



*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.

**Autumn 2024**

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## EDITORIAL

### DEAR SIEF MEMBERS,

We are very much looking forward to meeting you at SIEF2025 in Aberdeen, June 3–6, 2025.

The [call for papers](#) is now open. We have received a huge number of over 140 panels. We also invite you to respond to the call for the [Young Scholar Prize 2025](#). The deadline is **December 1, 2024**. May we ask you to spread the call among your colleagues and students?

Thanks to our dedicated colleagues in Zagreb, Nevena Škrbić Alempijević, Petra Kelemen, Sanja Potkonjak, Kristina Vugdelija, Tatjana Enderić, Ivan Grkeš and Helena Tolić, the SIEF Summer School 2024 was a huge success. Please take a look at the photo gallery in this newsletter to get an idea of the great atmosphere of the Summer School.



We also extend a warm welcome to the Editorial Board of the SIEF Series in Ethnology and Folklore: *New Directions in the Study of Everyday Life, Past and Present*.

In the section “News from the Working Groups” you will find the reports and calls from the Working Group Conferences.

Best wishes, Sophie Elpers

## 1 LETTER OF THE PRESIDENT

### DEAR COLLEAGUES,

“Dear NN. I know you’re busy, so I’ll be brief. I’d be so grateful if you could help the board today? Kindly let me know so I can explain better. Thanks!” Several members have contacted me after receiving a letter like the above, allegedly from the SIEF President, asking if they could do me a favor. Often the sender is in a hurry, in effect imposing time pressure upon the receiver to spur immediate reaction. Some letters are more direct, asking for a wire transfer “since the board treasurer is presently on vacation overseas”.



These letters are scams, obviously. To be sure, SIEF would never contact you to ask for any favors or wire transfers. Thus, Nomad-IT has regularly sent out warnings to our community; however, preventing the scams from happening overall seems difficult. The only action we can all make is to report the scam as phishing; in most email-programs this can easily be done by pressing a button that alerts the spam filter. I would like to thank all of you who have taken the time to alert me. I appreciate our communication, and please do not hesitate to write me at any time, regarding these or any other matters.

SIEF is thrilled to have announced the call for papers for our upcoming congress in Scotland, organized by the Elphinstone Institute, University of Aberdeen, June 3–6, 2025, on the theme [Unwriting](#).

By unwriting, we can redo, retract or rewind some of what has been inscribed into established wisdoms or hegemonic knowledge. The act of writing – from thick description to fieldnotes, monographs and articles – is a core part of our scholarly practice. Not least with the introduction of AI and clever chatbots, we direly need to discuss our ethnographic

writing, along with other modes of expression. Unwriting invites us to act, and to reflect on how we have been doing things and how they can be done differently. In contrast with the sometimes dark histories of our academic traditions, we have a chance to create new, embedded, and relational visions for the future.

SIEF2025 calls for ethnologists, folklorists, anthropologists, and scholars from adjacent fields to join us in this mission to restore social justice and to be thinking and looking ahead. The [call for papers and posters](#) is now open, with a deadline on **December 17**. We look forward to receiving and reading your submissions!



Photo: Maria Frantzoulis.

ent. Hande Birkalan-Gedik is the first co-editor of the series, and we are happy to announce that the open call for a second co-editor has been concluded: Welcome to Anthony Bak Buccitelli, who currently serves as Director of the Pennsylvania Center for Folklore and is

Please also feel invited to submit your best work for publication, either in one of our two flagship journals, *Cultural Analysis* and *Ethnologia Europaea*, or in the new *SIEF Series in Ethnology and Folklore: New Directions in the Study of Everyday Life, Past and Present* with Berghahn Books. The SIEF book series presents cutting-edge research in the fields of European ethnology, folklore studies and related fields by publishing rigorous peer-reviewed monographs and edited collections showcasing a wide range of everyday life practices, cultural traditions, and belief systems from around the world, past and present.

the Interim Assistant Dean for Graduate Studies and Associate Professor of American Studies and Communications at the Pennsylvania State University.

Last but not least I would like to send my warmest wishes to the recently held SIEF Summer School 2024 in Zagreb, which gathered 24 students from 15 countries to explore how, why, and for whom “Postscapes Matter” in a postmodern, postsocialist, postyugoslav, and postindustrial context. The summer school was successfully organized in a collaboration with the ERIM project from The Institute of Ethnology and Folklore Research, University of Zagreb, the Trešnjevka Mapping project, and Documenta – Centre for Dealing with the Past, Zagreb. Kudos!

Sincerely yours, Marie Sandberg, President of SIEF



Participants of the SIEF Summerschool 2024.

## 2 SIEF2025 IN ABERDEEN

### ◆ CALL FOR PAPERS & POSTERS

The call for papers & posters for SIEF2025 in Aberdeen, Scotland is now open and will run until December 17, 2024.

The organizers invite you to make your submissions. Please start by reading instructions and rules on the [CFP page](#), then peruse the great mix of accepted panels, roundtables and workshops. Here you can find the [programme](#).

SIEF2025 will be a **hybrid** congress allowing authors to present their work and participate in workshops or roundtables both in person and virtually.

The theme of the congress is “Unwriting” a powerful tool with which to retract, or rewrite, some of what has been inscribed or recorded, allowing us to reshape that which power has imposed and presenting an opportunity for those who have often only been written about.

### ◆ CALL FOR FILMS

The [call for films for SIEF2025](#) in Aberdeen, Scotland is now open and runs until February 3, 2025.

For the film programme, we encourage submissions that engage with the process of un-writing, challenge hegemonic frameworks which limit us to predetermined paths and casually accepted paradigms. Ethnologists, folklorists, cultural and social anthropologists, and representatives of related disciplines (e.g. urban planning, architecture, design) and institutions (museums, archives, etc.), as well as filmmakers and other artists (e.g. photographers, sound designers) are encouraged to submit film proposals for screening and discussion during the conference.



UNwriting

#### IMPORTANT DATES

Call for panels, etc.	Sep 2 – Oct 7   2024
Call for papers & posters	Nov 4 – Dec 17   2024
Papers marked up	Jan 13   2025
Transfer process	Jan 16 – Feb 7   2025
Early bird registration	Feb 17 – Apr 7   2025
Conference takes place	June 3 – 6   2025



### 3 SIEF YOUNG SCHOLAR PRIZE 2025: CALL

The prize is awarded for journal articles or independent book chapters (not from monographs such as dissertations) based on original research and published in refereed publications in the three years preceding the next SIEF congress.



The next prize will be presented in 2025 during the congress in Aberdeen. It will be awarded to a refereed article and chapter published in 2022, 2023 or 2024. Works that are still in press will not be considered, but their authors are encouraged to submit them for the next prize once they are published. The article or book chapter should be written in English. Publications written by two co-authors will be accepted, however, both should be young scholars.

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 – your article or book chapter and a short CV – should be sent to [sief@meertens.knaw.nl](mailto:sief@meertens.knaw.nl) no later than **December 1, 2024**.

### 4 SIEF SERIES IN ETHNOLOGY AND FOLKLORE: NEW DIRECTIONS IN THE STUDY OF EVERYDAY LIFE, PAST AND PRESENT | WITH BERGHAHN BOOKS IN 2024



Although distinct in their historical formations, the fields of ethnology and folklore share a central concern with the cultural and historical study of everyday life. Co-editors Hande Birkalan-Gedik and Anthony Bak Buccitelli are pleased to announce the creation of a new series with Berghahn Books that will publish works from both fields focused on the study of everyday life, past and present.

Supported by an international editorial board comprised of ethnologists and folklorists at leading institutions around the world, this “new directions” series will focus on publishing works that either push the intellectual boundaries in the contemporary or historical study of the everyday, broadly defined, or addresses everyday issues of pressing concern around the world.

This rigorously peer reviewed series will include both monographs and edited volumes. We will be launching our Series at the SIEF Conference in Aberdeen and planning a meeting with the Working Group Conveners. For further information regarding the series or contact the editors by email at: [birkalan-gedik@em.uni-frankfurt.de](mailto:birkalan-gedik@em.uni-frankfurt.de) and [abb20@psu.edu](mailto:abb20@psu.edu). To submit a proposal, please send it to [editorialus@berghahnbooks.com](mailto:editorialus@berghahnbooks.com).

**CO-EDITORS**

- Hande Birkalan-Gedik | Goethe University, Germany
- Anthony Bak Buccitelli | Pennsylvania State University, USA

**EDITORIAL BOARD IN ALPHABETICAL ORDER**

- Marcin Brocki | Jagiellonian University, Poland
- Peter Jan Margry | University of Amsterdam, Netherlands
- Solimar Otero | Indiana University, USA
- David Shankland | Royal Anthropological Institute, UK
- Ju Xi | Beijing Normal University, People's Republic of China

**Hande Birkalan-Gedik**

studied at Indiana University and worked as professor of folklore, cultural anthropology and gender studies in Istanbul. She is currently a Research Fellow at the Institute of Cultural Anthropology and European Ethnology at the Goethe University Frankfurt. Her most recent co-edited book, *Fabrics of Anthropological Knowledge: Changing Perspectives in Europe and Beyond* will be published with Berghahn (2025).

**Anthony Bak Buccitelli**

is Interim Assistant Dean for Graduate Programs at the Pennsylvania State University, Harrisburg. His books include *City of Neighborhoods: Memory, Folklore, and Ethnic Place in Boston*, *Race and Ethnicity in Digital Culture: Our Changing Traditions, Impressions, and Expressions in a Mediated World*, and *Emerging Perspectives in the Study of Folklore and Performance* (co-edited with Solimar Otero).

**Marcin Brocki**

is a professor at Jagiellonian University, specializing in theory and history of anthropology, and semiotics. His research includes post-socialism and community studies, with fieldwork in Poland and Zimbabwe. He has held several academic leadership positions and served as editor-in-chief of the *Jagiellonian Studies in Cultural Anthropology* book series.

**Peter Jan Margry**

is Professor emeritus of European Ethnology at the University of Amsterdam and senior fellow at the Meertens Institute, a research center of the Royal Netherlands Academy of Arts and Sciences in Amsterdam. He has a research focus on religious cultures, pilgrimage, rituals, alternative healing, traditions and heritage.

**Solimar Otero**

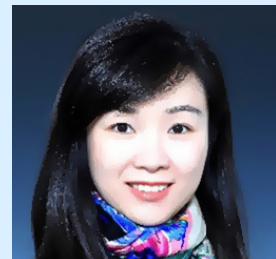
is Professor of Folklore and Gender Studies at Indiana University. She is the author of *Archives of Conjure: Stories of the Dead in Afrolatinx Cultures* (Columbia University Press 2020), which won the 2021 Albert J. Raboteau Prize for the Best Book in African Religions. She is also the Editor of the *Journal of Folklore Research*.

**David Shankland**

is Director of the Royal Anthropological Institute. A social anthropologist by training, he has long been interested in Turkey where he has conducted fieldwork amongst the Alevi community, and also been a member of the Catalhöyük dig team, where he looked at the local villagers' understanding of the distant past. He has additionally written widely on the history of anthropology, concentrating in particular on the emergence of social anthropology as a distinct discipline.

**Ju Xi**

is professor in School of Sociology of Beijing Normal University, is an ethnologist of Chinese folklore and popular religion. Upon her Ph.D. in Folklore Studies in Beijing Normal University, she pursued her post-doctoral research at EFEO and EHESS in France. Her current research concentrates on the daily life and religious activities in Beijing.



