



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

SIEF is an international scholarly organization founded in 1964.

The major purpose of SIEF is to facilitate cooperation among scholars working within European Ethnology, Folklore Studies and adjoining fields.

CONTENTS

1	Letter of the President	2
2	SIEF 2019 in Santiago de Compostela: Theme, Dates & Call	3
3	Welcome to Santiago de Compostela	5
4	Photo Gallery Call Writing Meeting in Santiago de Compostela, 22-23 March 2018	6
5	Call Young Scholars Working Group	7
6	Young Scholar Prize	10
7	Guidelines for Applying to Host a SIEF Congress	10
8	News of Working Groups	13
9	News on ICH	17
10	Other News	18
11	SIEF Journals	26
12	New Publications	27

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EDITORIAL

DEAR SIEF MEMBERS,

Once in a lifetime everybody wants to make a journey
to Santiago de Compostela.

Now is your chance. In this issue we are presenting the
intriguing theme for SIEF 2019 in Santiago de Compostela:
“Track changes. Reflecting on a transforming world”.
Also, we are publishing the Call for panels, roundtables,
workshops and combined formats. Please submit your proposals by the middle of June.

In Santiago de Compostela there will be a change of the board of the Young Scholars Working Group – it’s in their DNA, young scholars will always move on. We would like a new generation to consider taking up a board position. Another point for young scholars is the Call for the SIEF Prize. Although the deadline is still quite a long way ahead (1 December 2018), we would like to encourage submissions in this newsletter.

A more down-to-earth topic: SIEF’s Board has approved guidelines for applying to host a SIEF congress. They are published here for the first time.

I wish you good reading and a lot of inspiration for your proposals for SIEF 2019.



1 LETTER OF THE PRESIDENT

DEAR COLLEAGUES,

We are half way through the time dividing our biennial congresses. Now we are setting our sights on the next meeting point: Santiago de Compostela. An amazing local organizing team, led by Cristina Sánchez-Carretero, has already been working diligently to prepare another arena for intellectual cooperation and enjoying SIEF togetherness.



Nevena Škrbić Alempijević during the lecture “International Society for Ethnology and Folklore (SIEF): Activities and Plans” in the Ethnographic Museum Zagreb. The presentation was organized for the members of the Croatian Ethnological Society. Photo: Matija Dronjić (November, 2017).

The theme “Track Changes”, a phrase borrowed from the digital sphere, outlines the processual character of our thinking, writing and working. It is an invitation to researchers in different stages of their career, in the academia and outside of it, to focus on transformations in the world that we co-create and study, but also on changes in our own disciplines and knowledge production. Along with the forms of presentation already proven valuable during our congresses, SIEF2019 is introducing some additional formats that aim to stimulate roundtable discussions. It also allows participants to combine different formats, in order to experiment with various ways of sharing ideas

and to shift the boundaries of our scholarly endeavor. Thinking together, working together has become a motto of the Santiago congress already in the process of its preparation. Formulating the congress theme has been an exercise of collaborative writing – we hope you will find it inspiring. So, team up and submit your panel proposals by June 18!

The success of SIEF congresses depends greatly on the work and enthusiasm of local committees willing to take on this organizational task. On the other hand, congresses provide local institutions with visibility and strengthen the E&F fields within the national setting. In order to make the process of becoming a congress host clearer, the SIEF board has decided to publish the guidelines online for those interested in hosting a congress. We are looking forward to reading your applications!

Another SIEF event is about to begin. From 22–29 June around twenty PhD students will gather in Portsoy, Scotland, UK, in order to participate in a SIEF2018 summer school. Thomas McKean from the University of Aberdeen, the convener of the meeting, has prepared a rich programme that combines lectures, discussions and practical work, with the aim to explore ways of giving voice and of facilitating social and community resilience. I hope that for many of the participants the summer school will be a way to enter the SIEF community.

In 2018 there will be several occasions to participate in sister association events promoting a SIEF presence. All those travelling to Stockholm in August to attend EASA2018 are welcome to attend the SIEF panel entitled “Moving from, moving to, moving in the countryside: ethnographic perspectives on rural mobilities”. The EASA conference will also provide us with the opportunity to announce the call for papers for SIEF2019 and to inform the delegates about the work of our Society. SIEF will also be present at the AFS annual meeting that will take place in Buffalo (New York, U.S.A) in October, through the institution of SIEF ambassadors. Our ambassadors will use various performative genres and narrative techniques to draw the attention of the attendants to the activities of SIEF and to extend them our invitation to the SIEF2019 congress.

One way in which SIEF tries to raise public awareness of what we do and to form the collective memory of our Society is by producing videos that focus on distinctive features of our disciplines. We will continue to catch the “Ethnological Sensations” of SIEF members, but will also address them through another prism: SIEF now wants to give voice to our working groups, with the intention of popularizing their approaches, subfields and projects. Also, by filming “Alumni experiences” we would like to highlight the different areas and diverse modes in which we can apply E&F knowledge and skills. For that reason, please, be ready to describe your ways of being ethnologists or folklorists and share with us your experiences in an audio-visual format.

Nevena Škrbić Alempijević,
SIEF president

2 SIEF 2019

14TH INTERNATIONAL CONGRESS ‘TRACK CHANGES. REFLECTING ON A TRANSFORMING WORLD’, SANTIAGO DE COMPOSTELA, SPAIN, 14–17 APRIL 2019

Theme: *Track Changes: Reflecting on a Transforming World* will deal with processes and practices of transformation – as ways of being and as an endless process of becoming.

We invite scholars, students, and practitioners from the fields of ethnology, folklore studies, anthropology, and allied fields, to explore the many meanings of transformation and track the changes that take place at different scales, speeds, and intensities: from the largely unnoticed everyday transformations that create the texture of daily life to major

crises that can arise in an instant, from progress and innovation to catastrophe. We invite reflections on situated views and multiple perspectives on transforming worlds: precarity and vulnerability; risk and resilience; the expected and the unexpected; the desirable, the undesired, and the undesirable; the predicted, the unpredicted, and the unpredictable.

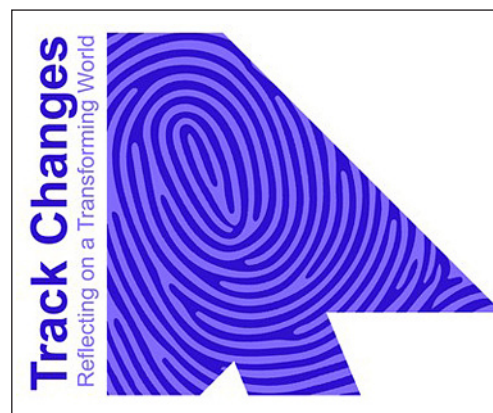
Track Changes can be read as an imperative, a call for researchers to follow something that moves or alters by noticing the marks or signs that it has left behind, something that our disciplines do well.

Track is also a noun, a rough path by land or sea, with rich connotations of movement, displacement, escape, pilgrimage, travel, and adventure. Santiago de Compostela and the *Camino* are thus symbolically present in our theme: a pilgrimage route replete with searching and seeking, with crises, risks and fears, but also with chances and changes, hopes and dreams, and the ways people experience and imagine them. Santiago is therefore an ideal place to reflect on reaching the end of the road, while at the same time seeing it as a place from which we can imagine ways forward.

Track, the verb, points us to ways of following and being followed, too, whether in course of action, or line of thought. We thus must consider how people’s ways of living, narrat-

ing, acting, imagining, and sensing the world can change and how oneself can be changed by choosing a particular route.

A scholarly tradition must always pay constant attention to its theoretical and epistemological disciplinary transformations: where it has been and where it is going. *Track Changes* is thus an important means for us to explore changes in knowledge



production and to be aware of how we ourselves are changed by the transformations we study. SIEF includes people linked to universities, museums, archives, heritage institutions, NGOs, companies, freelance, and unemployed/unlinked specialists. We therefore invite proposals that explore the role of transformation in our own work, taking action, while reflecting on, for example, the dialectic role and paradigms of academia, the precarious position of professionals, practices of knowledge co-production, the challenges of massively transforming disciplines, and exciting new ways of producing and communicating knowledge.

In Santiago, we would like to develop the variety of presentation formats seen in Göttingen 2017, which saw contributions both in and outside the classroom. We encourage diverse formats and approaches, welcoming participants – academic and non-academic – with the potential to transform the concept of an academic meeting. We welcome proposals that track and celebrate the inner, slow, and untold parts of the processes involved in our work, including diverse forms, such as ‘making-of’ roundtables, non-projects, failures, and other topics and outcomes that are not usually given a voice in academic discourse.

Complex processes of transformation are not abstract, but rather manifest themselves precisely in negotiations and frictions in the everyday. Given these multiple meanings and possibilities, *Track Changes: Reflecting on a Transforming World* offers participants the opportunity to contribute to the discussion from many different perspectives, areas of interest and topics. For instance:

- How are transformations materialized, embodied and felt in the everyday?
- What are the narratives and grammars of transformation and of tracking changes?
- How do social norms transform and transform us?
- How does gender transform, and how is it transformed itself?
- How are transformations marked ritually?

- How are changes around precariousness and security materialized and how are they related to vulnerability, uncertainty, the unreliable, the risky, the fragile, or the improvised?
- How might climate change transform concepts of normality?
- How does heritage interact with transformation processes?
- How do museums and archives represent, track, and reflect transformations?
- What changes are produced in the digital era and how can we track them?

On Track for the Trek?
See You in Santiago, April 14–17, 2019!

CALL

**The call for panels, roundtables, workshops & combined formats
 is open and will close 18 June 2018**

Please have a look at:

<https://www.siefhome.org/congresses/sief2019/cfpan.shtml>

DATES

- | | |
|--|-----------------------------------|
| • Call for panels & other formats: | 2 May 2018 – 18 June 2018 |
| • Decisions on panels & other formats: | 6 July 2018 |
| • Call for papers and posters: | 14 August – 15 October 2018 |
| • Decisions on papers: | 26 October 2018 |
| • Panel timetable: | 30 November 2018 |
| • Early Bird registration: | 3 December 2018 – 28 January 2019 |

3 WELCOME TO SANTIAGO DE COMPOSTELA

Santiago is the geographical centre of Galicia, a historical region in the northwest of Spain. The city is only 30 kilometres from the Atlantic coast, a landscape featuring peaceful and wild beaches, fishing ports and marinas, rich in gastronomy and seafaring legends.

The Galician capital enjoys a strategic location from which to set off and discover this legendary green region. Churches and convents, Roman cities and small medieval towns, roads lined with “hórreos” (granaries) and crosses, forests featuring prehistoric remains and Celtic settlements – all surrounded by a landscape of green mountains and rivers flowing down to the rugged coastline of “rias”.

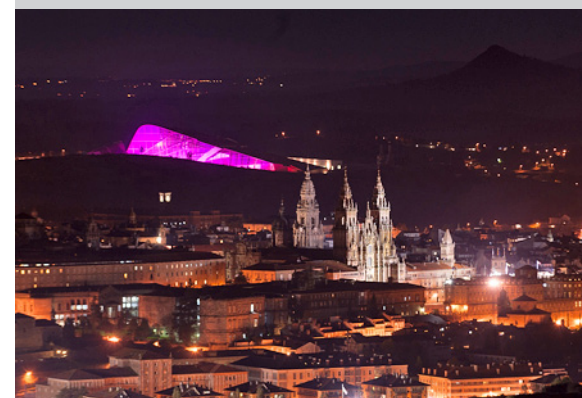
And all this just down the road...

