-07	Imagined homelands: home seen from a symbolic perspective	Marilena Papachristophorou (University of Ioannina), Vassiliki Chryssanthopoulou (National and Kapodistrian University of Athens)
Home-08	(Dis)comforts of home: historical and cultural perspectives	Stella Butter (University of Koblenz-Landau), Nourit Melcer-Padon (Hebrew University, Jerusalem), Zuzanna Bulat Silva (University of Wrocław)
Home-09	The single-family home: detecting the cultural impact of a Fordist heritage	Elisabeth Timm (University of Münster (Germany)), Ingrid Tomkowiak (University of Zurich)
Home-10	Dwelling of Others: non-human homes from a puddle to an animal reserve	Marjetka Golež Kaučič (Scientific Research Centre of Slovenian Academy of Sciences and Arts), Suzana Marjanić (Institute of Ethnology and Folklore Research)
Home-11	Books create a home: exploring books and reading practices as domestic symbols and rituals	Kirsti Salmi-Niklander (University of Helsinki), Silja Juopperi (University of Tampere)
Mat-01	Walls of glass: visibility and transparence in materiality and metaphor	Ella Johansson (Uppsala University), Pawel Lewicki (Europa-Universität Viadrina Frankfurt (Oder))
Mat-02	Repairing the periphery	Patrick Laviolette (School of Humanities, Tallinn University), Francisco Martínez (Tallinn University)

REF.	PANEL TITLE	CONVENOR(S)
Mat-03	Dwelling in craft	Anneli Palmsköld (University of Gothenburg), Viveka Torell (Faculty of Textiles, Engineering and Business (including The Swedish School of Textiles))
Mat-04	Shared spaces: perspectives on animal architecture	Sophie Elpers (Meertens Institute, Royal Netherlands Academy of Arts and Sciences), Michaela Fenske (Humboldt University Berlin)
Mat-05	Dwelling(s): museum practice meets ethnology	Hester Dibbits (Reinwardt Academy for Cultural Heritage), Lizette Graden (The Royal Armory, Skokloster Castle with the Hallwyl Museum), Uta Karrer (University of Basel)
Mig-01	Cultures of (out-)migration: living with, fleeing from, being tainted by	Lauri Turpeinen (University of Helsinki), Hanna Snellman (University of Helsinki)
Mig-02	Daily life and struggles of asylum-seekers living in temporary dwellings within Europe	Patrick Laviolette (School of Humanities, Tallinn University), Francisco Martínez (Tallinn University)
Mig-03	Temporalities, migration and home: comparative perspectives	José Mapril (Universidade Nova de Lisboa and Center for Research in Anthropology (CRIA)), João Leal (Universidade Nova de Lisboa – Center for Research in Anthropology (CRIA))
Mig-04	Mediating everyday life: dwelling in a digital age (Migration and Mobility Working Group)	Michael Humbracht (University of Surrey), Christian Ritter (Kadir Has University)
Mig-05	Images of home away from home (Migration and Mobility Working Group)	Maria Yelenevskaya (Technion-Israel Institute of Technology)
Mig-06	WORKSHOP: Jungles, squats, camps and houses: ethnographic accounts of refugee dwelling practices in the context of the recent “refugee crisis” in Europe and the Middle East	Sabine Hess (Institute for Cultural Anthropology/European Ethnology, University of Göttingen), Hatice Pinar Senoguz Owayolu (Gaziantep University)
Mig-07	Problematising asylum seeker and refugee accommodation: dwelling, housing, shelving?	Annett Fleischer (Max Planck Institute for the Study of Religious and Ethnic Diversity), Antje Missbach (Monash University)
Mig-08	Considerations of care needs and death as a critical issue between dwelling and mobility in the lives of senior migrants	Gabriella Nilsson (Division of Ethnology), Anne Leonora Blaakilde (University of Copenhagen)
Mig-09	Roads, routes and the Terra Infirma: distance and place making through the lens of dwelling-in-travelling	Salim Aykut Ozturk (University College London (UCL)), Zoe Goodman (SOAS)
Mig-10	Translocal living and dwelling: homes in the making	Pihla Siim (University of Tartu), Laura Assmuth (University of Eastern Finland)

