

REVIEW ARTICLE

RULES AND NORMS, FREEDOM, AND REGULATION: THE 15TH CONGRESS OF THE INTERNATIONAL SOCIETY FOR ETHNOLOGY AND FOLKLORE (SIEF)

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Abstract: The review of the 15th Congress of the International Society for Ethnology and Folklore (SIEF), one of the first virtual events of such a scale, highlights modern tendencies in anthropology, ethnology, and folklore. The authors of the review observe the growing interdisciplinarity, the use of adjacent disciplines, and the politicization and socialization of the traditional academic research. The Congress's eighteen streams included topics customary for the SIEF congresses ("Archives & Sources", "Narratives", "Food", "Material Culture and Museums", etc.) as well as new ones ("Posthumanism", "Intersectionality"), with over 1000 presentations in total. There is a detailed overview of several panels and streams, including those dedicated to the new folklore and changes in rituals due to the pandemic. The authors note the broadening geography of the participants and, as a result, the increasing number of academic traditions covered at the Congress, which was possible partly thanks to the virtual format.

Keywords: humanities and social sciences, innovations in academic life, interdisciplinarity, LGBT topics, migrations

The venue for the 15th Congress of the International Society for Ethnology and Folklore (Société Internationale d'Ethnologie et de Folklore, SIEF) was initially supposed to be Helsinki, Finland. The forum was indeed organized by Finnish academics and took place on June 19–24, 2021, as planned; however, due to the restrictions related to the COVID-19 pandemic it was fully moved online.

In the past decade, the SIEF congresses were organized once every two years, and there has unfailingly been a growing interest in them in the academic society. The participants showed new approaches to topics, a variety of possibilities of exchanging research ideas and projects. Attention was paid both to the young and the established researchers, and an innovative approach to presentations (for details, see Vlaskina et al. 2015; Novik & Sedakova 2020).

The 15th Congress under the general name **“Breaking the Rules? Power, Participation, Transgression”** took place on the online platform Whova. This platform provides excellent facilities for large-scale events: easy ways of moving from one room to another, comfortable chat formats, etc. Most of the presentations were recorded and posted to be freely accessed at the SIEF site. It allowed one to get a more in-depth acquaintance with the Congress’s program, though, naturally, one cannot participate in the discussion while viewing a video recording, which narrows the possibilities for further interpretation of the papers.

In accordance with tradition, there were five plenary presentations, one for each day of the Congress. Two lectures demonstrated a further strengthening of interdisciplinary studies and the tendency of researchers from different fields to team up with civil activists. In her lecture “Slow Activism: Lessons from Citizen Scientists”¹ **Kathrine Borland** (Ohio State University, USA) shared the results of her project on the collaborative work of ethnologists and ecologists in her region. **Sanna Valkonen** (University of Lapland, Finland) gave the lecture “The Multiple Worlds of Sámi Research”,² in which she described several projects on the research of Sámi identity and traditions. These studies were done in collaboration by ethnologists, folklorists, artists, musicians, activists, and members of various societies.

The presentation by **Susan Keitumetse**³ (University of Botswana) belonged to the same field. Researchers from Africa and Asia have often taken part in international symposiums and academic forums in recent years, and their papers are increasingly frequently published by high-ranked journals. As UNESCO Chairholder (African Heritage Studies and Sustainable Development), Susan Keitumetse has been doing her research in the countries of Southern Africa for many years. Her presentation “Exploring Environment-Community Connections in Africa’s Nature Reserves: Overlaying Community Cultural Values to Enhance Conservation” was dedicated not only to the difficulties of studying the local traditions and culture, but to the gender-related problems as well, including

those encountered by women who decide to devote their life to academia. For example, in many African countries, it is forbidden for women to work in the field of archeology, since it involves digging up the earth, which is against the local beliefs. It takes considerable effort to destroy the established stereotypes. At the end of the lecture, there was a question from a researcher from Chile: “How do the university programs, on which so much time and money is spent, help in preserving the cultural heritage?” The answer was the following: “The programs that help to develop marketing for the local people, for example, those who weave baskets or ply traditional handicrafts, are valuable in that respect”. In the ensuing discussions, examples were brought up not only from African countries but also from other continents.