Santiago de Compostela is the final destination of one of Europe’s most important pilgrim routes, the Way of St. James. Since the discovery of the apostle’s tomb, millions of pilgrims have crossed the continent to reach this Holy City in the ancient “finis terrae.” Nowadays, this spiritual route is still a living tradition. Santiago still cultivates its charm, its rich heritage, generosity and love for excellence, offering unforgettable experiences to all who come here. Although Santiago is the capital of Galicia, a Holy City and European Cultural Capital, it is small in size and its simple everyday life and safety make it a friendly, charming and warm city easy to understand and get around, where everyone finds their own place.

The University of Santiago de Compostela has been the cornerstone of the city’s and the autonomous region’s education for more than 500 years. Its foundation goes back to 1495. Since then, the University has broadened its educational field, currently comprised of 32 faculties, schools and institutions.

There is always something to do in Compostela. The lively university atmosphere, the variety of cultural events, the shops selling crafts, jewellery and Galician fashions, the traditional festivals, such as that of the “Apóstol”, and its surprising and colourful nightlife make Santiago an enjoyable destination all year round.

Text: SantiagoTurismo



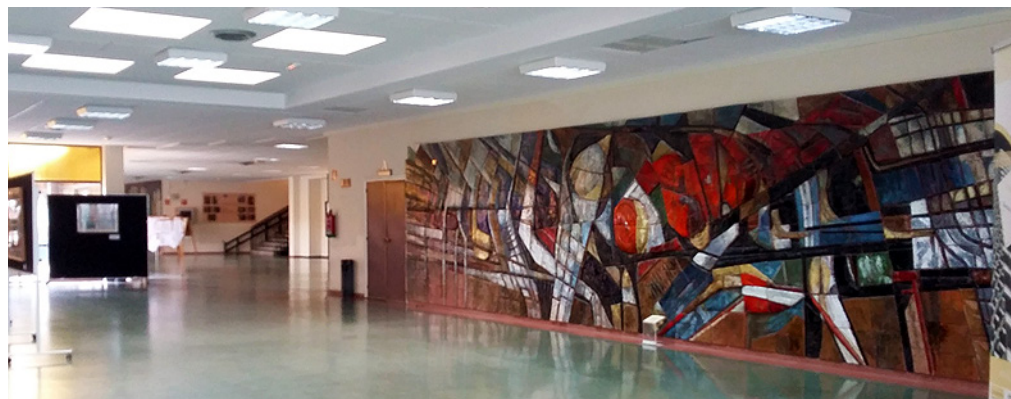
Photos: SantiagoTurismo

To plan your trip, visit:

www.santiagoturismo.com

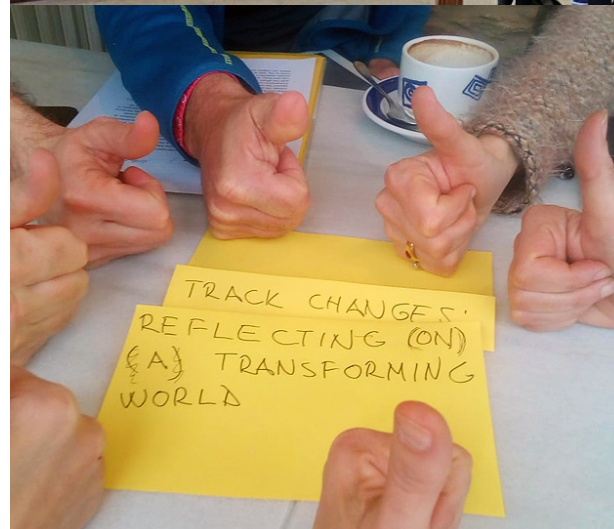


Congress venue: School of Economics, University of Santiago de Compostela, photos: Paula Ballesteros-Arias.



Monasterio de San Domingos de Bonaval, venue of the closing event. Photos: Santiago de Compostela Convention Bureau.

4 PHOTO GALLERY CALL WRITING MEETING IN SANTIAGO DE COMPOSTELA, 22-23 MARCH 2018



You can also keep track of the process of preparing SIEF 2019 here:
<https://www.siefhome.org/videos/sief2019.shtml>

5 YOUNG SCHOLARS WORKING GROUP

CALL FOR BOARD RENEWAL FROM 2019

Inaugurated in 2008 and relaunched at the 2013 SIEF Congress in Tartu, the Young Scholars Working Group (YSWG) brings together and supports early-career scholars, providing them with a platform for sharing relevant information and discussing pressing issues. The Group facilitates networking and collaboration in its many forms, and collects information about available programs in Ethnology, Cultural Anthropology, and Folklore Studies at universities and other institutions around the world.

During the five years it has been in existence, the YSWG has succeeded in setting up a Young Scholars' Network which greatly facilitates communication and dissemination of information among the Group members, organizing two formal meetings (during the 2015 and 2017 SIEF Congresses) and one informal get-together (wine mixer), as well as an international conference (the "How We Learn Our Trade" Conference, 26 March 2017, Göttingen). Thanks to the enthusiasm of its members and immense support of the SIEF Board, the Group has done a lot (if we do say so ourselves!), but, of course, there is much more to be done.

The 2019 SIEF Congress will be especially significant for the Group because of another round of elections for Board Members. Namely, the majority of current members will be stepping down due to numerous other (professional, personal, etc.) obligations. Therefore, we would like to use this opportunity to invite all SIEF (and especially YSWG) members to consider taking up the mantle and steering this auspicious group in the years to come.

To encourage you to run for the YSWG Board next year, all the Board Members, past and present, looked back on the time they spent in the Group, on all the pleasant memories, achievements, and positive experience they have gained from this highly rewarding position.

1 A MORE THAN WORTHWHILE ENDEAVOR

It was at the SIEF Congress in Tartu 2013 that Jón Þór approached me with the idea to reactivate the SIEF Young Scholars Working Group which was initially founded by students in 2008. Jón Þór and I had first met at a summer school organized a few years earlier (also in Tartu): an unforgettable event with participants from various countries such as Iceland, Portugal, and Latvia. In this safe and highly inspiring atmosphere, and the company of peers, we tested out our first steps in the international scholarly arena. In our discussions we got to know exciting research projects, we found out about differences and similarities in how we learn our "trades," envisioned future cooperation, and exchanged thoughts and experiences about the happy but also trying moments of an early-career scholar's life. To institutionalize this "contact zone" in the form of a working group seemed to me a more than worthwhile endeavor, which is why I agreed to the proposition.

The work as Board Member in the upcoming four years was a joy and great experience which reached its peak during our YSWG Conference in Göttingen 2017.

Therefore, I would like to recommend anyone who is interested in disciplinary exchange, setting up networks with international colleagues – thereby receiving great support from the SIEF Board as well as senior members – and meeting wonderful people along the way: consider joining the YSWG and its Board.

See you all in Santiago de Compostela!

Arnika Peselmann (Founder, Board Member 2013–2017)

2 FINDING OUR FEET

I guess I was lonely in a sense. This is the answer to the question: Why was I interested in resurrecting the Young Scholars Working Group? After hibernating for several years, the group sprang back to life during the 11th SIEF Congress in Tartu in 2013.



Former and active board members, from left to right: Jón Þór Pétursson, Arnika Peselmann, Mathilde Lamothe-Castagnous, Alessandro Testa.

Through YSWG, I therefore saw an opportunity to connect with early-career scholars like myself; people who could share their stories about trying to “find their feet” within a tough academic world. The aim of the YSWG was to create and expand any kind of academic collaboration between young scholars, but it has also been about getting to know each other a little better. What are young scholars interested in, what do they fear, what gets their heads spinning, what moves them (on the dance floor), what kind of future do they envision? Raising, debating, and answering questions like these is what the YSWG is all about.

It was a great privilege to participate in the Young Scholars Working Group and what has been most rewarding are the good friends I made during that time. Apart from academic issues, I have shared both joy and sorrow with them, but most importantly: I have shared the dance floor with them. Talk about finding our feet!

Jón Þór Pétursson (Founder, Board Member 2013–2017)

3 MAKING A DIFFERENCE

The thing that initially drew me to the YSWG was its highly supportive atmosphere, sense of solidarity, and unique identity among the SIEF working groups. While other groups get together to discuss very specific topics and research niches, “Young Scholars” get together to discuss the joys and sorrows of academia. On the highly competitive contemporary academic scene where securing a permanent position has become akin to winning the lottery, the importance of having a sympathetic and encouraging network which facilitates an exchange of experience and valuable information can hardly be overstated.

The time I have so far spent as a YSWG Board Member has brought me a lot: valuable experience and responsibilities, an opportunity to voice my concerns and do something about them, a chance to connect with and learn from senior colleagues, and make new friends. Most of all, it has allowed me to act on my dissatisfaction with the various aspects of the lives of early-career scholars and, through collaboration with other YSWG and SIEF Board Members, find ways to make things better. The first YSWG Conference is probably the “flashiest” (but certainly not the only) result of these efforts, and the positive feedback we received from our participants shows that this type of work (at the expense of sounding like a cliché!) really does make a difference. It is my sincere hope that a new generation of board members will continue making a difference by steering the Group into exciting new directions.

Nada Kujundžić (Board Member, 2015 –)

4 BUILDING A NETWORK

“Young Scholars Working Group”: when I joined the new Board Members, Arnika and Jón Þór, in 2013, I could not imagine how much this experience would bring to me. First, I discovered Lund and the Icelandic smoked fish; then, we started building a network of European young scholars across boundaries, languages, institutions, and differences in academic background. As Nada rightly remarks, the main difference between the YSWG and other SIEF workings groups lies in the consideration of the particular position of young ethnologists in today’s academia.

Indeed, being a YSWG Board Member has been a great opportunity to discuss a variety of topics, as well as possibilities for changing our disciplines for the better, exchanging information about our fieldworks and orientations of our disciplines (and what we can change!) within a broader framework.

I have been in charge of the YSWG Facebook page, which currently has 300 subscribers and has provided information about scholarships, fellowships, calls for papers, and other academic news. I am now passing on the torch to a successor, who will continue developing and expanding this diverse, dynamic and international network!

Mathilde Lamothe (Board Member, 2013 –)

5 NAVIGATING THROUGH TROUBLED WATERS

Yes, dear younger and older colleagues, the Young Scholars Working Group is about to shed its skin and regenerate into a new form – yet hopefully keeping its soul and attitude unchanged. Therefore, I sincerely and warmly invite potential candidates to step forward and join the ranks.

Being part of SIEF’s YSWG as a Board Member has not only been a pleasure and an honor: it has been an inspiring experience. In fact, in our panels, meetings, informal gatherings

and conversations, and especially at our Conference in 2017, we have discussed matters of representativity, power, hierarchy, precarity, opportunities, successes, and disillusiones among young ethnologists, folklorists, and anthropologists. And on top of that, we have always managed to enjoy one or two drinks afterwards.

“Young scholars” – whether imagined and defined in terms of age, academic seniority, or spirit – are a driving force and quite literary the future of the discipline; this is an old cliché, I know, but in times of precarity, uncertainty, and instability, it may be useful to remember and restate that. However, we would not have achieved what we have achieved so far, had it not been for the support of our senior colleagues at SIEF, and SIEF as a whole has been a great place to swap theories, methods, epistemological dilemmas, and age-related issues. (Here I take the liberty to cite a recent paper in which I discuss these matters more extensively: “Young scholars of an ageing discipline in the old continent”, in *Social Anthropology/Anthropologie Sociale*, no 24/3, 2016).

