

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.

**Spring 2017**

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## EDITORIAL



Once again the SIEF congress turned into an inspiring intellectual festival, this time in Göttingen. Several colleagues are happy to share their experiences on SIEF2017 with us in this newsletter.

We appreciate it very much that a good number of you took the time to fill in the evaluation form, so that the organizers of the next congress in Santiago de Compostela can profit from it and take up your suggestions. Part of the results are published in this issue. In short text boxes you will find information about the new Executive Board, the winner of the SIEF Young Scholar Prize, and the winners of the poster presentations in Göttingen. The newsletter also draws your attention to SIEF's mission statement presented at the General Assembly. In 2017 we had the first Young Scholars Working Group conference. It took place in Göttingen right before the main SIEF congress in order to persuade young scholars to combine the two events. A report on that conference is included in the newsletter. This is just a selection of some of the items in the newsletter. There is a lot more – please have a look!

In the meantime, I say thank you and goodbye to the old board, and especially to Valdimar Hafstein, for steering the SIEF ship towards new horizons in the last years. Welcome to the new board!

Sophie Elpers

# 1 LETTER OF THE PRESIDENT

DEAR COLLEAGUES,

**We are richer for another SIEF congress experience. It was an occasion to, momentarily at least, step out of our everyday routines, often filled with administrative workload, worries about working positions, project funding, journal ranking, credit systems and safeguarding regulations.**

It provided us with an opportunity to engage in scholarly discussions on the myriad ways of dwelling, to share ideas, to explore new approaches and deepen the existing ones, to consider creative ways of applying our knowledge in the public sphere, to spend time with people of similar interests, colleagues and friends. The energy of the congress, the networks we build and the insights we get are felt long after we take off our congress badges. Judging from results of the post-congress survey, many of us felt at home in the university city of Göttingen while investigating the processes of home making and dismantling. Our generous hosts, the local organizing team composed of staff and students of the Institute of Cultural Anthropology/European Ethnology at Göttingen University and colleagues of other departments, worked hard to turn the idea of the congress into reality. The organization of the congress has been the most praised aspect in the survey. This is not a surprise since the local organizers, along with making effort to host more than 800 delegates, paid attention even to small details, like the placing of toy building bricks on banquet tables, which made the participants search for creative ways of constructing their own dwellings.

SIEF is special because of the people ready to participate in SIEF activities with enthusiasm. That is why we owe a debt of gratitude to the members of the SIEF board who stepped down in Göttingen, led by Valdimar Hafstein, who invested a lot of their time and energy in SIEF matters for the benefit of all of us. Also, I would like to welcome new members on board, a group of proactive SIEF members, devoted to building bridges among researchers and institutions in ethnology, folklore and the neighboring disciplines, which is one of

SIEF's main purposes. As the new president of SIEF, I am very happy that I will have the opportunity to address all the joys and challenges the position within the board brings together with them.

At each congress we see more and more young scholars participating in SIEF activities, and that is where one of the core strengths and viability of our Society lie. We will continue to stimulate students and young scholars in taking an active part in congresses and other activities. SIEF is also dedicated to facilitating cooperation in higher education. Further-

more, potentials and challenges faced by ethnologists and folklorists who work outside of the academia will remain a fruitful ground for our discussions and one of SIEF's priorities. It is this variety of points of views, diversity of ways in which we apply our knowledge, in which we constantly remake our disciplines, and yet remain distinctive, that makes SIEF great.

Nevena Škrbić Alempijević  
SIEF president



## 2 REFLECTIONS ON GÖTTINGEN 2017 AND GÖTTINGEN PHOTO GALLERY

### 2.1 REFLECTIONS OF A 'YOUNG SCHOLAR'

One thing that never ceases to amaze me when it comes to SIEF congresses is the unbelievable and almost palpable amount of positive energy.

Whether you are a seasoned congress participant or joining the SIEF crowd for the very first time, it is difficult not to feel right at home. From volunteers and listeners, to presenters and keynotes, everyone is relaxed, friendly and approachable. No need for “stage fright” either, because the atmosphere at all the sessions is highly supportive, and all the comments, suggestions and criticism are made in a constructive and well-meaning way.

While each edition of the SIEF Congress is special and unique in its own way, this one stood out for me because of its association with the very first international conference organized by SIEF’s Young Scholars Working Group. Another personal high point occurred during the General Assembly, which (for something that sounds very “dry” and, dare I say, dull on paper) turned out to be surprisingly emotional (not least because Valdimar Hafstein, who helmed this illustrious organization for four years, decided to step down). Two years ago, I was extremely happy and proud to see my own hometown Zagreb as the host of the Congress; this year, I was even prouder to see the presidential torch passed on to none other than a distinguished colleague from Croatia, Nevena Škrbić Alempijević.

The beautiful Göttingen University was a revelation in its own right, with shades of the blossoming trees and green meadows providing the perfect repose from intense intellectual stimulation and a comfortable setting for socializing.

All in all, this was a wonderful experience for me. I met so many new people and even mustered up the courage to talk to a few distinguished scholars whose work I have always



*Young scholar wine mixer. Photo: Ute Seitz.*

admired from afar. Judging by the delightful promotional video screened during the General Assembly, the next Congress in Santiago de Compostela is definitely something to look forward to.

Nada Kujundžić

University of Turku/University of Zagreb

### 2.2 GETTING TOGETHER WITH COLLEAGUES FROM ACROSS EUROPE AND ITS VARIETY OF ETHNOLOGIES

The SIEF congress in exceptionally warm Göttingen in March 2017 was a great experience for a number of reasons.

The congress theme “Ways of Dwelling” was highly topical, reflecting in a number of ways the recent and still ongoing refugee crisis in Europe. The influx of people in 2017 is not as





*Old board during the General Assembly in Göttingen. Photo: Ute Seitz.*

high in numbers as it was in 2015, but the impact remains and stirs a great deal of political debate and cultural turmoil in countries affected by the influx or its potentiality. The continuation of ethnological sensations in the study of cultural practices and ideologies related to imagining, building and protecting dwellings and sites of belonging is to be strongly expected.

The conference theme also resonated with more traditional insights into ethnology of materiality, albeit with an apparent expectation to expand such insights towards architecture and arts of space. In some cases, however, the chosen theme seemed to invoke rather arbitrary connections with one's topic of presentation. It is understandable, and even rec-

ommendable, that people try to follow faithfully the chosen theme, but for many devoted members of the Society the congress theme is only a secondary concern. The main thing is to attend SIEF congresses on a regular basis, to meet colleagues and to contribute to the Society's activities. It can also be noted that a great deal of effort is put on the justification of a proper, analytical congress theme, but afterwards, the preferred congress narrative tends to focus on how wonderful it was to get together with people. The SIEF congresses tend to be remembered for personal experiences with people and their research, as well as for conveniences and inconveniences in practical issues. They tend not to be remembered for wider-scale research-oriented discoveries, changes of paradigms, public statements, or headlines concerning such issues, except in research historical treatises.

Since I had a chance to attend only a fraction of the paper presentations, I cannot really make a judgment on how well the congress managed to deal with its chosen topic. I would assume that most participants were highly satisfied with how they performed and what they heard and saw, even though I have also come across some criticism over some keynotes. The practical arrangements were well taken care of, but the banquet dinner didn't quite match with the expectations. I felt sorry for the jazz group that was playing downstairs when everyone was having dinner upstairs. The rhythm 'n blues band that played later in the final evening was awesome, and dancing to their music was one of the highlights of my conference experience.

Another great moment was at the General Assembly, when I was sitting with my fellow SIEF Executive Board members in front of the whole assembly. I felt happy and proud of

being part of the Board and such a great group of colleagues from across Europe and its variety of ethnologies. In the course of the four years since the Tartu congress in 2013, we had accomplished quite a bit in the service of and for the benefit of the Society and its members, under the great leadership of President Valdimar Hafstein. The Göttingen congress was our final moment together as a team, and I wish the very best to the newly elected Executive Board! With Nevena Škrbić Alempijević as the new President and Sophie Elpers as the Executive Vice-President, the Board as well as the whole Society continues to be in very good hands.



Pertti Anttonen on “Home and Homeland in the Reception of Immigrants and Asylum Seekers”. Photo: Ute Seitz.

For the second time in row, I had the pleasure to serve in the small committee of three that decided on the Young Scholar’s Prize. I also had the pleasure to serve in the Scientific Committee of the congress and participate in decision-making over the panels. I’m aware that not all SIEF members were completely happy with our decisions, but overall, the best proposals were selected. I was very happy about having my paper placed in a panel organized by our Greek colleagues Marilena Papachristophorou and Vassiliki Chryssanthopoulou, dealing with the symbolic construction of home as a dwelling. I was also happy to meet Dr. Georgios Kouzas, who has translated my book *Tradition through Modernity* into Greek, to be published this year. The Greek connection was surprisingly highly marked, as in addition, my doctoral student at the University of Eastern Finland, Ms Riikka Patrikainen, who is studying laments and Orthodox church rituals in both Finnish Karelia and Greece, attended the Göttingen congress in the middle of her 5-month stay at the University of Athens.

The Göttingen congress marked the end of my tenure in the Executive Board as well as in the Editorial Board of *Ethnologia Europaea*. This means that the reason for participating in the next SIEF congress has nothing to do with administrative concerns. Whatever the theme, it is the site that matters. In Göttingen I didn’t see much of the town or its surroundings, but in Santiago de Compostela, I promise to be a better tourist and make that my ethnological sensation.

Pertti Anttonen  
University of Eastern Finland

## 2.3 GÖTTINGEN: ON WALKING AND GETTING LOST

**Thinking of congresses and conferences as bodily practices can upset anybody.**

Morning rush to the seminar rooms and lecture halls is the closest to jogging you can expect, followed by a virtually endless series of hopeless attempts to find a position that would be the least devastating to the state of your body impaled for several hours on a typical university chair, perversely designed to prevent students from comfortably falling asleep during our lectures. Plus the breaks, when you slowly shuffle your feet queuing up for coffee or lunch.