## 5 REPORT: POSTSCAPES MATTER

### SIEF SUMMER SCHOOL 2024, SEPTEMBER 23–27, ZAGREB, CROATIA

The fifth SIEF Summer School *Postscapes Matter* was held in Zagreb from September 23–27. It was hosted by the Department of Ethnology and Cultural Anthropology, Faculty of Humanities and Social Sciences, University of Zagreb, together with the project “Transformation of the Postindustrial City: Space, Community, and Work” (PostCity).

The Summer School welcomed 24 students from some 15 countries who attended keynote lectures, participated in group workshops and thematic *fieldwalk* excursions. The Summer School was centered around the concept of *-post*, exploring the how, why, and for whom *postscapes* matter in a contemporary context as a lived experience, and historical or temporal condition. The event was organized by the local organizing team: Nevena Škrbić Alempijević, Petra Kelemen, Sanja Potkonjak, Kristina Vugdelija, Tatjana Enderić, Helena Tolić and Ivan Grkeš.

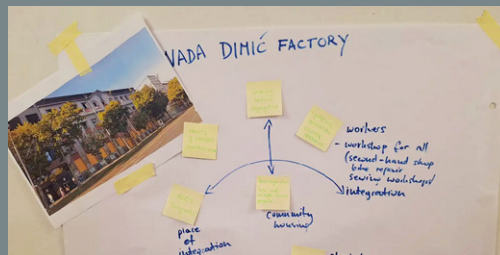
The first keynote lecture was held by Čarna Brković from the University of Mainz, Germany, who presented her research project on the activities of the Yugoslav Red Cross entitled *Our political categories have always already been shared: (post)socialist histories of humanitarianism in Europe*. Later on, a thematic *fieldwalk* named *Railway station from another perspective* was held by Bojan Mucko and Romana Pozniak from the Institute of Ethnology and Folklore Research. The *fieldwalk* consisted of an audio tour of the Zagreb Railway station and its surroundings that were and still are an important location for migrant movements in Croatia.

The second day started with the lecture *Can the dying peasant speak? Inheritances of life in the Balkans’ ‘green transition’* held by Ivan Rajković from the University of Vienna who discussed a case study related to the green energy transition in Serbia. After the lecture,

a *Postindustrial City* workshop was held by Nevena Škrbić Alempijević, Petra Kelemen, Sanja Potkonjak and Kristina Vugdelija, members of the organizing team. The workshop was centered around the counter-mapping of selected urban industrial locations in Zagreb. After that, students participated in an urban tour *Trešnjevka Mapping*, led by the local guide, ethnographic devotee and enthusiast Vanja Radovanović who talked about the history of the biggest Zagreb urban district of Trešnjevka.

During the third day of the Summer School, Mitja Velikonja from the University of Ljubljana talked about neo-traditionalization in the post-socialist context of Slovenia in his lecture *New Folklore – Neo-Traditionalism as a Cultural Logic of the Post-Socialist Transition*. The lecture was followed by the workshop *Research in Post-conflict Regions* held by Ivona Grgurinović from the University of Zagreb, which problematized post-conflict topics from the field of anthropology of violence. Students then participated in a walk designed by the non-governmental organization *Documenta: a center for dealing with the past*, held by Alice Stranieri. The tour focused on the relationship between social





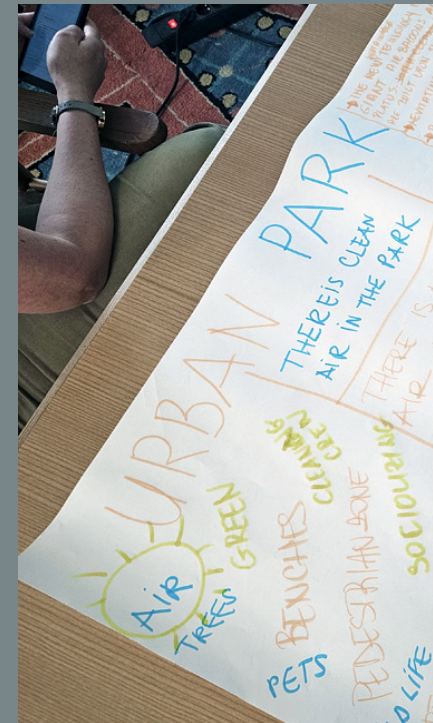
memory and forgetting concerning the heritage of anti-fascism, the Holocaust memory, and the memory of the 1990s war events.

On the fourth day, Bojan Bilić from the University of Vienna gave a lecture entitled *Making Books, Making Ourselves: The Pains and Pleasures of Writing Queer Lives after Yugoslavia*, and spoke about his recent research of the Yugoslav and post-Yugoslav LGBTQ activism. Valentina Gulin Zrnić from the Institute of Ethnology and Folklore Research, Zagreb, together with Saša Poljak Istenič from the Institute of Slovenian Ethnology ZRC SAZU, Ljubljana, held the *Lateral Thinking* workshop where the students had the opportunity to imagine futures of urban locations using the lateral thinking methodology.

The last day of the SIEF Summer School was marked by the final session where the students discussed and summarized their impressions related to the programme. They presented a final review on the question of *why postscapes matter* and talked about how the concept has influenced their way of thinking and how it could be relevant for their future research. In a lively discussion, the students gave their opinions about the School programme and discussed ideas about the future topics of the SIEF summer schools. This year's Summer School confronted the students with the concept of -post innovatively and interactively, questioning the usual way of academic thinking and problem-solving. Lectures, workshops and urban tours provided the broader scope on the concept and its application for every participant, their research areas and backgrounds.

Helena Tolić and Ivan Grkeš,  
SIEF Summer School PhD students and organizers





## 6 NEWS OF WORKING GROUPS

### 6.1 WORKING GROUP ON ARCHIVES

#### ◆ Conference “Archives of Traditional Culture: 100 + 10”

The conference “Archives of Traditional Culture: 100 + 10” took place on October 29–31 in Riga, Latvia.



The conference aimed to celebrate the 100th anniversary of the Archives of Latvian Folklore and offered a discussion forum about the past and future of tradition archives. It was jointly organized by the Archives of Latvian Folklore and the Institute of Literature, Folklore, and Art at the University of Latvia in cooperation with the SIEF Working Group on Archives and the SIEF Working Group on Cultural Heritage and Property and Riga City Council. The conference program is available [here](#). It featured presentations by diverse humanities and social sciences researchers from 18 countries. The recordings of the conference are [available here](#).

#### ◆ Continued engagement with the International Council on Archives, Section on University and Research Institution Archives

The SIEF Working Group on Archives first became involved in the work of the [Section on University and Research Institution Archives](#) (ICA-SUV) of the International Council on Archives back in 2016 when Maryna Chernyavska, currently the co-chair of the WGoA, joined the Section Bureau.

In the years that followed, ICA-SUV held two conferences that engaged with folklore in archives: “Cultural Heritage Materials – University, Research and Folklore Archives in the 21st Century” (2017, Riga) and “Turning the Wheel: Access to Archives – Tradition and Variation” (2023, Dublin), which brought together folklore researchers, folklore archivists, professional archivists, and archival scholars.



After eight years of service, Maryna is stepping down from her role on the ICA-SUV Bureau. However, the engagement and collaboration between university, folklore and other research institute archivists will continue. We are pleased to share that Kelly Fitzgerald, Head of the School of Irish, Celtic Studies and Folklore and the SIEF WGoA Board member, was elected to serve on the ICA-SUV Bureau for 2024–2028. Kelly was instrumental in the establishment of the SIEF Working Group on Archives, has served on the board since the group’s beginnings, and has a wealth of knowledge and expertise in folklore studies and folklore archives to contribute. We look forward to our ongoing collaboration with ICA-SUV and further critical examination of the role of folklore archives in the broader archival world.

### ◆ The launch of SAMLA

The Norwegian national digital tradition archive SAMLA.no was launched on September 26, 2024 in Bergen, Norway.

The SIEF WGoArchives has collaborated with [SAMLA](#) for a number of years, including a series of [webinars on folklore archives](#). The SAMLA launch event was followed by a [one-day seminar](#) that explored SAMLA's innovative design, the research opportunities it offers, and the future of digital tradition archives in Europe. Several SIEF WGoA members have been part of SAMLA from the very beginning including the project lead Kyrre Kverndokk of the University of Bergen, Line Esborg of the University of Oslo, Audun Kjus of the Norwegian Ethnological Research, Fredrik Skott of the Swedish Institute for Language and Folklore and many others.

Seminar participants discussed in detail various stages and aspects of the project, demonstrated the front and back end of the online platform, presented the metadata schema, and shared challenges that came up in their work with a diverse and rich body of materials housed at three tradition archives: the Norwegian Folklore Archives at the University of Oslo, the Norwegian Ethnological Research at the Norwegian Folk Museum, and the Ethno-Folkloristic Archive at the University of Bergen. Susanne Österlund-Pötzsch of the Society of Swedish Literature in Finland and a board member of the SIEF WGoA presented her concluding remarks and offered thoughtful observations and considerations for a continued conversation on the topic of tradition archives and how we can preserve folklore materials and make them accessible to our growing audiences in a meaningful, efficient, and respectful way.

Maryna Chernyavska



SAMLA launch event. Photo: Silje Teigland Røstøen.

## 6.2 WORKING GROUP ON CULTURAL HERITAGE AND PROPERTY

The SIEF Working Group on Cultural Heritage and Property was established at the 2008 Derry Congress, to address the growing interest in the field of cultural heritage, its symbolic and economic power, as well as contingent political implications. Its interests and activities encompass issues of heritage policy, theory, and practice.

Any SIEF member is welcome to join our working group. To join, send an email to [Carley Williams](#) and [Robert Baron](#), and please register for the [Working Group mailing list online](#) to ensure you receive our WG-related communications.

### REQUESTING ASSISTANCE FROM SIEF MEMBERS

There is a [SIEF Facebook group for our Working Group](#), which has been dormant for several years. We would like to use this group for WG communications, but we lack administrator rights, and there are no references to the former administrators. Does anybody know who began this Facebook group and/or has the administrator-rights? Please get in touch with [Carley Williams](#) or [Helmut Groschwitz](#).

### CONFERENCE ARCHIVES OF TRADITIONAL CULTURE: 100 + 10.

From October 29–31, in Riga, the Archives of Latvian Folklore and The Institute of Literature, Folklore and Art of the University of Latvia (LU LFMI), in collaboration with SIEF Working Group on Cultural Heritage and Property (CHP), as our biennial WG-sponsored conference, and the SIEF Working Group on Archives, hosted the international conference [Archives of Traditional Culture: 100 + 10](#). SIEF support to the CHP WG and Archive WGs helped facilitate streaming of the event. More details about the conference are available in the Archives WG section of this newsletter.

Recent and upcoming projects and activities from our working group members are widespread and varied, as always:

- ◆ The end of September saw a two-day seminar on **Living Heritage and Sustainability | September 27**, and **Inequalities | September 28**, at the University of Tartu, which is situated in the 2024 European Capital of Culture. Organized by the UNESCO Chair on Applied Studies of Intangible Cultural Heritage in Estonia, the Seminar on Inequalities was held in honor of Kristin Kuma in celebration of a milestone birthday and reflected on the theme of ‘inequalities’ as one of the major topics throughout her extensive work as a critical scholar and expert in the UNESCO ICH Convention.