Looking forward to meeting you all in Santiago. *Ad maiora!*

Alessandro Testa (Board Member, 2015 –)

6 FINDING YOUR VOICE

Although I have only recently joined the YSWG Board, I already regard this position as an invaluable experience for my scholarly career. Initially introduced to the group and its activities during its successful first conference last year in Göttingen, I decided very quickly that I would like to become involved as an active participant. Not only did the candidature allow me to expand my professional network and brought me in touch with many new colleagues from across Europe who welcomed me into their midst with open arms and introduced me to new ideas, approaches, and different institutional systems within our discipline; it also offered me the opportunity to get creative and bring my own ideas to the table. As a YSWG Board Member I feel I have a voice within the wider SIEF community – a voice that is heard and that can make a difference. A voice that can actively co-create a

safe space for young and early-career scholars tailored to our collective needs; where we can share our experiences, learn from each other's expertise and be taken seriously. Since I won't be able to support the group as a Board Member in the future due to personal circumstances, I sincerely hope there will be a new round of enthusiastic colleagues who will take over and continue facilitating an environment in which young scholars feel welcome to test themselves, their research, and their ideas.

Franziska Weidle (Board Member, 2017 –)

6 YOUNG SCHOLAR PRIZE 2019

The prize will be awarded for journal articles or book chapters based on original research and published in published in 2016, 2017, 2018.

- ★ Works that are still in press will not be considered, but their authors are encouraged to submit them for the next prize once they are published.
- ★ For the purposes of the prize, young scholars are defined as scholars who completed their PhD degree 4 calendar years or less before the publication date.
- ★ Scholars who are not members of SIEF are welcome to join the society before submitting.
- ★ Submissions (article or book chapter and a short CV) should be sent to sief@meertens.knaw.nl no later than **1 December 2018**.
- ★ The 2019 prize will be presented at the congress in Santiago de Compostela.

7 HOW TO APPLY TO HOST A SIEF CONGRESS

Every two years SIEF organizes its main international congress. Until now we have always managed to find good hosts who were willing to act as a linking pin for the congress. We are now publishing guidelines to encourage members to apply as candidates for hosting a SIEF congress, and to make the application and selection procedure more transparent. Please feel invited to think about hosting a SIEF congress in the future. The first one to consider will be in 2023.

GUIDELINES FOR APPLYING TO HOST A SIEF CONGRESS

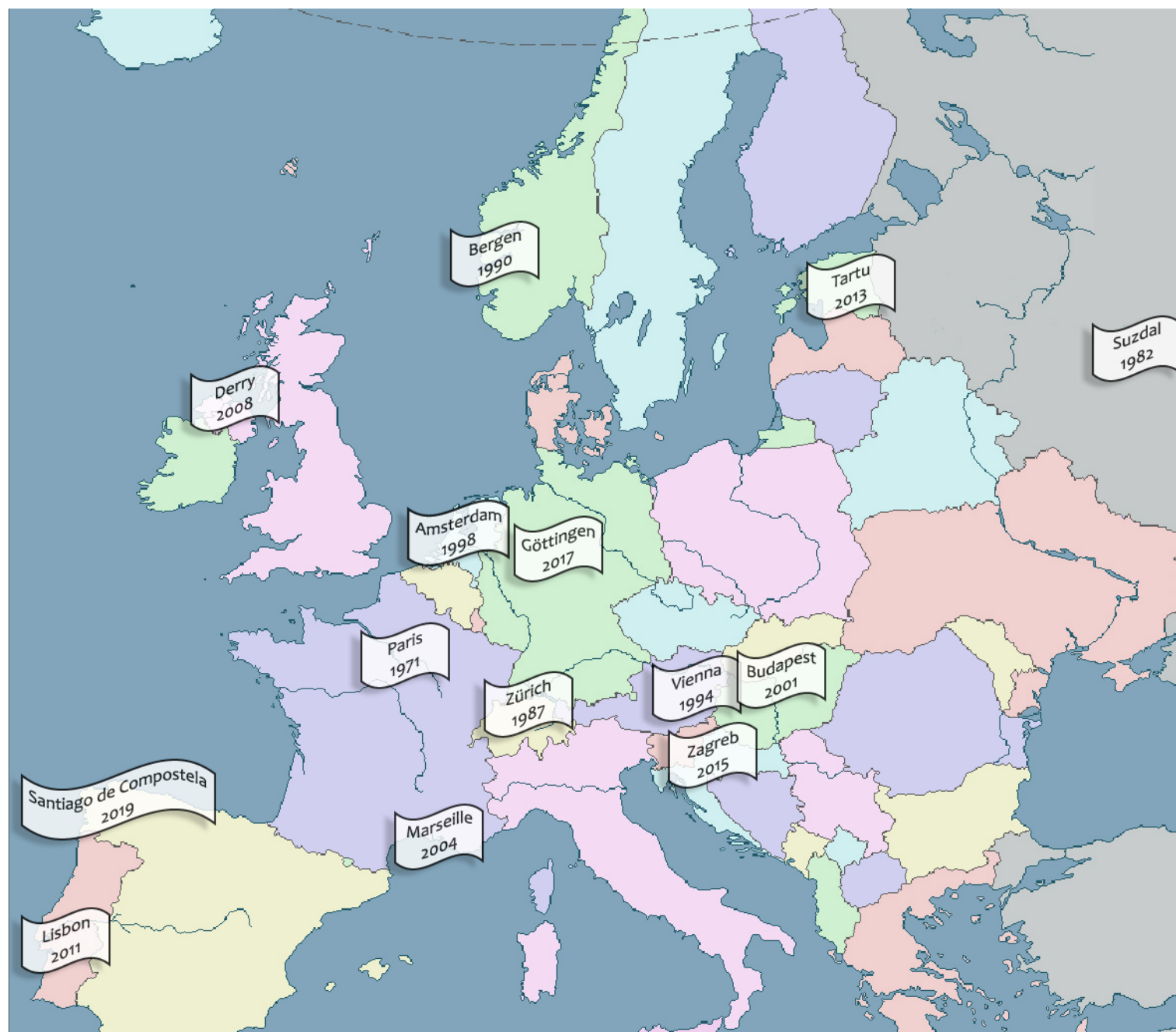
The application procedure for hosting a SIEF biennial congress is as follows:

1. The person submitting the application must be a member of SIEF.
2. Please provide a 1–1.5 page cover letter explaining why your institution wants to organize a SIEF congress and what makes you a good candidate. We are particularly interested in hearing of the position/situation of ethnology and folklore in your country as well as the specific host institution and how organizing SIEF could potentially help to advance and strengthen the discipline as well as offer opportunities for professional development for those involved in organizing.
3. Along with the cover letter, please provide the following documents with your application:
 - a. Letter of approval from the hosting institution acknowledging institutional support;
 - b. Details of the charges the institution will levy for the use of the venue, if any;
 - c. Short description of the venues that would be used for the congress activities: size of the largest hall (for Opening Ceremony, Keynotes, General Assembly and Closing Ceremony), number of lecture and seminar rooms for panels, workshops, other formats and various meetings;
 - d. Short description of the accommodation situation in town, the possibilities of using student dormitories on campus, and the availability and price range of hotel/hostel rooms;

- e. Best dates for the congress from the point of view of the local situation.
4. Applications can be submitted four years ahead of the congress, but should not be submitted later than three years before the proposed date.
5. The Board may request a follow-up Skype interview and/or additional information by email following the receipt of the application.
6. Applications should be sent to the Secretary of the Association (email address below).
7. The SIEF Executive Board will decide on the next venue at the Executive meeting held prior to the preceding congress.
8. The decision of the venue will be presented at the General Assembly during the society's preceding congress; the General Assembly will give advice on time and topic of the next congress.
9. If there are no applicants that fulfill the necessary criteria, the Executive Board is free to approach a candidate of its choice.

PLEASE NOTE THE FOLLOWING:

1. SIEF conferences should be distributed through different regions of Europe, while taking into account the geographic and financial accessibility of the location.
2. SIEF expects the conference accounts to close with a positive balance.



SIEF Congresses in Europe 1971 - 2019.

3. In case of a negative balance, SIEF is not liable to cover any losses.
4. SIEF **does not** provide financial support to the host institution: the conference income must come from registration fees, banquet tickets, publisher marketing, and fundraising by the host institution.
5. SIEF requires NomadIT to be used for creation and maintenance of the conference website and administration of the workshops, paper submissions, registrations, meetings, receptions, and all other activities.
6. SIEF directs grants it gets for congress organization towards subsidizing travel and accommodation for delegates in need – dependent on the Association's current financial situation.
7. NomadIT's conference work should be paid for out of the conference budget.
8. SIEF does not accept the payment of salaries for secretarial work in the conference budget.
9. Each conference requires the following committees:
 - a. Scientific Committee: consisting of representatives of the Board and of the Local Committee;
 - b. Local Committee: constituted by the persons locally responsible of the congress organization.
10. The conference should be structured as follows:
 - a. Theme: chosen by the Scientific Committee (the Local Committee is encouraged to propose various themes);
 - b. Keynotes speech: speakers selected by the Scientific Committee;
 - c. Opening Reception: organized by the Local Committee with NomadIT;
 - d. Panels, workshops, posters, and other formats (i.e. films): an open proposal process; selected by the Scientific Committee;
 - e. Working Group meetings;
 - f. General Assembly organized by the SIEF Board.
11. Additional major time slots:
 - a. Lunch meetings;
 - b. Journal launches;
 - c. Other meetings and receptions.
12. Further spaces required:
 - a. A room for SIEF Executive Board meetings and hearings;
 - b. A large space for registration desks, and a room close by for the NomadIT office;
 - c. A publisher exhibition space in the main Conference area, close to catering space;
 - d. A suitable hall for film programme;
 - e. Internet access (username and password) – wifi where possible.
13. SIEF rules for biennial conferences:
 - a. 'No multiples' rule: delegates may not fulfill a similar role in two or more sessions (e.g. speaker in more than one session); but delegates may be speakers in one session, convener in another one, and discussant in another one;
 - b. All panels and workshops must have at least two conveners, coming from different institutions; at least one of the conveners should hold a PhD degree.
14. Accommodation should be made available to meet the needs of different incomes and interests.
15. Food provision (and restaurant information) should take into consideration the various dietary requirements of delegates.

Any queries should be sent to NomadIT

congress@siefhome.org

Applications should be sent to SIEF's secretariat

sief@meertens.knaw.nl

8 NEWS OF WORKING GROUPS

8.1 WORKING GROUP SPACE-LORE AND PLACE-LORE

‘Spaces and Places in Transition. Urban and Rural Transformations in Central and Eastern Europe’, Prague, 7–10 November 2018. Registration is open now.



In the decades following the collapse of the Soviet Union, countries in Central and Eastern Europe have confronted a period of transformation processes that rapidly altered earlier structures of space and society, leaving their mark throughout urban wilderness, brown-fields, border landscapes, and former military zones on the one hand, and suburbanization, gentrification of cities, and industrialization of agriculture on the other. By exploring the unique contexts and reactions to the preservation, removal, and transformation of spaces impacted by such processes, we can learn much about the ways in which contested histories and futures are mediated through built and natural environments, and the emotions that they inspire.

