



*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.

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## EDITORIAL

### DEAR SIEF MEMBERS,

**Did you know that SIEF offers an interesting program for young scholars? In this newsletter you can find out more.**

Have a look at the report on SIEF's Summer School in Aberdeen in June and read the experiences of some of the participants!

The next Summer School will take place in Siena in 2020 – more to be announced during our international congress in Santiago de Compostela. This will also be the place where the next Young Scholar Prize will be awarded. You can find the Call in this issue.

A new event is the Congress Mentoring Program, organized by the Young Scholars Working Group. It aims to bring together early-career researchers and more experienced scholars to provide learning opportunities for both sides. Finally, we are glad to inform you that the map on higher education which was first launched in 2014 and which is meant to help young students to find their way is being updated.

There is a lot more going on: conferences of working groups, SIEF's engagement in UNESCO, new publications,... And, of course, the preparations of SIEF2019. See you all there!



Sophie Elpers

# 1 LETTER OF THE PRESIDENT

**DEAR COLLEAGUES,**

**Are you ready for tracking changes in Santiago de Compostela, April 14–17, 2019? The Call for Papers for our biennial congress has just been closed and – judging by the number of submissions – we are looking at a great turnout of delegates from all parts of Europe and beyond.**

The topics of the SIEF2019 panels cover a variety of diverse subfields and approaches to a transforming world: from disciplinary and methodological discussions to environmental concerns, from changes in economy and work to migrations and mobility, from politics and social movements to heritage and religion. That, together with an exciting list of keynote speakers, an audiovisual media programme and workshops, book launches, working group events, meetings of journal editors and representatives of departments and study programmes in E&F etc., promises stimulating discussions of the theme and good grounds for developing our fields further. If you are eager to take the SIEF togetherness a step further and ‘think with your feet’ in the landscape of Galicia, along a camino trail, you may join the post-congress pilgrimage to Fisterra. Furthermore, SIEF’s Young Scholars Working Group is considering ways to strengthen links between SIEF members in different phases of their careers. If you are willing to share knowledge and experience in innovative forms during our gathering in Santiago, please read the text about the congress-related mentoring programme and keep an eye out for the programme’s call for applications.

In years between congresses, SIEF also organizes various events and activities. Some of these, like the SIEF Summer School, are oriented towards early-career scholars. The last one, hosted by the Elphinstone Institute, University of Aberdeen, brought together PhD students and lecturers for nine productive days of fieldwork encounters and discussions of the role of ethnologists in the community of Portsoy, Scotland. The location of the next Summer School, 2020, has already been decided: Siena, Italy. Since it will take place during

the Palio, it will offer a splendid context for examining the policies and practices of heritage-making.

The SIEF2018 calendar has also been marked by conferences, workshops, public presentations and other events organized by the Society’s working groups, frequently prepared in fruitful cooperation with national ethnological and folklore-research institutions. The gathering of SIEF Francophone Working Group, for instance, served as an opportunity to highlight the centenary of the Hellenic Folklore Research Centre at the Academy of Athens – we congratulate our colleagues there on their achievements and wish them success in their future work.



Nevena Škrbić Alempijević.

It has also been a busy year of preparing SIEF publications. One of our main objectives in that domain, along with providing books and volumes authored or edited by our members with visibility and outreach, is to give support to the editors of SIEF journals. This year’s second issue of *Ethnologia Europaea*, dedicated to the topic of tour guides as cultural mediators, is already at the disposal of SIEF members, whereas the next, a mixed volume of *Cultural Analysis*, will be available soon after you read the SIEF Newsletter.

Collecting and sharing information about higher education in our fields is one of our missions. In order to visualize this data and make the links to educational institutions in

Europe constantly accessible, SIEF uses an interactive map of university departments and programmes in European Ethnology, Folklore Studies and (Europeanist) Anthropology. After a few years of its successful existence, we needed to update the information posted on SIEF website, to integrate recent changes in the academic landscape. At the beginning of the next year, the map will be accessible in its refreshed look. I would like to thank all our national liaisons who have been working diligently to provide SIEF with an overview of the current state of the art in E&F.

Engagement in heritage institutions and heritage research is another important professional pursuit for many SIEF members. Heritage production and use have long been one of the foci in our discussions, particularly through the work of the Working Group on Cultural Heritage and Property. The possibilities and challenges of becoming immersed in the politics of heritage-making have now been revisited, since SIEF has again obtained the status of one of UNESCO's non-governmental organizations. It is by exploring this and such opportunities that SIEF maintains its viability, remains open to new contexts, but also sharpens its critical edge.

Nevena Škrbić Alempijević,  
SIEF president

## 2 SIEF 2019 IN SANTIAGO DE COMPOSTELA

### WELCOME TO SANTIAGO DE COMPOSTELA

The 14th international SIEF Congress invites you to Santiago de Compostela, the capital of the autonomous community of Galicia in north-western Spain and the destination of the Camino de Santiago, one of the most important pilgrimage routes from medieval times.

The congress theme

#### Track Changes: Reflecting on a Transforming World

draws upon both the ethnological explorations of human life and its continual change as well as the transforming, yet constant, Camino.

For more than a thousand years, people have flocked to Santiago de Compostela. Every visitor has their own particular reason to come to this city – you will be visiting to attend the SIEF2019 Congress, but you might also want to share the experience of the pilgrims



San Pedro Street, entrance to the Camino de Santiago in the city. Photo: Sonia García.



Vilar Street in the historic center. Photo: Sonia García.

who have travelled the Camino de Santiago since the 9th century to seek absolution in this holy city, or of those who simply wanted to walk and travel.

The city, a World Heritage Site, exhibits a unique cultural legacy from the many historical periods that have made Galicia a very individual Spanish region with its own distinctive personality and language and with connections to both land and sea.

The 'Camino de Santiago' ends at the Cathedral, one of the World's most outstanding examples of Romanesque architecture. The Cathedral is open to the public every day, and a visit can include a trip to the roof of the Cathedral, the museum, the Gelmírez Palace, the archaeological excavations and the Pórtico de la Gloria. There are also many other important churches and monasteries in the city, including San Paio de Antealtares, Santa María la Real de Sar, Santo Domingo de Bonaval, San Martín Pinario, San Agustín. The

historic center has well preserved mediaeval streets and bears traces in its architecture of many ages; a stand-out feature are the stone facades with arcades in the Rúa del Vilar or Rúa Nova (rúa means "street" in Galician).

Walking through these cobble streets on a rainy day in April (don't forget to bring suitable rainwear!) or sitting in one of the many squares is a feast for the senses, watching visitors from all over the world passing by, mingling with the locals, or in one of the many bars and restaurants that offer typical Galician food. A must-see is the City Market where farmers from the surrounding areas sell their local produce. The School of History and Art, whose building is a few meters away, has a beautiful library which is well worth a visit. The University of Santiago has its origins at the beginning of the 16th century, when the Fonseca School was built; today, this building is the central library and also an exhibition center.

The city has other treasures, many of which are exhibited in the City's 16 museums, amongst which is the Museo do Pobo Galego, dedicated to ethnography, and the Museum of



Museum of Contemporary Art and Museo do Pobo Galego. Photo: Sonia García.

Contemporary Art designed by Siza. There is an amazing wealth of contemporary buildings, designed by Eisenman, Hejduk and Siza. Santiago also has many parks and gardens, one of which (the Alameda) has a circular walk, with ancient trees and stunning views. There is also a great panoramic view from the Pedroso, a mountain that provided the stone for the construction of all the buildings that you can see in the city today.



*The Cathedral of Santiago de Compostela. Photo: Sonia García.*

Santiago is a city for walking and for leaving the car at home. The best way to get here is either by plane or train... or to walk! Registration to the SIEF Congress entitles you to a 10% discount on Iberia Airlines, and a 30% discount with RENFE, which has train routes between all the main cities in Galicia. So while you are here you could also visit Vigo – a modern port, Pontevedra – with its Mediaeval Historic Center, A Coruña – fashionable with great beaches, Ourense – a spa town – or Lugo with its Roman wall. The smaller towns



*View from Alameda Park. Photo: Sonia García.*

are accessible by bus (Tussa), so you could pay a visit to the coast of Noia or spend an afternoon in Vilagarcía de Arousa.

In Santiago you can find gift shops, fashion stores, jewelers, bookshops, delicatessens ... all with Galicia's traditional brand of craftsmanship. VAT tax is included in most prices, which depending on the item, ranges from 10% to 21%. A reminder that people who belong to countries that are not members of the European Union are exempt from this tax in places with the 'Tax Free' badge. The only authorized currency is the euro.

Please start to check and book your travel to the Congress as soon as possible, as direct flight options are limited

You can organize your stay in Santiago with ease as there are many accommodation options, ranging from the most economic hostels to the grand and luxurious Hotel de los

Reyes Católicos. You can find more information on accommodation on the SIEF Congress website.

## IMPORTANT DATES

- Call for funding: mid-November (deadline for applications: mid-December, announcement decisions: mid-January)
- Panel timetable: 30/11/18
- Early Bird registration: 03/12/18 – 28/01/19
- Conference: 14/04/19 – 17/04/2019

## KEYNOTE SPEAKERS

- |                   |                      |   |
|-------------------|----------------------|---|
| • Opening keynote | Sunday April 14th    | Susana Narotzky   |
| • Keynote         | Monday April 15th    | Tim Ingold  |
| • Keynote         | Tuesday April 16th   | Coppélie Cocq   |
| • Closing event   | Wednesday April 17th | Barbara Kirshenblatt-Gimblett<br>Regina Bendix<br>Dorothy Noyes<br>Sharon Roseman |



Municipal Market. Photo: Sonia García.

### More information about Santiago:

<http://www.santiagoturismo.com>

### Congress website

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

### On track for the trek?

See you in Santiago, April 14–17, 2019!

## PILGRIM HOSTELS CLOSE TO THE CONGRESS VENUE

HOSTEL	ADDRESS	TEL.	WEB	CONTACT
Blanco Albergue	Rúa das Galeras, 30	(+34) 699 591 238	<a href="http://www.prblanco.com/">http://www.prblanco.com/</a>	<a href="mailto:Prblanco@prblanco.com">Prblanco@prblanco.com</a>
Albergue Compostela	San Pedro de Mezonzo, 28 Bajo	(+34) 881 017 840	<a href="https://www.alberguecompostela.es/#inicio">https://www.alberguecompostela.es/#inicio</a>	<a href="mailto:contacto@alberguecompostela.es">contacto@alberguecompostela.es</a>
Roots & Boots	Rúa Campo do Cruceiro do Gaio, 7	(+34) 699 631 594	<a href="https://www.rootsandboots.es/">https://www.rootsandboots.es/</a>	<a href="mailto:info@rootsandboots.es">info@rootsandboots.es</a>
Mundoalbergue	Rúa San Clemente, 26	(+34) 981 588 625	<a href="http://www.mundoalbergue.es">http://www.mundoalbergue.es</a>	<a href="http://www.mundoalbergue.es/contacto.php">http://www.mundoalbergue.es/contacto.php</a>
The Last Stamp Hostel	Rua Preguntorio 10	(+34) 981 563 525	<a href="http://www.thelaststamp.es/">http://www.thelaststamp.es/</a>	<a href="mailto:info@thelaststamp.es">info@thelaststamp.es</a>

### 3 POST-CONGRESS PILGRIMAGE

#### WALKING FROM SANTIAGO DE COMPOSTELA TO FISTERRA AT THE ATLANTIC IN 4 DAYS

Maybe the most scenic part of the Camino pilgrim ways is the trail between Santiago de Compostela and the Atlantic Ocean.

As it is also the rainiest area, the winding paths over moderate hills, while passing various monuments, are embedded in lush green. The Catholic St. James shrine in Santiago and the presumed former Celtic sun sanctuary on the imposing ‘End of the World’ Cape Fisterra (Finisterra) in the Atlantic are about 90 km away from one another. This distance can be divided in four not too difficult walkable parts. Hence it takes four days of walking (approx. 5–7 hours a day) plus an additional day to get back to Santiago by bus for your flight.