UNESCO ICH Chairholders Marc Jacobs, Kristin Kuutma, Anita Vaivade and Chiara Bortolotto. Photo: Jorijn Neyrinck. [Workshop Intangible Heritage](#), Belgium.

The Seminar opened with presentations by other UNESCO chairs: Anita Vaivade – [UNESCO Chair on Intangible Cultural Heritage Policy and Law](#) (Latvian Academy of Culture), Marc Jacobs – University of Antwerp and UNESCO Chair in Critical Heritage Studies and the Safeguarding of Intangible Heritage (Vrije Universiteit Brussel, Belgium), and Chiara Bortolotto – [UNESCO Chair in Intangible Cultural Heritage and Sustainable Development](#) (CY Cergy Paris University, France). In addition, researchers, ICH workers and practitioners from around Europe reflected on many vital issues relating to ICH, heritage policy, and implementation from various perspectives in critical heritage studies, civil society experiences, legal and policy matters, minority rights and approaches.

◆ The 18th Annual Meeting of the **South-East European Network of Experts on Intangible Cultural Heritage: Living Heritage in Urban Contexts**, took place from October 9–11, 2024 in Warsaw, Poland. It was hosted by the [UNESCO Chair on Intangible Cultural Heritage in Public and Global Governance](#) based at the University of Warsaw and the [City of Warsaw](#) (Culture Department) and organized by UNESCO with the support of the [Regional Centre for the Safeguarding of Intangible Cultural Heritage in South-East Europe](#) based in Sofia, Bulgaria. The workshop reflected on the safeguarding of intangible cultural heritage in urban contexts, considering the interplay between the implementation of the 2003 Convention and city management and cultural policies. Recordings of sessions on October 10 will be available [here](#).

The South-East European Network of Experts on Intangible Cultural Heritage was established in 2007 under the auspices of UNESCO, to support the implementation of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage in the region.

◆ A conference on the [Protection of Chinese Cultural Heritage](#) was held in Suzhou at the end of October. Included in the program was a presentation by WG member Giacomo Caruso, focused on ecological revival, the reappropriation of tea value chain by locals, and living heritage revaluation in a cooperative in Hubei Province.



◆ 2024 was the culmination of the multi-year **Nordic/Baltic collaborative project Restored Sites and Routes as Inclusive Spaces and Places: Shared Imaginations and Multi-layered Heritage**. Research teams in Norway, Latvia, Estonia and Lithuania explored how places and routes with a religious or mythical past can gain renewed significance through processes of narration, heritagization, and the creation of inclusive spaces. Drawing on expertise in the fields of vernacular religion, folklore and narrative theory, heritage studies and cultural history, the project scrutinized how places are made meaningful – sites and monuments, once defunct, acquire additional value as sites of cultural heritage; nature and landscape are re-evaluated as domains for spiritual growth. Formerly abandoned places, practices and narrative traditions are reframed in light of contemporary societal values and challenges; by exploring these changing meanings, and their potential in promoting social inclusion, the project aimed to identify models for enhancing the integrative power of places.

◆ On September 5–6, 2024, a conference and workshop titled **Safeguarding of Intangible Cultural Heritage in the Military** was held in Wrocław (Poland). This event was a collaboration between the International Centre for Training and Research on Cultural Heritage in

Danger in Wrocław, the Department of Education, Culture, and Heritage of the Ministry of National Defense, and the [UNESCO Chair on Intangible Cultural Heritage in Public and Global Governance](#) (University of Warsaw). It focused on exchanging experiences, analyzing, and discussing aspects of safeguarding intangible cultural heritage (ICH) both in general and in military-specific contexts. The discussions addressed methods and strategies to ensure respect for the ICH of diverse communities, groups, and individuals by the armed forces during military operations and in peacetime. A detailed report, which is being prepared, will help guide military actions to ensure more effective ICH safeguarding in the country and build the military's capacity to properly carry out safeguarding tasks during international missions and operations.

## UNESCO & ICH NGO FORUM

**The biennial meeting of the General Assembly (10.GA) to the 2003 UNESCO Convention on Intangible Cultural Heritage was held at UNESCO headquarters in Paris, June 11–13, 2024. Many SIEF members were in attendance in their roles as State delegates, expert advisors to State delegations, Observers, and as Representatives of Accredited NGOs.**



SIEF CHP WG Co-Chair Robert Baron, in his role as President of the ICH NGO Forum, took the floor to present the ICH NGO Forum's report. He discussed the projects and initiatives carried out by the Forum over the past two years. These include: The [Declaration for the Safeguarding of Intangible Cultural Heritage for Climate Action](#), and a related seminar series, which were developed by the Climate Change and the Environment Working Group. Another seminar series was organized by the Research Working Group on ICH and Sus-

tainable Tourism, following on from the [Web Dossier on Intangible Cultural Heritage and Sustainable Tourism](#). And, the Forum has begun an initiative to generate applications for accreditation from regions under-represented among accredited NGOs (ANGOs).

Baron initiated a relationship between the Forum and Memory of the World, another unit within the UNESCO culture division. He presented at the **Memory of the World Global Policy Forum** in Paris on October 29, discussing Creating Documentary Records of the Oral History and Living Heritage of Emergency Situations, which included an overview of folklore and ethnology archival projects documenting current emergency situations through innovative methods including interactive interfaces on archival web sites.

The Forum issued a statement of support for the #Culture2030Goal campaign to make culture a sustainable development goal for 2030, emphasizing relationships to a broad spectrum of SDG's – health, poverty elimination, education, gender equality, sustainable cities & communities, economic growth, life on land and under water, climate action.

The Forum is about to launch the second phase of a project to map the expertise and competencies of accredited ICH NGOs. Like the first phase, carried out in 2021, the second phase will explore approaches for sharing expertise among ANGOs. During the first phase a wide range of good safeguarding practices and fields of expertise were identified, including informal and formal education, documentation, archiving, sustainable tourism, media production, modes of presentation, crafts training and traditional methods of conflict mediation. The first phase of the Mapping Project produced an [infographic on SIEF](#) that is now on the UNESCO ICH web page.

**The 19th Intergovernmental Committee Meeting (19.COM) of the 2003 UNESCO Convention** will be held in Asuncion, Paraguay, December 2–7, 2024. The general sessions of the IGC meeting will be streamed live, and recordings are available of all past meetings, on the [UNESCO ICH website](#).

SIEF has proposed to organize a side event, **What Can Be Done with All Those Inventoried Materials? – Archiving For ICH Safeguarding**, at 19.COM on December 5, chaired by SIEF Executive Vice President Sophie Elpers and with presentations that will include CHP Working Group member Ioana Baskerville and Maryna Chernyavska, co-chair of SIEF’s Working Group on Archives. It is being co-sponsored by the International Council for Traditions of Music and Dance, by the permanent delegations of Romania and the Kingdom of the Netherlands to UNESCO and by the Estonia UNESCO Chair, Kristin Kuutma. This side event will introduce basic methods for such practices as obtaining informed consent, storage, and essential periodic migration of digital materials. The panel contributors will describe the resources provided by ethnology, folklore, ethnomusicology and anthropology archives as well as new directions for archives that enable direct uploading of user generated content, facilitating collaboration of communities with archives.

**The 2024 Symposium of the ICH NGO Forum, Participatory Approaches for ICH Safeguarding** occurring on December 1, just before the opening event of the IGC meeting – will focus on community-based and participatory approaches to safeguarding living heritage. The involvement of communities, groups and individuals in safeguarding actions is widely regarded as one of the innovations of the [2003 Convention for the Safeguarding of Intangible Cultural Heritage](#) compared to previous UNESCO heritage conventions. A variety of methods have been developed by NGOs to engage communities. Yet, these haven’t been systematically researched or presented. This one-day hybrid symposium will provide a space for sharing experiences on the participation of heritage communities, non-governmental groups, and individuals in decisions and actions for safeguarding intangible heritage.

Both the symposium and the SIEF archiving for ICH side event will be available on Zoom, with links for these events to be sent to CHP members in late November.

The ICH NGO Forum is once again publishing its [newsletter](#) and has an active Facebook group, ‘[Intangible Cultural Heritage and Civil Society](#)’ and LinkedIn group, ‘[ICH NGO Forum](#)’.

As a member of a UNESCO accredited NGO, a SIEF member may [register](#) to attend 19.COM and other UNESCO ICH meetings in person, and can join any of the ICH NGO Forum’s [working groups or events](#).

### 6.3 WORKING GROUP ON FEMINIST APPROACHES TO ETHNOLOGY AND FOLKLORE

**Report: “Workshop and Interim Meeting”, August 23–25, 2024; Hólmavík, Iceland.**



The Working Group on Feminist Approaches to Ethnology and Folklore held its first workshop in the small town of Hólmavík, Iceland, from August 23–25, 2024. The theme of the workshop was “‘Woman’ on the Edge.” There were 15 participants, from eight countries, including all the members of the WG board. As the group was established just last year, this event marked an important milestone.

The workshop began with a drive from Reykjavík to Hólmavík, and was framed by several concept papers that focused on feminist approaches in research, followed by presentations and discussions of working papers. The group explored a variety of feminist perspectives and methodologies, and lively discussions followed each presentation.

In addition to the academic sessions, participants enjoyed a rich array of cultural activities. The first evening began with a reception at the University of Iceland's Research Centre in Folklore, followed by a visit to Galdur – Hólmavík's local brewery. After a hearty dinner at the Museum of Sorcery and Witchcraft, Kay Turner led a workshop that took a new look at the Icelandic folklore characters Grýla and Fjallkonan (lit. Lady of the Mountain). The second day was filled with more presentations and discussions, after which the group took an evening excursion to Hveravík where local folklorist, Kristín Einarsdóttir, not only served a delicious local fish dinner, but capped it off with her own version of a ghost story. Before calling it a night, some in the group took a dip in the hot springs at Laugarhóll.



On the final day participants visited nearby Kollafjörður, where Dagrún Ósk Jónsdóttir, the WG Secretary, talked about the local folklore and the Icelandic *skessur* (female trolls). The group also visited an exhibition on traditional woolwork at the Sheep Farming Museum, which was also the venue for the interim Working Group annual general meeting. The meeting was conducted on Zoom so that WG members not attending the workshop could also participate remotely.

Overall, the workshop in Hólmavík was a success: it was lively and stimulating, and many relations were formed, built, and strengthened. The strength of the connections is evident in the plans for many future projects. The workshop was funded by SIEF, The Dutch Center for Intangible Heritage, and Uppbyggingarsjóður Vestfjarða. This generous support made the workshop accessible to a rich diversity of participants.

We look forward to hosting another workshop in 2026, and participating in the SIEF conference in Aberdeen in June, 2025. As the working group continues to grow, our regular Zoom meetings reading/discussion groups remain open to all interested participants. Please see information on these Zoom discussion on our [Facebook page](#), and [join our Working Group](#) on Feminist Approaches to Ethnology and Folklore.





## 6.4 FRANCOPHONE WORKING GROUP

The 4th conference of the Francophone working group, SIEF – jointly with the 34th conference of the Eurethno, a French-speaking network for scientific and technical cooperation in ethnology and European historiography of the Council of Europe – was recently organized, from October 3–5, 2024 at the West University of Timisoara (Romania).



The theme of the current edition was *Food Cultures in Europe: Everyday Words and Gestures*. As previous conferences of the French-speaking academic network have already approach topics such as festive foods and diets specific to calendar rituals, it only seemed natural to broaden this subject and focus this time on everyday food, and get to compare various food cultures at a European scale.