To this end, the contributions of the conference will explore the changing roles of rural and urban cultural heritages in rapidly transforming social and political settings, with a particular focus on Central and Eastern Europe. Additionally, the presentations will address how different perspectives on heritage inform the representation and reinterpretation of spaces in public discourse in order to construct new cultural landscapes.

For further information and details please visit <http://spaces2018.cz/>

Report ‘Monuments and Memorial Sites in Changing Social-Political Contexts’, Szeged, Hungary, November 22–23, 2017.

The first of the two inter-congress events prepared by SIEF’s Working Group on Space-lore and Place-lore was held in 2017, organized by the Department of Ethnology and Cultural Anthropology, University of Szeged, Hungary. The international workshop *Monuments and Memorial Sites in Changing Social-Political Contexts* was dedicated to ethnological studies of the ‘constructed knowledge’ about the past visible through different memorial sites and monuments especially – but not exclusively – in Central and Eastern Europe. Despite its narrow focus, the workshop gathered a truly international audience from the Czech Republic, Hungary, Romania, Serbia, South Korea and the USA.

The participants of the workshop discussed issues related to the changing roles and functions of monuments and other places of memory (incl. very special issues like place naming policies) starting in the second half of the 19th century, when all over Europe plenty of monuments were erected, which connected the symbols of the mythical past to defined places in the context of the modern nation state. Also



Workshop Monuments and Memorial Sites in Changing Social-Political Contexts. Photo: László Mód.

new practices unfolded among the war faring countries in the name of the cult of the soldier heroes during WW I and WW II, were argued. Special attention was paid to the second half of the 20th century when in Central and Eastern Europe communist regimes had been constructing their own memorial sites, which were often used to exercise power in a sym-

bolic way. Last but not least newly established memorial practices and conflicts emerging after the collapse of communism were analyzed.



Excursion to Ópusztaszer National Memorial Park. Photo: László Mód.

The organizers (László Mód and Norbert Glässer) and the board of the Working Group would like to thank all colleagues and visitors for attending, for sharing their knowledge and for the fruitful discussions both in the premises of the University of Szeged and during the wonderful excursion to the Ópusztaszer National Memorial Park, which followed the day after the conference.

Jiří Woitsch,

co-chair of the SIEF Working Group Space-lore and Place-lore

8.2 WORKING GROUP BODIES, AFFECTS, SENSES, EMOTIONS

The second BASE Working Group workshop will take place in Barcelona in October 2018.

Information about the theme and timing for the workshop will be available in the working group newsletter and on the website in due course.

See <https://www.siefhome.org/wg/base/index.shtml>



Photo: Igor Brautović.

8.3 WORKING GROUP ON FOOD RESEARCH

‘Tradition and nutritional science in the modern food chain’,
22nd International Ethnological Food Research Conference,
Kalamata, Greece, 26–29 September 2018.

People are influenced by a variety of factors when they choose their food: culinary traditions, socialization, peer influence and quality. Food quality is closely linked to people’s perceptions of what constitutes “good” and “bad” food. In the past, the quality of food was determined by culinary traditions and cultural norms, while in modern times, technological progress has narrowed the way people view food and, at the same time, has posed new complex questions about what is good to eat and what is not. Thus, health and nutritional information constitutes an important element whenever people engage with food. The aim of the conference is to discuss how health concerns converge with, or, on the contrary, diverge from, the traditional “gastronomic” view, in various facets of food chain.



KEYNOTE LECTURES

- **Richard Wilk**, Prof. of Anthropology, Indiana University
Diet and binge: Morality, Balancing and bargaining in everyday food choice
- **Effie Tsakalidou**, Prof. of Food Biochemistry, Agricultural University of Athens
The indigenous microbiota of traditional fermented foods – A treasure chest of pro-technological and health-promoting microorganisms
- **Kelly Fourtouni**, Ass. Principal Scientist Research & Nutrition, Mondelèz Int.
Incorporating traditional & nutritional aspects in food design: a food industry perspective

WORKSHOPS

- EU Horizon Programme 2020 Project : NEXT FOOD
- Food Heritage: Mediterranean Diet Unesco's Intangible World Monument, co-organized by the Maniatakeion Foundation and the Greek Ministries of Culture and Agriculture (TBC)

SESSIONS

- Pleasure in eating – tradition versus health
- The qualities of healthy nourishment – the views of lay men and women
- Processing and cooking – nutritional impact
- New dietary trends and the healthy-conscious consumer
- Food as medicament – historical perspectives
- Old and new status of traditional foods
- Nutritional advice – past and current debates

More info on the program and how to register:

<https://www.siefhome.org/wg/fr/events.shtml>.

8.4 WORKING GROUP ON DIGITAL ETHNOLOGY

The special issue 'The Inheritance of the Digital Ethnographic Approaches to Everyday Realities In, Of, and Through Digital Technologies' (guest editors: Robert Glenn Howard and Copp  lie Cocq) – Cultural Analysis, Volume 16, is out.

It can be accessed at <https://www.ocf.berkeley.edu/~culturalanalysis/>.

CULTURAL ANALYSIS


CURRENT

PREVIOUS

ABOUT


EDITORIAL

SUBMISSION GUIDELINES




GUEST EDITORS: ROBERT GLENN HOWARD & COPP  LIE COCQ

Introduction




ANTHONY BAK BUCCITELLI

Locative Gaming, Folk Geographics, and the Experience of Cultural Heritage




ANDREW PECK

Capturing the Slender Man: Online and Offline Vernacular Practice in the Digital Age




CHRISTIAN S. RITTER

The Moroccan Diaspora in Istanbul: Experiencing Togetherness through Participatory Media




MARIA ERIKSSON & ANNA JOHANSSON

"Keep Smiling!": Time, Functionality and Intimacy in Spotify's Featured Playlists




STEFAN GELFGREN

The Dyophysite Nature of the Internet: Negotiating Authorities within Institutionalized Christianity




COPP  LIE COCQ

Traditional knowledge—New experts



ROBERT GLENN HOWARD


GunNets: Why a Theory of Heterogeneous Volition Is Necessary in the Study of Digital Communication.



RESPONSE:

Kyrre Kverndokk

Androids, cyborgs and connectivity



RESPONSE:

Aif Arvidsson

Grappling with digitality—some reflections

8.5 FRANCOPHONE WORKING GROUP

The first conference of the Francophone Working Group will be organized in Athens, 14–16 September 2018, in cooperation with the FER-Eurethno Network (Council of Europe) and the Academy of Athens (Research Center on Hellenic Folklore).

The programme will be available in June at:

<https://www.siefhome.org/wg/franco/index.shtml>.

THEME

Du terrain à l'archive : les archives de folklore et d'ethnologie en tant que pôles de recherche, d'éducation et de culture.

Cet atelier se propose d'étudier de manière comparative, réflexive et critique les méthodes et les pratiques de collecte du matériel folklorique et de la recherche ethnographique sur le terrain européen depuis le XIXe siècle jusqu'à nos jours, ainsi que les pratiques d'archivage de divers types de matériel ethnographique (manuscrits, photos, son, film, objets).

La constitution d'inventaires thématiques concernant la culture matérielle, la vie sociale et les genres de l'oralité s'articule aujourd'hui à des processus nouveaux de transformation des données orales issues du terrain en texte ethnographique. Grâce à l'appui des technologies numériques, le rapport des chercheurs à leurs informateurs se transforme, de même que leur rapport aux sources écrites et aux résultats de la recherche. De plus la notion nouvelle de patrimoine culturel immatériel met en discussion la manière de traiter divers aspects de la culture traditionnelle. Dans la société contemporaine façonnée par les réseaux sociaux numériques, la perception et l'étude ethnographique par les scientifiques tente d'être en interaction avec le public (individus, associations, municipalités, etc.) en se réclamant de formes différentes de recherche appliquée.



The venue of the meeting.

Le but du colloque est non seulement épistémologique mais aussi pratique, puisqu'il s'agit d'une part de réaliser un état des lieux comparatif de la recherche européenne en matière d'archivage ethnographique, et d'autre part de réfléchir au renouvellement possible et à l'utilité sociale des méthodes d'archivage. C'est-à-dire, en ce début de XXIe siècle marqué par des phénomènes nouveaux (globalisation, urbanisation, confrontation ou coexistence des cultures), qu'il s'agira d'examiner le rôle des archives en tant que pôles de recherche scientifique mais aussi d'éducation et de culture.

Les communications concernent les transformations et le renouvellement des méthodes de collecte, d'archivage et de diffusion des données folkloriques et ethnographiques dans différents pays européens.

8.6 WORKING GROUP CULTURAL HERITAGE AND PROPERTY

On September 7–8, 2017 an international research seminar took place in Riga, Latvia, on the topic ‘Intangible Cultural Heritage in Nature: Spaces, Resources and Practices’.

It focused on the legal aspects of nature related cultural practices, and participants from Estonia, France, Iceland, Latvia, Lithuania and Poland joined the debate. The seminar was sponsored by the working group ‘Cultural Heritage and Property’ and took place in the framework of the intangible cultural heritage & comparative law research project ‘Osmosis’.

More about the project: <https://dpc.hypotheses.org/le-projet-osmose>.

9 NEWS ON ICH

Umeå Workshop on Intangible Cultural Heritage: Some points for the future.

On 23 and 24 November 2017, Anita Vaivade, chairholder of the UNESCO Chair on Intangible Cultural Heritage Policy and Law at the Latvian Academy of Culture, and co-chair of the SIEF Working Group on Cultural Heritage and Property visited Umeå University for a lecture and a workshop. She was invited by the research team ‘Oral Storytelling as ICH and social force’ and the seminar ‘Narrativity’ at the department of Culture and Media Studies. Representatives of folklore archives in Stockholm and Gothenburg were attending and/or backing the workshop as well. The lecture and workshop were inspiring and served as an appreciated meeting-ground for Swedish ICH work. The lecture was on ‘Other Measures for Safeguarding’ Intangible Cultural Heritage, and gave much insight into the importance of awareness of the width and variation of national policies and strategies concerning the safeguarding of ICH when making international comparisons.

On the basis of the discussions, I have identified some important tasks in the fields of scientific development, discussion and empirical research, in universities as well as folklore archives and culture museums. This is my personal view stemming from Swedish conditions.

On a basic level there is the need to uphold scientific competence. This is both in terms of the number of active researchers, and the conditions for staying oriented in current scholarly debate. There is a negative spiral at work where few dare to start a career with a folklore specialization, and positions at heritage institutions sometimes being filled by people with academic exams but in other fields, or folklore experts without sufficient higher education degrees – resulting in scientific stagnation, and the subsequent threat of cuts leading to even less bright career opportunities.

One task within this field that is especially important to mention is the need to problematize established fields of research. For instance, genre systems as sorting tools and the selection of representative exemplary units of genres have often structured what has been possible to research and what has not. The full consequences of performance and practice theories have still not been reached (although they have enriched earlier research themes), neither have the selection processes leading to established genre systems been fully contemplated. As another example, the image of the homogenous folk (now generally reduced to distinct social strata or subcultural groups) as a collective upholding traditions obfuscates the internal distribution of skills as well as the distribution of tastes. Questions of how a tradition-collective deals with specialization, heterogeneity and representativity – indeed, how the ICH is used to manage those problems – are needed to be posed in order to get a fuller comprehension of ICH dynamics.