However, Göttingen cityscape as a conference taskscape was at least slightly different, and not only for those that fol-

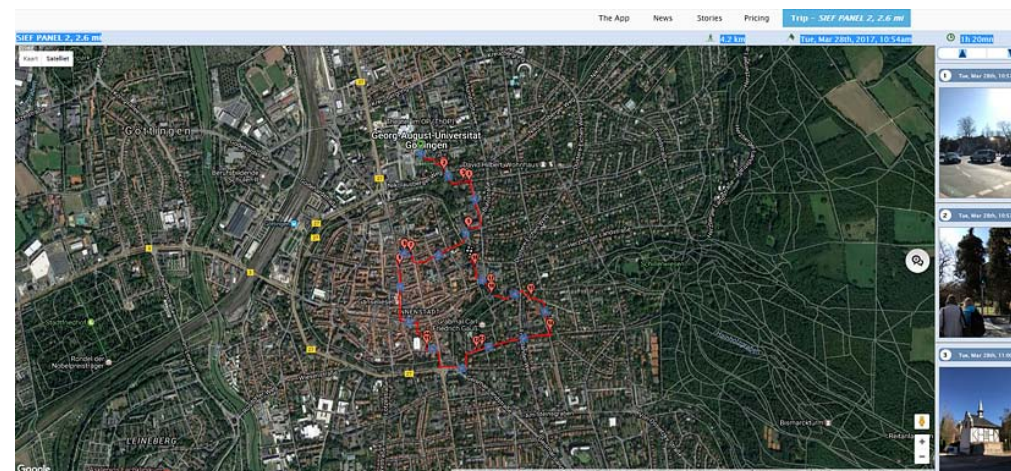


Photo: Shiamin Kwa.



lowing the cry of instinct awoken by the advent of Spring decided to miss a panel or a lecture, strolling in the sun instead. The middle section of the panel Body 08 “Walking-home. Exploring experience and knowledge of place and motion”, which I had an honor and great pleasure to co-convene with Susanne Österlund-Pötzsch and Dani Shire consisted of real walking in town. Walking is a bodily practice letting the human to establish a relationship with the environment, which, as Tim Ingold has it, is “a form of circumambulatory knowing”. Apart from the ways of knowing pursued according to the bodily discipline of academic panel presentation and discussions, we wanted to develop the knowledge of a place as constructed in relationship with the bodies that move in it. Walking produces landscapes and cityscapes as interlocking of paths and tasks, as “tasksapes”, or the land in which identities are constituted through particular forms of activity. The route we designed was to help staging the topics and observations of the papers delivered by the panelists, and we calculated the distance for the speed of 5 km per hour. To be sure, no one of us had previously walked the route and conditions of (controlled) experiment made the whole enterprise more enjoyable. Plus the experience of walking unknown places was a topic of Silvia Wojczewski’s paper, which in this way could be perfectly enacted in our experience.

The nature was on our side, so a small crowd of people appeared after the coffee break. Cultured to be disciplined members of a sitting society, we slowly moved along the Göttingen’s part of the Jacobsweg with Jackie Feldman as our guide on this pilgrimage. Had we not deviated from it at certain point, we would have been able to get to Santiago just in time for the SIEF 2019, as already at the beginning of the walk the speed of 5 km per hour we scheduled proved to be completely unrealistic. So yet another Ingold’s observation came to my mind: “the most enthusiastic of peripatetics, even while extolling the physical and intellectual benefits of walking, did so from the comfortable vantage point of a society thoroughly accustomed to the chair”. We had to, therefore, shorten the walk, or we would miss the afternoon plenary. Fortunately, we could count on the locals, or Göttingen ethnology students who joined the strangers in their own land to walk their home places with the tourist gait.



Some of us were documenting the walk (at <https://goo.gl/NleVlj> you can see a real feat of documentation by Shiamin Kwa), others were chatting while strolling; all of us supposed there was someone in control of where we were going, as it is always in a group. While discussing the walking experience during the afternoon session, I realized that the feeling of getting lost was what I felt quite often at the Göttingen campus, and not so much in the town. The real maze is not made of streets or paths, but of buildings loosely scattered in space. Actually, the only well marked road in the campus was the exquisite cherry blossom alley along the marble-clad Oeconomicum and Theologicum buildings. Even on the last day of the congress I attended completely different set of panels than I planned, because leaving the main venue I mixed up the way to the panel building I wanted to go. Embodying knowledge of other campuses takes more time than a congress.

Ewa Klekot  
University of Warsaw

## 2.4 SIEF BEHIND THE SCENES: AUDIOVISUAL PANEL

**In recent years, audio-visual approaches to work with ethnological themes have diversified tremendously. In earlier times, it was monographic films that dominated the discourse; with the increased differentiation of technological possibilities, the possibilities for audio-visual representation, too, have multiplied.**

In our planning for the panels on “Dwelling: Crisis, Craft, Creativity in Audio Visual Media” we were from the very beginning motivated to open up space within the congress for this increasing breadth. Indeed, for the SIEF-2017 trailer we created as an invitation for the society to come to Göttingen, we used ourselves a hybrid format: our animated “flip-book” of stills was intended as an indicator for our interest to include next to a “classic cinema program” also photo projects, audio-visual installations, performances as well as diverse filmic formats ranging from clips to long films. We hoped to emphasize medial con-

vergences rather than firmly separated genres and knowledge formats, and furthermore we wanted to create sufficient time and space for exchange about the potentials of such representations within ethnographic disciplines. Convinced that this potential is indeed there, we wanted to make it symbolically evident through this panel in the framework of the full congress. Rather than just having a few films in the evening which would have reproduced rather than decreased the special status of audio-visual work in the field, we planned to place the panel in the middle of the SIEF program, focused squarely on the congress theme, and spread over all three days, so as to illustrate that audio-visual approaches touch the discipline in its entirety, tackling epistemes, theories, methods and thematic foci.

The call for audio visual media went out in summer 2016 alongside the SIEF call for panels and posters and was circulated also on listservs specifically addressing colleagues working in audio-visual realms. By the deadline of November 2016, we had received more than 70 submissions. In addition to a majority of films between 10 and 90 minutes long, there were also photo sequences, audio-visual installations as well as performances. In December we met for a very long weekend to select the projects most suitable for the congress, taking in account the number of time slots available and with an eye also toward the availability of the producers to be present for discussion with the audience. The selection process was guided by the same idea as the conceptualization of the panel itself: we wanted to do justice both to the diversity in content and media. We also wanted to feature particularly recent work, and found opportunity to fulfill that desire in as much as we also had submissions – much as is often the case with film festivals – that were not entirely completed yet, although their completion in time for the congress could be surmised. Of course, in opting for nearly finished works and according them a firm spot on the program, one runs the risk that their makers might withdraw at the last minute. This did indeed happen with four cases, fortunately without jeopardizing the whole audio-visual program. If we think about paper abstract submissions, the difference in knowledge format is worthwhile considering: many paper presenters complete their text within days before boarding the plane and finalize perhaps in the hotel room or even while the presenters before them are already



Audiovisual panel. Photo: Ute Seitz.



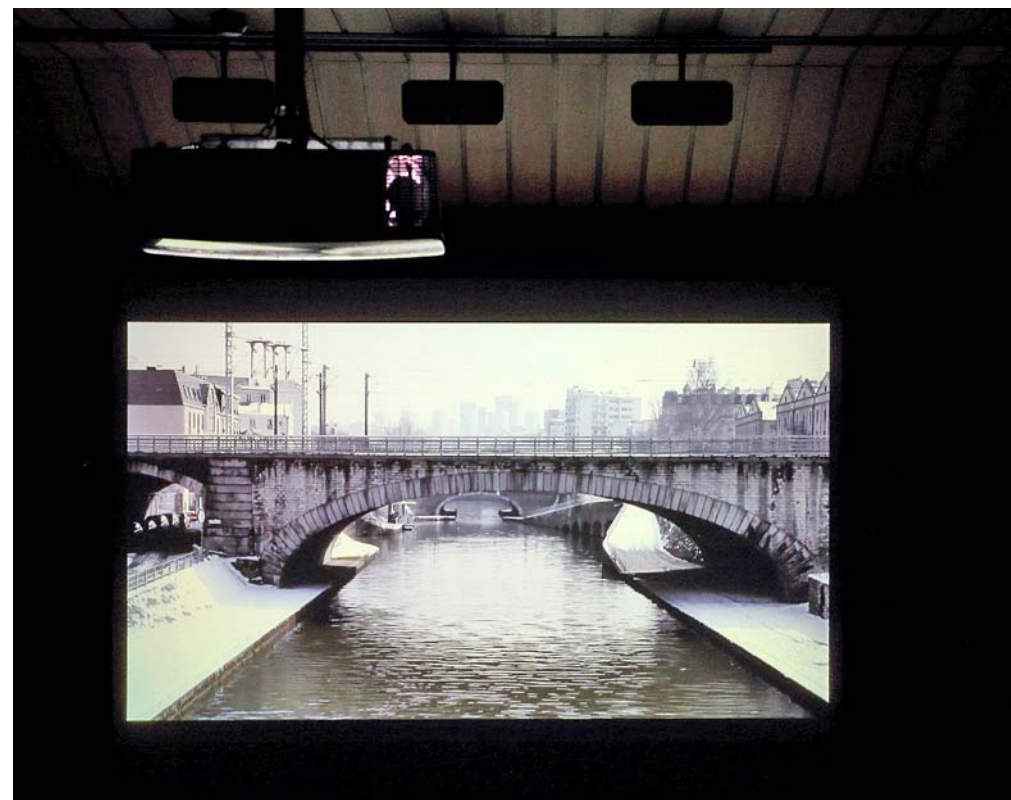
speaking. Audio-visual formats generally require near completion even before they are submitted for consideration.

The selection process unfolded in circular fashion. In a first step, we viewed and selected a pool of media according to the criteria spelled out to be considered in the shaping of the program. In a second step, thematic blocks began to emerge, in association with the available time slots and venues. We were fortunate in as much as we had several venues available. In addition to a lecture hall, we also were able to reserve time in the Göttingen alternative movie theater Lumière for two evenings, and we had an exhibition space in a double conference room that we named “atelier” and where we were able to have photo exhibits, installations and performances, as well as talks associated with the audio-visual panel. In the end, we were able to accept 19 films, 3 presentations and performances, 3 sets of photos, and 3 video installations. In addition, there were three films that ran on a permanent loop in the atelier. We grouped the films in thematic segments mapping onto topics also treated in conference paper sessions, such as crisis, migration, objects of memory, or crafts.