As SIEF meets this year in Santiago it seemed ‘inevitable’ to do an additional post-congress pilgrimage activity. This activity is primarily an individual endeavor and not organized by SIEF. However, SIEF wants to make the possibility of an ‘easy’, short and possibly ‘transformational’ pilgrimage known to all congress delegates. What SIEF will do is collecting the names of the walkers and give the opportunity to bring colleagues together in hiking and eating in a more or less joint way, and possibly helping one another in piercing blisters and sharing band aids.

This pilgrimage is of course free in itself but one has to take into account costs for food and for (relatively cheap) *hospitia* and lodgings. Some basic information on the route and sleeping places will be supplied in due course, but the walking tour is of an individual responsibility.

In fact, the proposed walking is contrary to the direction the Church requires for a pilgrimage to Santiago. For this reason, the Fisterra track towards the ocean is sometimes called



the pilgrimage of the atheists. However, it has become more popular in recent years, because the Camino towards Santiago from the east has become crowded and has a less scenic environment. Some find the Fisterra trail the best part of the whole Camino, and, moreover, with an impressive ending at the Atlantic and the possibility to see the sun set.

If you want to walk this trail after the congress, please make your interest known at: [sief@meertens.knaw.nl](mailto:sief@meertens.knaw.nl). Be aware that this email is only for reporting your possible interest in walking with SIEF colleagues. No further information on (doing) the pilgrimage can be retrieved.

**FOR THE PREPARATION OF YOUR WALKING YOU CAN CHECK:**

- \* <https://www.csj.org.uk/planning-your-pilgrimage/routes-to-santiago/routes-in-spain/santiago-to-finisterremuxia/>
- \* <http://www.caminodesantiago.gal/en/make-plans/the-ways/the-fisterra-and-muxia-way>  
Be aware that the map on the latter site and the information there directs you via Muxia, a longer trail; for the SIEF walkers the intention is to walk directly to Fisterra.

**SUMMARIZING:**

- \* Approximately 90 km of walking in 4 days:
  1. Thursday: Santiago – Negreira= 21 km
  2. Friday: Negreira – Lago = 25 km (alternative: Vilaserío, 13 km; or Olveiroa, 33 km)
  3. Saturday: Lago – Cee = 24 km (alternative: Corcubión, with the hostel of the Amigos de Santiago)
  4. Sunday: Cee – Finisterre = 16 km
  5. Monday: return Finisterre – Santiago/Airport by bus (public transportation)
- \* Rough indication of costs: 4 nights of lodging and food (budget € 50,- a day; comfort € 100,- a day)
- \* Needed: small backpack for extra clothes, personal necessities, additional warm cover or small sleeping bag/sleeve, rain gear (rainy season) and profiled trekking shoes

Peter Jan Margry

## 4 SIEF 2019 MENTORING PROGRAM

**The Young Scholars Working Group (YSWG), in cooperation with the SIEF Board, is organizing a special, on-going event to be held during the 2019 SIEF Congress: the SIEF Mentoring Program.**

The Program aims to bring together early-career researchers (Mentees) and more experienced scholars (Mentors), who might offer them advice and guidance related to areas such as research in general, conference presentations, teaching, grant applications, the (non)academic job market, networking, and publishing. We believe this type of program will facilitate interaction between SIEF members, provide opportunities for networking and professional development to its participants, and, most importantly, help bridge the gaps often created by titles, seniority, degrees, and affiliations. Intended to promote greater inclusivity, cooperation, and communication within SIEF, the Mentoring Program is envisioned as a learning opportunity for both sides and, ideally, a foundation for future collaborations and projects.



Several informal events will be organized as part of the Mentoring Program to provide the participants with opportunities to meet and discuss their topics of interest. Mentors will also be asked to attend their Mentees' presentations and provide constructive feedback afterwards.

Participation in the Mentoring Program is completely voluntary and open to all SIEF members/Congress participants. We would like to stress that the SIEF Mentorship is primarily connected to the SIEF Congress. Naturally, we hope that the Mentors and Mentees will keep in touch, continue developing their relationships, and ideally collaborate professionally, but this is not a requirement of the Program.

The official Call for Applications will be issued after decisions on the submitted congress abstracts have been made and interested participants have been notified of the status of their submissions. For now, we simply wish to inform SIEF members about this new program (one we sincerely hope will become a SIEF tradition) and encourage them to think about how they might benefit from and contribute to it.

On behalf of the YSWG Board, Nada Kujundžić

## 5 SIEF INTERNATIONAL SUMMER SCHOOL 2018

22–29 June 2018, hosted by the Elphinstone Institute for Ethnology, Folklore, and Ethnomusicology, University of Aberdeen, Scotland.

### ‘GIVING VOICE? FACILITATING SOCIAL AND COMMUNITY RESILIENCE’ THE SIEF SUMMER SCHOOL IN PORTSOY, SCOTLAND

In June, I was privileged to be one of the faculty members for the 2018 SIEF Summer School in Portsoy, Scotland, organized by Thomas McKean, from the Elphinstone Institute, University of Aberdeen. Having taught Ethnographic Research and Writing for years at the University of Missouri, the Summer School offered a rare opportunity to work alongside graduate students in a place-based ethnographic setting far from a university. Without a doubt, superb and thoughtful planning laid the foundation for this to be a highly successful program.

The Summer School offers PhD students from around the world a chance to take time out, to inhabit a new a different space, and to look at their work from new perspectives. This year’s School was in the town of Portsoy, a scenic former fishing village on Scotland’s North-East coast, a lively and connected community, which has recently rebuilt itself after major changes in the fishing industry over the last few decades. It was an ideal place in which to study the art of listening, ethnography, and reciprocity.





Participants of the Summer School. All photos in this contribution: Olga Zaitseva-Herz.



Our time in Portsoy was carefully planned, with a clear agenda: to engage with different aspects of the community from a variety of perspectives, which were repositioned several times throughout the week by workshops, discussions, and presentations. Around a framework of keynote talks from our host, Tom McKean (Elphinstone Institute), me (University of Missouri), Robert Baron (New York State Council on the Arts), Frances Wilkins (Elphinstone Institute), our community hosts Roger Goodyear and Lorna Summers, the cultural team at Local Voices (Chris Wright, Steve Byrne, and Mairi Macfadyen), and Donald Smith (Scottish International Storytelling Centre), students were encouraged to inhabit the town, get to know people, ask them a lot of questions, answer a lot of questions themselves, and volunteer their help wherever it was needed in the run-up to the Portsoy Traditional Boat Festival, a weekend long affair that sees the town's population swell by more than 13,000 people.

The town of Portsoy, on the northern coast of Scotland, with its long tradition of occupations centered around fishing and boat building, was the perfect setting for our ethnographic endeavors, largely because the town has had to adjust in recent decades to a decline in the fishing industry. The town has had to make calculated changes to maintain its long-standing identity as a fishing village while also revamping its traditions to meet more contemporary community expectations.

The annual Traditional Boat Festival, on the final weekend of our ethnographic workshop, was the perfect ending. It has witnessed the community's major cultural adjustments over the last few decades and brings thousands of outsiders to the town over one long weekend in June, but it has become a challenge for both those who want it to continue and to those who feel it intrudes on the town far beyond its benefits. Being a part of it all made of our conversations about community, heritage, contemporary needs, and reciprocity that much more meaningful as we saw their real-world application.

The School was based at an international hostel run by the community developed out of a historic sail works. We had the run of the building, which included rooms for nearly thirty

participants and teachers as well as kitchen privileges and access to the large lounge (with fireplace) both day and night. We ate most meals – local Scottish foods – in the kitchen, with preparation by a rotation of helpers from the entire group. Later in the week, McKean also invited participants to prepare dishes native to their countries for everyone to share. This communal activity provided an excellent casual opportunity for people to get to know one another better, while the large lounge area provided space for all our more ‘formal’ presentations, conversations, and sharing during the day, as well as doubling as an informal place for music and song in the evenings. It would be difficult to overemphasize just how critically important this space and place was to the success of the School.

The first day, our convener had arranged for several community members to share their experience of the town, its history, and the Festival, as well current initiatives and future trends. Although it was not explicit, these presentations had been designed to introduce us to some of the conflicting stories and attitudes found within the town and the students were quick to pick up on tensions and differences of opinion both within the community and about the Festival.

The students represented a wide range of countries, and disciplinary approaches, coming from Serbia, Poland, Iran, China, and the U.S., to name but a few. The diversity was impressive and made our time together that much more beneficial for both students and faculty. This may be totally typical of the SIEF Summer School, but I had never been exposed to such diversity in a student body and it was quite welcome.

During the week, all participants – students and staff – were invited to speak about their own research projects, their backgrounds, and to share their ethnographic encounters both at home and in Portsoy, providing the basis for rich discussion around approaches, cultural and ethnic differences in fieldwork practice, and how students are aiming to enter occupations that include academic teaching, museum work, political work such as intellectual property rights, and utilizing their ability to provide assistance to various groups



as ‘cultural brokers’ when needed. In addition, several presentations were offered by ethnographers working in Scottish schools, a dance teacher, local musicians, and the ongoing efforts to bring boat building and North-East Scots language into schools. This greatly broadened the scope and breadth of the Portsoy experience for everyone involved.

Our days in Portsoy were full, rich, and informative. I cannot imagine a better organized and executed field school experience. I would welcome the opportunity to serve as a faculty member on any future SIEF field school and my thanks to Dr McKean for making the Portsoy experience so valuable.

Elaine J. Lawless, University of Missouri, Columbia

## STUDENT EXPERIENCES

### A PASSION FOR THE FIELD – REZA BAYAT, UNIVERSITY OF GÖTTINGEN

Through our passion for our work, we often romanticize the field and our being in the field to such an extent that we forget to reflect on our affective frameworks and attachments. We talk passionately about ‘our fields’ and ‘local people’ and give very impressive and moving accounts of them, which I consider as one of the strengths of anthropological work. But, we often forget to reflect on what this passion, or those emotions, do to the ways we talk, study, and analyze, on the one hand and how they strongly affect, influence and even partially shape the very fields and people we claim to represent.



Hence, I have ended up with many questions after our week-long Summer School: Is our passion to study people and cultures ‘neutral’? Are these affects and emotions free of power dynamics and how far do we reproduce some of the power structures we actually want to criticize? How far do we as anthropologists reflect on the ways our passion and

emotions create romantic ideas about the field and our relation to/place in it? And what does all of that say about the anthropological knowledge we produce? Despite the many books, articles, ethnographies, and conferences that tackle these points, it is still relevant to think about and discuss how we as anthropologists have the power to shape the field, the people we study, and the emotions/affects that we encounter and bring with us.

### PARTICIPATION – OLGA ZAITSEVA-HERZ, UNIVERSITY OF ALBERTA

It was a wonderful and very intense time and I would like to share my reflections about one particular experience. At the end of the Summer School it was suggested that we should find a group in the Portsoy community that might need some help in preparing for the Traditional Boat Festival and volunteer for them. All of us found the idea interesting and we promptly went to the town and started to look for the group to help. At first it felt a bit unusual to offer people help, because we did not know each other at all and also did not even know what to help with. Assigning volunteering as a primary goal was an interesting idea, as in a very short time we found people to help and it was a wonderful experience for everyone.

### RECIPROCITY – KATHARINA KING, ALBERT-LUDWIGS-UNIVERSITÄT FREIBURG

The week was dedicated to studying the self-reinvention of communities after radical socio-economic changes, and the rediscovery of their past as part of this process. Within this, new meanings get ascribed to the history of a place or region and the people living there. Part of the program was a critical reflection of the role of the scholar in these processes and I could contribute to the historical contextualization of such practices in presenting part of my thesis research on the 1930’s Federal Writer’s Project in the U.S.A.

Our Summer School’s ‘object of investigation’ was the town of Portsoy. In conversations with inhabitants, we could spot various strategies and projects that they saw as identity-establishing and meaningful, some of which also had a positive economic impact on Portsoy’s development and its current situation. Most impressive to me were the programs in

which folklore and traditional crafts were combined with education, youth work, and social function in the widest sense, to move from identity-building to community-building. Examples of these kinds of ventures include the work of the community Boat Shed, the educational folklore projects run by 'Local Voices,' and the coastal rowing initiative, which involved the building of a traditional rowing boat (a 'skiff') by a team of community members, which was then used to participate in inter-community races. I thus gained several thought-provoking ideas as to how the African American folklore and the oral accounts that I work with in my dissertation could be utilized in an educational context or even in community-building.