This overlaps with the next question: the reflexivity of intangible cultural heritage institutions. Here studies from within as well as from without the institutions (archives, museums) are needed. Since the institutionalization of intangible heritage started with archiving (but also popularizing efforts) well hundred years ago, the conditions for the further exis-

tence of ICH genres and practices have changed since official institutions have a say in what is valuable, interesting, notable for science, state and society. Conscious of it or not, elaborate or not, ICH institutions have given advices and evaluations, often in terms of authenticity, age, purity but also vigorousness, quality, functionality. The meanings of revitalization movements, third level school programs, and culture tourism seen as results of the work of ICH institutions are important to analyze.

This leads to questions of development and evaluation of forms of interaction with the public, and the spaces and opportunities for civil society initiatives. After all, the preservation of ICH is dependent on the public so top-down models of distribution doesn't work. There are many examples of local co-operations, successful and unsuccessful, short-term and long-term that could give new insights and serve as models; also, problems of appropriation, attention-making, project formatting and interaction exhaustion need to be addressed.

Finally, there is the need of general critical evaluations of discussions of cultural heritage and the uses of the concept, where the interplay between scientific traditions and discourses of the uses of history, creative business, local and regional development and democratization/empowerment puts ICH work in a larger social context. The concept of 'cultural heritage' has a long history of being a floating signifier in public debate; now a legislative-juridical use has been added with new values at stake. To a large extent this kind of evaluation work in Sweden has hitherto been subsumed under the heading of 'uses of history', which has been good in raising awareness and initiating discussions, but also tends to reduce cultural heritage and the discourses surrounding/producing it to a question of history alone. Many of the romanticizing attitudes towards ICH are actually ahistoric, endowing them with eternal values (for instance, aesthetical or psychological) rather than historical relevance.

Alf Arvidsson
Umeå Universitet

10 OTHER NEWS

10.1 NATIONAL FOLKLORE COLLECTION UCD AWARDED PRESTIGIOUS UNESCO STATUS

The National Folklore Collection, University College Dublin, one of Europe's largest archives of oral tradition and cultural history, has received recognition from the United Nations Educational, Scientific and Cultural Organization (UNESCO) for its foundational collection – *The Irish Folklore Commission Collection 1935–1970*, which has been inscribed to the prestigious UNESCO Memory of the World International Register.

Established in 1992 to recognize documentary heritage deemed by experts to be of "outstanding significance" to world culture, the Register has recognized only one other Irish entry to date, the Book of Kells which was inscribed in 2011.



Collector Tadhg Ó Murchú recording on the ediphone Spuncán, Co. Kerry. Image by unknown, c.1936.



Joe McHugh T.D. Government Chief Whip and Minister of State with responsibility for Gaeilge, Gaeltacht and the Islands, Dr. Críostóir MacCarthaigh, National Folklore Collection Director, Dr. John Howard, University Librarian, Professor Andrew Deeks, UCD President.

The Register comprises a total of 427 documents and collections, coming from all continents, including the Magna Carta, the Diary of Anne Frank, and the Bayeux Tapestry.

One of the largest collections of vernacular folk literature in Western Europe, *The Irish Folklore Commission Collection 1935–1970* also preserves for posterity the rich material culture of rural Ireland, much of which was lost through the decline of the Irish language, the rise of urbanization and the passing of tradition bearers during the mid-20th century period. Both a unique and now irreplaceable example of documentary heritage, it continues to

contribute significantly to the spheres of comparative folklore studies, linguistics, migratory studies and ethnology.

THE NATIONAL FOLKLORE COLLECTION ITSELF COMPRISES:

- 4,000+ transcribed manuscripts
- 12,000+ hours of audio recordings
- 1,000+ hours of video footage
- 60,000+ library titles
- 80,000+ photographs

All of which document the folk customs, traditions, beliefs and literature of Ireland.

These archival materials are gradually being digitized and made publicly accessible online at Duchas.ie, a partnership between the National Folklore Collection, UCD Digital Library and Fiontar & Scoil na Gaeilge, DCU. The project is co-funded by the Department of Culture, Heritage and the Gaeltacht, with support from the National Lottery and by UCD, with support from the National Folklore Foundation.

10.2 SECOND SEMINAR ON THE POST-COLD WAR MILITARY ZONES IN CENTRAL AND EASTERN EUROPE

Call for papers, Prague, Czech Republic, 6–8 November 2018.

The post-Cold War military zones in Central and Eastern Europe represent an interesting environment for social sciences. The presence and withdrawal of the Soviet Army in large areas of Central and Eastern Europe and also the activities of the Allied forces after 1989 have impacted both landscape and human communities in many different ways. Their legacy is a subject to continuous renegotiations, reinterpretations and interventions on individual, local, regional and even transnational levels. The seminars on this topic (first of which took place in Borne Sulinowo in 2016) are an attempt to provide researchers an unique opportunity to compare original data from a number of states and to present analyses of dealing with the post-Cold War past and ‘foreign’ legacies.

We welcome applications from all disciplines and career stages and would like to invite scholars who conduct research on topics such as:

- the new status (administrative, political, economic, social, cultural) of the post-Cold War military zones;
- old and new functions of these zones;
- negotiating meanings of the past at transnational, national, regional, local levels;
- practices of remembering and forgetting;
- forging national/regional/local identities in new settlements;
- multidimensional processes of adapting and integrating these areas with the rest of the national territories;
- (re)constructing local, regional, national and transnational networks;
- ecological problems;
- commodification of the past.



Faculty of Arts of the Charles University. Source: Wikipedia.

The special focus of the 2018 seminar will be on change and interpretations of former military areas. Topics like different kinds of tourism, appearance of former military areas in media and oral tradition or shifts in aesthetic interpretations of such places are to be highlighted. Applicants might, however, also consider different subject matters, related but not limited to the proposed issues.

The seminar will be held in Prague on November 6–8, 2018. Please send the title of your paper, an abstract (100–200 words), your name(s) including institutional affiliation(s) to the organizer(s) no later than the end of June. The event will be hosted by the Department of Ethnography of the National Museum and the Faculty of Arts of the Charles University. The first two days will be dedicated to presentations and discussion, on the third day there will be a tour to the former military areas of Milovice or Ralsko. Both former bases have a longer tradition of military use dating back to pre-WWI period in the case of Milovice, and were occupied by the Soviet Army from 1968 to early 1990s.

We plan to publish papers as a special issue of a peer-reviewed journal. The contributions of the first seminar were published in *Folklore: An Electronic Journal of Folklore* (<http://www.folklore.ee/folklore/>) and is available here: <http://www.folklore.ee/folklore/vol70/>.

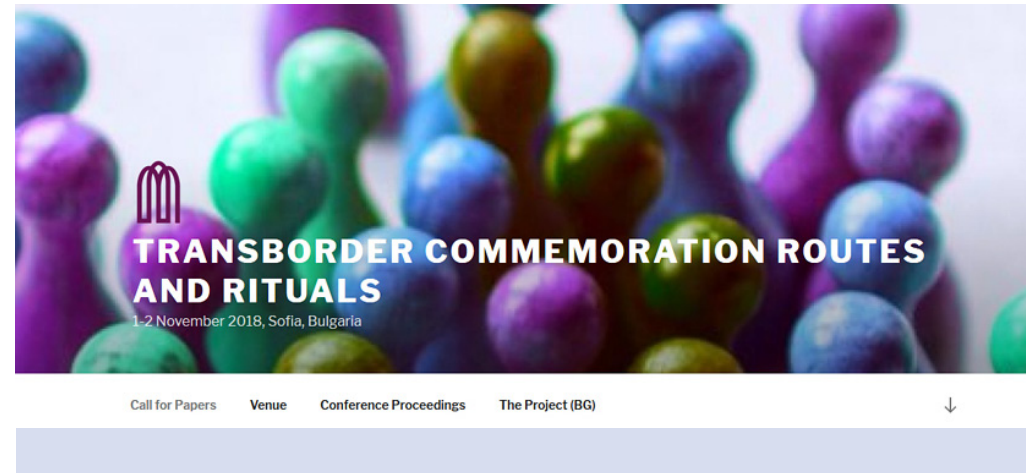
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10.3 'TRANSBORDER COMMEMORATION ROUTES AND RITUALS'

Call for papers, Sofia, Bulgaria, 1–2 November 2018.

The various cases of commemorative and pilgrimage visits and rituals across borders are often considered as ways of establishing proximity with sacred sites of national significance, and a means of consolidating and emphasizing collective identity. Regardless of the type of commemorative and pilgrimage visits (religious, political, or spurred by civic patriotic initiative), the crossing of geographic boundaries and political borders ensures temporal continuity and strengthens national memory and identity. The trip across the border with the purpose of (national) commemoration is a sign of symbolic contestation of the historical definition of political borders and of foreign national narratives, while also being a conquest of symbolic territories, actualization of traumatic or heroic myths, and sharing of sacredness and cultural belonging. These processes are closely related to the established and informal mechanisms of construction of cultural heritage beyond state borders as part of the national symbolic territory. Whilst this can be observed in many contexts in Europe and worldwide, it has particular resonance on the Balkans where the intensive redrawing



of national borders in the course of the last century has resulted in diverse examples of commemorative visits across state borders observed until today.

The conference seeks to explore transborder commemorative and pilgrimage practices as a mechanism for constructing national cultural heritage abroad. The representative routes and places, commemoration practices, objects of religious pilgrimage, and patriotic individual or group visits are examined as manifestations of national identity and discussed from the perspective of travel, border crossing, commemorative rituals, and various official and personal media representations. The politics 'from above' and 'from below' aiming to 'reclaim' or share realms of memory situated outside the national territory could be important aspects of cultural heritage studies.

The three main lines of problematization which will be explored within the conference cover a homogeneous thematic areal with various common grounds, whilst also being heterogeneous in their policies and sacred features. They include transborder political commemorations, transborder religious pilgrimage of distinct national historic character, and patriotic visits abroad. Accordingly, topics for papers may range widely and include the following:

- transborder routes of pilgrimage and rethinking their objects as heritage in local and national perspectives;
- national and religious artefacts and their construction as heritage beyond state borders;
- transborder pilgrimage practices, trips, and rituals;
- 'national' saints, sacred places, and symbols;
- function of religious communities, church, state institutions, cultural associations, and tourist agencies for establishing and stimulating transborder commemoration practices;
- interaction between religious and national traditions, based on shared sacredness and processes of cultural exchange;
- models for constructing cultural heritage on the axis 'from above' – 'from below': political regimes and civic organizations;
- (Eastern Europe) the role of post-1989 changes (secularization, EU integration, EU enlargement, open borders, rise of religiosity) for the intensification of transborder commemorative flows and the use of transborder visits in present-day political agendas.

Please submit a proposal containing your full name, e-mail address, institutional affiliation, the title of your paper, and an abstract of 300 words. We also invite colleagues to propose panel sessions. The paper or panel proposals should be sent before **31 May 2018** to conference@bgheritageabroad.com.

Selected papers will be published in the conference proceedings.

For more information see: <http://www.conference.bgheritageabroad.com/>.

10.4 WORKSHOP 'REGIONAL, NATIONAL, AND LOCAL IDENTITIES IN CENTRAL EUROPE AND THE BLACK SEA REGION IN THE LAST 100 YEARS'

Call for papers, Bucharest, Romania, 11–12 October 2018.

International workshop organized by the 'Nicolae Iorga' History Institute and the Centre for Memory and Identity Studies (CSMI) in the framework of the project 'Knowledge Exchange and Academic Cultures in the Humanities: Europe and the Black Sea Region, late 18th century–21st century'.