The event brought together 30 participants from over twenty universities and research institutions in nine European countries (Bulgaria, Cyprus, Greece, Hungary, Italy, France, Poland, Romania, and Serbia), who engaged in passionate and delightful discussions that continued over coffee breaks, lunches and din-

ners, during which local delicacies were generously offered by the local organizers.

West University of Timișoara, situated, as the names indicates, in Western part of Romania, in a multicultural region, not far from the Serbian and Hungarian border, is a high education institution centered on the communities and the region it represents. Encouraging the



research initiatives of its staff and international cooperation between researchers from all regions of the world, especially Europe, the West University of Timișoara takes pride into being a founding member of the European university alliance UNITA, alongside other universities from France, Italy, Spain and Portugal, and more recently from Switzerland and Ukraine.

The conference in Timișoara was impeccably organized and hosted by faculty members and students attached to the Research Center for Heritage and Anthropology (RHeA), led by professor Otilia Hedeșan, the head of the Romanian Association of Ethnological Sciences. This is the second successful SIEF working group conference organized in Romania, after The Ritual Year conference, held in 2018, in Bucharest. Both events prove that the key ingredients to a great event are communication, hard work and determination.

Irina Stahl

## 6.5 WORKING GROUP ON HISTORICAL APPROACHES IN CULTURAL ANALYSIS

**Report: “Reimagining Europe: De-colonizing Historical Imaginaries, Disciplinary Narratives in Folklore and Ethnology and Beyond”, June 13–14, 2024; Marburg, Germany.**



The picturesque town of Marburg, rich in history, served as the remarkable location for the interim meeting of SIEF’s HACA – Historical Approaches in Cultural Analysis Working Group, where also the conference, *Reimagining Europe: De-colonizing Historical Imaginaries, Disciplinary Narratives*

*in Folklore and Ethnology and Beyond* took place between June 13 and 14, 2024. The conference aimed to explore Europe and European-ness as shifting social constructs, entangled in complex and transnational negotiations and encounters. Decentered perspectives on the history of Europe and of European ethnologies, anthropologies and folklore studies became useful tools for exploring the effects that social, historical, political, and linguistic borders and disciplinary divisions.

The event was organized by Hande Birkalan-Gedik and Gabriele Orlandi (HACA co-chairs), Anna Caroline Haubold (HACA secretary) and Viktorija Ceginskas (HACA member), with the valuable financial support of SIEF and the *Herder-Institut für historische Ostmitteleuropaforschung* (Herder Institute for historical research on Eastern and Central Europe).

Nearly 15 people attended the event-online and on-site, also including non-SIEF members. As such, the conference became an event to recruit more members into SIEF and to our

Working Group. With varying geographical and chronological foci, participants covered several themes, ranging from religious identities to visual anthropology, to the transnational connections between anthropologists, to peasant economic institutions, folklore and nationalism, or even agronomic science, contemporary uses of folklore and colonial musical archives in the context of Europe and European Ethnology. In particular, and in the light of the legacy of postcolonial and decolonial studies, during four sessions, presenters illuminated peripheral and subaltern practices and narratives concerning projects such as humanitarianism, science, economics, coloniality that are mostly associated with Western modernity.

The first keynote by Carna Brković (University of Mainz) illustrated that some key political categories in Europe today, such as humanitarianism, have emerged from interactions between the Global North, Global South, and the ‘Global East.’ Humanitarianism, a core element of Europe’s cosmopolitan liberal capitalist project, often reinforces colonial distinctions between the North and South. However, the role of the ‘Global East’ is more ambivalent and requires further exploration. Examining alternative histories of humanitarianism reveals the diverse and unequal ‘Europe’s that have emerged since World War II. This approach also highlights the tensions within socialist humanitarianism and opens up discussions on global care and solidarity.

In considering the countless, mutual influences between the West and the rest, between “domestic” ethnological sciences and “exotic” anthropologies, that we can un-do our scientific perspectives on societies, as Diarmuid Ó Giolláin (University of Notre Dame, Indiana) argued, in his closing keynote. His talk focused on a discussion of the main ideas and conclusions of his most recent book, putting a temporary halt to days marked by fascinating discussions and reflections.

Hande Birkalan-Gedik, drawing upon the examples from the transnational entanglements of anthropology in Turkey with German, Swiss and US anthropological traditions, called

for writing transnational anthropological histories, urging scholars to shift focus from nation-centered perspectives to consider transcultural and transdisciplinary encounters in disciplinary histories. She particularly considered the transnational entanglements of anthropology in Turkey from the 1930s onward, highlighting the roles of graduate students trained abroad who returned to Turkey, as she provided a nuanced understanding of anthropological development that moves beyond traditional “center-periphery” debates.

Such deconstructing perspective was also adopted by Gabriele Orlandi, whose paper focused on a “disoriented history” of agricultural and economic thinking in the Italian Western Alps, considering in particular how heterogeneous and competing societal projects were rooted into wider, European debates on science, politics, and environment.

Sophie Bärtlein (Humboldt University of Berlin) examined multireligious spaces (MRS) in Europe, which promote ideas of coexistence and religious diversity. She argued that while

MRS can be seen as a “liberal form of governmentality” (following Foucault) and a way to regulate minority religions in a state that claims to be “secular,” they remain problematic. Religious hegemony is highly contested in these spaces, where a specific European understanding of religion often prevails, since MRS functions as an analytical prism through which configurations of Europeanness, religion, Muslimness, and the “secular” are negotiated.

Oriane Girard (Aix-Marseille Université) examined the collaboration between Albanian ethnologist Afërdita Onuzi and French anthropologist Monique Roussel de Fontanès during the Communist era in Albania, focusing on their fieldwork, correspondence, and the intellectual exchanges. She argued that their work, conducted during Albania’s isolation from Western influence, helped bridge disciplinary methods and perspectives, contributing to the redefinition of European ethnology in the mid-20th century.



**HERDER-INSTITUT**  
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Konrad Kopel (University of Warsaw) analyzed the diverse political practices of peasants in the Polish-Lithuanian Commonwealth from the 16th to 18th centuries, challenging the assumption of political uniformity in pre-modern Europe. His study highlighted the dynamic and locally specific nature of peasant politics, emphasizing their agency and political creativity beyond resistance to nobility, thus decolonizing European history by revealing its political heterogeneity.

Katre Kikas (Estonian Literary Museum) presented her research on Estonian folkloristics emerged during the 19th-century national awakening, with Jakob Hurt (1839–1907) playing a key role by promoting folklore studies and building a network of collectors. Hurt's efforts linked folklore collection to the idea of Estonia “catching up” with Europe's civilized nations, a theme reflected in his rhetoric and in the writings of those who supported or responded to his calls.

Athanasios Bampalexis (Elphinstone Institute, University of Aberdeen) presented his research on black metal, a subgenre often linked to controversies such as violence and nationalism. It has historically been used by some artists to promote white supremacy and Eurocentrism by reimagining the European Middle Ages. However, a growing group of contemporary black metal artists is pushing back, using folklore and folk songs to highlight historical themes of anti-authoritarianism, multiculturalism, and resistance, as part of their efforts to challenge fascism and ethnocentrism within the music scene.

Lennart Ritz (Georg-August-Universität Göttingen) explored the audio collections from the Berlin Phonogram Archive, recorded during German colonial expeditions in the Pacific (1904–1915). By retracing the expeditions and examining primary sources, the study highlights the colonial nature of the recordings and how comparative musicology overlooked local sound epistemologies, treating the recordings as objective traces of a lost musical past, shaped by colonial and anthropological paradigms.



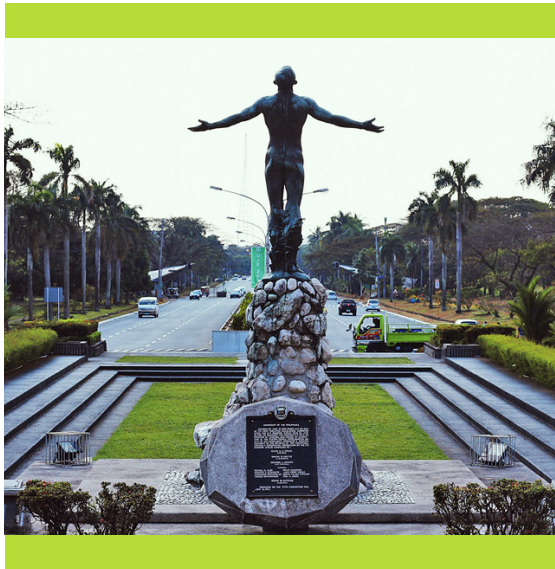
*First row,  
from left to right:  
Diarmuid Ó Giolláin,  
Caroline Haubold,  
Gabriele Orlandi.*

*Second row,  
from left to right:  
Hande Birkalan-  
Gedik, Lennart Ritz,  
Sophie Bärtlein,  
Katre Kikas.*

More generally, all the efforts of the scholars attending the event were directed to uncover the multiple, complex and intertwined processes, exchanges, and translations allowing us to unfold essentialized and wide-spread assumptions about Europe and European ethnology, folklore and anthropologies. Fostered by the similarity of approaches and the warm atmosphere created by spending a few days together as a small group, discussions were vivid and enriching. In particular, many participants stressed the crucial role that comparisons, conversations and exchanges when adopting decolonial and de-centering perspectives on disciplinary narratives.

## 6.6 WORKING GROUP ON THE RITUAL YEAR

Conference: “Food, Feasts, Festivities & Folklore”, December 11–13, 2024; Manila, Philippines.



With open arms, like the University of the Philippines symbol, the Oblation, the Folklore Studies Program of the College of Social Sciences and Philosophy of the University of the Philippines Diliman welcomes you to the Ritual Year Working Group Conference this year, Food, Feasts, Festivities & Folklore, from December 11–13, 2024. This is the first time the Ritual Year Conference will be held in Southeast Asia. For this year’s installment of the conference, we received a lot of submissions from all over the world: the US, Canada, the Philip-

pines, India, Japan, Malaysia, Indonesia, China, Korea, Bangladesh, Thailand, Egypt, and of course from member institutions all over Europe. So, it seems all roads lead to RYManila2024.

For details, please like us on [facebook](#) or visit our [website](#). You can also email us at [rymanila2024@gmail.com](mailto:rymanila2024@gmail.com). The pots are starting to simmer. See you soon in Manila!

Jesus Federico Hernandez

## 6.7 WORKING GROUP ON SPACE-LORE AND PLACE-LORE

New Special Issue of the *Český lid / Czech Ethnological Journal*: “Landscapes in Transition”.

The Space-lore and Place-lore Working Group announces the publication of a special issue on *Landscapes in Transition* in the journal *Český lid / Czech Ethnological Journal* (Issue 3, Vol. 111 (2024)). This special issue emerges from our ongoing research and discussions on the dynamic, evolving nature of landscapes, shaped by both human and nonhuman forces. The issue draws from a diverse range of perspectives, offering profound insights into how landscapes are undergoing transformation processes.