Once we sent out the acceptances, negotiations concerning the concrete questions of presentation ensued. Our call for media had found resonance not just with scholars but also with artists, and in inviting hybrid formats we also had to be ready for hybrid exhibition and discussion platforms. What seemed, heuristically, a fruitful realm of convergences, ripe with potential synergies, proved in practice not devoid of difficulties. For scholarly contexts, conference fees are normal, for some film makers they proved an obstacle, although this had been communicated ahead of time. Thus, in the end, we were not able to welcome as many film makers and other artists in Göttingen as we had hoped. Many of them decided to simply send their media and not participate in the congress themselves. This is the case for many film festivals, we learned it the hard way in the process of organization. We compensated for many makers’ absence – who when present can augment the discussion of a work tremendously – by appointing a moderator for each session. These participants from

our enlarged local team prepared in advance with information on the makers and discussion points on each set of audio-visuals. Especially the sessions on “Alternative Housing” and “Craft” and the two evening showings at the Lumière concluded with intensive and productive discussions among the viewers on questions of format, execution and goals, despite the absence of many of the makers.

The exhibition space held other challenges, as the works to be shown there were to re-



Film screening “Flâneurs - Street Rambles” by Matthew Lancit.

main open for viewing for the conference duration. We had to organize different sets of equipment and begin with organizing the space a couple days before the conference began. Building the video-installations and hanging the photographs took most time, in some



cases together with the artist-ethnographers present, in others following explicit written instructions that had been sent in along with the works.

In the final stages of preparation we were overcome by concern whether the three different venues and the diversity of formats we had now lined up would even find enough interested audience members, given how many parallel panels there were in the congress overall. Our worries proved unnecessary. While the number of participants was naturally uneven, and the interest to enter into discussion after a screening ebbed and flowed in intensity, the audio-visual panel, including the atelier space, received about 400 visitors. The two long films shown at the Lumière attracted a larger audience also among Göttingen residents and the cinema proved a good space for screening and discussion. In the lecture hall, we showed twenty movies that were watched collectively and generated a shared, medial experience that generated discussion also outside of the panel, during coffee breaks and lunches, regarding the films themselves and even more so regarding the role and challenges of audio-visual work in cultural anthropology. Those who showed their audio-visual work within this SIEF congress and were present themselves for this panel, were excited to encounter the working style, approaches and formats of others and to have face-to-face exchanges. There was a vigorous, and for us rewarding, interest among participants to build on this nascent network and to continue bringing together the breadth of formats showcased during these three days.

Sandra Eckardt, Frauke Paech, and Torsten Näser  
Institute for Cultural Anthropology/European Ethnology, Göttingen

## 2.5 TREATS FOR THE SENSES: THE BREAD MUSEUM AND A LOT MORE

**The mind set on feelings and senses after the presentations of the panels of the body, the narratives and the archives for three days in Göttingen 2017, ten colleagues entered the local bus prepared to see, listen, smell, taste and touch. All of it was to be done.**

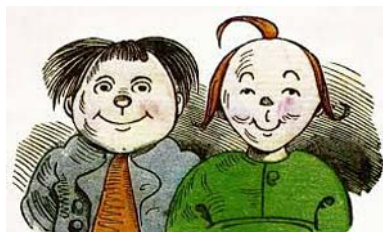
As tourists we alluded the village Ebergötzen some 15 kilometres from Göttingen to our images of 'Heimat', seen on television. Our guide, professor Ulrich Marzolph, disagreed: an image of nostalgia that never was. Instead, he would treat us to some of his favorite things, among which The European Bread Museum.



The first surprise was a tower rising above our eyes, out of eight hundred years, the rest of a castle once destroyed. The village had then been plundered of anything useful by the village on the other side of the border – again and again. They had never forgiven each other.

We found ourselves on the border between the provinces of Protestants and Catholics where the fights had rolled to and fro.

The bread museum and a windmill had been moved around and ended up here. The museum was a pedagogical exhibition of the cereals of the world, crowned by ritual pieces of art, made of dough, interesting and beautiful. The head of the museum turned out to be the Master baker himself. The table was laid with a lump of dough for each one of us to knead. We were told that a newly accepted apprentice of the days of the guild corporation would do nothing but knead for his first three months. The kneading should be worked into muscles and nerves. We hold out for some fifteen minutes, left the dough to rise, smell and be baked off, while we were given the tour of the museum, the park, the garden, the windmill and the small mill of a tiny stream – also treated to the tasty bread of the restaurant nearby.



Max and Moritz

The second performance took us by surprise, our way leading to the big watermill up on the hill. In the nineteenth century, this mill and village were the stage of the pranks of two small boys, Max and Moritz. One of them grew up as the drawer of renowned books of the boyish practical jokes translated into 318 languages, spread around the world as an early comic

strip of cartoons. I used to read my father's from around 1910. Our folklorist guide declared: "I am not only your guide but your entertainer", took out the book and performed a story on the spot where it once took place.

The stream of water was opened to start the mill working with a roaring noise, shaking. The local guide told us how the family used to live in cold rooms, while the visiting artist had the guestroom with the one heating stove. Upstairs beside the work center of the mill, four maids slept in two beds, the mill roaring day and night.

From my student days, I remember the silent study of the mechanisms wondering whether the water would hit the wheel from above or from underneath, not for a minute considering the roaring noise of a working mill for the household to endure. I have a soft spot for the smell of dough and newly baked bread but will leave the working of the dough to the machine. My kneading would not suffice for the tactile skill of the baker. We risk missing the real thing if not trying hands on. It is good for us, trying the senses of special treats.

Åsa Ljungström  
Uppsala, Sweden

## REFUGEE REPUBLIC

In the next SIEF Newsletter we will present a discussion on *Refugee Republic*, an interactive documentary about the daily life of the inhabitants of Domiz Camp, Iraq, which was shown and discussed at the opening event of SIEF2017. The discussion will reflect the different views of the participants of the congress and others, and will act as a forum for further explorations of ideas about refugees, art, and ethnology.

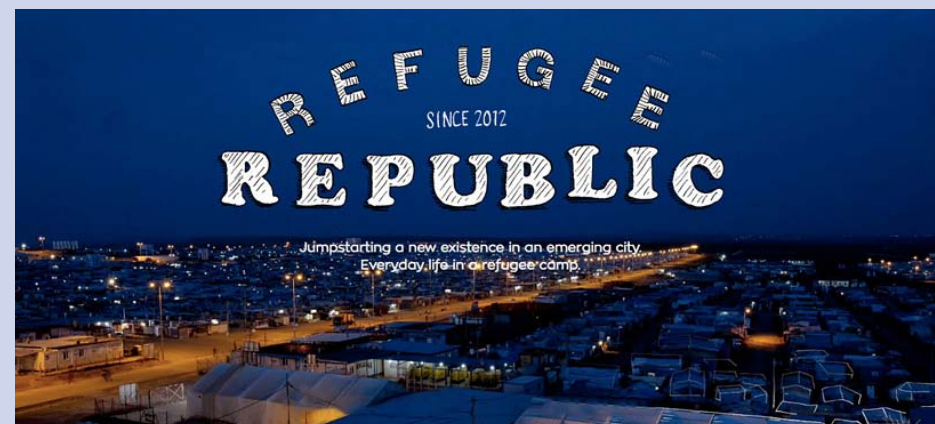


















Photo: Peter Jan Margry



## 2.6 YOUR FEEDBACK – QUOTES FROM THE POST CONGRESS SURVEY

Thank you for sharing your opinion with us.

Your evaluation will facilitate the work of the colleagues in Santiago de Compostela who will host SIEF2019. Here are some of the questions with some of your answers.

### WHAT WERE YOUR FAVOURITE MEETING EVENTS OR EXPERIENCES?

All the panels, workshops and WG meetings I took part in were excellent. For this SIEF I decided to dedicate one session to studying the posters, which I usually never seem to have time to look at properly. I'm happy I did, it was great! I so much enjoyed the fascinating range of projects on display and the chance to talk to the people who presented them.

I most enjoyed reunions with old friends, meeting new colleagues interested in my area, and sharing many long discussions about ideas. I also loved the excursion to the Bread Museum and Wilhelm Busch Mill.

The breaks! It should not be underestimated how important it is to have time to talk and meet in between the scheduled events.

It is the general SIEF magic, the openness of people's minds and hearts, the curiosity, it is so easy to meet new people at SIEF. Also, SIEF is much more about the people (in a good way) than about showing off your work (in a not so good way), altogether a superb atmosphere.

The keynotes were thought provoking and inspiring. And the panels were well organized around a diversity of issues.

I liked the audiovisuals a lot.

Bausinger's lecture was certainly one of the highlights.

It was my first congress and I really enjoyed to meet some of the persons I read literature from. Especially Hermann Bausinger as guest for the closing event was a surprise for me. It was an honor for me to hear him! Moreover, I was very surprised about the diversity of the panels and papers. It was an important insight for me and showed me how many options there will be for me to find the themes I would like to do my own studies on.

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

The opening session. I did appreciate a non-conventional format. An experiment that should be kept for the future

A caring atmosphere that can be seen in small details, such as the music of the opening ceremony; the volunteers and student participation.

The Young Scholars Conference the day before the SIEF congress was a successful initiative that might be encouraged also for future congresses.

Having the opportunity to meet good colleagues, catching up but also planning and deciding on important stuff for future cooperation. Perhaps one could think about setting up a more cosy lounge with good coffee directly at the venue, if possible.

I think the sessions were organized well, it was a very good balance of work and free time.

It was good to have a mixture of different types of events.

It was my first SIEF and I experienced all as warm and embracing in welcome and in openness to the eclectic mix of disciplines, approaches, cultures and levels of experience. The location was a great asset, both in terms of the adequacy of the circulation spaces at breaks and in terms of the opportunities to enjoy the cultural life of Göttingen in the evenings.

To meet so many scholars from around the world.

I appreciate the fact that this year the program allowed me to attend several WG's panels and meetings.

I appreciated the friendly atmosphere, allowing for easy networking possibilities.

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

Not to have so much parallel panels, to have the opportunity to take part in more panels.

I found the closing lecture to be too long. I think it could have been half the amount of time for people to take more out of it. While the talks were very interesting, I think many were quite tired by the end of the conference.

Well, ironically, all the congress was about dwellings, and we had some problems with finding the dwellings. Stayed 12 km outside the city ...