In her lecture “Rules: Pros and Cons”⁴ **Ellen Hertz** (University of Neuchâtel, Switzerland) addressed the Congress’s theme directly and discussed the correlation of rights and freedoms, the role of regulation in building human society, and the dangers of going beyond the constraints of regulation.

Molly Andrews (University of East London, UK) dedicated her lecture “‘We’ve Been Talking Almost Half My Life’: Scholarship and Long Conversations in East Germany”⁵ to the analysis of her nearly thirty-year-long project of studying East German dissidents. She noted the productive nature of such lengthy studies and the resulting wide possibilities for the analysis of the values system and personal changes, which are revealed in the communication between well-acquainted people in the surroundings they are used to.

There are fifteen working groups within the SIEF, and new ones are founded at almost every congress, which is usually a testament to the actualization of some topics (the SIEF Working Group on Digital Ethnology and Folklore, for example, was founded this way), the determined organizational efforts of the SIEF’s leaders (attracting beginner researchers led to the creation of the youth group), or to the initiative of the researchers working in similar fields (the SIEF Working Group on Body, Affects, Senses, and Emotions, BASE).

The Francophone Working Group⁶ is united by language. Its members support pluralism of opinions and multilingualism, and are against the domination of the English language. The question of presentation and discussion language is likewise raised at other congresses (the International Congress of Slavists, the International Congress for South-East European Studies, etc.) where researchers assert their right to present their papers in German, Russian, and other languages, especially on topics that involve specific national terminology.

Traditionally, the congresses are structured into panels, sorted thematically into several large blocs, which are called streams.⁷ More than 1000 presentations had been accepted. The streams’ topics reflect the main tendencies in the development of ethnological and folklore studies, showing the considerable

expansion in these fields and their takeover of adjacent subjects in the fields of humanities, history, economy, and sociology. As an example, we shall list a few of the eighteen streams of the Congress, to demonstrate the lines of research which are currently of immediate interest to ethnologists and folklorists: “Digital Lives”; “Environment”; “Bodies, Affects, Senses, Emotions”; “Health and Medicine”; “Intersectionality” (research on how social and political identities intersect and overlap to create various modes of discrimination); “Knowledge Production”; “Posthumanism”; and “Resistance”. Other streams – “Archives and Sources”; “Material Culture and Museums”; “Food”; “Narratives”; and “Heritage” – addressed the traditional ethnological, folklore and (in a wider sense) anthropological knowledge, the well-proven methods and topics of these fields; however, they also included quite innovative approaches to problems as well as the appeal to politics and economy, which has become widespread in recent years. Within the stream “Material Culture and Museums” there was a panel “Museums as Spaces for Anti-racism”; many political and economic topics were touched upon in plenary lectures. Ecology was not only the topic of the stream “Environment”, but also one of the topics of the stream “Posthumanism” (panel “Contested and Re-imagined Forests of the North”). The interdisciplinary interest in nature and the elements, the union of academia and the arts were demonstrated by the panel “Toward an Elemental Anthropology: Working Through Sand”.

The gender problems are still relevant, though the presentations concerning them were not allocated to a separate stream. They fit in very well in other streams – such was, for example, the panel “Gendered Food(ways), Gendered Heritage: Power, Participation, Transgression” in the stream “Food”. The panel “Political Bodies Can Break the Rules: Gender, (Anti)feminism and Affects”⁸ (the SIEF Working Group on Body, Affects, Senses, and Emotions) was dedicated to the topics of feminism and the discussion of a wide range of questions concerning the woman’s right to the freedom of choice, including the choice to give birth or have an abortion. **Agnieszka Balcerzak** (LMU Munich, Germany) gave a presentation concerning the public response to the law banning abortion, which was passed in Poland on October 22, 2020. That decision caused many protests in Poland as well as in other parts of Europe. The author discussed the history of the problem and the opinions of it in modern Polish society. In 1989, after the end of the socialist regime in Poland, abortion was transferred from state-owned clinics to the private ones. The passing of the new law, forbidding abortion even in the case of a threat of the birth of a sick child, made it entirely illegal. Polish women who want to have an abortion go abroad for that purpose, to the nearest European Union countries, where it costs about a thousand dollars. The number of illegal abortions in Poland is estimated to