100 years ago, at the end of the First World War, the world system changed. The European medieval multi-ethnic empires vanished for good. New nations emerged on the world scene. Within the new nations, new and old minorities tried to preserve and/or develop/transmit their local/regional/national identities. A League of Nations was created in order to help the new nations develop and to protect their interests. However, this did not hinder the Second World War and the genocide it brought along. Yet, the world system of nations survived the atrocities of WWII being only recently challenged by globalization, environmental issues, migrations, new technologies as well as by the establishment and development of trans-national entities such as the European Union.

Our conference aims at finding answers to the question of identities in Central Europe and the Black Sea Region (BSR) from different perspectives: national, regional, local, and cultural. Its purpose is twofold: on the one hand, to describe and analyze



'Nicolae Iorga' History Institute. Source: Wikimapia.

the construction, adaptation, evolution and transmission of the national/local/cultural identities in Central and Eastern Europe and the Caucasus seen as processes under Western influences but bearing local meanings and acquiring special shapes and contents, and, on the other, to see what is at stake in building an European identity and its influence on the national/regional/local/cultural identities of Central and Eastern Europe as well as the Caucasus.

The conference will give special attention to the impact of Western ideas, discourses and practices on building/rebuilding national, regional and local identities in the Black Sea Region. The region is set as a case study for our conference topic as most of the countries around the Black Sea, if not all of them, adopted and assumed a Western model of identity construction. However, this model was not implemented as such but adapted to the local context. This process is best described by Popkewitz (2005) through the concept of 'Traveling Libraries', a metaphor for 'the different sets of assemblages, flows and networks through which intelligibility is given to the changes'.

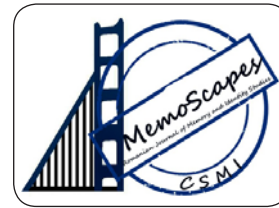
An important purpose of this conference is to discuss the usefulness, the transformation and the new meanings of concepts such as, 'imagined communities' (Anderson, 1983), 'invention of traditions' (Hobsbawm, Ranger 1983), 'reframed nationalism' (Brubaker, 1996) in our contemporary world in the BSR and Central European region. Another focus of our workshop will be the analysis of the role of images (including propaganda images) in shaping and transmitting national/regional/local/cultural identities as their power increased lately due to the new medias.

The workshop aims at addressing the above mentioned issues as well as the following topics (but not only):

- Emerging and evolution of national identities in Central Europe and BSR
- Old and new ideologies in fashioning identities
- The role of literature, arts, history, etc. in building national/local/regional identities

- Minorities within nations
- Redefining national identities in UE
- The impact of the new technologies in forging new national, local, and social identities
- New global issues (environmental, migration etc.) and their role in changing regional, national, local identities
- Theoretical approaches of identities in Central Europe and BSR

Please send your 500 words abstract as well as a short biography to memorialstudies@gmail.com by **July 1, 2018**.



A selection of papers presented at the workshop will be published in MemoScapes, Romanian Journal of Memory and Identity Studies, issue 3 and/or 4.

<http://studii-memorale.ro/index.php/ro/revista-memoscapes/>

For more information on the workshop see: <https://blacksearegion.eu/bucharest2018/>

10.5 8TH INTERNATIONAL CONFERENCE OF YOUNG FOLKLORISTS

The 8th International Conference of Young Folklorists 'Reflecting on Disciplinary Ethics in Folkloristics' will take place in Riga, Latvia September 19–21, 2018.

The conference is organized by the Institute of Literature, Folklore and Art, Archives of Latvian Folklore.

The 2018 conference will be the eighth of its kind, aiming to foster academic collaboration and communication in the field of folkloristics, inviting students, recently graduated

scholars and anyone who considers themselves to be a young folklorist to present their research. The previous seven conferences took place by turns in Estonia and Lithuania. In 2018 Latvia for the first time will join the organizing circle of the conference.



The topic of the 2018 conference invites contributions that address the questions of ethics in folkloristics. Are there situations when personal engagement can get in

the way of truthful reporting? To whom the folklorist should be responsible more – the scholarly truth or the informant? What are the researchers' responsibilities to those being studied? Are there any fields of research too sensitive and ethically too difficult to be addressed at all? What are the principles of ethically correct work with archived material and its representation in the digital tradition archives? What are the new ethical challenges introduced by the Digital Age? How does research affect the lives of informants and should the influences be exerted by the results of the research? Can researchers have too much empathy? Some questions regarding the ethics in folkloristics might never be answered, but nevertheless: with this conference we would like young folklorists to join the international debate.

KEYNOTE SPEAKERS

Dr. Anita Vaivade Latvia
Dr. Valdimar Tr. Hafstein Iceland

There is no participation fee and everyone who is interested in the conference can join. If there are some questions or comments, the organizing committee of the conference can be reached via email: yof2018@gmail.com.

10.6 34TH NORDIC ETHNOLOGY AND FOLKLORE CONFERENCE IN UPPSALA, SWEDEN, 12–15 JUNE 2018

Registration is now open!

Theme: 'What Matters – Accounting for Culture in a Post Factual World'

See you in Uppsala!

<http://www.ethnoconf2018.se/>



10.7 CURIOSITY AND COMMITMENT: CULTURAL/SOCIAL SCIENCES AND THE TRANSFORMATION OF EUROPEAN UNIVERSITIES

A celebratory symposium for Helmut Eberhart / Ein Fest-Symposium für Helmut Eberhart, Graz, Austria, 18–19 October 2018.

The international symposium addresses political transformations within universities and their influence on academic everyday spaces, working strategies and research motives from the 1970s to the present day. Centrally the focus will be on investigating how the use of scientific curiosity and responsibility in various European countries has been, and will be, shaped by changed policies concerning university teaching, research and funding. On the other hand, the question of how the potential of a curious, socially responsible research



Prof. Dr. Helmut Eberhart.

can be used to productively confront and counteract power-political transformations will be pursued. Special attention will be paid to the transformation of European universities into competitive enterprises in the global knowledge society and to the conceptualization

of knowledge production as an economic activity and political tool. Keynote speeches and lectures will provide an exploration into the heterogeneous university landscape of Europe with insights into local as well as superregional challenges in the context of “Maastricht”, “Bologna” and the discussions about the neo-liberalization of European universities. In the field of tension between “curiosity-driven research” and “research driven by funding policy”, the conference also explicitly addresses the situation of teaching, and of young scientists in an international context.

The reason for the symposium is the retirement of Prof. Dr. Helmut Eberhart in autumn 2018. The scientific and university-political aspects of an academic biography, living between curiosity and mission, prescribe the temporal, thematic and sociopolitical guidelines of the conference.

All lectures are simultaneously translated into English respectively German.

For the program and for registration see: <https://kulturanthropologie.uni-graz.at/>

10.8 'ROCKING ISLAM. MUSIC AND THE MAKING OF NEW MUSLIM IDENTITIES'

International workshop, Freiburg, Germany, 27–29 September 2018.



Organized by the Institute for Cultural Anthropology and European Ethnology

<http://www.kaee.uni-freiburg.de/>

and the Centre for Popular Culture and Music

<http://www.zpkm.uni-freiburg.de/akt>

Freiburg University.

Young Muslims shape their identities and their everyday lifestyle while negotiating different aspects of youth culture such as fashion, music and New/Social Media. Much has been written and said about Muslim youth and/or terrorism, extremism and other ways of radicalization. This international workshop however, seeks to direct the focus to young Muslims and popular culture. The workshop seeks to look into the subject of music as a key tool for expressions of criticism, creating new cultures, shaping identities while following key questions such as: In what way is music key to make diversity visible (audible)?

For further information and other enquiries contact Fatma Sagir

fatma.sagir@kaee.uni-freiburg.de.

11 SIEF JOURNALS

11.1 CULTURAL ANALYSIS HAS A NEW URL AND A NEW LAYOUT

Please have a look at:

www.culturalanalysis.org or <https://www.ocf.berkeley.edu/~culturalanalysis>.



The newest issue of *Cultural Analysis* is the special issue 'The Inheritance of the Digital Ethnographic Approaches to Everyday Realities In, Of, and Through Digital Technologies', Volume 16, guest editors: Robert Glenn Howard and Copp  lie Cocq. It can be accessed at <https://www.ocf.berkeley.edu/~culturalanalysis/>.

11.2 ETHNOLOGIA EUROPAEA

Ethnologia Europaea 48, 1 is to be published very soon. Special issue: Practices of Resistance, edited by Jutta Lauth Bacas and Marion N  ser-Lather.

In many Mediterranean countries we observe newcomers to the political arena: new forms of social networking, growing opposition, and protest articulated by local communities or locally active social movements. In this special issue we present fresh research on such localized practices of resistance by protest groups, solidarity initiatives, and cultural projects, which have arisen in the wake of the crisis of 2008. Based on ethnological fieldwork in



Cover photo of the next issue of EE. Photo: Jutta Bacas.

France, Slovenia, Italy, and Greece, the volume offers insights into the media-based protest against the commodification of the so-called Panier, a historic harbour-district of Marseille (Philip Cartelli), into urban gardening in Ljubljana as a practice opposing the growing neo-liberal market economy (Saša Poljak Istenič), and the movement Genuino Clandestino, a solidarity network of small-scale farmers in Italy (Alexander Koensler). Three more case studies refer to social movements in Greece: a solidarity network in Volos, where citizens developed an alternative exchange and trading system (Andreas Streinzer), grassroots mobilizations as resistant practices in the inner urban neighbourhood of Exarchia in Athens (Monia Cappuccini), and finally rural solidarity networks on the Peloponnese peninsula (James Verinis). A comparative discussion of Mediterranean protest movements (Jutta Lauth Bacas and Marion Näser-Lather) identifies underlying common features in these clearly different, yet relatable practices of protest: among others, the major role of face-to-face interaction and mutual trust.

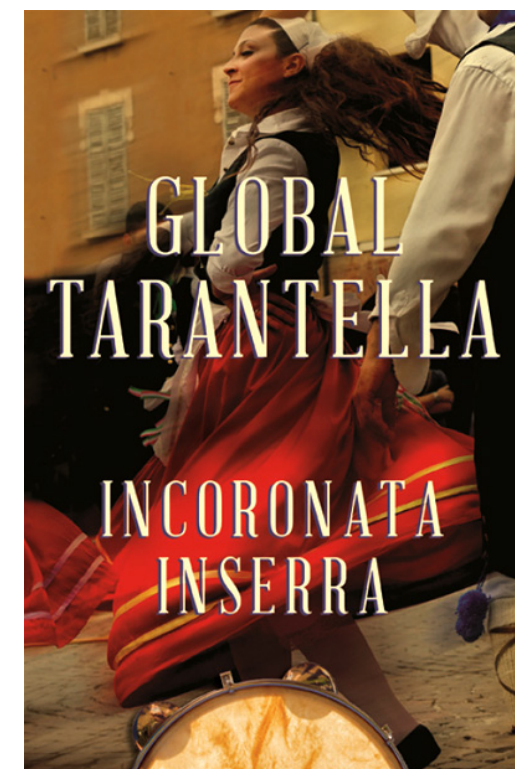
12 NEW PUBLICATIONS

12.1 BOOKS

GLOBAL TARANTELLA. REINVENTING SOUTHERN ITALIAN FOLK MUSIC AND DANCES

Tarantella, a genre of southern Italian folk music and dance, is an international phenomenon – seen and heard in popular festivals, performed across the Italian diaspora, even adapted for New Age spiritual practices. The boom in popularity has diversified tarantella in practice while setting it within a host of new, unexpected contexts.