Reflections on interviewing techniques and participant observation were equally important, especially the exchange with participant and keynote speaker, Elaine Lawless, who presented her work on the African American community of Pinhook, Missouri, which got completely destroyed due to the blasting operation of a levee during a flood in 2011. Her critical and collaborative ethnography was one of the most convincing examples presented during the week and I became even more aware of how folklore research, and cultural and identity politics, should not be practiced or studied uncoupled from political and economic relations, as well as social structures of domination, especially now. At the same time, her project showed the possibilities and limitations of scholarly work with regards to political involvement and activism.

Especially when it comes to 'giving voice' to marginalized groups, and making their voices heard, it is vital to reflect critically on one's own positionality as a scholar. This not only means to be aware of social/power relations and our own privileges, but also to realistically fathom the possibilities of documenting articulated grievances, of making them public, and of maybe even promoting political change. This also means being aware of external as well as personal limits, despite and due to our position as academics. Lawless advocates the principle of reciprocity, which involves a practice for these negotiations in collaboration with members of the communities studied.



As a whole, and especially in my position as the only literature doctorate at the event, I found the scholarly – and personal – exchange with scholars from the fields of anthropology, ethnology and folklore studies, and the insights into their work and practices, extremely inspiring. This made me even more convinced that an interdisciplinary dialogue could be intensely fruitful.

The School was an exhilarating experience for me which came in times of struggle. The wonderful personal encounters and connections, the music, the food, the beautiful house, the outdoor activities, and all of this in this scenic landscape, made this event unforgettable.

## 6 NEWS ON ICH

### UNESCO REACCREDITED SIEF AS NGO

In June 2018, the General Assembly of the States Parties of the UNESCO 2003 Convention for the Safeguarding of the Intangible Cultural Heritage took the decision (7.GA 11) to accredit SIEF as one of the non-governmental organizations to act in an advisory capacity to the UNESCO Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage.



UNESCO cake, photo by Petrykivka, Ukraine, February 2018. Photo: Anita Vaivade.

This is the second term of accreditation, as SIEF was initially accredited in 2010. The number of accredited NGOs has reached 176, having NGOs that are diverse in size and capacities, and from different regions of the world. SIEF's WG on Cultural Heritage and Property is committed to being actively involved in representing SIEF at UNESCO. WG Board member Robert Baron will represent SIEF at the upcoming 13th session of the UNESCO Intergovernmental Committee in Port Louis, Mauritius in late November 2018, as well as at the meeting of the ICH NGO Forum, which will take place a

day before the session. It should be highlighted that one of the items on the agenda of this year's Committee session is 'Reflection on the participation of NGOs in the implementation of the Convention', and we look forward to the debates in this regard.

How does this alignment of SIEF to UNESCO define or, in turn, complicate our field? What kind of opportunities does it entail for SIEF? What kind of constraints does it generate?

In order to discuss these questions, a roundtable 'UNESCO and entanglements of intangible cultural heritage (Herioo2)' will take place at the SIEF 14th Congress in Santiago de Compostela, Spain in April 2019.

Kristin Kuutma & Anita Vaivade  
chairs SIEF WG Cultural Heritage and Property

## 7 SIEF YOUNG SCHOLAR PRIZE 2019

The deadline for applications for the Young Scholar Prize 2019 is coming up very soon: 1 December 2018. So please don't miss it!

The prize will be presented at the congress in Santiago de Compostela. Here are the details for taking part:

- ★ The prize will be awarded for journal articles or book chapters based on original research and published in 2016, 2017 and 2018.
- ★ 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](mailto:sief@meertens.knaw.nl) no later than **1 December 2018**.

## 8 NEWS AND REPORTS OF WORKING GROUPS

### 8.1 WORKING GROUP HISTORICAL APPROACHES IN CULTURAL ANALYSIS

#### ‘Making Connections’ – Meeting in Tartu.

Doing research is all about making connections – between past and present, sources and theories, disciplinary history and contemporary problems, the academy and the society etc.

The SIEF Working Group of Historical Approaches in Cultural Analysis (in cooperation with the Department of Estonian and Comparative Folklore of the University of Tartu, the Department of Folkloristics of the Estonian Literary Museum and the Centre of Excellence in Estonian Studies) organized a conference to give scholars a possibility to reflect upon those different connections being created, disrupted or altered in the course of research. The conference took place in Tartu, Estonia, from 29 – 31 August, and it was titled “Historical Approaches in Contemporary Research Field: Making Connections.”

During the three-day conference it was possible to listen to 15 papers, given by researchers from Austria, Belarus, China, Estonia, Finland, Israel, Italy, Lithuania and Poland. The papers gave quite a diverse overview of the topics, sources and methods used by scholars who take historical approaches towards cultural matters. On a broad scale, the papers revolved around two focal issues. On the one hand they looked at the connection between past and the lives of ordinary people – how do people make sense of the past, and how do they use the past to make sense of their lives. On the other hand the papers dealt with the (multi-, inter-)disciplinary history and the ways different sources have been evaluated and studied by scholars with various backgrounds.

One of the themes which sprung up in several presentations was the connection between people (or communities) and places. In some papers this theme was approached on a micro-level, focusing on one residential area. Karina Taruskaitė’s presentation “The Construc-

tion of Images from the Past in the Stories of Kaunas Districts Residents: Practical and Theoretical Aspects of Research” enquired how the dwellers of one residential district felt about different parts of the city. Jaana Kouri’s talk “Environmental Knowledge Past and Present” focused on one very peculiar village in Finland (Lypyrtti) and analyzed how the skills needed to cope in specific environments

are maintained and communicated if people use the place only as a summer residence. In other papers, this issue was addressed through the connection between state and minority groups. Mare Kõiva’s paper “The Influence Government has on Religious Customs” analyzed the religious identity of Estonian Russians between 1920 and 1944 – enquiring how the institutionalization of the Lutheran church influenced their choices. Anni Reuter’s talk “The Experience of Internal Exile in the Soviet Union during Stalin’s time” focused on the national identity-work in forced exile – how the Ingrian Finns deported by Stalin’s regime dealt with this experience and how they constructed a kind of counter-history which helped them to see themselves as a diasporic nation.

In several papers the connection between people and places was approached with a wider (mostly national) perspective. Thus, Merili Metsvahi’s plenary speech “The Stereotype of the Right of the First Night (Ius Primae Noctis) in the Process of Estonian Nation-Building” assessed how something with no historical proof (Ius primae noctis) became fact-like knowledge which helped to strengthen the national pride of a nation. Carlo Trombino’s paper “Selective Kinship in Sicilian Cultural Identity: a Land Posing” concentrated on Sicilian



*The chair of the SIEF Working Group of Historical Approaches in Cultural Analysis Pauliina Latvala-Harvilahti opening the conference.*

identity and showed how this identity is based on quite different layers (or myths) which are switched on and off as needed; Trombino sees Sicily as the epitome of postcolonial identity.

Another theme which connected a number of papers was the ambition to understand the historical development and geographical distribution of certain beliefs or bodily practices. Xuan Wang's presentation "How Do Historical Materials Speak in Folkloristics? Chinese Naodongfang (Obscene Wedding Games)'s Vitality in 2000 Years with a Short Hibernation under Communist Mao Reign" focused on the (really large-scale) historical and geographical distribution of one practice. Elena Boganeva's talk "Variations and Changes. Images of

Werewolves in Belarusian Oral Tradition" introduced the werewolf narratives behind the "Belarusian Ethnolinguistic Atlas". Michele Tita's and Xuan Wang's papers analyzed special bodily practices as markers of group identity. Tita's talk "Researching About Tarantism: a Contemporary Fieldwork Experience About a Culture-Bound Syndrome of the Past" focused on the function of tarantism (condition supposedly caused by the bite of spider) for South Italian women; Tita compared his field work results with earlier descriptions and stressed the need to switch from a medical approach to a cultural one.

Several papers took questions of methodology or disciplinary history as a starting point. Burkhard Pöttler's paper "Volkskultur – From Folk Culture to Popular Culture and Beyond"

delved into the origins of the notion *Volkskultur*, also discussing the potential meaning and value of the term for the scholars of today. Latvala Harvilahti's paper "Oral History Meets Narrative and Computational Analysis: Challenges of Digital Big Data on Politics" discussed different possibilities for studying the conceptualization of democracy in political narratives (how to combine interviews with computational analysis). Marta Kurkowska-Budzan's plenary talk "Oral Sources and Academic Historians: a Difficult Relationship" addressed the issue of dialogue between oral historians and academic historians – why do they see and use the oral sources so differently. Olga Levitan's and Roni Cohen's presentation "A Look at One Theatrical Cartoon: Archival Encounters" focused on the use of visual artistic sources to analyze cultural history – the authors stressed the need to combine diverse methods and tools of different fields. Anna Kuismin's plenary speech "Processes and Practices of Literacy in Nineteenth-Century Finland – a Multi-Disciplinary Research Project in Retrospect" was a very personal story about how she made a move from



*The participants of the conference in the courtyard of the Estonian Literary Museum.*

studying ‘real literature’ to studying writings of non-elite people (and how she learned to ignore disciplinary boundaries).

The conference in Tartu was the first huge event organized by the SIEF Working Group of Historical Approaches in Cultural Analysis. Hopefully there will be a sequel in two years.

Katre Kikas

## 8.2 WORKING GROUP ETHNOLOGY OF RELIGION

**Conference report ‘Conflict, Peace and the Minefields of Ethnography’,  
Siena, 20–22 September 2018.**

The yearly meeting of SIEF’s Religion Working Group was this time hosted by the department of social studies of the University of Siena, in the former psychiatric Niccolò hospital of Siena. It was the 13th meeting and dedicated to the theme of “Religion and Politics – Conflict and Peace”, thus to the interactions between religion and politics and the various related conflicts. As it was the 80th anniversary of the Italian race-laws of 1938 our local host from Siena, Fabio Mugnaini, analyzed religion in the context of fascism, racism and the prosecution of the Jews in Italy. The theme of politics and religion was further analyzed by the 24 participants in various national, political and historical contexts.

The opening session took place on 20 September 2018 in the chapel of the complex, the conference ended on 22 September with a round table. This new format proved to work very well, bringing up a lively discussion on three issues:

- Tolerance and risk for ethnographers dealing with power-related topics
- Methodological aspects of religion study
- State of the relations between religion and politics



*Siena overview.*

Methodological/ethical questions concerning the research on present day religion and politics were discussed. The strengthening of neo-nationalism, the spreading of authoritarian regimes and governmental “ideological control” (e.g. in Turkey, Hungary, Poland) came to the fore as challenging issues for ethnologists: how can an ethnologist of religion work in an anti-intellectual, xenophobic community and what are the limits of being emphatic? Various experiences were brought up like a recent conference in China where the title had to be changed to allow Chinese colleagues participate: from ‘Critical Heritage Studies’ into ‘Heritage Studies’. But also the dangers for field work in some Eastern European countries and Russia where many topics are in practice ‘untouchable’ for researchers. State agencies and secret services can be interfering by declining access to archives or countries or demand your field notes in the end. Doing research in such countries may thus also endanger the people or minorities ethnologists are working with. It may also happen that those people think the ethnographer to be a spy, but also authorities may have that impression,



Start of the conference.

as the case of the murdered Italian student researching Egyptian trade unions proved. However, to a certain extent the researcher could also involuntarily qualify him or herself as such: publishing preliminary research information could lead to a closing of the research field by the community itself or by the authorities. So, sometimes it proves better to publish when the fieldwork is done. Research in religion implies research in political issues. How to deal with practices that should actually not be allowed when those hurt others? How to deal with the possible pressure of a group to become part of them or to be pressed to embrace their agenda? The discussion brought up that there is no universal ideal way for research; it is actually impossible to create such a way, as the high relevance of various contexts supersedes such an ideal. This does not mean, of course, that researchers should not strive for improved skills and developed ethics for ethnography. More and better training of students and researchers on issues of personal safety, the do's and don'ts in field work, the ethical minefields etc. was in conclusion seen as an urgent issue.

Text and photos: Peter Jan Margry



Host Fabio Mugnaini presents his paper.



Board member Thorsten Wettich waves the flag of the Palio Contrada of the Unicorn, who invited the working group to dinner.