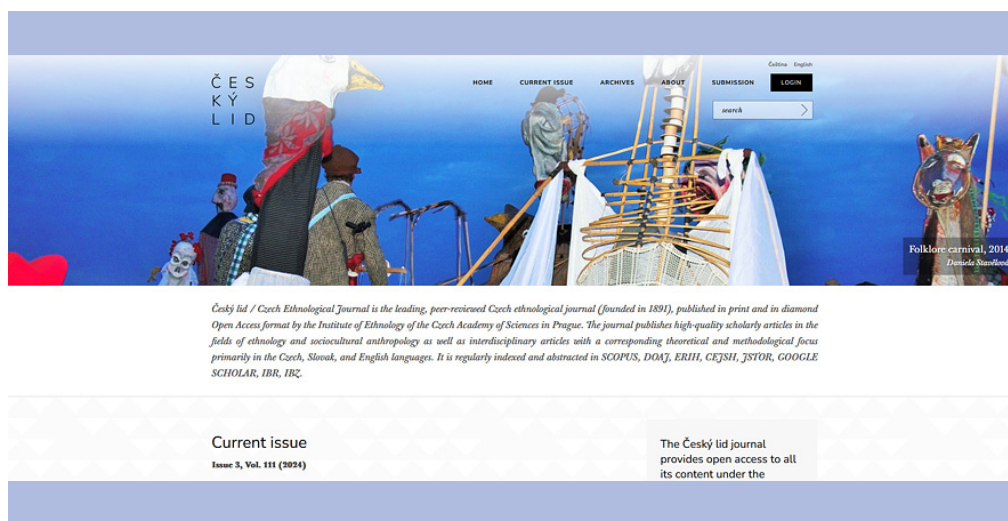
The special issue originates from the 2023 SIEF Congress panel *Landscapes in Transition: Tracing the Past – Facing Uncertainties of the Future*. The panel explored how temporal, social, and environmental factors drive landscape transformations and offered interdisciplinary approaches to understanding these transitions in various regions across Europe.

The special issue includes four featured studies, covering topics such as:

- The theoretical exploration of landscape transitions in the Anthropocene.
- The transformation of industrial landscapes in Lithuania and the memory of deindustrialization.
- The historical transition of the Bohemian Forest from a timber-producing area to a tourist landscape.
- The post-mining landscape in Lusatia, Germany, and its reinvention as a heritage site.

These contributions underscore the importance of researching landscapes in transition to comprehend the deep, multifaceted changes affecting local ecologies, cultural identities, and socioeconomic dynamics. The editorial emphasizes that understanding these shifts – whether gradual or rapid, local or global – is critical for developing effective strategies to address current and future environmental and societal challenges.

We encourage all members of the SIEF community to explore this timely and insightful issue, accessible online via [Český lid / Czech Ethnological Journal](#).



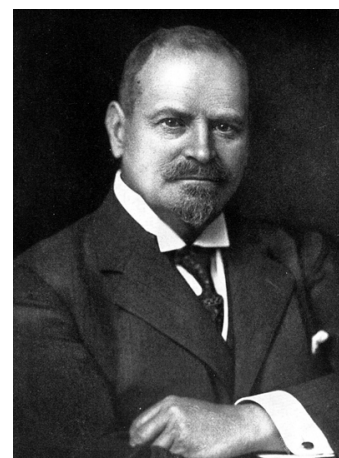
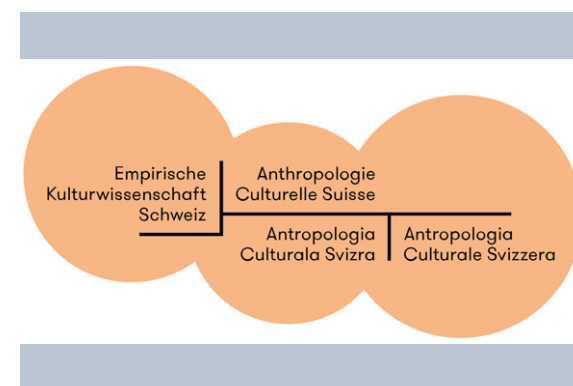
## 7 OTHER NEWS

### 7.1 EUROPEAN ETHNOLOGY IN SWITZERLAND REPOSITIONED. A COMMENTARY

With a new name, the former “Schweizerische Gesellschaft für Volkskunde” – Swiss Society for Popular Traditions – adapts to the disciplinary evolutions of the last decades and tries to improve its identity as one of the two ethnological societies in Switzerland, the other one being the Swiss Anthropological Association.

It is now called “Empirische Kulturwissenschaft Schweiz” (EKWS) in German and “Anthropologie Culturelle Suisse” (ACS) in French, and its vision consists in “bringing together all

key players who conduct research on everyday and popular culture in Switzerland or communicate it to the general public” – [www.ekws.ch](http://www.ekws.ch). Remarkably, scientific laypersons, traditionally an important member category, aren't mentioned explicitly neither in the new vision nor in the mission statement.



Eduard Hoffmann-Krayer.

The renaming of the society, which was founded in 1896 by Eduard Hoffmann-Krayer, reflects the repositioning of the two university institutes at Basel and Zurich closely linked to the society: Both left behind the term “Volkskunde”, that increasingly turned out to be a burden, already twenty years ago and changed their institutional names to “Seminar für Kulturwissenschaft und Europäische Ethnologie” (Basel) and “Institut für Populäre Kulturen” (Zurich; incorporated in the “Institut für Sozialanthropologie und Empirische Kulturwissenschaft” in 2014). The respective BA and MA study programs have been labeled “Kulturanthropologie”, “Populäre Kulturen” and “Empirische Kulturwissenschaft”.

The situation is complicated by the notorious Germanophonic dichotomy between European Ethnology (formerly “Volkskunde”) on one side and Ethnology / Social Anthropology (formerly “Völkerkunde”) on the other side. At the university of Basel, for instance, the above-mentioned institute for European Ethnology is doubled by a second institute, this time for Social Anthropology. The impact of this disciplinary opposition, however, is limited

primarily to the German speaking parts of Switzerland. As the SIEF interactive online map of higher education locations shows, there are two more institutes that do research and offer study programs in “Europeanist Anthropology” in Fribourg and Neuchâtel; but at these two mainly French speaking universities, European Ethnology and Social Anthropology are merged and do not form separate units.

Since the former Swiss Society for Popular Traditions, now EKWS, in the past never really succeeded in crossing the “Röstgraben” (cultural border between the German and the French speaking areas of Switzerland) and still seems to be rather dominated by the German language and disciplinary tradition, the renaming and repositioning of the society might result in somehow paradoxical effects: On the one hand, the programmatic “cultural turn” potentially blurs the borders to neighboring subjects such as Cultural Studies and Cultural Anthropology and thus minimizes the inherited disciplinary dichotomy. On the other hand, the (re-) alignment of the German society’s name with analogous scientific societies in Germany (Deutsche Gesellschaft für Empirische Kulturwissenschaft) and Austria (Österreichische Gesellschaft für Empirische Kulturwissenschaft und Volkskunde) could also be understood as a further transnational orientation across national borders towards other German speaking communities and therefore as an additional drifting-away from French speaking scientific communities and traditions within Switzerland.

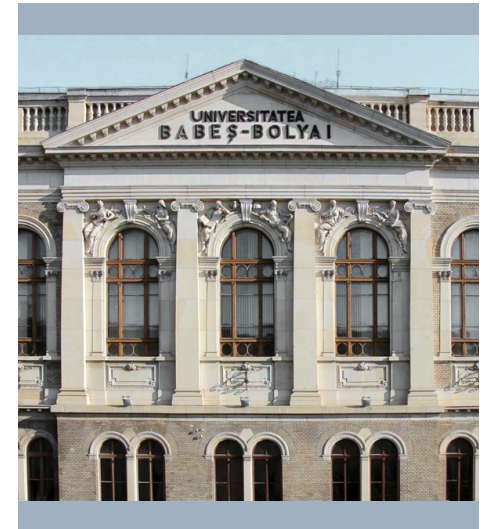
David Zimmer, Bern

## 7.2 ETHNOGRAPHY AND EXPERIENCE: REPORT

**The workshop *Ethnography and Experience* took place in Cluj-Napoca and Stana, Romania, between August 29 and September 1, 2024.**

The aim of the event was threefold: (1) exploring perspectives, theories and methods rooted in phenomenology with a group of PhD students and young scholars, guided by more established researchers; (2) bringing theoretical and analytical questions into a “de-sterilized” environment, where experience and the body could take center-stage, and where participants could ease into depths of conversation and community; (3) promoting phenomenological-anthropological thought and dialogue in Eastern-European academic contexts.

The workshop was opened at the Babeş-Bolyai University by Ewa Klekot’s keynote lecture entitled *Anthropology of making as a non-dualistic way of knowing. On experience, empathy, and ethnographic writing*, which introduced ways of knowing with the body and set the tone for the entire workshop. The keynote was followed by a short session of getting to know the participants, and Ion Copoeru’s lecture on the intellectual history of phenomenology. After the academic introductions to the theme, the afternoon visit of a wood-working workshop of a local family and the church in Körösfő was meant to provide more bodily experiences as a basis for the discussions that followed in the next days.



The second day was dedicated to the blocks of the PhD and early career presentations, during which we had the opportunity to listen to and discuss the projects of eleven young researchers. The day was closed by Reza Bayat's evening lecture on borders, trauma and music in the experiences of migrating bodies. On Saturday four lectures guided our discussions. The lectures by Helena Patzer and Áron Bakos were more empirically and fieldwork-oriented in their explorations of questions of bodily knowledge and the pretextual, while Vilmos Katona and Marcela Venebra Muñoz held two more theory-oriented presentations on phenomenology in architecture and anthropological thinking. On the last day of the workshop, before the last discussions and endnote, Soring Gog held the concluding lecture on contemporary spiritual movements and on questions which are hard to grasp within an exclusively phenomenological framework.



Photo: Reza Bayat.

The workshop was preceded by a zero day evening lecture, when we listened to Árpád Furu, who analyzed some of the aspects of traditional architecture in the region of Kalotaszeg (Călata Region). The informal part of the workshop was concluded with a day that comprised a city walk and two museum visits.

Áron Bakos and Imola Püsök, organizers

#### **Impressions some of our lecturers and participants shared for the newsletter:**

“The workshop *Ethnography and Experience* provided a marvelous opportunity not only to discuss theoretical concepts and methodological approaches, but also to immerse oneself into a learning environment. As the focus of the workshop was embodiment, we as participants were invited to experience and learn through the body – at the wood workshop, in heritage Hungarian villages, in the hilly pastoral landscape, and also by the fire. Most of the workshop took place in a beautiful stone house designed by Károly Kós, an influential Transilvanian architect, artist, and activist living in early 20th century.

The program of the workshop was designed to move us between the academic urban atmosphere of Cluj and the more sensuous rural environment in the hilly plains of Kalotaszeg (Călata Region). The learning environment was perfect, it created an atmosphere of openness and trust, and also provided space for reflection and creativity. The common experience and sharing will no doubt bear fruit in the future academic endeavours of the participants.”

Dr. Helena Patzer, lecturer, University of Warsaw

“The programme took different perspectives and gave space for spontaneous discussions and explorations. Important advantages of the workshop were meeting and sharing time and activities with inspiring and heart-warming people and the opportunity to immerse myself in the local culture and landscape.”

Jacek Wajszczak, PhD student, University of Warsaw



“I traveled to Sztána (Stana) to attend a conference near Varjúvár (Crow Castle), a building designed by Károly Kós. It was an event rich in experiences, bringing together lecturers and doctoral students from countries all over the world, from Brazil to India, in this Hungarian-majority village nestled in the forest in Transylvania.