Incoronata Inserra ventures into the history, global circulation, and recontextualization of this fascinating genre. Examining tarantella's changing image and role among Italians and Italian Americans, Inserra illuminates how factors like tourism, translation, and world music venues have shifted the ethics of place embedded in the tarantella cultural tradition. Once rural, religious, and rooted, tarantella now thrives in settings urban, secular, migrant, and ethnic. Inserra reveals how the genre's changing dynamics contribute to reimagining southern Italian identity. At the same time, they translate tarantella into a different kind of performance that serves new social and cultural groups and purposes. Indeed, as Inserra shows, tarantella's global growth promotes a reassessment of gender

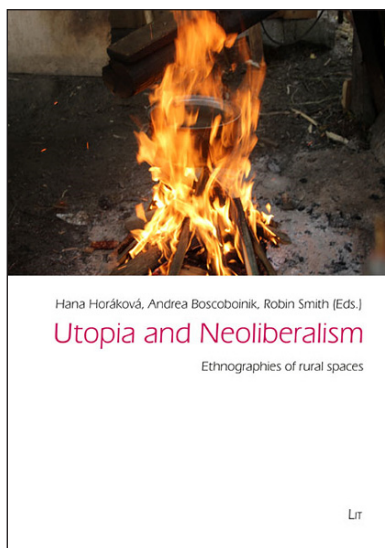


relations in the Italian South and helps create space for Italian and Italian American women to reclaim gendered aspects of the genre.

Incoronata Inserra, *Global Tarantella. Reinventing Southern Italian Folk Music and Dances*, Chicago (IL): University of Illinois Press 2017.

UTOPIA AND NEOLIBERALISM. ETHNOGRAPHIES OF RURAL SPACES

The chapters gathered in this book were presented in a panel during the SIEF Conference on 'Utopias, Realities, Heritages. Ethnographies for the 21st century', which was held in Zagreb in June 2015.



This volume aims to unpack the uneasy relationship between utopia and rural spaces in the context of global pressures. The ethnographies presented here offer a rich array of examples combining rural spaces, utopian representations, and neoliberal practices.

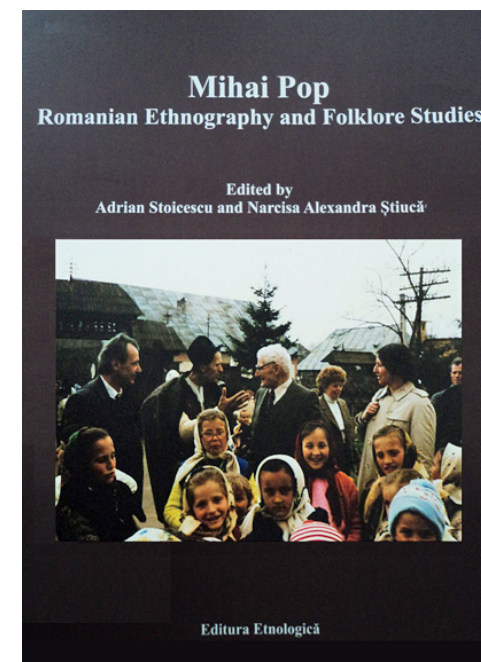
Hana Horáková, Andrea Boscoboinik, Robin Smith (eds.), *Utopia and Neoliberalism. Ethnographies of rural spaces*, Münster-Berlin-Vienna-Zurich-London: LIT Verlag 2018.

ROMANIAN ETHNOGRAPHY AND FOLKLORE STUDIES

Mihai Pop (1907–2000) was the “founding father” of Romanian modern ethnology and also “a key character in the story of SIEF’s first two decades” (Valdimar Tr. Hafstein), being elected vice-president in 1964 when the society was set up and acting as its president in the period 1971–1980. Trained as a philologist in the 1930s (with a PhD in Slavic philology earned at the Akademia Istropolitana in Bratislava), Mihai Pop employed concepts of structural linguistics, semiotics and performance and communication theories to interpret Romanian literary folklore in and out of context and also to set up general interpretive patterns for informal rural and urban cultures.

At the same time, Mihai Pop took part in the sociological team research campaigns in Romanian villages conducted by sociologist Dimitrie Gusti in the interwar period and worked with ethnomusicologist Constantin Brăiloiu (among others) to collect and organize field data that would constitute the core of the Archive of the “Constantin Brăiloiu” Ethnography and Folklore Institute at the Romanian Academy.

During his long professional life of almost four decades as a University Professor at the University of Bucharest and as a director of the “C. Brăiloiu” institute mentioned above, Mihai Pop managed to set up a marvelously functional network including Romanian and international scholars who were inspired by his open mind and colloquial manner but also by his insightful studies which combine ethnographic precision with surprising interdisciplinary associations.



The book edited by two disciple ethnologists at the University of Bucharest (senior lecturer Adrian Stoicescu and associate professor Narcisa Alexandra Știucă) and prefaced by Valdimar Tr. Hafstein, Narcisa Alexandra Știucă and Rucsandra Pop pays an homage to the ‘evergreen’ professor bringing together 16 of his studies written in English, French, Italian or German and published between 1963 and 1974 in periodicals or conference volumes.

Mihai Pop, *Romanian Ethnography and Folklore Studies*. Edited by Adrian Stoicescu and Narcisa Alexandra Știucă, Bucharest: Editura Etnologică 2017.

THE OXFORD HANDBOOK OF AMERICAN FOLKLORE AND FOLKLIFE STUDIES

The *Oxford Handbook of American Folklore and Folklife Studies* is a new addition to Oxford University Press’s handbook series. It is the first in the handbook series devoted to folklore and folklife studies. Chapters are now available online for subscribing institutions at www.oxfordhandbooks.com. A sample chapter by Frank de Caro on “Storytelling, Myths, and Tales” can be viewed free. A print volume of over 1,000 pages with 43 chapters will be released in 2019. Chapters that have been posted include “Proverbs and Related Sayings” by Wolfgang Mieder, “Folk Poetry” by Elizabeth Tucker, “Medicine and Health Practices” by Andrea Kitta, “Native and Indigenous America” by Tom Mould, “Religious and Other Belief-Based Communities” by William M. Clemments, “Speech, Names, and Gestures” by Charles Clay Doyle, “Home and Vehicle” by Cory Thomas Hutcheson, and “American Folk Ideas, Themes, and Worldview” by Jay Mechling.

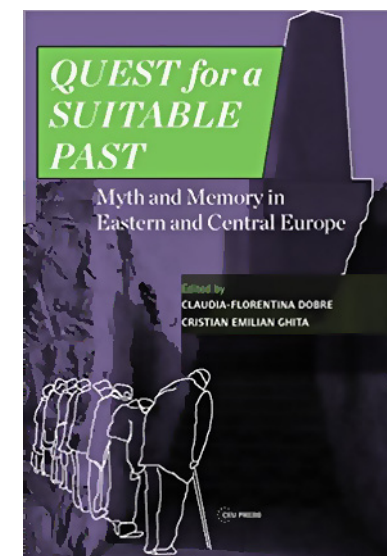
Simon J. Bronner (ed.), *The Oxford Handbook of American Folklore and Folklife Studies*, Oxford University Press 2018.

QUEST FOR A SUITABLE PAST. MYTH AND MEMORY IN EASTERN AND CENTRAL EUROPE

The volume deals with the problematic interplay of myth and memory in Central and Eastern Europe from the nineteenth century to the present. It analyzes the complex process whereby some elements of the past are transformed into myth, as well as the role of myths in the political and social life of the region. It focuses on a number of case studies illustrating the connection between communicative memory (in the sense of Jan Assmann) and myths (as elements of cultural memory) in creating national/local identities and/or legitimizing ideologies using a *longue durée* perspective.

The case studies collected here show that myths were often instrumental in the vast projects of social and political mobilization during a period that has witnessed, among other things, two world wars and the harsh oppression of the communist regimes. Yet another common theme throughout the papers is that the mythological dimension of modern societies continued to play a role in the twenty-first century, inasmuch as the new political/national myths reused many of the symbols that defined the earlier mythology.

Analyzing myths as part of the cultural memory of Eastern and Central Europe is particularly important. The region has experienced its fair share of historical drama and social division after 1989 and turned to myth-making as a possible remedy for societal rifts. Myths were produced and/or actualized in order to create social consensus and/or to overcome cultural trauma. Sometimes myths perpetuate a nationalistic paradigm that hinders the national, inter-regional, local, and even European consensus. Debunking these myths became of paramount importance in order to help the Eastern European nations regain their political and social compass.



Claudia-Florentina Dobre, Cristian Emilian Ghită (eds.), *Quest for a Suitable Past. Myth and Memory in Eastern and Central Europe*, Budapest-New York: Central European University Press 2017.

CONTEMPORARY PAGAN AND NATIVE FAITH MOVEMENTS IN EUROPE. COLONIALIST AND NATIONALIST IMPULSES



Pagan and Native Faith movements have sprung up across Europe in recent decades, yet little has been published about them compared with their British and American counterparts. Drawing on ethnographic cases, contributors explore the interplay of neo-nationalistic and neo-colonialist impulses in contemporary Paganism, showing how these impulses play out, intersect, collide, and transform.

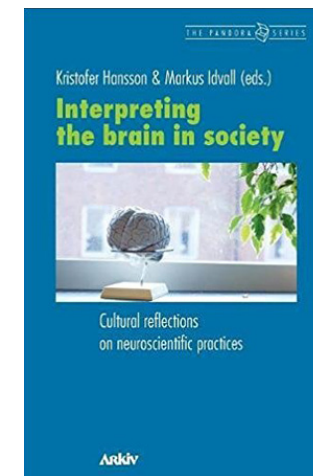
SIEF members can purchase this title at a **25 % discount**. The discount code is **SIE518**. It is valid through June 1, 2018 and can be used to purchase the publication on the website of the publisher:

<http://berghahnbooks.com/title/RountreeContemporary>.

Kathryn Rountree (ed.), *Contemporary Pagan and Native Faith Movements in Europe. Colonialist and Nationalist Impulses*, New York-Oxford: Berghahn 2018.

INTERPRETING THE BRAIN IN SOCIETY. CULTURAL REFLECTIONS ON NEUROSCIENTIFIC PRACTICES

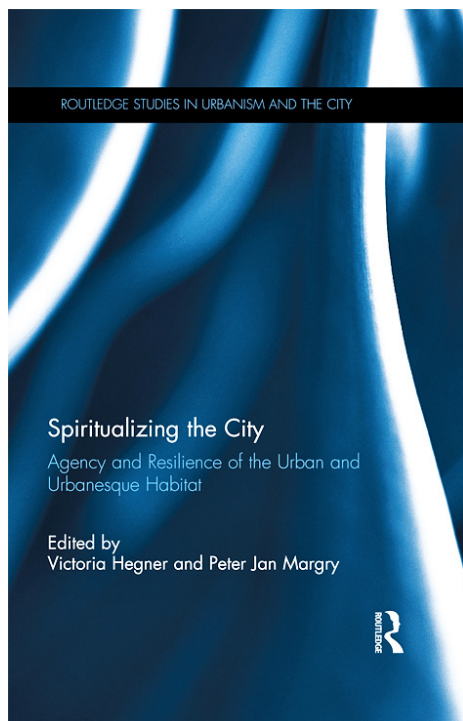
Society today seems obsessed with the human brain. It has become a crucial component in our culture, for people's attitudes to themselves and others, and for how they should plan their lives. Modern neuroscience has a great impact on society, not only on medical treatments but also on existential questions such as how human consciousness can be defined, where feelings arise, when life ends and death occurs. Such cultural and existential questions are addressed in this anthology. Its authors suggest perspectives and concepts to understand neuroscience, and critically scrutinize its various manifestations in society. *Interpreting the brain in society. Cultural reflections on neuroscientific practices* is written by scholars from art history, visual studies, and ethnology involved in a research collaboration with medical and natural scientists doing basic research on Parkinson's disease and Huntington's disease. There is also an afterword by one of these neuroscientists.