### 8.3 WORKING GROUP MIGRATION AND MOBILITY

Conference report ‘More than Money. Remittances as Social Practice’,  
Innsbruck, 26–28 September 2018.

The three-day conference, organized by the SIEF Working Group Migration and Mobility and the Innsbruck remittance research project ‘Follow the Money. Remittances as Social Practice’ focused on remittances, that is, in a strict sense, the portion of someone’s earnings sent from one’s migration destination to the place of origin. Remittances impress by sheer numbers: the private money transfers add up to almost three times the budget of official development assistance. The prospering market continuously draws new interests and players. It is therefore no surprise that remittances have gained much attention from policy-makers, economic developers and academic researchers of many disciplines. The Innsbruck conference’s aim was to gather these different perspectives and seek for similarities and differences. In her introduction, Silke Meyer (Innsbruck University) pointed out the common ground between the assembled disciplines and researchers: the concept of



*The main building of the University of Innsbruck.*

remitting includes money, but also the exchange of objects, behavior and habits, social capital, opinions, ideas, norms and narratives. Financial regulations have political and social impacts on remittance actors.

Consequently, the conference focused on those people who earn, save, send, receive and spend the money. Looking at them, one can answer the core question of what makes a financial transaction a remittance transaction. Next to policy interpretations of humanitarian support and financial investment, the money transfers can be seen as vectors of durable, reciprocal and asymmetrical social relations. Remittances are emotional expressions of nostalgia, social glue or powerful tools of controlling a network one has long left behind. They are earmarked as acts of participation, social positioning, manifestations of loyalty and of individual as well as of collective agency. In this broad understanding of remittances, one can grasp financial support wired on a regular or irregular basis, objects as well as abstract concepts like the exchange of ideas about health care, education, insurance or democracy and equality. Remittances are embedded in social practices and follow a social script. They are further characterized by their spatial and temporal dimensions, which was addressed by Magdalena Nowicka (Humboldt University Berlin). Her programmatic paper on transnationalism warned to look at remittances through the lens of national/global, local/national, West/rest. Instead, the temporal dimension of transnationalism should include individual biographical phases and simultaneities, also taking into account that migrants have a history and social position before they become migrants.

This temporal dimension of remitting includes a historical perspective, often neglected in remittance research. Dirk Rupnow (Innsbruck University) gave insights to the academic “discovery of immigration” in the 1970s, analyzing early studies on migration and financial regulations in connection with the so-called “guest workers” in Austria. For the German and Austrian context, he thus laid the scene of the history of labor migration after the Second World War. Many of those guest workers came from Yugoslavia, where Aleksandar Miletic (Institute of Recent History of Serbia, Belgrade) looked at the politics of remittances

between state schemes and domestic consumption. Simon Yin (Hefei University) contributed further to this angle of remittance research between state programs and individual motivation with his analysis of money sent from Southeast Asia to China and its role in the Chinese economy in the first half of the 20th century. Here, remittance motivation changed due to political transformation, colonial administration and generational change.

Another shared perspective was to analyze remittance practices as collective and individual purposes. Remittances actors act according to their individual agenda but at the same time, in a social group, within religious assignments and in a specific political system shaped by socialist and capitalist aim. Eveline Odermatt (University of Sussex/ University of Fribourg) took up the question of remittance between state policy and family care. Her examples from Moldova showed how migrants balance nostalgia for the past, hardship in the present and plans for the future by remitting. The political frame of Moldova's Communist past and the country's present role in Europe again pointed at the importance of looking at state transformation and at individual processes simultaneously. Hasan Mahmud (Northwestern University in Qatar) showed how remittance behavior is influenced by host societies with examples from Bangladeshis living in Tokyo and Los Angeles. He demonstrated that different opportunities for social mobility and access to middle classes reduced the sending of money, while social exclusion fostered a culture of remitting. Placing remittances in the religious context of Islamic charity, Marta Bivand Erdal (Peace Research Institute, Oslo) asked about the conceptual differences between donating money and remitting money. Remittance scripts show that transferred money is earmarked as help, obligation, investment, allowance and gift. By highlighting the religious motivations for transnational monetary flows, she offers an alternative to the universality of the remittance decay hypothesis.



*The participants of the conference in front of the University of Innsbruck.*

The political effects of remittances were another shared interest. Milos Milan Milanovic (Slobomir P University, Dobo) analyzed shared demographic material on voting behavior in contemporary Serbia. The scope of remittances and the demographic characteristics of emigrants (education, age, family status, etc.) had a significant impact on voting patterns in the observed municipalities and led to variegated ballot maps. Financial remittances have caused recipients to be less interested in politics because they no longer rely on politicians to provide public goods. Fatma Haron (Innsbruck University) presented an element of the current migration discourse between Austria and Turkey. The popular TV-series

“Resurrection” combines images of contemporary AKP politics with ideas of a glorious Osman past in Turkey. By its worldwide success, ideas of Turkishness are broadcasted to the living rooms of Austrian Turks and shape their identity. Transnationalism can thus have the effect of re-nationalism. With the example of the UK based Safer Corridor of remitting money, Mohamed Aden Hassan (Rako Research Center, Somalia/Peace Research Institute, Oslo) shows the entanglement of international politics and economics in Somalia. When Barclays Bank in the UK decided to shut down the accounts of four Somali Money Service Businesses (MSBs), a pilot project called Safer Corridor was installed for money transfers. Hassan presented the challenges of the business and showed how the money transfer sector has been adapting to the process. Andrea Schäfer (University of Bremen) highlighted the economic dimension of remittances in her paper on gender-specific remittances behavior in tranquil and troubled times before and after the financial crisis of 2007. In tranquil times, foreign-born males tend to support a wider network of more distant family members and friends. In the years after the crisis, supporting patterns of foreign-born male and female converge in focusing on support for their first-degree relatives. The gender-gap remained: Females remit less than males but a higher share of their income – in tranquil times and in times of crisis.

The broad concept of remittances pays special attention to material culture and object exchange. Ioana Baskerville (Romanian Academy, Iași Branch) interpreted material remittances as agents of change by analyzing how objects capture cultural information from host societies. Gökhan Mura (Izmir University of Economics) and Claudius Ströhle (Innsbruck University) both analyzed gift exchange within the nexus of Turkish-Austrian labor migration. Mura introduced the term of industrial exotic to demonstrate how the geographical displacement of objects is followed by a replacement of needs and a dis-/replacement of values attached to objects and products. Ströhle followed one particular object, the Stubai knife, as a key agent in Turkish-Austrian labor migration. The first labor migrants came to the Stubai valley to work in the iron industry and to produce those knives which now have become a popular gift. Objects provide a manifestation of migration history in

its complexity. Ströhle and Mura indicated that the success story of migration is not shared by everybody and alternative meanings can be derived from keeping, using, ignoring or refusing objects. Stefanie Bürkle (Technical University, Berlin) also focused on material culture and specifically on houses and interior designs built and assembled by return migrants from Germany to Turkey. In her project and exhibition “Migrating Spaces”, she showed how material, style, standards and meaning are remitted in place-making practices.

Brigitte Bönisch-Brednich (Victoria University of Wellington) took the discussion to a meta-level and applied mechanism of remittances and knowledge exchange on to academic communities. When mapping the world in terms of where remittances come from and where they go, Bönisch-Brednich pointed out how tightly these maps are related to a political and economic structuring of the global knowledge economy (i.e. university rankings, satellite campus, symbolic power of language skills etc.). Using the concept of remittance, the uneven power relationships in academia become visible.

The conference concluded in four directives: Firstly, remittances need to be interpreted as a means of positioning following a social script. In doing so, it is vital not to divide the world between senders and receivers and not to look at remittances merely as developmental success. Remittances should be pictured as a cycle rather than a one-way street. Secondly, remittance transfers manifest financial, social, political and cultural processes simultaneously. Economic remittances have social effects and social remittances have economic effects. Migration is in most cases economically motivated and most remittances represent value and capital in more than one way. Research here is particularly beneficial when focusing on their role in social change through the agents, paces and rhythms of exchange. Thirdly, the connectivity of remitting opens up a transnational space. This space needs to be ethnographically described and appreciated in its specific qualities (across border relationships and transaction vs. those within states; geographical distance as a factor). And: when studying remittances as expressions of transnational relations, we must not de-center the nation state in our analysis. The nation state is a powerful agent

in structuring, promoting or hindering transnational lives and should not slip out of sight, especially in a time when media coverage is full of stories on border control and citizenship debates. Fourthly, remittances are context-specific. In comparing those specifics, it is highly valuable when researchers come together from many parts of the world and compare their findings. The range of disciplines and of geographic areas gathered at Innsbruck University over the three days allowed for a very broad and fruitful comparative perspective. The organizers would like to thank all participants for making the journey to Innsbruck and sharing their specific knowledge.

Silke Meyer, Innsbruck University

## 8.4 WORKING GROUP FOOD RESEARCH

**The 22nd SIEF International Ethnological Food Research Conference, 'Tradition and nutritional science in the modern food chain', was held in Kalamata, Greece, 26–29 September 2018.**

It was co-organized by Antonia-Leda Matalas, Professor of Nutritional Anthropology, Harokopio University, Athens and Professor Philippos Papadopoulos, the American Farm School, Thessaloniki, and had as its aim the promotion of dialogue among experts across various disciplines on how health concerns converge with, or diverge from, the traditional 'gastronomic' view. Research results from studies within the fields of ethnology, folklore, history, sociology, nutrition, agricultural science and many other disciplines, were presented at the conference, by scholars from 19 countries and 4 continents, arranged under eight thematic headings, as follows:

- Pleasure in eating – Tradition versus health
- Food processing and marketing and its impact for the consumer
- Food and culture debates
- The qualities of healthy nourishment – The views of lay men and women

- Dietary trends and the health-conscious consumer
- Old and new status of traditional foods
- Historical perspectives of food and health
- Nutrition education in practice

A number of excursions to food-linked sites, particularly in the context of the olive oil and wine production, were also arranged and much enjoyed by the conference participants.

The proceedings of the conference will be published as soon as possible.

Patricia Lysaght

The 23rd SIEF International Ethnological Food Research Conference will be held in MAS Museum, Antwerp, Belgium, 23–25 September 2020.

The conference theme will be: 'Food, People and the City: Past, Present and Future'.

Local organiser: Leen Beyers.



## 8.5 FRANCOPHONE WORKING GROUP

Compte rendu du colloque 'Du terrain à l'archive: les archives de folklore et d'ethnologie en tant que pôles de recherche, d'éducation et de culture' – XXXIème Atelier du réseau FER-EURETHNO du Conseil de l'Europe, 1ère Conférence du Groupe de Travail Francophone de la SIEF, Centenaire du Centre de Recherches du Folklore Hellénique de l'Académie d'Athènes (1918–2018), Athènes, 14–16 septembre 2018.

La conférence s'est déroulée avec grand succès dans le Megaron de l'Académie d'Athènes, 28 avenue Panepistemiou, les 14, 15 et 16 septembre 2018 à l'occasion du centième anniversaire de la fondation des Archives du Folklore – aujourd'hui Centre des Recherches du Folklore Hellénique de l'Académie d'Athènes.

La conférence proposait 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



*Pendant les travaux de la 1ère Conférence du Groupe de Travail Francophone de la SIEF au mégaron de l'Académie d'Athènes.*



*Laurent Sébastien Fournier et Evangelos Karamanes aux conclusions du colloque avant la clôture.*

pratiques d'archivage de divers types de matériel ethnographique (manuscrits, photos, son, film, objets).

La conférence a débuté par les salutations du président de l'Académie d'Athènes, Antonis Kounadis, du vice-président de l'Académie et superviseur du Centre du folklore Stephanos Imellos, de l'ancienne directrice du Centre, Aikaterini Polymerou-Kamilaki, et de la représentante du sous-ministre de l'Éducation, de la Recherche et des Affaires religieuses, M. Meropi Tzoufi. Evangelos Karamanes, directeur du Centre, a évoqué les relations de coopération entre le Centre du Folklore et les instituts scientifiques et scientifiques européens depuis sa création en 1918. Le président du réseau EURETHNO et du groupe de travail francophone de la SIEF, Laurent Sébastien Fournier a parlé des archives créatives et de la démocratie participative dans le contexte actuel et la vice-présidente du réseau, Alfonsina Bellio, a traité de la numérisation du matériel, de la correspondance du folkloriste italien Giuseppe Pitre et a analysé les réseaux de coopération aux niveaux italien et européen. Au total, trente scientifiques de neuf pays européens – Grèce, Chypre, France, Italie,

Serbie, Hongrie, Roumanie, Pologne et Norvège – ont participé à la conférence, ce qui a permis un examen comparatif des différents thèmes.