I tied this opportunity to my previous research on architectural phenomenology. Thanks to the organizers, the event wasn't just an intellectual marathon, but a celebration of life and community, filled with meaningful exchanges, a campfire, and a deep connection to the spirit of the place.”

Dr. habil. Katona Vilmos, independent researcher

## 7.3 CALLS FOR CONFERENCES & WORKSHOPS

### 7.3.1 CALL FOR PANNELS: NEFK 2025 – NORDIC 2.0 AND BEYOND

June 11–14, 2025; Turku, Finland.

The call for panels, roundtables and workshops for NEFK 2025 is now open! The call for papers will be announced in early December 2024. More information on the [website](#).

Scholars attending both NEFK 2025 and SIEF2025 receive 10% off SIEF2025 fees.



Aurajoki river in Turku.

It is time to meet again at the Nordic Ethnology and Folklore Conference. The 36th edition of the conference aims to reconnect with the roots of NEFK. We therefore invite all Nordic scholars, and scholars of the Nordic, to Turku/Åbo in Finland to expand our horizons once more.

We invite proposals for panels, posters, workshops, and roundtable discussions that explore contemporary perspectives on culture, cultural identities, representations, and socio-cultural changes in the Nordic region and beyond. How do we approach everyday life, traditions, history, and futures in times of migration, fluctuating borders, environmental change, and artificial intelligence? What is the role of academic scholarship, archives, museums, and art in problematizing identity policies, heritage, and power in contemporary societies? What kind of methodological challenges are we facing as we analyse society, including its values, conflicts, and inconsistencies?

The Nordic region is frequently viewed as a model welfare society. However, what is meant by referring to the Nordic, both historically and presently? Is it a geographic region, an imagined community, a way of life, or a theoretical framework? Finally, what could Nordic 2.0 and beyond be and become? Let us explore these and other questions together!

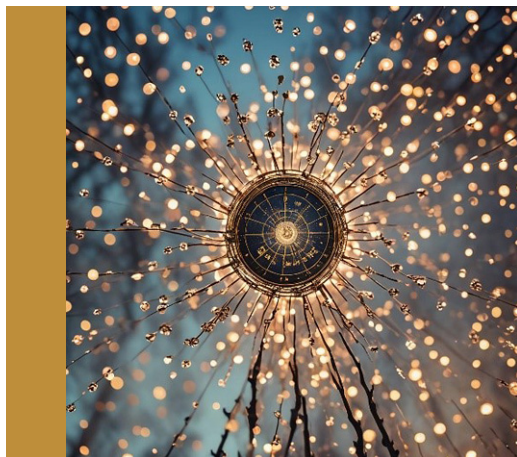


Organizing committee NEFK 2025.

### 7.3.2 CALL FOR PAPERS: “GENEALOGY OF CONSPIRITUALITY IN EUROPE”

May 15–16, 2025; online.

Deadline for Submissions is November 29, 2024.



The conference is organized by the “Genealogy of Conspiritoriality in 20th Century Latvia” project at the Institute of Philosophy and Sociology of the Faculty of Humanities of the University of Latvia.

The conference aims to explore the intricate relationship between conspiracy theories and spirituality, a phenomenon gaining momentum within Europe’s cultural and academic discourse. The focus

is on understanding the genealogy of conspiritoriality, mapping its historical roots, and dissecting its socio-political implications in contemporary society.

#### Conference Key Themes

- **Historical Roots and Evolution:** Examination of the origins of conspiritoriality in Western esoteric traditions, tracing its evolution into the modern-day amalgamation of conspiracy theories and New Age spirituality.
- **Cultural and Political Dimensions:** Exploration of how conspiritoriality acts as both a spiritual practice and a political instrument across various European contexts, highlighting local variations in narratives, practices, and rituals.
- **Psychological and Social Functions:** This section analyses conspiritoriality as a mechanism for individual and societal adaptation in times of crisis, including its role in providing a sense of control, community, and identity.

- **Comparative Analyses:** Cross-disciplinary perspectives on conspiritoriality, encouraging comparative studies in religious practices, conspiracy theory subcultures, and societal impacts.

#### Conference Structure

- **Keynote Speeches:** Leading scholars in religious studies, history, psychology, and cultural studies will be invited to give keynote speeches.
- **Presentations:** Opportunities for researchers to present their findings, facilitating further discussions and networking among participants.
- **Panel Discussions:** Focused on the specific research questions outlined in the conference goals, these sessions will facilitate in-depth debates among experts, scholars, and attendees.

#### Conference venue

remotely on the ZOOM platform. The working language of the conference will be English. We intend to publish the conference papers (after editing and peer review) in a special publication of our journal *Reliģiski-filozofiski raksti* (Religious-Philosophical Articles), indexed by SCOPUS.

#### Organising Committee

Dr. Solveiga Krūmiņa-Koņkova

Dr. Māra Kiope

Dr. Inese Runce

If you want to participate in the conference, [please fill in the form](#).

If you have any questions, please email [solveiga.krumina-konkova@lu.lv](mailto:solveiga.krumina-konkova@lu.lv).

Response with acceptance of papers: **December 27, 2024**.

Please note that only selected participants will receive an email confirming their abstracts.

We look forward to receiving your application!

### 7.3.3 CALL FOR PAPERS: “TRANSNATIONAL FOLKLORE. RETHINKING THE NINETEENTH-CENTURY HISTORY OF FOLKLORE STUDIES”

May 22–23, 2025; Munich, Germany.

Institute of European Ethnology and Cultural Analysis at LMU Munich (in collaboration with the Gabriele d’Annunzio University of Chieti-Pescara and with the support of BEROSE International Encyclopaedia of the Histories of Anthropology)



Organized by: Frauke Ahrens (Institute for European Ethnology and Cultural Analysis, LMU Munich), Fabiana Dimpfmeier (Department of Letters, Arts and Social Sciences, Gabriele d’Annunzio University of Chieti-Pescara), and Christiane Schwab (Institute for European Ethnology and Cultural Analysis, LMU Munich)



The historiography of folklore studies has been traditionally conducted within national frameworks – not at least because the interest in popular traditions and nationalism were deeply intertwined, with each fueling and shaping the other in significant ways. However, as folklore developed as a field of study with its own institutions and methodologies throughout the nineteenth century, it was also

shaped by transnational exchange. By the end of the century, along with the formation of folklore societies and journals in many countries across Europe and beyond, international congresses were held in Paris, London, and Chicago. And numerous individual scholars, e.g. the Italian Giuseppe Pitrè, the German Reinhold Köhler, the American Thomas F. Crane, or

the Spaniard Antonio Machado Álvarez, among many others, fostered a web of transnational relationships which supported the construction of a shared theoretical and methodological framework of folklore research.

As part of the project “Actors – Narratives – Strategies: Constellations of Transnational Folklore Research, 1875–1905,” funded by the German Research Foundation, we plan a workshop to explore ‘transnational folklore’ in nineteenth-century Europe and beyond. Together with fellow scholars in European Ethnology, Folklore Studies, Sociocultural Anthropology, History, and related fields, we aim to investigate how transnational processes influenced the development, professionalization, and systematization of folklore theories and practices. Challenging established histories of folklore, our goal is to reveal alternative framework analysis and approaches by examining what new insights a transnational perspective can offer in understanding folklore knowledge production and circulation.

#### TOPICS COVERED MAY INCLUDE

- ◆ **Transnational Practices and Knowledge Formats.** How was transnational folklore research organized? In what ways did it manifest through personal connections, cross-border methodologies, publications, events, and other forms of intellectual and practical collaboration?
- ◆ **Agendas and Logics of Regional and National Folklore Research Within Transnational Frameworks.** What significance did transnational collaboration hold for regional and transnational processes of institutionalization? What were the motives and goals behind establishing and maintaining transnational contacts? How did transnational projects contribute to delineating disciplinary boundaries and strengthening folklore research as an independent discipline in different national/regional contexts?
- ◆ **Actors of Transnational Folklore Research.** Who were the key players in folklore studies whose relationships and knowledge practices transcended nation-state borders? What were their motifs, strategies, and socioeconomic and biographical preconditions that enabled them to operate on a transnational scale? And what factors may have posed challenges to them?

## OTHER NEWS

- ◆ **Narratives in Transnational Folklore Research.** Which narratives determined transnational cooperation and/or were produced and reproduced within it? How did these narratives function as instruments of shared knowledge horizons, interests, and problems, creating a ‘disciplinary identity’? How has transnational collaboration been affected by different perceptions of the role and methodology of folklore studies?
- ◆ **Impact of Early Transnational Endeavors.** How can research on transnational folklore studies change the way we look at the development of the discipline in different national/regional research contexts? In which ways might it broaden the historiography of folklore studies and add new facets to established narratives of the field’s history?
- ◆ **Doing Transnational Historiography.** How can we investigate the history of folklore research beyond national concepts and methodologies? What sources lead us to transnational networks, actors, and endeavors? What are the difficulties in researching transnational folklore and how can we overcome them methodologically and theoretically?

To participate in the workshop “Transnational Folklore: Rethinking the Nineteenth-Century History of Folklore Studies”, please submit an abstract no longer than 300 words (including paper title, name of the presenter, affiliation, and email address) by **January 12, 2025** to: [transnational.folklore@ekwee.uni-muenchen.de](mailto:transnational.folklore@ekwee.uni-muenchen.de).

Notifications of accepted papers will be sent by **January 31, 2025**. Accommodation will be provided for participants presenting a paper.

## 8 SIEF JOURNALS

### 8.1 CULTURAL ANALYSIS

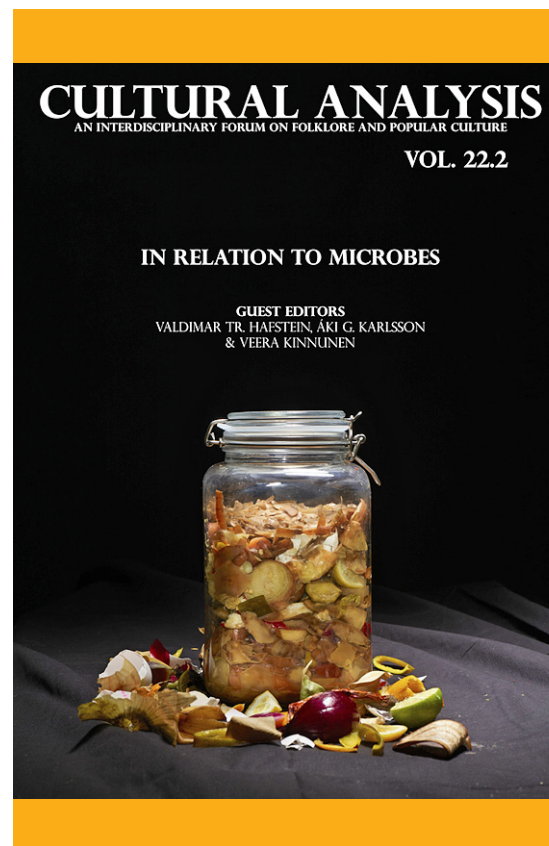
**Volume 22.2 (2024): Special Issue “In relation to microbes”**

Special issue editors: Valdimar Tr. Hafstein, Áki G. Karlsson, and Veera Kinnunen

This special issue explores various aspects of multispecies symbiotic practices where humans and microbes relate to each other. Whether making and digesting food, composting and caring for soils, or managing waste, some of these practices have been actively cul-

tivated for millennia, others recently glimpsed through advances in microbiology, while others await discovery, but may prove vital for the future shape of life on Earth.