be about 200,000. The conclusion was that the new law has not cancelled out abortions, instead pushing them into the gray area and making them financially taxing, without solving the problems of the women and the society, which led to numerous meetings and protest movements in Warsaw and other Polish cities. After the presentations, there were many comments and examples from other countries' experience, often beyond the topic at hand. **Chiara Musu** (Alma Mater Studiorum – University of Bologna, Italy) was another presenter of the panel. She talked about the preservation of traditional values of the Apennine region: traditional family, raising of children, and family hierarchy. **Chenyang Song** (Humboldt University of Berlin, Germany), who is from China, talked of the important role of women in society and their participation in decision-making. The discussion was led by **Begonya Enquix Grau** (Universitat Oberta de Catalunya, UOC), who advocated for women's rights in various fields and guided the panel's participants in their comments.

The COVID-19 pandemic became a new topic (and a new reality and field) for ethnologists, folklorists, linguists, and other researchers, which was reflected in the program of the Congress. Many presentations were dedicated to memes, neologisms, jokes, and conspiracy theories surrounding the coronavirus and vaccination. There were discussions of the new and repeated narratives, the change of ritual practices, the media's role during the pandemic, etc. In the stream "Narratives" there was a presentation by **Kristinn Schram** (University of Iceland), "A Pandemic of Puns? Humour in Times of Calamity"; in the stream "Mobilities", a panel managed by **Pihla Maria Siim** (University of Tartu, Estonia), **Markus Idvall** (Stockholm University, Sweden), and **Fredrik Nilsson** (Åbo Akademi University, Finland), "Crossing the Borders in Times of the Pandemic: Changing Experiences of Transnational Everyday Life from European Border Regions and Beyond". The SIEF Ritual Year Working Group organized a round table "Old Rituals, Changing Environments, New Rules", which involved a detailed discussion of new virtual (contactless, long-distance) forms of rituals and religious practices (Stahl & Vlaskina 2022).

The special thematic panel "Internet Memes as Cultural Agents During the Outbreak of the Coronavirus Crisis"⁹ (SIEF Working Group on Digital Ethnology and Folklore, DEF) gathered many presenters and a large audience. **Saša Babič** (Research Centre of Slovenian Academy of Sciences and Arts) in her paper "The Picture of Life Through Memes: Responds on COVID-19 and Life Changes in Slovenia" used semiotic analysis of popular memes and the considered role of humor in the pandemic that encompassed the entire world. The researcher's main idea was that memes function as an iconic sign. The presentation was accompanied by a PowerPoint slideshow on numerous memes from the Balkan region and the neighboring countries. For example, many jokes were inspired

by the shortage of toilet paper at the start of the pandemic, by the idea of curing and preventing infection with alcohol, the similar names of the Corona beer and the coronavirus, etc. **Alexander Novik** asked whether any memes were religion-based, and the author replied that in her data, only one meme was related to religion. There was another important question in the discussion, which concerned the theory: are memes a separate genre of folklore? Most of the panel's participants decided on considering it a boundary genre.

Ana Banić Grubišić and **Dragana Antonijević** (University of Belgrade, Serbia) continued the discussion of alcoholic drinks in COVID-era memes in Slavic countries in their joint presentation “Slavs Preparing for Coronavirus’ – Intragroup Humor, Stereotypes and Nostalgia in COVID-19 Memes”. The research held a lot of self-irony, which undoubtedly appealed to the panel's participants. Residents of the countries of the former SFR Yugoslavia actively used the topic of rakia as a means to fight the virus. There were also Russian examples brought up in the discussion, with vodka portrayed as the Russian “vaccine”. The memes involved play on words and terms – *coronavirus / the crown* (*корона, korona*) of the Russian Empire” (compare the above pun on Corona beer). Since the Congress was conducted online, chat was used extensively. There were many joking examples brought up about how different Balkan and Baltic countries lived through the pandemic. It was brought up that the Earth is getting less anthropocentric, and that people had become a virus: “We are the virus ourselves”. The main conclusion in the panel's chat was the following: humor is always serious and is an important object of academic research.