There were so many interesting panels and ethnographic films which coincide. It would be better if the audio-visual programme can be organized in separate time periods.

Early morning start at 8:30am every day.

Finding your way around at the beginning. Use posters and signs to make logistics easier for people who come as beginners to the surroundings. Finding a place to work. Have designated areas where one can have a little more peace.

I only found the venue of the conference dinner including the menu disappointing. The music afterwards was brilliant.

Some of the panels were disappointing in terms of how they were organized. Convenors were not strict with time, and there was no time for any comments.

I would suggest to organize more workshops and excursions not at the end of the conference but rather in the beginning or in the middle.

I'm really embarrassed by the inconsistency between the times we live in (with austerity and crisis often mentioned during the conference) and the impetus of the conference. I don't think we need cocktails, waiters and all these expenses. This money could serve to make registration fees cheaper for those people who cannot afford them.

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

Film screenings should become more visible as a main event.

Shorter closing event with one talk and a moderated wrap up round table discussion (I think we had that in Zagreb...).

I was surprised to see so few book sellers. I was expecting more. Book sellers is one of my expectations at conferences. I would support that more effort be done to attract more sellers to the conference.

Less parallel panels.

The exposition of the posters, maybe it could be more enhanced.

There needs to be some kind of quality standard for abstract submission. At times, some of the presentations seemed unprofessional.

Maybe some more signs helping to find the venues.

The final banquet place must be of high quality.

It would be great if there would be more time for discussions during the sessions.

## OTHER COMMENTS

*This was my first time at SIEF, and I found the conference wonderful. I look forward to 2019!*

*Keep up the good work!*

*Thanks once more to Regina Bendix & her team, NomadIT included, for a fascinating event.*

*There might be a "new members" get together where people who are coming for the first time can meet.*

*Many thanks to the volunteers!*

*Thank you for a great congress!*

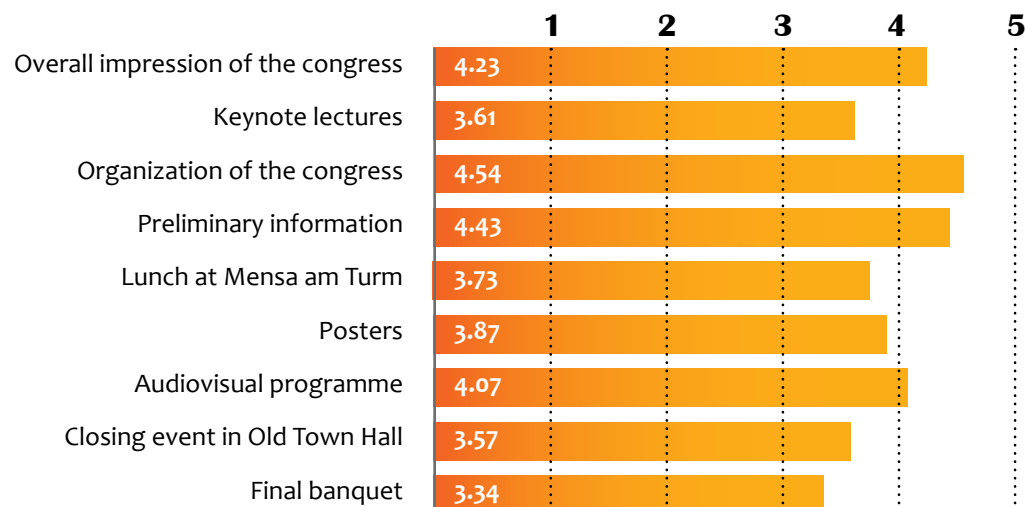
*Göttingen was not very well accessible for scholars from abroad.*

*I had a great time in Göttingen and I am looking forward to the next one!*



## 2.7 GRAPHIC REPRESENTATION OF THE QUANTITATIVE PART OF THE CONGRESS SURVEY

Average ratings on a scale of 1–5, based on 28% response.



## WINNERS OF THE POSTER PROGRAM SIEF2017

### Best Poster

'Art of living with trash'

Veera Kinnunen & Jarno Valkonen (University of Lapland)



Veera Kinnunen receiving the award from Regina Bendix. Photo: Ute Seitz.

### Most Creative Poster

'In search of lost time: mechanics of a minimalistic lifestyle'

Silja Ósk Thórdardóttir (University of Iceland)



Silja Ósk Thórdardóttir getting congratulations from Regina Bendix. Photo: Ute Seitz.



## NEW BOARD

During the General Assembly in Göttingen the new Executive Board of SIEF was elected.

Nevena Škrbić Alempijević is the new President.  
Sophie Elpers was re-elected as Executive Vice-President.

### We welcome seven new board members:

Bernhard Tschofen (Vice-President)	Thomas A. McKean
Robert Glenn Howard	Fabio Mugnaini
Cyril Isnart	Marie Sandberg
Ewa Klekot	

Please find their motivations for being board members of SIEF here:  
<http://www.siefhome.org/about/board.shtml>.



*Valdimar Hafstein ritually hands over the president's baton to Nevena Škrbić Alempijević. Photo: Ute Seitz.*

## 3 MEETING OF DEPARTMENTS

**AND PROGRAMMES OF ETHNOLOGY AND FOLKLORE,  
ORGANIZED BY THE STANDING COMMITTEE ON HIGHER EDUCATION,  
GÖTTINGEN, MARCH 27TH 2017**

**What's the best way to open discussions between ethnologists and folklorists in Europe? In 2015, SIEF decided to appoint a Standing Committee on Higher Education in Ethnology and Folklore in order to discuss the hottest priorities regarding higher education in our fields of studies.**

Colleagues from various university departments in different countries began using this platform to share their feelings and their questions, and plan possible development strategies for their teaching activities. During the Göttingen congress, more than 30 delegates attended the second coordination meeting of departments and programmes of ethnology and folklore. This meeting was chaired by Nevena Škrbić Alempijević, University of Zagreb, and by Laurent Fournier, University of Aix-Marseille.

First the two chairs recalled why SIEF considers the strengthening of cooperation in higher education as one of its major strategic goals. A special emphasis was put on the new SIEF mission statement in higher education [see below], on the SIEF interactive map of university departments and programmes in our fields in Europe [<http://www.siefhome.org/map/>], and on the SIEF summer schools.

The Committee raised the issue of student mobility. Several participants in the meeting agreed on the fact that they needed to know more about colleagues abroad. In many cases when you send a student on an Erasmus trip you have to carefully check the titles and the contents of the different teachings in the partner universities. The Committee proposed to help colleagues to get to know more about the different places where they might send their students to study ethnology and folklore in Europe. It was decided to send out a questionnaire to the different departments, asking for instance if English courses and Summer

courses are organized, or if they take part in other smaller regional networks. It was also decided to publish the syllabi of the different courses online to help departments abroad to identify more easily international potential partners in ethnology and folklore. The SIEF interactive map could eventually be improved and feature all the different partnerships and mobility possibilities of the different departments in a networking perspective.

The meeting was also a place to comment on SIEF's Mission Statement on Higher Education. Priorities were listed regarding the Mission Statement, and delegates asked the Standing Committee to become more visible through social media, which are becoming a new gateway for higher education. The delegates also discussed options of establishing a more effective system of PhD joint degrees (cotutelle agreements), and how to use this network to get research grants. It was lastly suggested that SIEF should ask the different national lists of "A graded" journals to be revised, in order to promote the discipline's standards in the different national research quality indexes.

Members of the Committee insisted on the importance of the SIEF Summer schools for reinforcing networking in higher education in ethnology and folklore. The first SIEF summer school was organized by Monique Scheer in Tübingen in 2016. The next one will be organized in June 2018 in a fishing village of the North coast of Scotland, by Tom McKean, University of Aberdeen, on the theme "Cultural Self-Esteem and Social Resistance". Proposals are welcome for future Summer schools in the years between the SIEF congresses.

**In the next months, members of the Committee will be involved in refreshing data and adding new elements to the SIEF interactive map of departments. Many of you, as SIEF members, will be asked for updated information. Please help the Committee to build up the best map of our field of studies.**

More information: [https://www.siefhome.org/higher\\_ed/stand\\_comm.shtml](https://www.siefhome.org/higher_ed/stand_comm.shtml).

Laurent Sébastien Fournier, Aix-Marseille University

## SIEF YOUNG SCHOLAR PRIZE 2017

In Göttingen the SIEF 2017 Young Scholar Prize was awarded to Lorenzo D'Orsi (1985) for his refereed article 'Trauma and the Politics of Memory of the Uruguayan Dictatorship', published in *Latin American perspectives*, issue 202, Vol. 42, 3 (2015), p. 162–179.



*Lorenzo D'Orsi receiving the award from Clara Saraiva, chair of the jury.  
Photo: Ute Seitz.*

D'Orsi has a PhD degree in cultural anthropology at Bicocca University of Milan. He conducts research on intergenerational memory transmission of political violence and on new social movements in Turkey. His article is based on his fieldwork in Montevideo for an MA degree at Sapienza University of Rome.

The next prize will be presented in 2019.

Please have a look at <http://www.siefhome.org/prize.shtml>.

The deadline for applications is **1 December 2018**.

## 4 WHO WE ARE & WHAT WE DO

In February 2017, SIEF's Executive Board adopted a mission statement with goals and strategies on scientific cooperation, communication and higher education. It is a living document and will be revisited and revised regularly.

SIEF members are encouraged to share their thoughts and suggestions with board members by e-mail to: [sief@meertens.knaw.nl](mailto:sief@meertens.knaw.nl).



### 4.1 MISSION STATEMENT: WHO WE ARE

The International Society for Ethnology and Folklore – SIEF – is a pluridisciplinary organization centered in the twin fields of ethnology and folklore (E&F) in their various denominations, within the larger family of anthropological and cultural-historical disciplines. Like the fields it represents, SIEF is eclectic and open-minded, promiscuous in its disciplinary relations while keeping faith with its founding values and vision. Global in its origins, today SIEF operates within an institutional context that is concentrated in but not limited to Europe.

The principal mission is to gather scholars from its fields; to provide platforms for critical debate, networking, and exchange; to build infrastructures for intellectual cooperation; to publish and promote excellent scholarship; and to move forward the fields that it represents. SIEF facilitates scholarly exchange in the community of ethnology, folklore and neighboring disciplines, respecting the richness of diverse academic traditions, promoting dialogue and encouraging development. It also serves as a forum for different professional worlds, bringing together researchers, teachers, students, archivists, as well as museum and heritage professionals. Moreover, SIEF takes an active role in a larger community of scholarly societies.