Au cours des travaux de la Conférence et des débats qui ont suivi, des questions d'histoire du folklore et d'archives ethnologiques, de gestion et d'utilisation des collections dans le contexte contemporain ont été examinées. Une mention particulière a été faite sur les formes dans lesquelles le matériel du folklore a été préservé (manuscrits, photographies, enregistrements sonores, films, objets). Les problèmes épistémologiques liés à la collecte de matériel folklorique, puis à son interprétation par des scientifiques et à ses utilisations par la société civile, ont été analysés. La création de catalogues thématiques pour la classification du matériel, a conduit à des discussions sur des questions relatives aux systèmes de classification culturelle dans les sociétés contemporaines.

Une attention particulière a été accordée aux problèmes méthodologiques de la recherche ethnographique locale et au degré d'implication des étudiants, des enseignants, des soi-disant collectionneurs amateurs (amis du folklore et de l'ethnographie) qui sont souvent dirigés vers des organismes scientifiques pour soutenir leurs efforts en ce qui concerne la gestion institutionnelle au matériel scientifique ou pour déposer leur matériel.

Les problèmes liés au fonctionnement des collections ont été examinés, en particulier les itinéraires – souvent à double sens à notre époque – entre la collecte sur le terrain et l'archivage et la diffusion des données au grand public par le biais d'expositions dans des musées, de publications, etc. L'interdisciplinarité de l'objet de recherche de la conférence a également été soulignée, car elle concerne de nombreuses disciplines telles que le folklore, l'ethnographie, l'ethnologie, l'anthropologie, mais aussi la linguistique, la sociologie, la musicologie, etc.

Plusieurs délégués ont noté que, dans le contexte actuel et en particulier suite à la mise en œuvre de la Convention de l'UNESCO (2003) sur le patrimoine culturel immatériel, les

chercheurs seraient plus enclins à réévaluer leurs méthodes de recherche et à les mettre à jour notamment en ce qui concerne les interactions avec le public. Certains délégués ont exprimé leur réticence à l'égard de certaines pratiques technocratiques et ont appuyé la nécessité de préserver la tradition des sciences humaines dans le domaine du folklore et de l'ethnologie.

En dehors du programme, est intervenue la chercheuse américaine Anna Lomax responsable des archives musicales et cinématographiques de son père, Alan Lomax, éminent ethnomusicologue. Dans l'esprit de la conférence, elle a souligné l'importance de la communication et du retour d'informations de la part des scientifiques aux communautés locales, à la suite de leurs recherches.

Les participants ont souligné en particulier que la problématique de la Conférence d'Athènes renforçait le projet de recherche du réseau européen et le guidait pour l'avenir en ce qui concerne l'approche réflexive de l'histoire de nos sciences. La conférence a permis de susciter des échanges et des comparaisons entre différents pays.



Visite guidée au Musée d'Acropole. Au fond, le Parthénon sur l'Acropole d'Athènes.



Visite guidée au Musée Benaki.

Le directeur du Centre E. Karamanes a dit que la réunion scientifique avait offert aux participants et aux participants l'occasion d'échanger des points de vue et des informations. Il a remercié tous les délégués, le président et les représentants du réseau EURETHNO et de la SIEF pour leur contribution substantielle aux travaux de la Conférence. Il a également remercié les administrations du Musée Benaki et du Musée de l'Acropole qui ont offert des visites gratuites aux musées et aux conservateurs qui les ont réalisées. Enfin, il a exprimé sa

profonde gratitude au président de l'Académie d'Athènes, M. Antonios Kounadis, au secrétaire général, M. Vassilios Petrakos pour le financement du Colloque.

#### LIENS INTERNET

<http://www.kentrolaografias.gr/en>

<http://www.eurethno.altervista.org/FR/default.php>

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

La prochaine rencontre du groupe francophone de la SIEF sera organisée à Saint-Jacques de Compostelle en avril 2019 lors du prochain congrès.

Evangelos Karamanes  
directeur du CRFH, antenne grecque du réseau FER-EURETHNO

## 8.6 RITUAL YEAR WORKING GROUP THE NEXT MEETING IS RAPIDLY APPROACHING!

Our 13th conference is going to take place in Bucharest, 7–9 November 2018, hosted by the Institute of Sociology of the Romanian Academy.



While number 13 makes some people nervous, the working group's members are positively looking forward to their 13th meeting, structured around the theme of 'City Rituals'. Beside many interesting papers, the programme of the event includes projections of ethnographic movies and a city tour with a stop at the Village Museum and the Mihai Pop archive from The National Museum of the Romanian Peasant (N.B. Mihai Pop was President of SIEF in 1971–1982). On November 9, participants are invited to attend the Saint Nektarios' celebration at Radu Vodă Monastery, the third largest religious gathering in Bucharest, in terms of

attendance. After the conference, an optional excursion will take the working group members across the Carpathians, where they are going to visit Peleş castle, the fortified church of Prejmer and the Urban Civilization Museum in Braşov.



While waiting for details on the papers presented, which will follow in the 2019 SIEF Spring Newsletter, we want to point out an interesting particularity of this conference, which many of you might find inspiring, which is the recurrence of number 13. The conference venue is the House of the Academy, an impressive building reminding of the city's communist past, located at no. 13, 13 of September Street! The street name, drawing after a victorious battle from 1848 represents, at least from a local point of view, a lucky date. Furthermore, the number of papers presented at the conference is 78, which is six times 13! Situated under these propitious facts, we can only hope that our meeting will be a success. We will keep you posted with the follow-up.

Irina Stahl

## 9 SIEF AT EASA 2018

**Almost a tradition now, SIEF was present at the biannual conference of its sister organization EASA. This year EASA's intellectual festival took place in Stockholm, Sweden, 14–17 August.**

The 'Staying – Moving – Settling' theme inspired SIEF to cooperate with other conveners to set up a panel on rural mobilities. Titled 'Moving from, moving to, moving in the countryside' the panel attracted a good deal of participants. The topic was even so popular that unfortunately we had to disappoint a fair number of colleagues who would have liked to present their papers. Maybe this was not so surprising as only recently rural culture has been attracting renewed interest among quite a few scholars – approaching this 'traditional' topic from fresh perspectives and with the help of new theoretical insights.



*Conveners and some of the speakers of the SIEF panel 'Moving from, moving to, moving in the countryside'.*

The panel offered an excellent opportunity for exchanging ideas on diverse cases of mobility in the countryside. At the same time the cases illustrated different ways of doing rurality. The papers ranged from rural agriculture work migration from Thailand to Israel, and tobacco workers in Argentina, to second generation youth in rural South Tyrol (Italy), and rural mobilities at an Iranian borderland region – thus giving the panel a truly global perspective. And yet, the contributions dealt with similar key questions such as how to find one's place, how to be connected, and how to create opportunities for the future. A publication of the papers is planned for the near future.

Finally, during the General Assembly of EASA SIEF's president Nevena Škrbić Alempijević invited all EASA members to join SIEF in Santiago de Compostela to continue a good tradition of sharing intellectual challenges and forging friendships.

## 10. OTHER NEWS

### 10.1 RELIGIOUS HERITAGE IN A DIVERSE EUROPE

June 19–21 2019, Groningen, The Netherlands.

Call for papers.

The religious makeup of European societies has been significantly changing over the past few decades. At the same time that more people identify as non-religious, new arrivals and conversion mean that the religious landscape of Europe is becoming increasingly more complex. These dynamics simultaneously enrich and challenge organizations, government agencies and scholars engaged with maintaining and promoting cultural heritage.



*Museum Catharijneconvent. Photo: Marco Sweering.*

This international conference aims to establish encounters between scholars and heritage professionals. Therefore, the conference sessions offer a rich mix of academic research and practices from the heritage field. In addition to paper and discussion sessions, there will be



Studio Stallinga - Der Aa Church, Groningen.

excursions to local heritage sites, a student's summer school, a children's university conference, and art projects in the city center.

The conference is organized by the University of Groningen, Stichting Oude Groninger Kerken (Groningen Historic Churches Foundation), Museum Catharijneconvent, Jewish Cultural Quarter,

and Future for Religious Heritage. Support is granted by the Royal Netherlands Academy for Arts and Sciences.

Find the Call for Papers on the [conference website](#), as well as further descriptions of the conference themes.

**Deadline** for panel and paper proposals: **1 December 2018**.

## 10.2 INTERNATIONALIZATION PROCESSES OF EUROPEAN ETHNOLOGY DURING THE COLD WAR. POLITICAL AND DISCIPLINARY BOUNDARIES

**A Research Project at the University of Jena, Germany.**

The influence of the Cold War on the international development of European Ethnology after 1945 was the focus of a research project at the University of Jena (see SIEF News 1/2017), funded by the German Research Foundation DFG. This specific research interest

evoked questions concerning national and disciplinary traditions, and how these influenced and constituted the profile and self-concept of today's European Ethnology.

### THE RESEARCH PROCESS WAS GUIDED BY QUESTIONS SUCH AS:

- Were knowledge transfer, transnational networks and cooperation operated according to the system competition between East and West? Or were there cross-block alliances?
- Which factors hindered internationalization and which promoted it?
- How were political, professional and social levels linked together in knowledge production?
- Which crystallization points of international exchange could be identified?
- From which countries did the dominant players in the *Commission Internationale des Arts et Traditions Populaires* (CIAP – forerunner of SIEF) come?
- Is it possible to describe preferred topics and contents for international cooperation?

In the following I would like to briefly present some results and formulate open questions for further discussion.

International cooperation in CIAP after 1945 did not start from a 'zero point'. Actors who were internationally active before the Second World War, such as Sigurd Erixon (Sweden), Arnold van Gennep (France) or Albert Marinus (Belgium), revived old networks after 1945. A similar type of consistency can be observed concerning the participants of the first CIAP congresses – 1951 in Stockholm, 1953 in Namur and 1955 in Arnhem. In a future international history of science these continuities need to be qualified in terms of different national representations within CIAP. It is remarkable that the congresses as well as the board members of CIAP were dominated by actors from Western countries – East Germans or East Europeans were not present, with exception of Yugoslav participants. This leads to the assumption that CIAP may have acted in accordance with the political system competition in the Cold War.

However, even in “normal” times, international associations are not independent of national interests and factors. Therefore, it is important to consider the following *double bind*: on an international stage, actors are simultaneously members of a national as well as of an international scientific community. Consequently, international representation is not independent of the foreign policy interests of the respective nations. Especially during the Cold War, this fact had profound implications. Furthermore, the domestic political conditions within the respective countries could also be influential, e.g. the degree of institutionalization and professionalization as well as the disciplinary status or the professional orientation at the universities or academic institutions. This heterogeneity of the subject must be further explored as a factor influencing the internationalization process.



*Participants of the CIAP congress in Arnhem, The Netherlands, in 1955. Photo: collection Dutch Open Air Museum.*

The referred political and disciplinary factors may be one of the reasons why transnational cooperation in European Ethnology was being organized in specialized commissions and working groups from the mid-1950s on. These were assembled in Namur in 1953 and operated largely independent of CIAP. Presumably, political system bounds could more easily be circumvented by participating in such informal working groups.

In the further course of my research, however, it became obvious that internal tensions and boundaries were more serious factors concerning the inhibition of internationalization

processes within the framework of CIAP. One of the main dividing lines was between folklorists/folk-narrative scholars and ethnologists / anthropologists. The members of the second group insisted on cartography and material cultural research and oriented themselves to US cultural anthropology. This included not only an opening to social science and interdisciplinary research approaches, but also the abolition of the separation between ethnology abroad and at home (in the German-speaking tradition “Volks- und Völkerkunde”) which was rejected by German-speaking professional representatives. The claims of the respective leadership concerning the future direction and the further existence of CIAP resulted in persistent disputes in the late 1950s. These controversies, which also included

a great deal of generational conflicts, led to the CIAP being renamed into *Société Internationale d'Ethnologie et de Folklore* (SIEF) in Athens in 1964 under the aegis of folklorists. Consequently, this group took over the board of SIEF.