The panel “Symbiotic Living: Human-Microbial Relations in Everyday Life”¹⁰ (stream “Posthumanism”), managed by **Valdimar Hafstein** (University of Iceland), an active member of the SIEF and its president in 2013–2017, **Salla Sariola** (University of Helsinki, Finland), **Jón Þór Pétursson** (University of Iceland), and **Matthäus Rest** (Max Planck Institute for Evolutionary Anthropology, Germany), assembled many participants. The presentations were based on the analysis of data on food anthropology, including food production and regional characteristics of revitalization of traditional ways of preparing and consuming dairy, fruit and other dishes. A heated discussion followed the presentation of **Jón Þór Pétursson** and **Valdimar Hafstein**, who gave a detailed description of the strategy of targeted marketing of the traditional yogurt (*skyr*), which is prepared via fermenting with the use of a specific kind of microorganisms. In Iceland, there is a practically state-level policy of supplying the market with local products, and among them the yogurt with northern berries, made using “Grandma's recipe”, plays a particularly important part. This product is marketed as typically Icelandic, and there are even plans for founding a museum dedicated to it in Reykjavik.

The following discussion touched upon a wide variety of questions: for example, a participant from Greece said that her field experience shows that “women and dairy” is a highly difficult topic for studying. The entire Balkan region is a wide field for studies on food anthropology: almost every district has its own traditions of dairy production with the use of various lactic acid bacteria; some of the products are patented and some are not; it can be interesting to analyze their preparation’s influence on society. The discussion of the generally harmless topic of food grew into an exchange of opinions on global questions of masculinity and femininity in dairy production. Participant **Veera Kinnunen** (University of Oulu, Finland) called the Icelanders’ fervent wish to market *skyr* as their exclusive invention an “elegant provocation”.

“Mobilities” is the traditional topic of the Congress, and that stream became one of the most impressive ones. At the panels, the participants discussed the problems of families’ migration and restaurants as places for migrants’ socializing, while the SIEF Working Group on Migration and Mobility organized the panel “Making Mobility Rules”. The topics of relocation and emigration increasingly attract attention, especially in recent years, due to the large-scale migrations in Europe. At the panel “Highly Skilled Migrants: Challenging Integration Categories”¹¹ there were five presentations, attended by a large audience. The panel’s co-chairs were **Tytti Steel** (University of Helsinki, Finland) and **Maja Povrzanović Frykman** (Malmö University, Sweden).

Jasna Čapo (Institute of Ethnology and Folklore Research, Croatia), who got her BA at the University of Zagreb and her MA and PhD at the University of California (Berkeley), had presided over the 2015 Congress (Vlaskina et al. 2015). A well-known researcher of the problems of migration (Čapo 2019), urbanism, and other ethnological topics, she focused her paper on the challenges of migration for high-qualified people who leave their country.

The problem of migrants is highly relevant in North America and other regions of the world as well as in Europe. Usually this topic attracts the attention of researchers whose interest is focused on the hardships of integration into a new society for those who escaped war, poverty, or instability in their native country. However, people with brilliant education comprise a large percentage of the new migrants. They have good jobs in their own country and are successfully integrated into society. The questions of what motivates such people to move, settle in a new place, frequently change their lifestyle completely, and what difficulties await migrants were in the center of the discussion. Jasna Čapo provided many opportunities for various participants to engage in the discussions. One of the authors of this review, Alexander Novik, asked whether the author considered wealthy people who move to other countries, buy property there and try to integrate in the society to be highly qualified migrants. Jasna