SIEF provides its members with information on the fields and activities of the society and its working groups. Outside its own ranks, the society helps to raise public awareness of the scholarship they bring together and its societal relevance. It encourages the use of ethnological knowledge, skills, and perspectives in society at large to inform public opinion and inspire innovative solutions. Furthermore, SIEF helps to integrate (post)graduate students and early career scholars into its international fields. It promotes the internationalization of higher education in E&F, facilitating cooperation in higher education with a view to sustaining the strength, diversity, and viability of departments and programs.

SIEF promotes academic freedom and the critical role of scholarship in society. Our fields are nothing if they are not international; the important conversations that take us forward are carried out across national borders. SIEF helps us to have these conversations.

### 4.2 GOALS AND STRATEGIES: WHAT WE DO [AND WHAT WE WOULD LIKE TO DO]

#### Scientific cooperation

- SIEF organizes biennial international congresses in odd-numbered years in cooperation with local organizers at academic institutions in various parts of Europe, appointing jointly a scientific committee to define the theme, write the call, shape the format, outline the program, invite keynote speakers, and select panels.
- SIEF maintains and supports active Working Groups organized by SIEF members around scholarly topics and approaches, as well as demographics (e.g. career stage and language). Working Groups organize panels or workshops at the biennial SIEF congress and many organize their own conferences in even-numbered years.
- SIEF cultivates its sisterhood with the American Folklore Society (AFS) and the European Association of Social Anthropologists (EASA), e.g. through the reciprocal organization of panels/forums at congresses, communication of calls and news, and joint membership options.



- SIEF participates in the work of the World Council of Anthropological Associations (WCAA).
- [SIEF would like to appoint national liaisons in E&F and maintain communication with them to update national information for SIEF's maps and to circulate SIEF information to the national mailing lists, national journals, etc.]
- [SIEF would like to collect and make available information about research institutions, archives, museums, and journals of E&F and visualize this information on interactive maps on the SIEF website, updated regularly.]

## Communications

- SIEF supports the editors of SIEF's journals, *Ethnologia Europaea* and *Cultural Analysis*, in their work, aids in the journals' distribution, defends their scientific integrity, and strengthens their visibility.
- SIEF publishes a newsletter twice a year with practical information on the fields and activities of the society and its working groups.
- SIEF hosts a website with current information on the society, its working groups, conferences, and publications, as well as other information relevant for members.
- SIEF makes active use of social media to engage members and provide them with the latest international news in E&F and updates on the activities of the society and its working groups. § SIEF produces short films for visual communication in and about E&F to communicate with members and with a broader public.
- [SIEF would like to appoint a standing committee on journals of E&F, to collect and provide information about E&F journals, foster their cooperation, facilitate a network for journal editors to share experiences and pool resources, and host coordination meetings at SIEF congresses.]

## Higher education

- SIEF organizes a biennial summer school in E&F for doctoral students in cooperation with institutes of higher education in Europe, appoints a scientific committee and

cooperates with the local organizer to define the theme, shape the format, outline the program, select the speakers, and admit the students.

- SIEF appoints a standing committee on higher education in E&F, which collects and provides information about university departments and programs, fosters their cooperation, facilitates a network of departments to share experiences and pool resources, and hosts coordination meetings at SIEF congresses.
- SIEF collects and makes available information about higher education, [research institutions, archives, museums, and journals of E&F] and visualizes this information on interactive maps on the SIEF website, updated regularly.
- SIEF awards biennially a Young Scholar Prize in recognition of the important contribution of young scholars to E&F.
- [SIEF would like to encourage faculty and student mobility, and help to instigate joint courses, modules, programs and/or doctoral schools in E&F.]

[ ] = strategies and activities that have yet to be realized.

Adopted by the SIEF Executive Board in February 2017.

## 5 NEWS OF WORKING GROUPS

### POSTERS

One of the conclusions of the congress survey is that the Working Group posters were missed by many participants and that they need more promotion next time.

Those of you who have not had the opportunity to study the posters will be able to download them from the websites of the working groups:

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



### 5.1 SIEF YOUNG SCHOLARS WORKING GROUP: REPORT

**First international conference of the SIEF Young Scholars Working Group –  
*Coming of Age: Young Scholars in the Field of Folkloristics, Ethnology, and  
Anthropology.* Göttingen, 26 March 2017**

Founded in 2008 and revitalized in 2013, SIEF's Young Scholars Working Group (YSWG) aims to bring together students and early-career scholars working in the fields of Ethnology, Anthropology, Folklore Studies, and similar disciplines, facilitate their integration into SIEF, enable exchange of information, promote networking and cooperation, and provide a platform for discussion.

As part of the Group's mission to connect young scholars and promote discussion, Members of the YSWG Board – Nada Kujundžić, Mathilde Lamothe-Castagnous, Arnika Peselmann, Jón Þór Pétursson, and Alessandro Testa – organized the first international YSWG conference. Entitled “Coming of Age: Young Scholars in the Field of Folkloristics, Ethnology, and Anthropology”, the Conference was held on March 26 in Göttingen, prior to the official opening of the 13th SIEF Congress.

Organized with the generous support of the Institute of Cultural Anthropology/European Ethnology and the Faculty of Philosophy (University of Göttingen), and the Göttingen Graduate School of Humanities, the Conference brought together more than 50 participants from around the world, who presented their research, professional experiences, and home



institutions in two panels, three workshop sessions and a roundtable discussion. Participants were also given the opportunity to present their research in the form of posters.

The two panels – “How to Learn Our Trade” and “Paradigm Shifts and Crossings of Disciplinary Borders” – worked together to provide an overview of the past, present and future of Anthropology, Ethnology, and Folklore Studies. In the first panel, participants presented the history, development, and current state of the three disciplines in their respective countries – Turkey, Spain, Portugal, Slovenia, the Czech Republic, and Latvia – and the specific ways in which they are taught at their respective universities and institutes. Current paradigms and interdisciplinary tendencies were the focus of the second panel.

Divided into three parallel sessions, the Conference workshop provided a venue for participants at different levels of education (primarily MA and PhD students) to present their current research projects and get valuable feedback from the audience. The rich variety of topics ranged from the use of the Ouija board among Icelandic teenagers (D. O. Jónsdóttir) and the social impact of memes (S. Kotler), to the application of discourse analysis in Ethnology (L. K. Csáji).

The Conference ended with a roundtable discussion in which five experts, working both within and outside of academia talked about their professional paths, and reflected on career possibilities available to young scholars.

Nada Kujundžić

University of Turku/University of Zagreb

### YSWG board members' personal reflection on the conference

The idea to organize a YSWG conference that would provide early-career scholars with an opportunity to network and present their research was first raised during the 12th SIEF Congress in Zagreb. Back then we could not have imagined that it would elicit such a favor-

able response. The number of abstracts we received exceeded all our expectations, both in terms of sheer quantity and the wide range of topics presented in them.



*From left to right: Arnika Peselmann, Alessandro Testa, Mathilde Lamothe-Castagnous, Nada Kujundžić*

One of our initial ideas was to organize the YSWG Conference independently from the SIEF Congress, but ultimately, linking it to the Congress proved very beneficial for everyone concerned. For some participants, speaking at our Conference was a warm-up of sorts, a preparation for the main event and opportunity to test their presentations on a smaller audience of peers. Huge congresses attended by (among others) “big names” can be quite daunting for less experienced conference-goers, which is why many of them welcomed this type of “test drive”. This is something we would very much like to build on in our future events (regardless of their format), and create a platform for students and other

early-career scholars to practice presenting their research and network, perhaps through some sort of mentorship program which would connect them with their more experienced colleagues. Furthermore, seeing that attending conferences is more than likely to put considerable strain on the budgets of early-career scholars (especially MA/PhD students), combining the two events proved convenient from a practical and financial point of view as well.

One thing about the Conference we are perhaps most proud of is its relaxed and highly supportive atmosphere, which greatly facilitated networking and socializing among the participants. Many of our presenters (some of them giving a conference presentation for the very first time) told us they did not feel the pressure that often accompanies public performance of any kind, and this ability to speak freely – coupled with constructive feedback from the audience – helped them gain some much-needed confidence. The roundtable discussion with experts proved very informative and even inspiring, as it introduced many different career paths (both within and outside academia), their challenges and advantages. If the surprising number of participants and predominantly positive feedback we received afterwards are any indication, there is certainly a need for this type of event. “Learning our trade” is quite challenging, which is why the YSWG wishes to provide maximum support to all those embarking on this particular career path, and stimulate and facilitate the learning process itself. For us, this was a valuable and most pleasant experience, one which – it should be said – would not have been possible without the generous support and invaluable assistance provided by our local organizer Nathalie Knöhr, and our hard-working volunteers (students at the University of Göttingen) Rhea Braunwalder and Bettina Enghardt. It may sound like a cliché, but we would most likely have been lost without them.

## 5.2 SIEF WORKING GROUP PLACE-LORE AND SPACE-LORE: WORKSHOP 2017 – CALL FOR PAPERS

*Monuments and Memorial Sites in Changing Social-Political Contexts*

Szeged, 21-24 November 2017

Faculty Conference Hall, University of Szeged, Faculty of Arts

Szeged, Egyetem str. 2.



Constructed knowledge of the past is often visible through memorial sites and monuments. Their appearance, role and function undergo many changes. In the second half of the 19th century plenty of monuments, which connected the symbols of the mythical past to the modern nation states, were erected all over Europe. After the First World War new practices unfolded among the warfaring countries in the name of the cult of the soldier heroes. In the second half of the 20th century Eastern European communist regimes constructed memorial sites, which were often used to exercise power in a symbolic way. After the collapse of communism, the memorial practices changed again.

We would like to invite scholars (ethnologists, anthropologists, historians, art historians etc.) to submit papers on the following themes: memorial places and national identities; monuments as representations of the past; memory of wars and monuments; monuments



and commemorative rituals; abandoned memorial places, migration and change of power; erecting monuments and social conflicts, contesting memories and monuments, the role of monuments in the construction of new cultural landscapes, reinterpretation and changing role of memorial sites, symbols of monuments, changes in the relation between memory and communities, etc.