Scientific knowledge, popular interest and commercial investment in intimate relationships between humans and microbes has grown exponentially in the first decades of the 21st century. Known as the “microbial turn”, this explosion of interest has brought forward new questions and challenges to scientific research. The papers in this issue address the symbiotic living of humans and microbes and how their coexistence is shaped through everyday cultural practices. The studies shed light on the creative



agency of microbes in vernacular food practices – from growing, baking, brewing, pickling and dairy making, through the digestive system and back to the soil through composting – and their implications for the physical, mental, and social wellbeing of humans.

The special issue brings together folklorists, ethnologists, sociologists, anthropologists, and nutrition scientists to examine such living cultures of living cultures through multi-species and multidisciplinary research. It provides new insights into the complex interactions of human and non-human agencies and their conjoined impact on the physical world, including human bodies, through research on joint cultural practices of humans and microbes. The study of these symbiotic practices offers an important vantage point on human health, foodways, sociality, and interaction with the environment, and may suggest viable pathways towards a more sustainable future.

## CONTENTS

- ◆ *In Relation to Microbes: Fermenting Cultures from Food to Soil*  
Valdimar Tr. Hafstein, Áki G. Karlsson, and Veera Kinnunen
- ◆ *Compostories: Exploring Narratives of More-than-Human Relations in Soil Communities*  
Helga Ögmundardóttir and Eysteinn Ari Bragason
- ◆ *Setting the Table for Relatedness. Fermentation in Designing Permaculture Projects in Sardinia*  
Maria Giovanna Cassa
- ◆ *Speaking with Microbes. Smell as Transspecial Conversation*  
Veera Kinnunen
- ◆ *In the Company of Bread: Sourdough Baking as Symbiotic Care*  
Ragnheiður Másól Sturludóttir and Jón Þór Pétursson
- ◆ *Microbial Entanglements in the Bulgarian Cellar: Control, Collaboration, and Quiet Food Sovereignty*  
Lindsey Foltz

- ◆ *Fermented Living: Challenges in Adopting a Fermented Dietary Regime and the Role of Food Memories in Acquiring New Tastes*  
Bryndís Eva Birgisdóttir, Áki Guðni Karlsson, and Jón Þór Pétursson

Response articles by Salla Sariola, Amber Benezra, Bernard Tschofen, and Daniel Münster

### About the Journal

Cultural Analysis is an interdisciplinary, peer-reviewed, open-access journal dedicated to investigating expressive and everyday culture. The journal features analytical research articles, reviews, and cross-disciplinary responses. Established in 2000 in the Berkeley Folklore Archives, Cultural Analysis has published 22 volumes and hosts a global editorial board.

[Cultural Analysis 2024.](#)

## 8.2 ETHNOLOGIA EUROPAEA

Dear SIEF colleagues and other readers,  
we are pleased to announce the completion of the 2nd issue of *Ethnologia Europaea's*  
54th Volume.



As most of you know, normally we interchange between publishing an Open Issue and a Special Issue which focuses on a specific theme. This year, however, both issues have featured standalone articles. The wide range of topics that have been given voice certainly celebrates the growing diversity of research within European ethnological and folklore studies.

- ◆ We kick start this issue with the ever so thought provoking reflections of Marilyn Strathern, this time from the Keynote Lecture that she delivered at the 2023 SIEF Congress. Her paper explores the idea of uncertainty via the well established anthropological concept of relations. She asks whether considering relations as uncertain in their capacities and effects can help us uncover what is asked from knowledge practices in order to enlarge and/or shrink our physical and social worlds. We hope that the publication of this essay will launch a new tradition for *EE* of publishing other keynote addresses from major conferences and events.
- ◆ Heidi Henriikka Mäkelä then examines the Finnish tradition of metered oral poetry, often referred to as “Kalevalaic” poetry or “runo” singing. Her angle is to analyze

the re-heritagization of such contemporary poems. She situates these sexualized poems within a feminist discourse as well as a context of transnational body politics such as the #MeToo movement.

- ◆ For their part, Francisco Martínez & Patrick Laviolette offer a thought-piece on the relationship between the concept of hacking and the practice of hitchhiking. Their analysis, based largely on multi-sited findings from Eastern Europe, also plays with such notions as passenger ethnography and the hospitality that can take place in the enclosed confines of a four-wheeled, mobile space.
- ◆ With fieldwork amongst Italian and Polish informants, Aga Pasięka’s article provides an ethnography into far-right activism. Her material is timely in terms of the current political landscape since it at once transgresses the national context and yet remains firmly embedded within various populist constructions of nation-state identities.
- ◆ This issue also features a short ethnographic snapshot by Mira Menzfeld who presents some field data that examines how the conversion to Salafism by the controversial figure Andrew Tate is being discussed in parts of the Germanophone salafiyya.

[More information.](#)

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Now given our new publishing relationship with Berghahn’s Open Anthro series, as well as with recent changes in the academic community of folklore/ethnological scholarship more generally, we put it to our Editorial Board that they should vote on whether the journal should amend its long held tradition (since Volume 1) of never having published Book Reviews. The result was unanimously conclusive. And three things emerged from the support for this move: 1) yes, we should publish reviews, but not too many in each issue; 2) we should make sure to solicit reviews of books that are not just published in English (the review itself will have to be written in – or translated into – English, however); 3) when possible, reviews following thematic / geographical / fieldsite related groupings would be valuable. So, with this very issue, we move forward towards including book reviews (and

longer review essays) in the forthcoming pages of *EE*. The British sociologist Jonathan Purkis has the honor of being the first such reviewer and he has commented on a monograph that is thematically related to the third article in this issue.

So with this in mind, please send us your suggestions for books to be reviewed (by email), as well of course, as your reviews (through the journal's OJS submission platform). Aga Pasieka, our snapshot editor, has agreed to be in charge this new book review section. Should this job become too burdensome, we will look to allocating someone from our Editorial Board specifically for this task.

In the meantime, happy reading and best wishes from *EE*'s Chief Editors  
A. Schwell & P. Laviolette

## 9 CALLS FOR PUBLICATIONS

### 9.1 CALL FOR PAPERS FOR MARTOR JOURNAL 31 (2026)

“Mask-making and mask-wearing: Shifting im/materialities in ritual and performative contexts”



- Deadline for abstract (300 words) submissions: February 25, 2025
- Publication date: November 2026
- [Details about the call for papers](#)

The Museum of the Romanian Peasant is seeking contributions for its annual journal *Martor. The Museum of the Romanian Peasant Anthropology Journal*, issue no. 31/2026, on the topic of mask-making and mask-wearing: Shifting im/materialities in ritual and performative contexts. *Martor* is a peer-reviewed academic journal, established in 1996, indexed by EBSCO, Index Copernicus, CEEOL, DOAJ, AIO, ERIHPLUS, SCOPUS, with a focus on cultural and visual anthropology, ethnology and museology.

Permeating throughout human history, in religious and secular practices, masks are intricately complex cultural systems and a widespread cultural phenomenon. From religious contexts and ritual practices to social, political systems and structures analysis, anthropological research showed that masks are engaged in a variety of relationships with external determinants that often lead to mutations of their functions and meanings. The way masks adapt to new contexts of existence both in the ritual or artistic field, the economic and social change of our societies, the artisan role, the techniques and materials used in their creation – are only some of the themes that become necessary to revisit.

Masks possess the capacity to create more-than-human beings. As sites of cultural encounters, masks can define and relate the Other to the Self and create liminal space-times where social groups define relationships, roles, functions and identities. Furthermore, masks are



Masks ritual in Șurdești village, Romania, 2010.  
Photo's: Anamaria Iuga.



privileged objects through which to examine issues of representation. Ultimately, masks create a privileged space for individual expression. They remove the individual from the normative (dominant) social system of everyday life and place him or her in a space of absolute freedom of expression. This process enables mask/masking to find an ever-renewed place in different societies, and across time scales, up to the most dynamic contemporaneity

For the forthcoming *Martor* issue, our aim is to present a varied yet cohesive collection of insights concerning masks and masking. This collection should address contemporary social, cultural, and artistic engagement with masks. We seek to maintain our approach rooted in evidence garnered from analyzing social contexts, functions, and the objects themselves. Thus, the present issue welcomes proposals situated in-between transcendental and secular usages of masking,

grounded in critical theory and approached from the lines of cultural and visual anthropology, critical heritage studies, material culture studies, symbolic studies, ethnology, design, the study of crafts as well as performative arts. We are interested in papers investigating the cultural, social, artistic dimensions of masks today, in relation with both past and futures of masks.

#### Guest Editors

- Maria Pilar Panero Garcia  
Professor of Social Anthropology in the Department of Prehistory, Archaeology, Social Anthropology and Historiographic Sciences and Techniques / Director of the Chair of Studies on Tradition – University of Valladolid, Spain
- Adelina Dogaru  
Lecturer at the Cultural Studies Department of the Faculty of Letters – University of Bucharest / Researcher at the Constantin Brăiloiu Institute of Ethnography and Folklore – Romanian Academy, Romania
- Georgiana Vlahbei  
researcher at National Museum of the Romanian Peasant, Ethnology Studies, Romania.

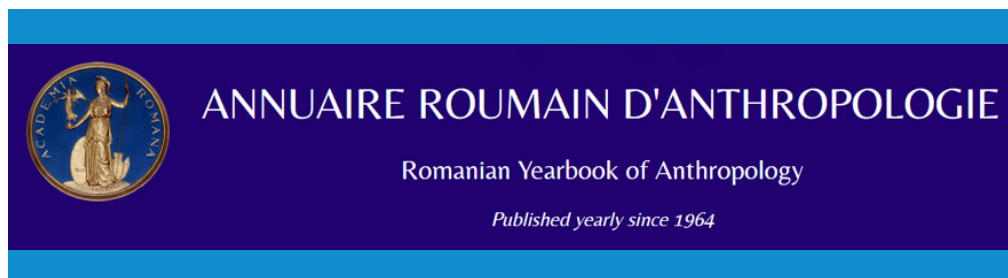
Proposals, manuscripts, and other editorial correspondence should be sent to:  
[revistamartor@gmail.com](mailto:revistamartor@gmail.com).



## 10 NEW PUBLICATIONS

### 10.1 NEW JOURNAL ISSUES

#### ANNUAIRE ROUMAIN D'ANTHROPOLOGIE 61 (2024)



The editors of *Annuaire Roumain d'Anthropologie* / *Romanian Yearbook of Anthropology* are pleased to announce the publication of its most recent issue. *Annuaire Roumain d'Anthropologie* (published yearly since 1964) is the front journal of Francisc Rainer Institute of Anthropology of the Romanian Academy. The publishing languages are English or French, with an English-written abstract. We invite you to discover the [online open access version](#) and [submit your contribution for issue 62](#) (2025).

#### ETHNOLOGIA FENNICA 51:1 (2024): SPECIAL ISSUE “CRAFTING KNOWLEDGE”

In the special theme issue (1/2024) of *Ethnologia Fennica*, we present a broad range of articles that deal with crafting, crafting knowledge and creative material practices. What kinds of creative methods have been experimented with, invented and found useful in the material practices of communities and individuals? Furthermore, how have these innovations and different kinds of craft skills in various contexts influenced our societies and everyday life? Finally, how has crafting affected our emotions and values?