Čapo's home country – Croatia – provides a multitude of examples of residents of the United Kingdom, Germany, Russia, and other countries, who, attracted by the Croatian climate, beautiful landscapes, seacoast almost a thousand kilometers long, good ecological situation, and delicious cuisine, buy villas and apartments and stay there for a considerable part of the year. Most of these people are not the infamous oligarchs but rather those who spend almost all their savings and time to settle in properly; they try to integrate into the local society, attending Croatian language courses or hiring tutors, and strive to find new friends locally and keep up good relationships with their neighbors. Jasna replied in the negative: she does not view them as highly qualified migrants. Alexander Novik's question and Jasna Čapo's answer that followed it caused some discussion. Indeed, many highly qualified migrants, moving, for example, to Croatia, do not plan to learn their new country's language at all; they are satisfied with the wages and the quality of life and do not bother with integration attempts, while it is their children who end up facing the demands of society. The next questions to the author concerned precisely the socialization of migrants' children, for whom any form of integration comes together with the difficulties of both translation and reformatting of cultural codes.

Asia Zaitceva's (Comenius University in Bratislava, Slovakia) presentation “It Is Not About the Money...’: Highly-Skilled Migration from Post-Soviet Russia to Vienna” was criticized extensively in the chat. There was no quantitative or qualitative data shown in the study, and nor were there any quotes from interviews, which are necessary in such kinds of research for both social and cultural anthropologists. If the author had presented the open data of sociological surveys among the youth concerning their desire to emigrate, which had been conducted by various institutions in Russia in recent years, the paper would have been more convincing (see, e.g., Emigratsiia 2021). For comparison, one could have made an analysis of the number of young people who wish to permanently move to the West from the countries of Eastern and South-Eastern Europe (such surveys are conducted regularly, and their results are published even by mass media) (Gedeshi & King 2018; World Bank Group 2018).

Sara Bonfanti (University of Trento, Italy), one of the authors of the book on migration and migrants (Nieto & Massa & Bonfanti 2020), which is well-known among anthropologists, spoke of the expats' life, illustrating her presentation with numerous life-story examples, including from the field of communication. For example, the Italians, who are used to close interactions in family and society, are absolutely appalled by a parting suggestion which is quite common for the British: “We can meet in five weeks.” The author exclaimed: “Can a friend say something like that?”

Of particular interest are joint studies of researchers from different countries, with different approaches, theoretical base and field experience. The presentation by **Elisabetta Zontini** and **Elena Genova** (University of Nottingham, UK), for example, raised the question of Italian and Bulgarian migrants' integration into the United Kingdom. The authors' interest was focused on the opinions on Brexit – a highly relevant topic for European social discourse. According to the conclusions drawn by Elisabetta Zontini and Elena Genova, the exit of the United Kingdom from the European Union does not concern young Italians who have recently arrived on the British Isles. As for Bulgarian migrants, they are generally disillusioned and view Brexit as a betrayal. As noted by the participants of the discussion, led by chair **Maja Povržanović Frykman** (Malmö University, Sweden), this state of things can probably be explained by the fact that Italy has long been a member of the EU, while Bulgaria has joined it fairly recently. For the Bulgarians, European institutions are almost sacred, in spite of the disappointment that many "new Europeans" feel in the day-to-day practices and realities of the united Europe.

The traditional questions of modern anthropology were discussed at the panel "The Rules and Ruptures of Postindustrial Cities"¹² of the stream "Urban Studies". The panel's co-chair **Nevena Škrbić Alempijević**¹³ and her coauthor **Sanja Potkonjak** (University of Zagreb, Croatia), in their presentation "Rethinking City in the Industrial Aftermath: Industrial Nostalgia and Environmental Fallouts", compared the experience of the development of two Croatian towns – Sisak (population – 50,000) and Bakar (population – 35,000) – in the past few years. In Sisak, the available productive capacity has been undergoing modernization since the 1990s: the town, with its potential for oil processing and metallurgy, is trying to change the industrial paradigm. In Bakar, the town's coke-chemical plant was closed down completely in 1994. However, the beginning of the twenty-first century saw the start of industrial nostalgia; the local residents started protests under slogans such as "Privatization is robbery", "Organized workers against organized greed", "Future of industry (for) the future of Croatia", "Give us work and the chance to earn wages", etc. While the transformation of Sisak (located in the central part of the country) is possible, Bakar, situated on the coast of the Kvarner Gulf of the Adriatic, will not be able to become a tourist paradise due to the impact the formerly active industrialized construction had on the ecology. The presentation stressed the concepts of the opposition of economic growth and environment pollution, and of public interest and personal acceptance/rejection of innovations.