The organizers reserve the right to accept or reject papers submitted. We are planning to publish the papers after the workshop.

Participation in the workshop will be free of charge. Participants are required to cover their own costs except meals (lunch, dinner) and excursion. Information on accommodation in Szeged may be found at the following link: <http://www.booking.com/city/hu/szeged>.

Applications should be sent by 1 July 2017 to:

László Mód [modlaci@gmail.com](mailto:modlaci@gmail.com)

Norbert Glässer [norbertglaesser@gmail.com](mailto:norbertglaesser@gmail.com)

### Preliminary programme

Tuesday, 21 November	Arrival and registration	
Wednesday, 22 November	9.00 – 12.30 am	Presentation of papers
	12.30 – 2.00 pm	Lunch break
	2.00 – 6.00 pm	Presentation of papers
	7.00 p.m	Reception
Thursday, 23 November	Excursion to the Ópusztaszer National Memorial Park	
Friday, 24 November	Departure	

## 6 NEWS ON ICH/UNESCO

### International conference: *Urban Cultures, Superdiversity and Intangible Heritage* – Call for Papers

Two-day conference with keynotes, case studies, excursions and shared experiences. Conference organized by the Dutch Centre for Intangible Heritage, tapis plein – Expertise Center for Intangible Heritage in Flanders, FARO. Flemish Interface Center for Cultural Heritage, German Commission for UNESCO, and in cooperation with the University of Utrecht and the Free University of Brussels UNESCO Chair on critical heritage studies and safeguarding ICH, and the National Commissions for UNESCO in Belgium and the Netherlands.



The wording of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage states that intangible cultural heritage can give communities, groups and individuals a sense of identity and continuity. A large majority of the groups and individuals whose practice of intangible heritage has been inscribed in national or UNESCO lists are rather living in smaller or medium-sized cities as well as in rural areas. But what about the role and place of intangible heritage in the enormously diversified large conurbations of (Western) Europe?

- **Date:** Wednesday, February 14 (morning) till Friday, February 16 (lunch time), 2018
- **Location:** Utrecht University, the Netherlands
- **Target groups:** culture and heritage professionals, scholars, policy stakeholders and others interested in the topic

This international conference will focus on the intangible heritage in contemporary urban contexts. By presenting case studies with different approaches of how intangible heritage is practiced and used as a source fostering social cohesion and cherishing diversity in the city the conference aims to contribute to a fruitful and utterly relevant reflection about heritage and identity in the age of super diversity.

For more information see: <https://www.unesco.de/en/kultur/2017/call-for-papers-urban-cultures-superdiversity-and-intangible-heritage.html>.

Interested scholars and heritage workers are invited to submit an abstract (500 words) to Albert van der Zeijden, [a.t.vanderzeijden@uu.nl](mailto:a.t.vanderzeijden@uu.nl).

For SIEF members the deadline is extended until June 15, 2017.

## 7 OTHER NEWS

### 7.1 A PROJECT ON THE HISTORY OF EUROPEAN ETHNOLOGY AT THE UNIVERSITY OF JENA SUPPORTED BY THE DEUTSCHE FORSCHUNGSGEMEINSCHAFT:

**Internationalization Processes of European Ethnology during the Cold War, from 1945 to 1970**

The historiography of European Ethnology is characterized by two significant converging desiderata: Firstly, the focus on the national origins of European Ethnology largely ignores transnational scholarly entanglements and transfers. Secondly, this methodological nationalism obscures the long-standing impact of the Cold War as an eminently influential political context to the international development of the discipline since 1945. Therefore, a

reappraisal of the conditions under which the discipline developed during the Cold War is required as they continue to influence European Ethnology today.

This research gap is the focus of our project. Analyzing East and West-German *Volkskunde* respectively is an excellent object of research, as it promises obtaining significant knowledge concerning the internationalization processes of European Ethnology after 1945 – above all because it was an important point of intersection to the ideological system rivalry during the Cold War. As a representative example, the project will focus on the development of transnational scholarships between 1945 and 1970. It aims to investigate the influence of the conceptual East-West bias on transnational activities of European Ethnology in processes of theory production and the standardization of ethnological and anthropological concepts.

Furthermore, we will examine the cultural and socio-political determinations of specific practices of knowledge production and the interplay of networks, organizations and institutions. Uncovering persistent structures of transnational knowledge production could positively stimulate new approaches for future international cooperation.



*Participants of the CIAP conference in Arnhem, The Netherlands, in 1955. The Commission Internationale des Arts et Traditions Populaires (CIAP) is the forerunner of SIEF.*



In order to be able to integrate all country-specific scientific cultures involved in the dynamics of internationalization, these processes should ideally be investigated using diverse perspectives. Therefore we are looking for European colleagues who are working on similar issues for their particular country. We are very interested in an exchange about the respective national conditions and developments in our discipline during the Cold War.

For contact see: <http://www.vkkg.uni-jena.de/Forschung.html>.

Anita Bagus, Jena

## 7.2 NEW TOURISM AND HERITAGE MANAGEMENT MSc AT HERIOT WATT UNIVERSITY, EDINBURGH, UK

The new one-year master's programme offered by Heriot Watt University, offers students opportunities for developing skills for various jobs in the heritage sector, including the management of tourist attractions and heritage sites of important cultural and historic significance.



Embracing a global outlook in its content, the study can be adapted to the industries and geographical markets of greatest interest and relevance for the student. Much of the course content is sourced directly from the research and academic expertise of Heriot-Watt's Intercultural Research Centre. Examples of courses included in the programme are:

Performing identities: festivals and global heritage, Cross-cultural perspectives on society, Intercultural perspectives on sustainable development or Issues and Trends in Tourism.

Further information:

<https://www.hw.ac.uk/study/uk/postgraduate/tourism-heritage-management.htm>.

## 7.3 W.F.H. NICOLAISEN MEMORIAL SYMPOSIUM

The Elphinstone Institute, University of Aberdeen, is hosting a memorial symposium this summer, 24–27 July, celebrating the life and career of our much-missed colleague, Bill Nicolaisen, the internationally influential folklorist and onomastician.



Simon Bronner, former student of Bill's and Distinguished Professor of American Studies and Folklore at Penn State Harrisburg, will deliver an appreciation of Bill's scholarship on the opening evening. Each of the following days will begin with a keynote address on themes that were of particular interest to Bill – names, narrative, ballads – followed by papers on that topic, a performance from a guest artist, and concluding with a panel discussion on the day's theme.

Former colleagues and students of Bill's are coming from around the world to honor him, including Cristina Bacchilega (University of Hawai'i), Bill Ellis (Pennsylvania State University), and Emily Lyle (Celtic and Scottish Studies, University of Edinburgh).

We invite any SIEF members interested in coming to Aberdeen to celebrate the life and scholarship of Bill Nicolaisen.

Contact us at: [elphinstone@abdn.ac.uk](mailto:elphinstone@abdn.ac.uk).

## 7.4 CALL FOR APPLICATIONS: SOFJA KOVALEVSKAJA AWARD FOR YOUNG RESEARCH TALENTS

We would like to draw your attention to the Sofja Kovalevskaja Award, which allows young scholars to spend five years building up a working group and working on a high-profile, innovative research project of your own choice at a research institution of your own choice in Germany.

Please have a look at:

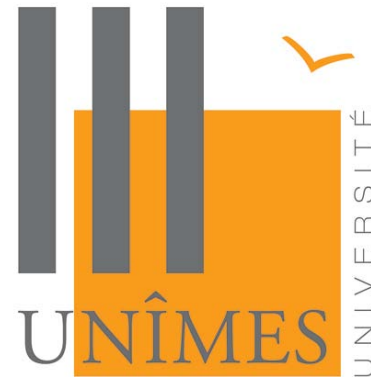
<https://www.humboldt-foundation.de/web/kovalevskaja-award.html>.

## 7.5 CALL FOR PAPERS: INTERNATIONAL CONFERENCE “WHY IDENTITIES...?” RELEVANCE AND LIMITATIONS OF A CONTESTED NOTION

June 21-22, 2018, Nîmes University

The 8th Cultural Geography, Anthropology, and Cultural Studies International Conference in Occitanie will focus on the contested and hotly debated notion of “identity”, with the dual purpose of developing a scientific reflection while asking questions of an immediate and concrete social nature, relevant both for academics and social players faced with contemporary challenges regarding the way to build and conceptualize identities.

Applied since the end of the Second World War to individuals, the notion of identities has experienced a dramatic expansion at the end of the 20th century when it was expanded to minorities, at the very moment when sociological and geopolitical evolutions led to a redefinition of the status of many groups or regions. However, the many subtleties and intricacies of the notion were never clearly explored, and the term has remained vague, imprecise, confusing. It applies to group as much as to individuals, has a historical scope or is limited to the span of a single human life. Also, it has become commonplace to speak



about national, regional, religious, professional, sexual identities, and the list is not exhaustive. Whatever the scale, identity remains a notion manipulated by the media and the political sphere. It resists clever deconstructionist attempts, and is a fixture of populist rhetoric, whether it be to develop images of belonging or to deploy fears against an instrumentalized Other. Despite globalization processes and the apparent erasure of cultural differences, the notion of identity has never been so present, so widely used.

Why identities? Why are they still used as useful references when their epistemological shortcomings are so obvious? Why haven't they disappeared in the 21st century with the global overhaul of systems of belonging? Why do they remain significant when everyone responds to the same technological injunctions to adopt virtual attitudes? Why haven't they become a second rate, obsolete argument, at a time when solidarity and sharing have become priorities to save a threatened environment and humanity? Why are they so successful when it comes to voice the claims and display the specificities of groups and individuals? How is it possible to make the difference between what are “identities”, and what are localisms, traditions, uses, etc.? Doesn't the term “identity” hide rather a lack of values? Isn't it rather a case of multiples identifications rather than a quest for identity? How can we articulate visible with lived identities? How can we negotiate identities between individualism and networks of interdependence, individualizing processes and collective structuration?

Deadline for proposals: June 30, 2017

More information see: <http://www.siefhome.org/downloads/nimes.pdf>.



## 7.6 XX IOHA CONGRESS, 2018, UNIVERSITY OF JYVÄSKYLÄ, FINLAND: MEMORY & NARRATION

The Finnish Oral History Network (FOHN), University of Jyväskylä and the Finnish Literature Society (SKS) cordially propose to host the XX International Oral History Congress at the University of Jyväskylä, Finland, from 18th June to 21th June 2018.