Kristofer Hansson, Markus Idvall (eds.), *Interpreting the Brain in Society. Cultural Reflections on Neuroscientific Practices*, Lund: Arkiv förlag & tidskrift 2017.

SPIRITUALIZING THE CITY. AGENCY AND RESILIENCE OF THE URBAN AND URBANESQUE HABITAT

Urban spaces have always functioned as cradles and laboratories for religious movements and spiritualities. The urban forms a central and nourishing agent for the creation of new religious expressions, and continually negotiates new ways of being spiritual and establishing spiritual ideas and practices.



This book explores the intense and complex interplay between the (post) modern city and new religious and spiritual movement, bringing the city and its annexes into the foreground of current research into religion. It develops a new, ethnography-based analysis of the ways in which the pluralist experience of the “urban” inscribes itself into various religious practices and vice versa: how do religiosity and spirituality appropriate and transform meanings of the urban? It focuses on new religious expressions, cosmologies and ways of life that go beyond established belief systems and religious understandings, and explores new conceptions of the word “urban” in a world of increasingly extended urban environments. The book examines how

cities are both considered as sites and sources of spirituality, where the globalization of religions takes place as well as the fact that globalization is linked closely to the process of localization. The socio-cultural and political uniqueness of the specific urban context are analyzed to present an innovative perspective on how the interplay between the urban, spiritual and religious should be understood.

Victoria Hegner, Peter Jan Margry (eds.), *Spiritualizing the City. Agency and Resilience of the Urban and Urbanesque Habitat*, Oxford: Routledge 2017.

12.2 NEW BOOK SERIES

STUDIES IN FOLKLORE AND ETHNOLOGY: TRADITIONS, PRACTICES, AND IDENTITIES

The academic publisher Lexington Books (Rowman & Littlefield) has established the new book series “Studies in Folklore and Ethnology: Traditions, Practices, and Identities”, highlighting cultural traditions around the world and the persons and communities who enact them. The series is edited by Professor Simon Bronner of the Pennsylvania State University. From 2018 Dr Elo-Hanna Seljamaa, Senior Research Fellow in Estonian and Comparative Folklore, University of Tartu, joins him as co-editor of the series. Dr. Seljamaa replaces the late Barbro Klein who passed away in January 2018.

Monographs and collections of articles in the series will address localized practices, artists, and communities around the world, with special attention to the ethnology and folklore of Europe and the Americas: intriguing novel adaptations and representations of older traditions; new traditions meeting modern needs; transnational, migratory genres and groups; and the history, theory, and methods of folkloristic and ethnological study. The first volumes of the new series, including titles on urban folklife, women’s and sexuality folklore, and African-American folklore are in preparation and will be published in 2018. The series features an international advisory board that includes Pertti Anttonen, Julia Bishop, Ian Brodie, Lei Cai, Norma Elia Cantú, Valdimar Tr. Hafstein, Petr Janecek, Hideyo Konagaya, Peter Jan Margry, Ulrich Marzolph, Thomas A. McKean, Ruta Muktupavela, M.D. Muthukumaraswamy, Francisco Firmino Sales Neto, Anand Prahlad, Suheyra Saritas, Dani Schrire, Pravina Shukla, Diane Tye, Ülo Valk.

Simon Bronner, Elo-Hanna Seljamaa (eds.), *Studies in Folklore and Ethnology: Traditions, Practices, and Identities*.

See <https://rowman.com/Action/SERIES/LEX/LEXSFE#>.

For inquiries on book proposals, write Professor Bronner at sbronner@psu.edu.

12.3 NEW JOURNALS

THEMATIC SECTION: THE UNBOUND BRAIN

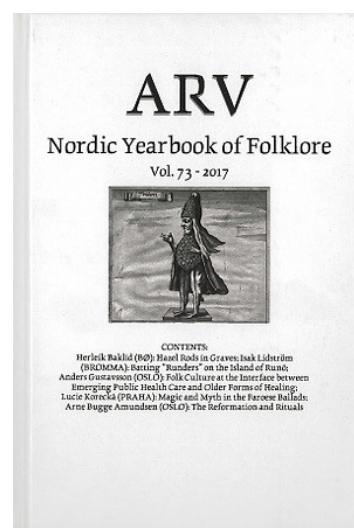


This issue contains articles that investigate a variety of cultural and scientific discourses and practices that in different ways are related to neuroscience and the brain.

Kristofer Hansson, Peter Bengtsen (eds.), *Thematic Section: The Unbound Brain*, Culture Unbound: Journal of Current Cultural Research, Extraction from Volume 10, Issue 1, Linköping University Electronic Press 2018.

<http://www.cultureunbound.ep.liu.se/contents.asp?doi=10.3384/cu.2000.1525.18101>.

http://www.cultureunbound.ep.liu.se/v10/cu18v10i1_Unbound%20Brain.pdf.



NORDIC YEARBOOK OF FOLKLORE

Arne Bugge Amundsen (ed.): *Nordic Yearbook of Folklore*, vol. 73.

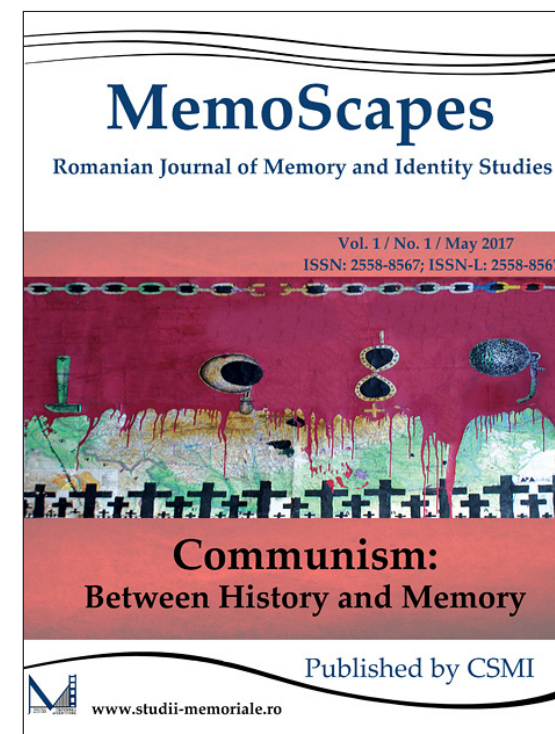
Uppsala: The Royal Gustavus Adolphus Academy 2017, ISSN 0066-8176.

MEMOSCAPES. ROMANIAN JOURNAL OF MEMORY AND IDENTITY STUDIES

Bucharest: Centrul de Studii Memoriale și Identitare (CSMI).

MemoScapes explores the construction of the memorial cultures and the various forms of identity (individual, collective, social, cultural, etc.) that may be discerned in any society. It focuses primarily on European communities, but also looks towards other continents, when comparative approaches seem promising.

The Journal explores a range of topics, such as the connections between communicative and cultural memory; myths (as elements of cultural memory); the creation of social/cultural/national/local identities; the process of patrimonialization and museification from a 'longue durée' perspective. *MemoScapes* aims at giving a new impetus to the study of the modern and post-modern social imaginary of Europe with a special focus on Central and Eastern part of the continent.



MemoScapes welcomes academic syntheses, analyses and case studies. *MemoScapes* is a peer-reviewed, yearly, interdisciplinary journal, which publishes articles from the areas of Humanities and Social Sciences, as well as empirical research data, reviews and book presentations.

MARTOR 24, 2019: CALL FOR CONTRIBUTIONS

The Museum of the Romanian Peasant (Bucharest, Romania) is seeking contributions for its annual journal *Martor* 24, 2019. *Martor* is a peer-reviewed academic journal, established in 1996, indexed by EBSCO, Index Copernicus, CEEOL, AIO, and MLA International Bibliography, with a focus on cultural and visual anthropology, ethnology and museology.

Over the past 20 years, at least two phenomena seem to be dominant in archives dynamics as 'realms of memory' (Nora 1997). In humanities and social sciences archives, on the one hand, there is an abundance and dissemination of information (text, image, sound etc.), due to generalized use of electronic record. On the other hand, there is an increasing diversification of archives that have an ambiguous status, as an emergent phenomenon, triggered by the discovery and/or by the partial or full opening to the public of either institutional or private archives and collections in Central and Eastern Europe, especially after the fall of communism.



Such discoveries have brought about a series of challenges for the social sciences researchers: defining the right to ownership of individual memory as archived (and therefore institutionalized) memory; grasping the ambiguities which derive from this situation; finding the appropriate forms of retrieval, processing and archiving (some of the documents and objects being in a poor state of

conservation); and advancing an ethics of exploiting such objects and the memories they enshrine. These challenges are more important since the 'intellectual market' value of archived documents is directly influencing the attribution of a market value to the archive use, thus of the archive as an object of memory.

THEME OF THE 24TH ISSUE

Archives and politics of memory: the collecting, storage, ownership and selective disclosure of archival material.

conservation); and advancing an ethics of exploiting such objects and the memories they enshrine. These challenges are more important since the 'intellectual market' value of archived documents is directly influencing the attribution of a market value to the archive use, thus of the archive as an object of memory.

This thematic issue seeks to publish texts, from both academics and practitioners, on a broad array of subjects such as:

- new types of archives resulting from private collectors, or from dismantling of institutions
- informal practices developed by non-institutional actors – akin to 'forensic investigation' (Brădeanu 2007) – to access myriad types of archives and collections
- methodologies for the reception, the interrogation, the processing/making use of and the (re)interpreting of archived objects/documents
- the role of institutional actors who have shown interest in 'vehicles of memory' (Confino 1997) and brought them out of the 'biographical shadow' into which they had been consigned as a consequence of invisibility-targeted state politics or as a consequence of so-called historical accidents
- archives and art

We encourage early submissions in the form of abstracts and expressions of interest, by **1st of November 2018**.

We are expecting texts, in either English or French of 7.000 to 10.000 words by **1st of February, 2019**. High quality images supporting the argument are a plus in the selection process.

For the academic writing standards of our journal, please see the Style Sheet available in the For Authors section on our website: <http://martor.muzeultaranuluiroman.ro/>.

Please e-mail your submissions and any inquiries (e.g. editorial guidelines) to revistamartor@gmail.com.

IN THE NEXT SIEF NEWSLETTER

- Report on the SIEF Summer School 2018, Aberdeen, Scotland, UK, 22–29 June 2018
- Report of the SIEF panel at EASA 2018, Stockholm, Sweden, 14–17 August 2018
- Much more about SIEF 2019 in Santiago de Compostela
- National Ethnology report Spain



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