In the discussion, the following opinions and arguments were brought up. It is well known that in the era of the united Yugoslavia high-ranked party officials preserved the coastal regions at the Adriatic from any construction of

factories that could pollute the environment and make the future development of resorts in the region impossible. At the same time, for the country striving to build socialism, developing its industry was vitally important, henceforth in some towns with less potential for the growth of tourism factories were built, which became, to use the Russian terminology, town-making businesses. The disintegration of the former SFR Yugoslavia led to a nearly total liquidation of such factories, and the entry into the European Union (Croatia is currently its most recent member, being the 28th country to join it in 2013) finished the processes that began over 20 years ago. A part of the population could accept the new reality and integrate into it, while the other part could not or did not want to (compare Kolstø 2016 [2014]). The mass migration to the EU countries has not solved the unemployment problem, and in recent years the popular opinion has become particularly influenced by the longing for the Yugoslavian past, when, as people said, everyone had a job, a comfortable life, free health-care and education and other achievements of socialism (in fact, there had been a very high level of unemployment throughout the entire period of Yugoslavia's existence, and it was one of the major factors that provoked the disintegration processes in the 1990s) (Woodward 1995). According to the presenter, "people at their own places" continue to live "the life they are used to". The urbanistic studies of anthropologists still ponder their leading question – whether society has the right to radically change the principles of economy, which automatically leads to social tensions and breaking of cultural stereotypes.

The joint presentation of **Ana Pastor Pérez** (University of Barcelona, Spain), **Kalliopi Fouseki** (University College London, UK), **Torgrim Sneve Guttormsen** (Norwegian Institute for Cultural Heritage Research), and **Margarita Díaz-Andreu** (University of Barcelona, Spain) led to an intensive discussion as well. The authors presented their paper "Preserving the Value of the Urban Transformations in Barcelona, London and Oslo", in which they compared the changes in major European cities that are in the progress of "utopic development in accordance with a preplanned design". For comparison they had chosen three new quarters in each city. While in the Scandinavian capital the projectors who restored the Tukthus Prison Quarter tried to primarily think of the residents' comfort, in Barcelona, during the development of its northern industrial district Sant Andreu de Palomar, the residents' needs were not considered at all, which led to a strike for the laborers' rights. In London, the innovativeness led to the building of luxurious multistory buildings for wealthy residents in the area of the Royal Arsenal quarter in Woolwich.

The ensuing questions concerned the concept of city transformations: which cities can be considered "smart cities" and which can be viewed as "green cities"? Is it justified to sort cities into such categories? Can it be said that frequently

the flashy marketing of new concepts and their embodiments hides nothing but commercial expediency?

The panel's co-chair **Johannes Moser** asked the panel's participants how nostalgia for the past corresponded with the future and what role melancholy played in the process of comprehending the transformations. **Sanja Potkonjak**'s reply was the following: "For those who work at the plants, their attitude towards the industrial past is melancholy. Different generations have different approaches. But young people adopt their parents' melancholy, which is to be expected from the point of view of social anthropology." This answer echoed the topic of **Victoria Huszka**'s (University of Bonn, Germany) presentation: she analyzed the situation in the Ruhr district. What used to be the country's main industrial center became mostly destructive due to the changes in the economic conjecture, and its residents strive to find a way out of the situation, trying to transform the region and transforming themselves too.