The theme of the XX IOHA Congress is Memory and Narration. The congress focuses on the complex and multidimensional nature of oral history, and we welcome presentations from diverse perspectives. We invite papers that focus on methodological issues concerning the production and analysis of oral histories and life stories. We especially encourage contributions related to oral history sources as narratives/narration and applications of methodological theories and practices.

Therefore, the panels and presentations will address the following themes:

- Archived oral history
- Personal and shared narratives
- Transgenerational memory
- Class, gender, age and memory
- Traditions, folklore and history
- Oral history research in different disciplines
- New waves of oral history
- Oral history, theory and ethics
- Oral history and narration
- Life narratives and oral history

The XX IOHA Congress coincides with the anniversary of two important events in Finnish history, the centennial of the 1918 Finnish Civil War as well as the end of World War I. The congress organizers would therefore like to welcome also contributions that address

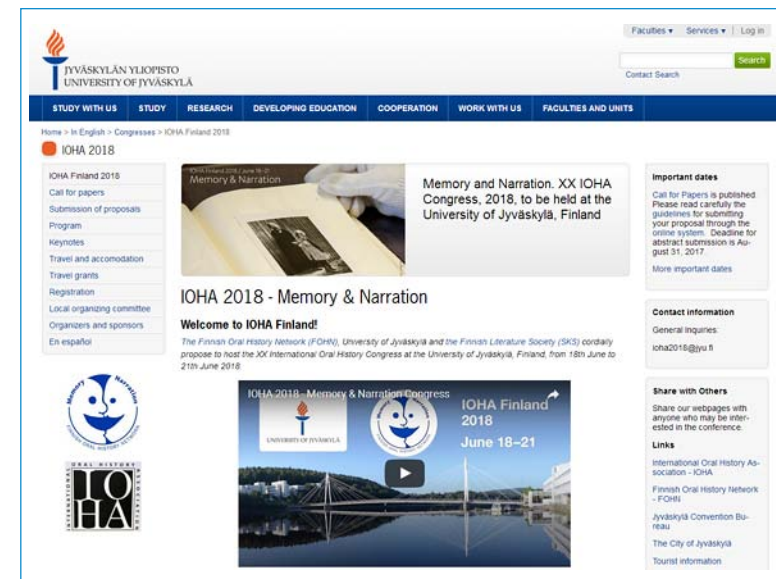
memories of wars and other conflicts, narratives of survival, intergenerational war memories and communities of commemoration.

For more information and call for papers visit:

<https://www.jyu.fi/en/congress/ioha2018>.

You are warmly welcome to Jyväskylä!

<https://www.youtube.com/watch?v=LG8KEwnO37s>.



## 8 SIEF JOURNALS



Museum Tusculanum Press

### ***ETHNOLOGIA EUROPAEA* HAS TURNED 50!**

On the Occasion of the 50th year since the publication of the first issue of *Ethnologia Europaea* in 1967, this issue is dedicated to reflection on the past half-century. It presents five articles, one from each decade of the journal's publication, on the one hand showcasing classic articles and on the other highlighting the shifts and re-orientations the journal has undergone along the way. These changes are addressed in the comments on each article by a wide range of scholars as well as in the overarching reflections on 50 years of *Ethnologia Europaea* by two of its former editors, Regina F. Bendix and Orvar Löfgren.

### **CULTURAL ANALYSIS**

The newest volume of *Cultural Analysis* is a mixed one.

Open Acces at: <http://socrates.berkeley.edu/~caforum/current.html>

- Kahithe Kiiru: National Competitive Festivals. Formatting Dance Products and Forging Identities in Contemporary Kenya
- Sheila M. Young: The Role of Costuming in Two Pre-wedding Rituals for Women in Northern Scotland

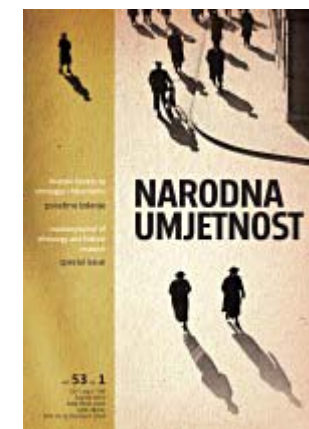
- Christian Ritter & Klaus Schönberger: "Sweeping the Globe". Appropriating Global Media Content Through Camera Phone Videos in Everyday Life
- A. Asbjørn Jøn: Green Jesus of Azeroth. Hero Myths and Fan Based Perceptions of Similarities Between Jesus of Nazareth and the World of Warcraft's 'Thrall'



### **COLLABORATION WITH NATIONAL FLAGSHIP JOURNALS**

All participants of SIEF2017 got a printed version of a special issue of *Narodna umjetnost*, a result of a partnership between the Croatian Journal of Ethnology and Folklore Research and SIEF, which consists of seven articles developed from papers presented at SIEF2015 in Zagreb. You can find the Open Access online version here:

<http://hrcak.srce.hr/ojs/index.php/nu/issue/view/187>



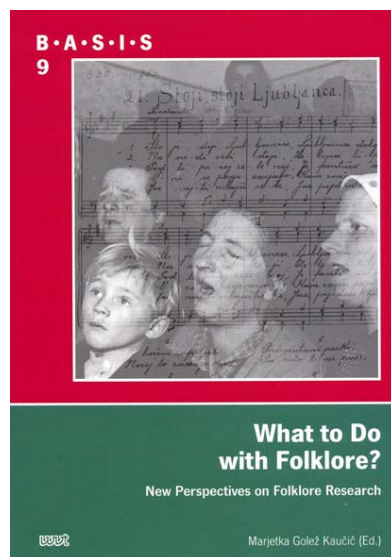
SIEF members who did not attend the conference in Göttingen can order a hard copy at [sief@meertens.knaw.nl](mailto:sief@meertens.knaw.nl).

SIEF will continue this tradition. A selection of papers presented at SIEF2017 in Göttingen will be published in a special issue of the German *Zeitschrift für Volkskunde / Journal for European Ethnology and Cultural Analysis* (JEECA). The issue will be handed to all delegates at the congress in Santiago de Compostela in 2019.



## 9 NEW JOURNALS, SPECIAL ISSUES, BOOKS & SERIES

### 9.1 WHAT TO DO WITH FOLKLORE? NEW PERSPECTIVES ON FOLKLORE RESEARCH



Marjetka Golež Kaučič (ed.):  
*What to Do with Folklore?*  
*New Perspectives on Folklore Research*,  
 B.A.S.I.S, vol. 9.  
 Trier: Wissenschaftlicher Verlag 2017.

### 9.2 SUSTAINING INTERDISCIPLINARY COLLABORATION: A GUIDE FOR THE ACADEMY

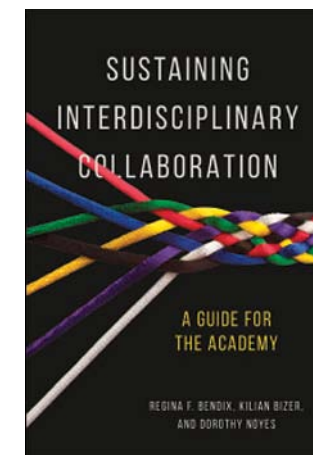
Former SIEF president Regina Bendix and American Folklore Society president-elect Dorothy Noyes have published *Sustaining Interdisciplinary Collaboration: A Guide for the Academy*, coauthored with the policy economist Kilian Bizer, just out from University of Illinois Press. Born of six years' experience in the Göttingen Interdisciplinary Working Group on Cultural Property, this book is a reflective guide to collaborative research as social process, showing newcomers how to anticipate characteristic challenges, shepherd interaction, and capture interdisciplinary insights under inevitably frustrating working conditions. The

authors are especially interested in the challenge of collaboration on hot-button social and policy issues: they discuss how to address varying disciplinary positionalities, how to work with the tricky slogan-concepts of public discourse (e.g. intangible cultural heritage!), and how to make use of the common sense of social problems.

Regina Bendix, Kilian Bizer, Dorothy Noyes (eds.):  
*Sustaining Interdisciplinary Collaboration: A Guide for the Academy*.  
 University of Illinois Press 2017, ISBN: 9780252040894.

For more information see:

<http://www.press.uillinois.edu/books/catalog/87bnp2yw9780252040894.html>.



### 9.3 MIGRATION AND THE SEARCH FOR HOME: MAPPING DOMESTIC SPACE IN MIGRANTS' EVERYDAY LIVES

This book explores the impact of transnational migration on the views, feelings, and practices of home among migrants. Home is usually perceived as what placidly lies in the background of everyday life, yet migrants' experience tells a different story: what happens to the notion of home, once migrants move far away from their "natural" bases and search for new ones, often under marginalized living conditions? The author analyzes in how far migrants' sense of home relies on a dwelling place, intimate relationships, memories of the past, and aspirations for the future—and what difference these factors make in practice. Analyzing their claims, con-



flicts, and dilemmas, this book showcases how in the migrants' case, the sense of home turns from an apparently intimate and domestic concern into a major public question.

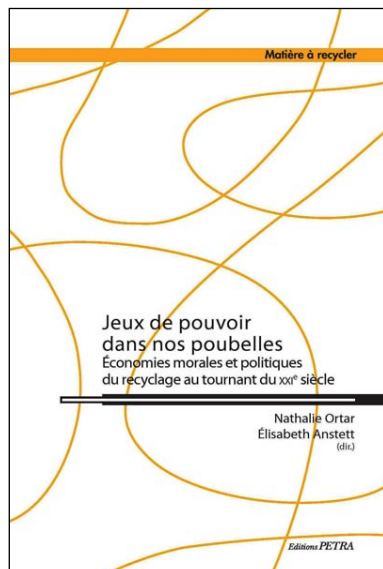
**Paolo Boccagni: *Migration and the search for home: Mapping domestic space in migrants' everyday lives.***

**Palgrave Macmillan US 2017, eBook ISBN 978-1-137-58802-9, DOI 10.1057/978-1-137-58802-9, Hardcover ISBN 978-1-137-58801-2.**

For more information see:

<http://www.palgrave.com/de/book/9781137588012>.