SIEF's historian Bjarne Rogan depicted these developments excellently in extensive contributions. Nonetheless, I would like to point out briefly some simultaneous actions within the internationalization process to shed light on the East-West bias.

The folklorists had already been internationally connected via the publication series *Folklore Fellow Communications* since 1910, and the Aarne-Thompson Index enabled an internationally standardized comparative fairy tale research. In 1962, with the founding of the *International Society for Folk Narrative Research* (ISFNR), an international organization was established, which opened its doors to the Eastern bloc in Budapest in 1963 and met in Bucharest in 1969. The first SIEF meeting under the aegis of the folklorists took place in Paris in 1971, including a high number of Eastern European and Soviet participants. Furthermore, the Romanian folk-narrative scholar Mihai Pop assumed the SIEF presidency and remained president until the next congress in Suzdal (Soviet Union) in 1982. Although the leadership of SIEF had certainly shortcomings in the early years, it obviously forced the scientific cooperation with the Eastern bloc, unlike CIAP. Of course, the respective political developments will have to be considered even closer here.

What did the faction of ethnologists do during this period of investigation? On the one hand, the *International Dictionary of Regional European Ethnology and Folklore* was launched under the direction of Sigurd Erixon. The standardization of specialist terminology suggested by Arnold van Gennep was intended to facilitate international cooperation – however, the dictionaries did not have a lasting effect within the discipline. On the other hand, there were two working groups that were closely linked: the Cartography Commission and the Working Group on agricultural ethnology, which was formed in 1954 at the *International Conference for Research of Plowing Implements as Committee's for Research of Plowing*

*Implements* in Copenhagen. Representatives of both, material culture and cartography, strengthened networks and transnational cooperation across the Iron Curtain. As early as 1955, a conference on agricultural ethnography took place in East Berlin, following the Copenhagen conference. However, it was not until the announcement of a Pan-European cartography project of Soviet ethnography that the Western European professional scene was set into motion. This affected the experts of Western European cartography in similar ways as the legendary Sputnik shock had and made them travel to the VII. Congress of the *International Union of Anthropological and Ethnological Science* (IUAES) in Moscow in 1964 to learn about the state of Soviet cartography. In Moscow, collaboration on an ethnographic atlas of Europe was discussed and cooperation between Western ethnologists and Soviet ethnographers was agreed upon.

In 1964, after the IUAES Congress in Moscow (beginning of August) and the founding of SIEF in Athens (beginning of September), a take-off took place in the ethnological group. In autumn an informal group was formed under the leadership of Sigurd Erixon, including Branimir Bratanić (Yugoslavia), Jorge Dias (Portugal) and Géza de Rohan-Csermak (France). The group, which was intended as a countermovement to SIEF, sought transnational cooperation in the field of European Ethnology. In 1965, from 4 to 7 September, Hässelby Castle, near Stockholm, hosted a first European Ethnology Conference. The Hässelby Group, named after the conference venue, brought together 27 scientists from 14 Eastern and Western European countries. One of the most lasting conference results was the founding of the journal *Ethnologia Europaea*. The first issue, which was published in 1967 included the papers discussed in Hässelby. *Ethnologia Europaea* became a forum for international exchange between East and West and certainly was a milestone in the internationalization process of European Ethnology.

In the internationalization process of European ethnology there is one historiographical phenomenon has received little attention so far. It is the fact that mainly actors from small countries were involved in it. Here, in this case, not only the foreign science policies seem

to have had an influence. I believe that the foreign language competence of the actors played a very decisive role. If representatives from smaller countries such as Scandinavia, Benelux, Portugal or Eastern European countries as Hungary, Poland or Czechoslovakia were willing to put their research results up for international discussion they were obliged to publish them in one of the most popular 'linguas francas' of science. They were accustomed to translating into English and French or, until the 1950s, into German and communicating in these languages. These foreign language skills have often allowed these countries

to become the centers of new approaches. It is therefore perhaps not surprising that the first meetings after 1945 took place in Sweden, Belgium and the Netherlands.

I got an insight into the linguistic diversity of the actors in the SIEF archive at the Meertens Institute in Amsterdam. The correspondence of the actors was not limited to the common languages, they also communicated in the respective national languages such as Norwegian, Swedish, Portuguese or Spanish. The foreign language competence required for research into the international development of European Ethnology is mentioned only as one aspect requiring interna-

tional cooperation in the field of international historiography of European Ethnology. An even more significant aspect is to capture the heterogeneity of the subject in the context of the different science organizations in the countries. In order to analyze the relationships between common internationalization processes and specifically national developments, ideally, an international research team would be needed. Undoubtedly, there are enough questions for a common international historiography of the discipline.



The Meertens Institute in Amsterdam, the Netherlands.

Concluding this text, I would like to take the opportunity to thank Sophie Elpers and Peter Jan Magry of the Meertens Institute in Amsterdam for their support during my research and the constructive discussions we had.

Anita Bagus, Friedrich Schiller University Jena  
Institute of Arts and Cultural Studies

#### FOR MORE INFORMATION SEE:

- Anita Bagus: *Internationalisierungsprozesse in der Volkskunde/ Europäische Ethnologie nach 1945 – Bedeutungen, Chancen, Grenzen* (in press)
- Anita Bagus: 'Forced internationality of a national discipline. 'Cold Wars' in the transformation process of Volkskunde after 1945'. *Journal of European Ethnology and Cultural Analysis (JEECA)* 2017, 2 (2): 104–125
- Anita Bagus: 'Forcierte Internationalität in einer nationalen Disziplin. „Kalte Kriege“ im Transformationsprozess der Volkskunde nach 1945'. *Zeitschrift für Volkskunde* 2017 (2): 201–222
- <http://www.vkkg.uni-jena.de/Forschung.html>

### 10.3 CENTENARY OF THE HELLENIC FOLKLORE RESEARCH CENTRE, ACADEMY OF ATHENS (1918–2018)

The Hellenic Folklore Research Centre was founded as the ‘Folklore Archive’ (Laographikon Archeion) by Nicolaos G. Politis (1852–1921) in 1918. Its purpose was to “collect, save and publish the monuments of the life and the language of the Greek people”.

Politis, considered as the founding father of Greek folklore studies, was the Professor of Greek Archaeology and Mythology at the University of Athens. He also founded the Hellenic Folklore Society (1908) and the journal *Laographia* (1909 to the present). Politis’ student Stilpon Kyriakidis (1887–1964) became the first director of the Archive. He later became a professor at the newly founded University of Thessaloniki in 1927. The Folklore Archive was incorporated into the services of the Academy of Athens following its establishment in 1926. In 1966, it was renamed the Hellenic Folklore Research Centre (HFRC), Academy of Athens.

The HFRC owns the richest collection of folklore material from Greece, a result of field research by the scientific staff and amateur folklorists, especially school teachers. After 1880, Politis, as a senior civil servant of the Ministry of National Education, established a network of collectors of folklore material. This network is still ongoing today. The existence of the HFRC as the only public research structure on *laographia* in Greece and its longtime work in ethnographic fieldwork, archival indexing and classification, collections and publications shaped the folklore research over time and contributed significantly to the development of the theoretical approaches of folklore.

The leading position of the HFRC has been the result of the systematic fieldwork and documentation of rich and varied folklore material mentioned above thanks to the development of specific questionnaires for fieldwork use and manuals for the archival classification of the material by its respective directors. The range of its archives and collections



The HFRC's building in Plaka, central Athens.



Scanning books and manuscripts.



Book storage building.



Fieldwork: Panagiotis Kamilakis recording a group of rizitika singers in Kandanos, department of Chania, Crete, 2014.

runs from manuscript and film archives to music and photographs. The HFRC has produced most of the university professors of *laographia*.

Georgios Megas (1893–1976) was a distinguished mythologist whose engagement with the subject began during his student years when he was assigned to the study of Greek myths and folktales by his professor, Nicolaos Politis. He was involved with the Folklore Archive from its establishment in 1918 and served as its director between 1936 and 1955. Megas' holistic grasp of the multiple manifestations of folk culture helped him systematize folklorist research through the introduction of questionnaires, a systematic guideline for field research and a classification manual of folklore material. In 1952, Megas became the Professor of Folklore at Athens University. In 1956, Georgios K. Spyridakis became the new director. He emphasized the importance of archiving folklore collections systematically and creating



*Fieldwork: Georgios Aikaterinidis filming the feast of Saint Charalampos in Agia Paraskevi, Lesvos island, 1969.*

infrastructure. He also encouraged filmed documentation and the systematic recording of folk songs. In 1973, St. D. Imellos became the director. He focused his research on material culture, was involved with preparing the Greek section of the European Folklore Atlas and introduced a new generation of research personnel into the HFRC in the 1970s. He taught at Athens University (1983–1999) and was elected an Academician of Folklore Studies by the Academy of Athens in 2011.

Aikaterini Polymerou-Kamilaki was the director of the HFRC between 1993 and 2013. Important achievements were accomplished over the last few decades thanks to the initiatives of Polymerou-Kamilaki and the collaboration of old and new researchers and specialized staff whose areas of expertise extended beyond folklore to Ethnology, Social Anthropology and History: The significant improvement of the Centre's infrastructure through its new premises in Plaka, Athens (acquired thanks to a generous donation from the Lilian Voudouri Foundation in 1996), the proliferation of publications, the organization of exhibitions and conferences, and the digitization of its archives and collections.

The Centre's researchers have assembled and archived material of inestimable academic and national interest over its lifetime. Its archive currently contains some 40,000 specialist volumes and articles on Folklore, 8,000 manuscripts covering some 500,000 pages, 25,000 hours of audio recordings on 1,700 reel-to-reel tapes and large numbers of cassettes, cinematographic recordings, 12,000 LPs and about 1,200 museum-style artefacts, including approximately 100 musical instruments and other specialized collections (e.g. ex-votos). European programs and national funding have allowed the digitization of different types of material followed by the development of digital databases and specialized digital repositories permitting the dissemination of research results to a wider audience. The technical equipment required for digitization and the application and development of specialist software was acquired and installed in the context of EU-funded operational projects. Many generations of researchers have served in the HFRC during the 100 years since its establishment, not only working to achieve its permanent purposes, but also inspired by

different theoretical approaches and following various scientific pathways. The osmosis of folklore with ethnological and anthropological studies and interdisciplinarity has proved to be very fruitful. Today, one hundred years after its foundation, and despite the difficulties affecting all aspects of the country's life since the beginning of the crisis in 2010, the HFRC maintains a regular program of fieldwork, publishes its Annual (Epetiris tou K.E.E.L.) and a rich publishing series, supports and manages thematic folklore museums throughout the country, welcomes university students for practical experience (benefiting from the experience of the researchers), gives access to its specialized library and reading room, archives and collections to Greek and foreign researchers, and organizes regularly seminars and international conferences.

Evangelos Karamanes, Director HFRC, Academy of Athens

#### LINKS

- <http://www.kentrolaografias.gr/en>
- Transmission dedicated to the HFRC's centenary on the Hellenic Parliament TV channel on You Tube (in Greek, first diffusion June 30, 2018, duration 1:41'): <https://www.youtube.com/watch?v=8d219MuGosQ>

## 10.4 REPORT: EMOTIONS, SENSES AND AFFECTS IN THE CONTEXT OF SOUTHEAST EUROPE

The Department of Ethnology and Anthropology of the University of Zadar in cooperation with the International Association for Southeast European Anthropology (InASEA) has organized a conference titled 'Emotions, Senses and Affects in the Context of Southeast Europe'.



Registration desk. Photo: Marin Gospić.

This conference was the 9th in a series and was held from 27 – 30 September 2018. The conference brought together scholars from the field of ethnology and anthropology, as well as other related disciplines, that deal with the context of South-Eastern Europe. Along with 125 individual presentations there were three introductory lectures by Maja Povrzanović Frykman from the University of Malmö (Sweden), Ger Duijzings from the University of Regensburg (Germany), and Senka Božić Vrbanić from the University of Zadar (Croatia).