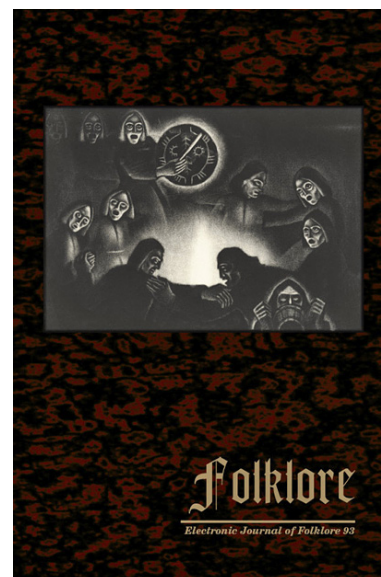
The issue includes two research articles that explore the crafting theme from the perspectives of skills and materiality. In many cases, the authors are skillful artisans themselves, and they delve into the different crafting skills through their own experiences and visions. In two review articles, the theme of this issue is approached from the perspective of materiality, sustainability and new, experimental techniques and materials. The issue also includes several book reviews, one conference report and reviews of three rather extensive article collections.

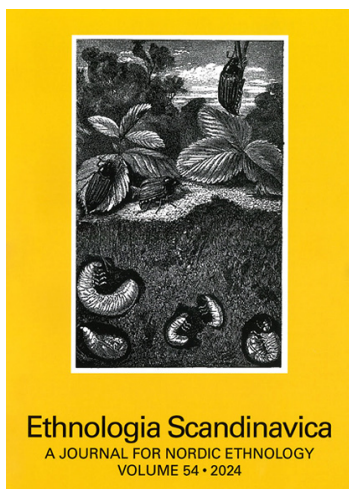
You can [read the full issue here](#).



#### FOLKLORE 93 (2024)

[More information.](#)





## ETHNOLOGIA SCANDINAVICA 54 (2024)

[More information.](#)

## RELIGIONS (2024) SPECIAL ISSUE COMMUNICATION WITH THE DEAD



Communication with the dead is a rather universal phenomenon of human culture, with many common features but also local, geographical, temporal, and ethnic variations as well as religious differences. In this volume, we aim to expand our current knowledge on communication between the living and the dead by examining the current social embeddedness of the phenomena and new goals and new forms of communication with the dead emerging within new social, public, ideological, and political conditions (wars, migration, political, ideological and religious globalization, new alternative spiritualities, etc.) as well as by presenting case studies from previously unexplored geographical areas (especially, but not exclusively, East-Central Europe).

[More information.](#)

## 10.2 NEW BOOKS

### BOOK PRIZE: THE GREEK REVOLUTION AND THE GREEK DIASPORA IN THE UNITED STATES

Maria Kaliambou, Senior Lecturer II at the Hellenic Studies Program at Yale University, was awarded the Modern Greek Studies Association 2024 Vasiliki Karagiannaki Prize for the Best Edited Book in Modern Greek Studies for this edited volume.

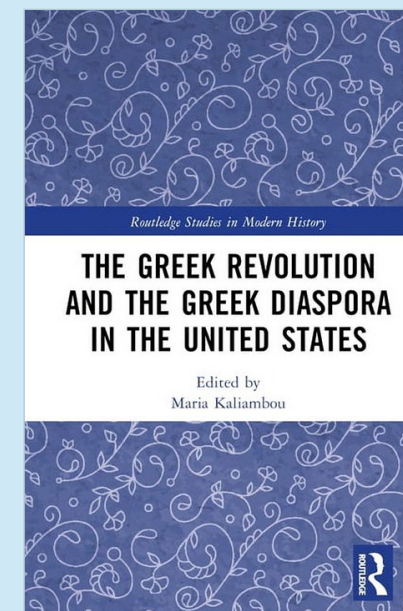
#### The committee praised the volume in its citation:

“Far away from home, Greeks in diaspora have for long commemorated and celebrated the revolution that brought the Greek nation into existence. Yet, it is only now that a book is dedicated to shedding some light on the reception of the Greek War of Independence and on the practices and discourses that were applied in this process, primarily in the United States and then Canada and Australia. The volume, *The Greek Revolution and the Greek Diaspora in the United States*, has its origins in a corresponding conference held at Yale in 2021 and makes a significant contribution both in the direction of Greek diaspora studies but also to the growing literature on the Greek War of Independence generated by the recent Bicentennial anniversary. While capitalizing on underused primary sources, the authors contextualize the commemorations within the broader framework of international relations, ethnic identity-building, and political awareness, and elicit as well as encourage new scholarly perspectives. This compact collection reflects a diversity of approaches drawing from history, literature, art history, cultural studies, and education studies, and is at its strongest when its contributors critically interrogate and analyze sources, in this way providing novel insights into the multiple connections between Greece and its diasporas, an area that invites further research.”

The volume has also been published in Greek by Asini.

Maria Kaliambou (ed.), *The Greek Revolution and the Greek Diaspora in the United States*. New York: Routledge, 2023. ISBN 9781032458359, 120 pages.

[More Information.](#)



## RECONSTRUCTING HOMES: AFFECTIVE MATERIALITY AND ATMOSPHERES OF BELONGING



This volume explores affective engagements with materiality in the context of home.

The chapters scrutinize how people in different life stages and situations create continuity and a sense of home by engaging with materiality and objects. In the practices of constructing home emotions, sensory experiences and materiality intertwine forming layers of memory and affective atmospheres. The volume introduces concepts and methodological tools that enable us to conceptualize the embodied and multisensory entanglements with materiality. The authors apply multidisciplinary methodologies such as sensory ethnography, visual methods, and autoethnography to approach the affective materiality of home.

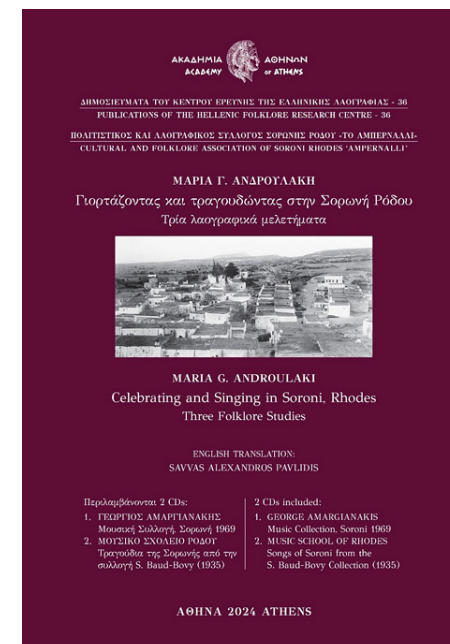
Introduction Chapter is available open access under a Creative Commons Attribution-Non-Commercial-NoDerivatives 4.0 International License ([CC BY-NC-ND 4.0](https://creativecommons.org/licenses/by-nc-nd/4.0/)) with support from University of Jyväskylä at the publisher's website.

**Eerika Koskinen-Koivisto, Viktorija L. A. Čeginskas, Anna Kajander, Kristiina Korjonen-Kuusipuro & Helmut De Nardi (eds.), *Reconstructing Homes: Affective Materiality and Atmospheres of Belonging*. New York/London: Berghahn, 2024. ISBN 9781805395737, 232 pages.**

[More Information.](#)

## CELEBRATING AND SINGING IN SORONI RHODES. THREE FOLKLORE STUDIES

Maria Androulaki, folklorist and musicologist, Research Director of the Hellenic Folklore Research Centre and researcher of the folklore of Rhodes, performed field research in Soroni village, island of Rhodes on behalf of the Academy of Athens and recorded rich folklore, musicological and ethnomusicological material. In collaboration with the Municipal Community of Soroni and the Cultural and Folklore Association of Soroni, Rhodes "Ampernali", she undertook the processing and publication of this material along with the songs recorded in 1969 in Soroni by the late musicologist Georgios Amargianakis, who was at the time researcher of the Hellenic Folklore Research Centre.



The book focuses on historical and anthropological perspectives of social and cultural processes related to music, dance and song by emphasizing individuals' lived experiences of participation in customary practices. Special reference is made to the emblematic for Soroni community, monastery of St Silas and its fair which is extensively analyzed throughout its historical evolution from the period of the Italian occupation on the island onwards. A whole chapter comprises an extensive analysis of the traditional wedding which is approached as rite of passage. The third chapter of the book focuses on musical practices of the past.

The songs of the Amargianakis collection are approached in an annex of the book. These songs comprise the contents of the CD-1 that accompanies the volume. The songs are pub-

lished along with their musical transcriptions. In addition to these songs several other transcriptions of songs of Soroni are also included as well as a great number of historical and contemporary photographs. Through the process of creating this book a group of students from the Music School of Rhodes has been mobilized and worked under the supervision and guidance of their music educators to revive forgotten songs of Soroni from the Samuel Baud-Bovy collection (1935). These songs make up the contents of the CD-2 of the volume.

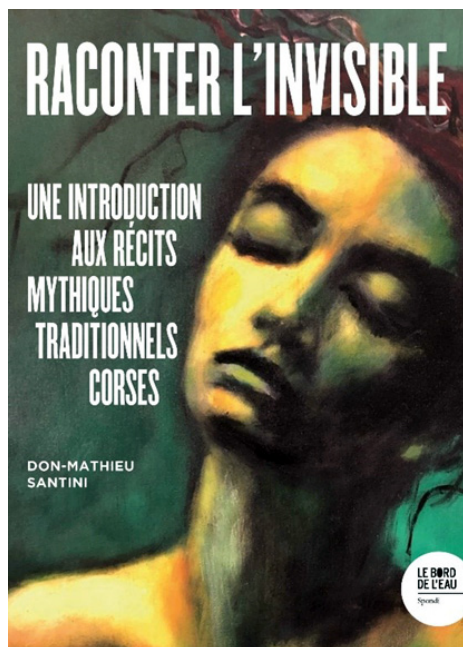
**Maria G. Androulaki, *Celebrating and Singing in Soroni Rhodes. Three Folklore Studies.***

**Athens: Publications of the Hellenic Folklore Research Centre, Academy of Athens**

**36, Cultural and Folklore Association of Soroni Rhodes “Ampernalli”, 2024. ISBN**

**9786188513242, 700 pages + 2 CDs.**

### **RACONTER L’INVISIBLE. UNE INTRODUCTION AUX RÉCITS MYTHIQUES TRADITIONNELS CORSES**



“Telling the invisible”. This is how Don-Mathieu Santini has chosen to sum up an approach that aims both at taking into account the narration of traditional Corsican mythical tales and at basing an understanding of them on a traditional cosmology that considers human world to be made up of two realms, one visible and the other invisible. For if the human is an animal of beliefs, all traditional societies have integrated into their understanding of the world entities belonging to an Invisible, whose intrusion into the Visible is recounted in myths the whole world.

All these stories, myths, legends, tales and tales of appearances, when approached from the perspective of the traditional beliefs that generated them, reveal a semiotic palimpsest, accounting for popular beliefs that are sometimes very old, but also for societal organizations and the mentalities of populations that are at once very different from and very similar to our own. Different because they do not correspond to a particular era, and similar because they speak to a humanity in which everyone can find themselves.

**Don-Mathieu Santini, *Raconter l'invisible. Une introduction aux récits mythiques***

**traditionnels corses. Bordeaux: Le bord de l'eau. ISBN 9782385190125, 174 pages.**

[More information.](#)



Aberdeen, Scotland, venue of SIEF2025.

## COLOPHON

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**Design**

Yvonne Mathijssen, Hilvarenbeek

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International Society for Ethnology and Folklore

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