## 9.4 JEUX DE POUVOIR DANS NOS POUBELLES. ÉCONOMIES MORALES ET POLITIQUES DU RECYCLAGE AU TOURNANT DU XXI<sup>E</sup> SIÈCLE



Mettre ou ne pas mettre à la poubelle, est devenu un geste moralement voire politiquement connoté. En effet, le déchet est toujours appréhendé à partir de systèmes de valeur qui assignent une valence positive ou négative au fait de se séparer ou au contraire de conserver des matériaux devenus inutiles. Bien plus, les notions de pureté et d'impureté comme celle de pollution, dont l'anthropologue Mary Douglas a contribué à montrer l'importance, sont fréquemment associées aux matières détritiques et contribuent à poser l'analyse des pratiques de recyclage et de récupération dans le champ de la morale.

Jeux de pouvoir dans nos poubelles, qui rassemble des contributions d'anthropologues et de sociologues, mais aussi d'historiens, de géographes et de philosophes travaillant sur des terrains européens et latino-américains, se propose de questionner plus précisément les économies morales auxquelles sont adossées les pratiques de récupération ou de mise en circulation des déchets, dans l'objectif de mettre au jour leurs paradoxes et leurs contradictions internes, tout autant que leurs logiques politiques sous-jacentes.

Avec les contributions de:

- Jean-Baptiste Bahers
- Denis Blot
- Sebastian Carenzo
- Romain Garcier et Fanny Verrax
- Linda Gonzalez-Lafaysse
- Gay Hawkins
- Deborah Laks
- Fanny Pacreau
- Mariano Perelman
- Stavroula Pipyrrou

**Nathalie Ortar, Elisabeth Anstett: *Jeux de pouvoir dans nos poubelles. Économies morales et politiques du recyclage au tournant du XXI<sup>e</sup> siècle.***

**Paris: Pétra 2017, ISBN 9782847431728.**

## 9.5 NEW BOOK SERIES ON FOLKLORE & ETHNOLOGY

**Edited by Simon J. Bronner (Distinguished Professor, Pennsylvania State University, USA) and Barbro Klein (Professor Emerita, Stockholm University, Sweden).**

The editors of the Folklore and Ethnology Series seek proposals for books to be featured in the series. Books in the Folklore and Ethnology series highlight cultural traditions around the world and the persons and communities who enact them. Including monographs and edited collections, the series emphasizes studies of living folk practices, artists, settings, and groups and aims for a broad understanding of the dynamics of tradition and identity in the modern world.



Writers in the series address traditions and community-based practices that provide a basis for cultural identity, historical continuity, and social belonging in a changeful contemporary world. Rather than being displaced by industrialism, these traditions and practices continue to be embraced, transformed, and indeed created anew by the young and old, and those in between. The series illuminates the roles of such traditions and practices as rituals, festivals, narratives, crafts, games, music, and dance – in the city as well as the country, the street as well as the home, at the computer station as well as the campfire. Under the inclusive scholarly heading of folklore and ethnology, the series will include books that encourage dialogue and comparison. It serves to connect sometimes isolated scholars working on engaging case studies with broad understandings of the meanings and processes of tradition in modern life.



Simon J. Bronner



Barbro Klein

The content of the studies will address:

- Localized practices, artists, and communities brought to the attention of wider audiences
- Intriguing novel adaptations and representations of older traditions
- New traditions to meet modern needs
- Transnational, migratory genres and groups
- The history, theory, and methods of folkloristic and ethnological study

Unlike other series devoted to folk material, this series is not limited to a single genre (e.g., folktales, folk art, religion) or group/nation (e.g., Finnish folklore, Jewish folklore) or disci-

pline (e.g., anthropology, literature). The series promotes interdisciplinary and intertextual perspectives on expressions and communities perceived, and often constructed, as traditional. It invites scholarship that cuts across national, local, and generic boundaries and aspires to be the most comprehensive, global list of books in folklore and ethnology.

For more information: contact Simon Bronner at [sbronner@psu.edu](mailto:sbronner@psu.edu).

## 10 OBITUARIES

### ARVO KRIKMANN 1939 – 2017

**Estonian humanities have experienced a painful loss. Arvo Krikmann, who dedicated his life to studying folklore, short forms, figurative speech and humor – a good colleague, a great teacher and a friend – passed away after a serious illness on the early morning of February 27.**

Arvo Krikmann was born on July 21, 1939, in Virumaa county, Pudivere village. In 1946-1950 he studied in Pudivere elementary school, followed by middle school years in Simuna (1950-1953) and high school in Väike-Maarja (1953-1957). In 1957 he started his studies in the department of history and linguistics at the University of Tartu, graduating as Estonian philologist in 1962. After graduation, Arvo Krikmann was assigned to work at the Estonian Literary Museum, where he worked until 1969. In 1973-1977 he studied for his postgraduate degree at the Institute of Language and Literature and in 1975 defended his thesis on the content and world view of proverbs. He later worked in the folklore section of the Institute, followed by working as Senior Fellow at the department of computational linguistics, Principal Researcher at the Institute of Estonian Language and finally, in 2000-2014, Senior Researcher at the Estonian Literary Museum.

Arvo Krikmann's bibliography includes numerous articles and monographs. Next to his monumental publications of Estonian proverbs (*Eesti vanasõnad* I-IV, 1980–1988), Estonian riddles (*Eesti mõistatused* I-III, 2001–2013) and studies into short forms of folklore, Krikmann has compiled publications for more popular purposes, the methods, prefaces and afterwords of which have been of the highest scholarly merit. In 1997 he published the exceptional study "Insights into short forms of folklore I: Fundamental concepts, genre relations, general problems", defending it for his PhD in 1998. During the last decades, Arvo

Krikmann applied methods from cognitive linguistics on folkloric data and furthered considerably studies in Estonian humor. His scientific works were internationally widely known and appreciated.

Side by side with publishing research, he was a highly valued professor at the University of Tartu since 1990s. He supervised five doctoral theses and held lectures on short forms of folklore, folk humor, semantics and theories of figurative of speech. Since 1997 he was a member of the Estonian Academy of Sciences, belonged to a number of international scientific organizations, editorial boards, steering committees and scientific councils.

Arvo Krikmann was the recipient of Third class Order of the White Star, National Research Award, Estonian Cultural Endowment's Annual Award, Baltic Assembly Prize, and Finnish Kalevala Society Allhallows Prize. In 2014, he received the Ferdinand Johann Wiedemann's language prize for studying short forms of folklore, introducing linguistic methods to folk-

loristics, studying humor both humorously and analytically, and internationally disseminating his research on Estonian heritage.

His colleagues and students will remember him as an exceptionally brilliant scholar with extensive erudition and wonderful sense of humor; a great person.

Mare Kõiva



## INA-MARIA GREVERUS 1929 – 2017

**On 11 April 2017, Prof. Dr. Ina-Maria Greverus passed away in Frankfurt / Main, Germany. As the founder of the Frankfurt Institute of Cultural Anthropology and European Ethnology in 1974, she was among the first folklorists to advocate German Volkskunde's turn to anthropology.**

Ina-Maria Greverus studied Volkskunde, Scandinavian Languages, English Literature and Art History in Marburg, Germany, and Uppsala, Sweden. While her doctoral thesis of 1956 was firmly moored in folk narrative research, her habilitation thesis on nostalgia, territoriality, and popular literature ("Der territoriale Mensch", 1970) engaged with fundamental anthropological concerns and opened up multi-disciplinary perspectives for folklore studies. After a position at Marburg University with Gerhard Heilfurth, she moved on to an assistant professorship at nearby Giessen University. At the time, German Volkskunde was undergoing a tumultuous process of reorientation, heralded by the younger generation of postdocs and early career professors who demanded that Volkskunde should resolutely turn its back on its earlier disciplinary concerns with tradition and folk culture. At the time, Greverus was singular in her championing cultural anthropology as a model for Volkskunde's renewal.

Ina-Maria Greverus was an outspoken proponent of the European dimension of the discipline. When she renamed the former Volkskunde institute at Frankfurt University after her appointment as chair in 1974, she added "Europäische Ethnologie" to its name, resulting



in the somewhat cumbersome combination of Cultural Anthropology and European Ethnology – a name that the institute is retaining until the present day. From 1974 until her retirement in 1997, Ina-Maria Greverus was chair of the institute. She was both a successful institution builder and a charismatic teacher, engaging in collaborative research projects with groups of students (“forschendes Lernen”) which resulted in joint publications in the institute’s own book series and made the institute well known in the Rhine-Main area as well as throughout Germany. In the 1980s, Greverus initiated an original approach in community studies, based on cultural ecology. Her students embarked on a systematic research program, studying man-environment relations in modern societies in Europe and beyond. Her own research interests also included regional development, migration, urban culture, and social movements, and she conducted fieldwork in Europe as well as in Asia, North America and Australia. Anthropological theory, cultural critique and the dialogue between anthropology and the arts were major topics in her writings. Ina-Maria Greverus was a prolific writer, producing significant works including numerous monographs. After her retirement, she published three books known jointly as the Anthropological Voyage project. In these books, she elaborated a vision of cultural anthropology as a reflexive study of cultural processes.

While Professor Greverus throughout her life retained a somewhat tense relationship with German Volkskunde in its more conventional incarnations, she had long-standing and respectful exchanges with many of the protagonists of SIEF. One of her early program-



*Ina-Maria Greverus at her 85th anniversary.*

matic papers where she argued for anthropological understandings of culture and everyday life to serve as guiding paradigms for a reform of folklore and folklife research (“Zu einem Curriculum für das Fachgebiet Kulturanthropologie”) had been published in *Ethnologia Europaea* in 1971. In order to increase the international visibility of German-language research and to facilitate cooperation with colleagues in other European countries, Greverus founded an English-language journal in 1990, initially titled “Anthropological Journal on European Cultures”, which is published today by an international team of editors, headed for many years by Ullrich Kockel, SIEF’s former president.

Greverus was a pioneer in her day and age, and will be remembered with affection and respect not only by her contemporaries but also by a younger generation of scholars, many of whom she trained to become critical and reflexive ethnographers in and of modern European cultures.

Gisela Welz



A photograph of a person with a backpack walking away on a stone path in a forest. On the right, there is a stone milestone with a yellow sun symbol and a distance marker. The text 'WELCOME TO SANTIAGO DE COMPOSTELA IN 2019!' is overlaid on the image.

# WELCOME TO SANTIAGO DE COMPOSTELA IN 2019!

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