Opening ceremony, 27 September 2018. Photo: Marin Gospić.

The conference had a dynamic format and offered a variety of activities for the participants like promotions of different publications and a book fair with special emphasis on Croatian publishers. There were also post-conference activities such as a guided tour in the Zadar hinterland, and a tour “Zadar’s City of Emotions”.

More details about the conference can be found on the official website:  
<http://conference.unizd.hr/blog/2018/09/06/9th-inasea-congress-2018/>

Danijela Birt

## 10.5 REPORT: ROCKING ISLAM. MUSIC AND THE MAKING OF NEW MUSLIM IDENTITIES

International Workshop, 27–29 September 2018, Freiburg University/Germany.

The Zentrum für Populäre Kultur und Musik in cooperation with the Institut für Kulturanthropologie und Europäische Ethnologie at Freiburg University in Germany hosted an international conference from 27 to 29 September 2018. Scholars presented research on the intersections between music and identity within the lives of neoteric Muslims. Bringing together academics from four continents, this workshop successfully facilitated both collaboration and critical analysis among its participants.



Musical Duo Taranum (Heidelberg/Pakistan).

Musical duo Taranum, comprised of Daniyal Ahmed and Reda Essamlali, commenced the opening of this gathering. In their opening remarks, convener Fatma Sağır noted the history of the ZPKM within both the field of popular culture and ethnomusicology in addition to the workshop’s goal of presenting Muslim youth approach to identity and

self-awareness while Markus Tauschek spoke of the importance of comparative research as a tool for understanding Muslim youth culture. Keynote speakers Kamaludeen Nasir Mohamed, Christofer Jost and Su'ad Abdul Khabeer stressed the importance of a thorough analytical lens through which to view globalized Muslim youth identity, including their multidisciplinary fields within pop culture studies, digital media studies and critical race theory. All keynote speakers in addition to Fatma Sağır and Christofer Jost presented recent research conclusions within their own ethnographic fieldwork projects, with both speakers and audience members participating in an open-ended discussion after each presentation.



Igor Johannsen (Marburg/Germany) on Hip Hop.

The remainder of the event presentations were organized into five interrelated panels with the common thread of Islamic musicality. The first panel, commencing on Friday, September 28th with the title, “Hip Hop Islam?”, featured presenters Igor Johannsen, Martin

Gansinger and John McCarthy. Johannsen’s work, ““Ours are the prayers that weave poetry through drum beats””: Islam, Race, and the Global Hip Hop Nation” offered the necessity of perceiving black marginalization as relatable to Muslim marginalization resistance and empowerment contexts in order to understand how popular culture, hip hop, and religion intersect with Islam and Islamic youth. Martin Gansinger presented his work, “The Influence of Islam on Black Musical Expression and its Contribution to the Religions’ Re-contextualization in Popular Culture”, by virtue of a historical lens. This analysis, Gansinger believes, allows for a more nuanced understanding of Islam in reference to its foundational effects on contemporary Black musicality. The third presenter, McCarthy, continued with his interpretations of modern-day Black figures and his analysis of the Muslim Cool concept through his work, “Black Islam: Countercultural Civic Religion, its Presence in Hip-Hop, and its Return to Informing ‘Muslim Cool’”. Sympathizing with Islam, McCarthy notes, is a way for some to publicly dissent against mainstream culture, self-authorizing their own uniqueness and individuality.

Friday’s second panel, “Global Hip Hop”, featured talks from Rachida Yassine, Naglaa Hassan, and Amy Aiyegbusi. Yassine’s ““Muslim Flow’: Hip Hop Culture in Morocco” focused on a comprehensive study of hip hop since its 1990s’ inception, concluding with the idea that Moroccan hip hop provides both critique and salutation of the region’s government and traditions. “Hip Hop and the Voicing of the Arab Anglophone Experience”, presented by Hassan, introduced hip hop as an identity quest through the lens of the Arabic diaspora within the US, Australia, Canada and Britain. As she explained, Hassan’s research has shown how this subgenre of hip hop has produced a liminal space through which the artists can deconstruct both Islamic and Arabic stereotypes. Discussing cultural identity through her case study of contemporary German rap, Amy Aiyegbusi provided an interpretive analysis of an artist’s pluralistic cultural representation through marketing images, language utilization and symbolism with her presentation, ““Surrounded by beautiful people: A Study of Cultural Affirmation in German Rap””. As Aiyegbusi noted, her featured artist considers all facets of her identity—German, Muslim and Hip Hop—to be an indication of German youth culture’s move towards inclusivity.

Friday's final panel, "Music, Religion, Identity", offered interrelatedness between three unique Islamic musical modalities. Akbar Nour spoke of how these artists both construct their identity and express their socio-political consciousness regarding Islamic marginalities through their music in his talk, "Performing Hybrid Identities through Rap Music: A Case Study of two Western Swiss Muslim Rappers". Nour concluded that each artists' individual Islamic religiosity is the result of post-migration within Switzerland, and their music serves as a conduit through which critical analysis of the Swiss Muslim experience can be actualized. Stefano Barone's discussion, "Metal and Islam in Tunisia: Revolution, (Ir) religiousness, and the Identity Debate" reported on the utilization of Tunisian metal music through an Islamic lens, which he discovered is primarily a secularized consumption tool for the modernist, middle class. The final panelist, Shahwar Kibria, reported on the interaction between Islam and post-digital popular culture by means of diverse Sufi musical practices titled, "Aural Cultures of Islam and Post-Digital Popular Culture". Kibria demonstrated how artists of Coke Studio Pakistan blended traditional sounds and post-modern melodies to create a "new sensibility of sound" within modernized Qawwali music. The day concluded with an open house reception at the *Goethe Institut Freiburg*, where all were first welcomed by director Kay Hug, after which artists DJ Arshia Fatima Haq and DJ Ramin Büttner entertained with Islamic folk, techno and hip hop music.

Soundscapes dominated the final day of the workshop. Panel 4, "Sounds, Lyrics, Audiences", opened with Gisela Kitzler speaking over electronic music in urban Egypt with her presentation, "'illi biyihibb rabbina yirfa idu fo!': Religious motifs in popular urban Egyptian music: the case of mahraganāt-lyrics". As Kitzler explained, mahraganāt music functions as a youth cultural methodology whereby Islam is integrated into daily life through popular music containing both positive and satirical means of lyrical expression. Silvia Ilonka Wolf introduced her topic of "Performing Islamic Solidarity: the Ummah as a Social Imaginary in Music and Charity Concerts for Palestine in Indonesia", showing how humanitarian events in Indonesia have inspired new forms of pop culture music for Indonesians. Functioning as both a social resource and a political statement, these concerts offer the example of an

altruistic Muslim nation. Daniyal Ahmed rounded out the panel with his autoethnography, "Dissonant Harmonies: Music Making with the Other". Ahmed shared his soundscape experiences within a Heidelberg refugee camp, explicating the various ways diverse cultures blend their own unique sounds together to form a "universality of music", which is most decisively employed as a means of place-making for identity retention and cohesion among members of diversified Islamic cultures and origins.



*Amy Aiyegbusi (Indiana & Berlin) on Rap music.*

Completing the soundscape discussion, the last workshop panel, "Soundscapes of Identity", offered some final thoughts on Islamic musicality and expression in a modernized globality. Presenter Ahasan Abu and his research, "The Subalternity of Politics: Temporality of Oli-Awliya and Music". Abu spoke of the political ideology of *oli-awliya*, which he argues



Artist Arshia Fatima Haq (Los Angeles/USA) on the art and music project DISCOSTAN.

is utilized by the Islamic *kangali* in South Asia as a way to invoke heavenly favor while simultaneously constructing a social self through musical methods. Arshia Fatima Haq presented her autoethnographic study on American Muslim youth culture with her talk, “The Psychedelic Sama and the Sonic Umma: from the Discotan dance floor to Sufi sama”. The experimental music of Discotan in Los Angeles, Haq details, functions as a way for Islamic individuals to form an inclusionary identity with others through shared experiences of past trauma and marginalization. Panelist offerings concluded with Rafique Wassan’s research, “The Lahooti Music Festival: Sufi Music, Pluralist Expressive Identity and

Youth Culture in Pakistan”. Centering his case studies on folk/rock group The Sketches and the Lahooti Music Festival, Wassan discussed how both facilitate and support a modernized, pluralistic mode of Sufism utilizing cultural politics of nationalism and humanism in order to create youth cultural agency and progressiveness.

The workshop concluded with closing remarks by Fatma Sağır, in which she gave additional thanks to the event’s sponsors, after which Taranum gave a final performance before participants returned to their home institutions.

Proceedings of the workshop are to be published in Fall 2019. This workshop has been the starting point to establish an international research network for the research on Muslim Popular Culture as part of a Lifestyle Research Network.

Amy Aiyegbusi  
Photos: Pauline Sprang

#### INQUIRIES

Inquiries regarding the workshop and/or its participants can be directed to

- Fatma Sağır – SIEF member and co-chair of Working Group Digital Ethnology and Folklore – at [fatma.sagir@kaee.uni-freiburg.de](mailto:fatma.sagir@kaee.uni-freiburg.de) or
- Amy Aiyegbusi at [afa@iu.edu](mailto:afa@iu.edu) or

For further information and follow ups see

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

## 11 SIEF JOURNALS

### 11.1 ETHNOLOGIA EUROPAEA

*Ethnologia Europaea*: Journal of European Ethnology 48:2, 2018. Special issue: Tour Guides as Cultural Mediators, guest editors: Jackie Feldman and Jonathan Skinner.

This special issue of *Ethnologia Europaea* focuses on tour guides as cultural mediators. It is opened with a discussion of tour guiding in the anthropology of tourism by Jackie Feldman and Jonathan Skinner and consideration of how tour guiding should be seen as imaginative and performative practice.



Cover illustration, *Ethnologia Europaea* 48:2.

This is illustrated by a highly international and comparative collection by leading anthropologists and ethnologists, many of whom have guiding experience themselves: Valerio Simoni on intimacy, informality and sexuality in guiding relations in Cuba; David Picard on modern guiding and traditional values in La Réunion; Jackie Feldman on Jewish-Israeli guiding Christian pilgrims in the Holy Land; Amos Ron and Yotam Lurie on the intimacy and trust in guide-tourist relations in Israel; Annelou Ypeij, Eva Krah and Floor van der Hout on the impact of gender on guide-local relations in Peru; Irit Dekel on the manipulation of the past and the present in home-museums in Germany; Jonathan Skinner on the imagination and props involved in the re-animation of heritage in a historical fantasy home in the UK.

The special issue is closed with discussion commentaries from Noel Salazar and Erik Cohen that reiterate tour guiding as a particularly temporal and physical mediating pursuit, one which raises critical questions as to the future “mechanics” of tour guiding and how a performative approach to guiding engages with “authenticity” and new technologies.

### 11.2 CULTURAL ANALYSIS

The next mixed issue of *Cultural Analysis* will be published in a few days.