REF.	PANEL TITLE	CONVENOR(S)
Nar-01	Das Märchenschloss: Luxuriöse Behausung in märchenhaften Erzählungen	Sabine Wienker-Piepho, Brigitte Frizzoni (University of Zurich)
Nar-02	Narratives of temporary dwelling(s): critical and historical perspectives	Galit Hasan-Rokem (University of California, Berkeley/Hebrew University of Jerusalem), Hagar Salamon (The Hebrew University of Jerusalem)
Nar-03	Traumatic narratives of losing home	Kirsi Laurén (University of Eastern Finland), Tiit Jaago (University of Tartu)
Nar-04	Storytelling, story-dwelling: home, crisis, and transformation in fiction and scholarship	Francisco Vaz da Silva (Instituto de Estudos de Literatura e Tradição, Lisbon), Nemanja Radulovic (Faculty of Philology, Belgrade University)
Post-01	POSTERS: Ways of Dwelling: Crisis – Craft – Creativity	Regina Bendix (Georg-August-Universität Göttingen), Dorothee Hemme (Göttingen University), Julia Fleischhack (Georg-August-Universität Göttingen), Nadine Wagener-Böck (Georg-August-Universität Göttingen), Julian Warner (Göttingen University)
Reli-01	Building personal religiosity as ways of dwelling religion. From spiritual seekers to faithful believers. (SIEF Ethnology of Religion Working Group Panel)	István Povedák (Hungarian Academy of Sciences – University of Szeged), Leonard Norman Primiano (Cabrini College), Marion Bowman (The Open University)
Reli-02	Dwelling and creating within and across religious traditions (SIEF Ethnology of Religion Working Group Panel)	Anna Niedźwiedz (Jagiellonian University), Clara Saraiva (CRIA Centro em Rede de Investigação em Antropologia)
Reli-03	Sacred space and place and their symbolic adoption	Jelka Vince Pallua (Institut društvenih znanosti Ivo Pilar), Ingrid Slavec Gradišnik (ZRC SAZU)
Reli-04	Religious dwelling/s	Barbro Blehr (Stockholm University), Maria Zackariasson (Södertörn University)
Rur-01	Rural dwellings: various ways of homemaking	Kim Silow Kallenberg (Södertörn University), Hubert Wierciński (Institute of Ethnology and Cultural Anthropology), Angelika Sjöstedt Landén (Mid Sweden University)
Rur-02	The rural home as a site of production	Anja Decker (LMU Munich – Institut für Volkskunde/Europäische Ethnologie), Elisabeth Kosnik (University of Graz), Jeppe Høst (University of Copenhagen)
Sui-01	Digitally dwelling: the challenges of digital ethnology and folklore and the methods to overcome them	Coppélie Cocq (Umeå University), Robert Glenn Howard (University of Wisconsin – Madison)
Sui-02	Thrift and dwelling: popular media representations of 'appropriate' ways of being in the world	Aneta Podkalicka (Swinburne Institute), Alexa Färber (HafenCity University Hamburg)
Sui-03	Clashing scales of infrastructural development	Thomas Hylland Eriksen (University of Oslo), Aleksandar Boskovic (Faculty of Philosophy, University of Belgrade)

REF.	PANEL TITLE	CONVENOR(S)
Sui-04	Living in space – Earth orbit and beyond: a novel confluence of agency, culture, design, technology, and purpose	Karl Aspelund (University of Rhode Island), Mae Jemison (100 Year Starship)
Sui-05	Occupying spaces: dwelling as resistance	Christine Hämmerling (University of Zurich), Marion Naeser-Lather (University of Marburg), Alexander Koensler
Sui-06	Static vs. dynamic, nature vs. culture in the dwelling-connected practices of the ritual year (SIEF Ritual Year Working Group Panel)	Nina Vlaskina (Russian Academy of Sciences, Southern Scientific Centre, Institute of Social and Economic Research and Humanities), Irina Sedakova (Institute of Slavic Studies, Moscow)
Urba-01	Urban development from below	Karin Bürkert (Eberhard-Karls-Universität Tübingen), Aylin Yildirim Tschoepe (Harvard University)
Urba-02	La ville en fête: appropriation et intégration de la jeunesse dans les pratiques festives	Chloé Rosati-Marzetti (Université de Nice), Mathilde Lamothe (University of Pau)
Urba-03	The vulnerable middle class? Strategies of housing in a prospering city	Simone Egger (University of Innsbruck), Johannes Moser (LMU Munich)
Urba-04	Sharing the city: economies and ecologies of urban dwelling	Asta Vonderau (Stockholm University), Jens Adam (Humboldt Universität zu Berlin)
Urba-05	The everyday makeshifts of life at the urban margins	Martina Klausner (Humboldt-University), Michele Lancione (Cardiff University)
Urba-06	Re:dwelling: city space and retro-fying practices	Lisa Wiklund (Ethnology), Helene Brembeck (Göteborg University), Niklas Sörum (University of Gothenburg)
Urba-07	Dwelling in the festive city	Tobias Boos (Johannes Gutenberg-University Mainz), Fabio Mugnaini (Università di Siena)
Urba-08	Community supported agriculture, urban gardening: a dwelling place for producer-consumer relations?	Roman Lenz (University of Applied Sciences), Peter Volz (Research institution Die Agronauten)
Urba-09	Materializing exile: production of difference and diversity in the city	Katarzyna Puzon (Humboldt-Universität zu Berlin), Erin Cory (Malmö University)
Work-01	Travailler chez soi ou habiter son travail. La mixité des sphères domestiques et professionnelles	Ghislaine Gallenga (AMU), Anaïs Vaillant (IDEMEC)
Work-02	Transnationalism and work-life (im)mobilites in the UN system and beyond	Linda Martina Mülli (University of Basel), Ignacio Fradejas-García (Mimar Sinan Fine Arts University)



PLACES OF INTEREST IN GÖTTINGEN

- 1** Altes Rathaus
- 2** Gänseliesel Brunnen
- 3** St. Johannis
- 4** Junkerschänke
- 5** Aula der Universität
- 6** Deutsches Theater
- 7** St. Jacobi
- 8** St. Albani
- 9** Auditorium maximum

COLOPHON

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