The online format of the Congress allowed for a wider involvement of the participants in different panel meetings, compared to the previous SIEF forums, as well as a high level of participation from a large number of countries, often those who did not have their own presentations at the panels (however, the time zone difference sometimes hindered the virtual attendance). For example, the now traditional minority-themed panel "Queer Intersectionalities in Folklore Studies" in the stream "Intersectionality" had 10 presenting participants in its program but gathered a large audience. At the beginning of the meeting, the panel's chairs **Cory W. Thorne** (Memorial University of Newfoundland & Labrador, Canada) and **Guillermo De Los Reyes** (University of Houston, USA) asked everybody who had joined to introduce themselves and say what had attracted them at the panel. Such an informal preface ensured a friendly atmosphere throughout the entire session, built bridges, and allowed the researchers to feel connected. For example, **Malay Bera**, a postgraduate from India, studies linguistics and folklore, and for him the panel was a place to learn new information relevant to his research. At the session, there was an active discussion of the life of LGBT people in Cuba (the same problem, only from a different aspect, was covered by one of the panel's chairs, Cory W. Thorne, at the SIEF 2019 Congress in Santiago de Compostela, Spain) (Novik & Sedakova 2020: 25–26). The local color of Latin America and the relevance and popularity of the topic allowed for a very lively discussion, where various methods of study and analysis were suggested.

Due to the online format of the 2021 Congress, the discussion was not limited to direct questions to the author and their replies: it also enabled the participants to go on in the chat, where opinions were frequently spoken out rather fiercely.

As we can see, the main topic of rules, norms, chaos, and anomalies has inspired the researchers to look for new approaches and review traditional ones in their analysis of sociological, political and scientific facts as well as the ethnological and folkloristic data. Life itself prompts it, since with the new topics and challenges – viruses, conflicts, social movements, etc. – it will never leave folklorists, ethnologists, and anthropologists without a subject for research.

The 16th SIEF Congress is scheduled for 2023 and will take place in Brno, Czech Republic; it is planned to be an on-site event. Meanwhile, the working groups of the Society continue to hold academic meetings and exchange of ideas. For example, the seminars of the SIEF Working Groups on Archives and on the Ritual Year (for details see Sedakova & Stahl 2022) are held online, and there are also scheduled offline meetings, information on which can be found at the official website of the SIEF.¹⁴

NOTES

- ¹ Recording of Kathrine Borland's lecture is available at <https://youtu.be/mp1FDXL1t0Q>, last accessed on 27 October 2022.
- ² Recording of Sanna Valkonen's lecture is available at <https://youtu.be/DrAG-t2aez4g>, last accessed on 27 October 2022.
- ³ Recording of Susan Keitumetse's lecture is available at <https://youtu.be/mejy-3hUANBQ>, last accessed on 27 October 2022.
- ⁴ Recording of Ellen Hertz's lecture is available at <https://youtu.be/qnLMquWt7mE>, last accessed on 27 October 2022.
- ⁵ Recording of Molly Andrews's lecture is available at <https://youtu.be/-NZel22gFCs>, last accessed on 27 October 2022.
- ⁶ On the Francophone Group's panel (chair: Laurent Sébastien Fournier, University Cote d'Azur, France) see Novik & Ryzhova & Sedakova forthcoming.
- ⁷ The SIEF21 program is available at <https://www.siefhome.org/congresses/sief2021/panels#timetable>, last accessed on 27 October 2022.
- ⁸ Panel recording is available at <https://youtu.be/pDHKTsrPzD4>, last accessed on 27 October 2022.
- ⁹ Panel recordings are available at <https://youtu.be/aecTe4jGWMQ> and <https://youtu.be/od-8nsTww0U>, last accessed on 27 October 2022.
- ¹⁰ Panel recordings are available at <https://youtu.be/jp6ekXJpnEI>, <https://youtu.be/wl-9W2Qslao>, and <https://youtu.be/UXBIWsObX4g>, last accessed on 27 October 2022.
- ¹¹ Panel recordings are available at <https://youtu.be/RF0crBS9p7M> and <https://youtu.be/XGo6UNEmSyU>, last accessed on 27 October 2022.
- ¹² Panel recordings are available at <https://youtu.be/Cp2pGdeAQYw> and <https://youtu.be/9Ss0TIYXDcU>, last accessed on 27 October 2022.

¹³ The second co-chair of the panel was Johannes Moser (Ludwig Maximilian University of Munich, Germany).

¹⁴ Available at <https://www.siefhome.org>, last accessed on 27 October 2022.

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