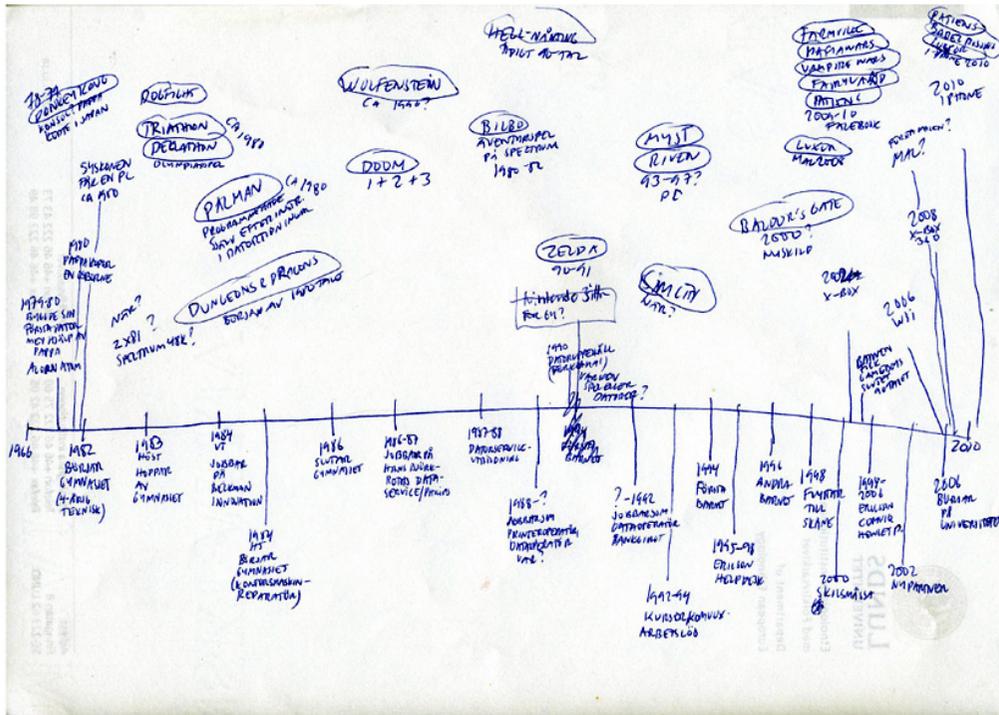
See: <https://www.ocf.berkeley.edu/~culturalanalysis/>

#### CONTRIBUTIONS

- Lyle Enright – Powers of the False: The Slender Man, and Post-Postmodernism
- Jessica Enevold & Charlotte Hagström – Coming out of the Gaming Closet: Engaged Cultural Analysis and the Life-Line as Interview Method and Consciousness-Raiser
  - Response: Shannon Symonds, “Defining the Female Gamer”
- Antti Lindfors – Spatiotemporal Management of Stand-Up Performance: Narration and Gestures
  - Response: Ian Brodie, “I don’t like my work”: A response to Lindfors
  - Response: Katharine Young, “Navigating Realities”

## REVIEWS

- Jamie C. Kinsley (review): *Heritage Keywords: Rhetoric and Redescription in Cultural Heritage*. Eds. Kathryn Lafrenz Samuels and Trinidad Rico
- Denis M. Crawford (review): *Dodgerland: Decadent Los Angeles and the 1977–78 Dodgers*. By Michael Fallon.
- Sarah Ruth Wilson (review): *Words of Re-enchantment: Writings on Storytelling, Myth, and Ecological Desire*. By Anthony Nanson.

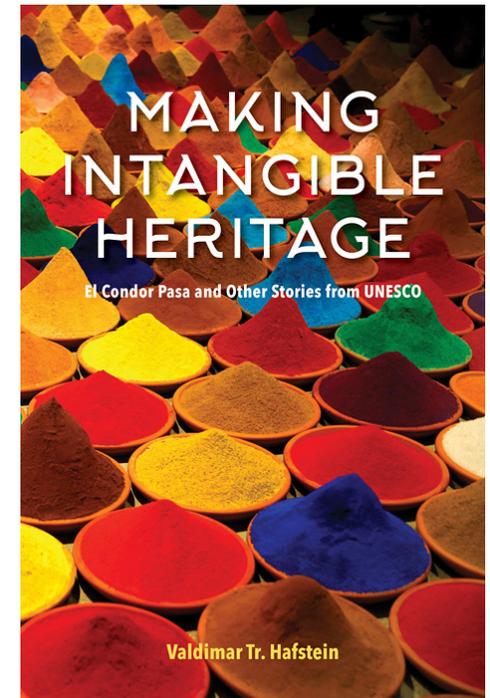


'Alice's Life-Line Draft', figure from the contribution of Jessica Enevold & Charlotte Hagström - *Coming out of the Gaming Closet*.

## 12 NEW PUBLICATIONS

## MAKING INTANGIBLE HERITAGE. EL CONDOR PASA AND OTHER STORIES FROM UNESCO

In *Making Intangible Heritage*, Valdimar Tr. Hafstein tells the story of UNESCO's Intangible Heritage Convention. In the ethnographic tradition, Hafstein peers underneath the official account, revealing the context important for understanding UNESCO as an organization, the concept of intangible heritage, and the global impact of both. Looking beyond official narratives of compromise and solidarity, this book invites readers to witness the diplomatic jostling behind the curtains, the making and breaking of alliances, and the confrontation and resistance, all of which marked the path towards agreement and shaped the convention and the concept.



Various stories circulate within UNESCO about the origins of intangible heritage. Bringing the sensibilities of a folklorist to these narratives, Hafstein explores how they help imagine coherence, conjure up contrast, and provide charters for action in the United Nations and on the ground. Examining the international organization of UNESCO through an ethnographic lens, Hafstein demonstrates how concepts that are central to the discipline of folklore gain force and traction outside of the academic field and go to work in the world, ultimately shaping people's understanding of their own practices and the practices themselves. From the cultural space of the Jemaa el-Fna marketplace in Marrakech to the Ise Shrine in Japan, *Making Intangible Heritage* considers both the positive and the troubling

outcomes of safeguarding intangible heritage, the lists it brings into being, the festivals it animates, the communities it summons into existence, and the way it orchestrates difference in modern societies.

**Valdimar Tr. Hafstein, *Making Intangible Heritage. El Condor Pasa and Other Stories from UNESCO*. Bloomington: Indiana University Press 2018.**

## REMIGRATION TO POST-SOCIALIST EUROPE. HOPES AND REALITIES OF RETURN



Returning migrants have been involved in post-socialist transformation processes all across Eastern and South-eastern Europe. Engaged in politics, the economy, science and education, arts and civil society, return migrants have often exerted crucial influence on state and nation-building processes and on social and cultural transformations. However, remigration not only comprises stories of achievements, but equally those of failed integration, marginalization, non-participation and lost potential – these are mostly stories untold. The contributions to this volume shed light on processes of return migration to various Eastern and Southeast-

ern European countries from multidisciplinary perspectives. Particular attention is paid to anthropological approaches that aim to understand the complexities of return migration from individual perspectives.

**Caroline Hornstein Tomic, Robert Pichler, Sarah Scholl-Schneider (eds.), *Remigration to Post-Socialist Europe. Hopes and Realities of Return*. ERSTE Foundation Series, vol. 3, 468 pages. Zurich: LIT Verlag 2018, ISBN 978-3-643-91025-7.**

## HIGHLY SKILLED OR HIGHLY WANTED? CONCEPTUALIZATIONS, DESIGNS AND IMPLEMENTATIONS OF HIGH-SKILLED MIGRATION POLICIES



This special issue offers an opportunity to delve into the construction of migrant categories through policy design and policy implementation. It widens the focus beyond immigration authorities in order to include actors that are in one or another

way involved in the process of selecting, supporting or employing highly skilled workers and therefore also contributing to their definition. The aim of the special issue is to bring to the surface the indistinct objectives of immigration policies, and to analyze the interplay between policies, discourses and practices. More precisely, we discuss the argument that the definition of highly skilled migrants depends more on how potential migrants are viewed by interest groups than on migrants' characteristics.

### CONTENT:

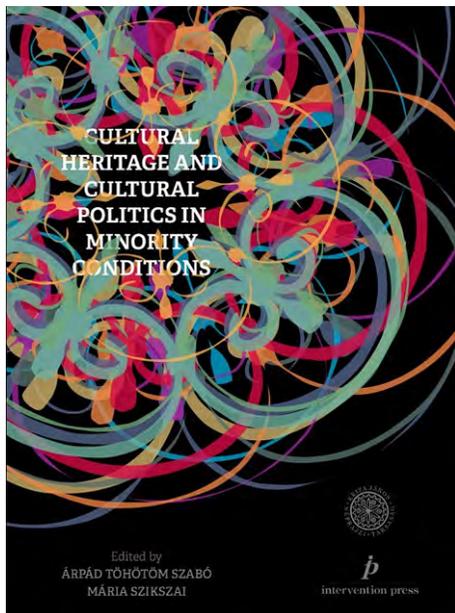
- Editorial: Highly Skilled or Highly Wanted Migrants? Conceptualizations, Policy Designs and Implementations of High-skilled Migration Policies – Metka Hercog and Laure Sandoz
- How policies select immigrants: The role of the recognition of foreign qualifications – Monica Andriescu
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- The Dutch battle for highly skilled migrants: policy, implementation and the role of social networks – Isik Kulu-Glasgow, Djamila Schans, Monika Smit
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- A migration industry for skilled migrants: the case of relocation services – Florian Tissot

For more information, see [here](#).

**Metka Hercog, Laure Sandoz (eds.), *Highly Skilled or Highly Wanted? Conceptualizations, Designs and Implementations of High-skilled Migration Policies*. Migration Letters, vol 15, No 4. London: Transnational Press 2018.**

## CULTURAL HERITAGE AND CULTURAL POLITICS IN MINORITY CONDITIONS

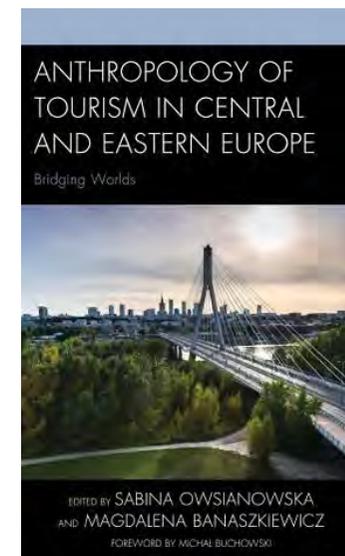


Cultural heritage is a timely and heavily debated concept of humanities and social sciences. Ethnographers, ethnologists and anthropologists are increasingly concerned with this emerging concept, since it not just reconfigures the ways of thinking in their disciplines, but reorganizes the whole field they investigate: the culture itself. The present volume of the Department of Hungarian Ethnography and Anthropology, Babeş-Bolyai University, Cluj-Napoca, answers to this challenge by raising questions related to the emergence of cultural heritage, the mechanisms of heritagization, its relations with politics and market.

**Árpád Töhötöm Szabó, Mária Szikszai (eds.), *Cultural heritage and cultural politics in minority conditions*. Kriza János Ethnographic Society, Aarhus C: Intervention Press 2018.**

## ANTHROPOLOGY OF TOURISM IN CENTRAL AND EASTERN EUROPE. BRIDGING WORLDS

In this edited book, the authors examine the limitations of the anthropological study of tourism, which stem from both the domination of researchers representing the Anglophone circle as well as the current state of tourism studies in Central and Eastern Europe (CEE). The book utilizes tourism as a tool to understand cultural, social and economic processes thus enriching debates in the study of tourism and bringing fresh insights into issues relating to heritage, urban exploration, gender, globalization, handicrafts, and food and alcohol related tourism. The book builds a bridge between scholarship once separated by the so-called Iron Curtain and contributes to the wider discussion of the geopolitics of knowledge through its focus on the anthropological background of tourism studies by its contributors from Austria, Bulgaria, Estonia, and Poland. The book is part of *The Anthropology of Tourism: Heritage, Mobility, and Society* series of Lexington Books, edited by Michael A. Di Giovine and Noel B. Salazar.



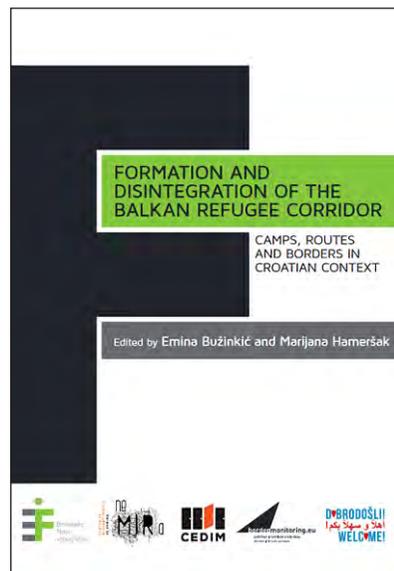
For more information, see [here](#).

**Sabina Owsianowska, Magdalena Banaszekiewicz (eds.), *Anthropology of Tourism in Central and Eastern Europe. Bridging Worlds*. London-Lanham: Lexington Books 2018.**

## FORMATION AND DISINTEGRATION OF THE BALKAN REFUGEE CORRIDOR: CAMPS, ROUTES AND BORDERS IN CROATIAN CONTEXT

The whole book is [available online](#).

Emina Bužinkić, Marijana Hameršak (eds.),  
*Formation and Disintegration of the Balkan  
Refugee Corridor: Camps, Routes and Borders  
in Croatian Context.*  
Zagreb-München 2018.





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