

SHE GROWS YOUNGER EVERY YEAR...

Comment for the Anniversary Issue

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Ideally, a scholarly journal is constantly running ahead of its time. Sketching plans for a future, gently or not so gently revising extant perspectives, introducing topics holding promise for a field to unfold: such can be the tasks of editors striving to keep a journal abreast of intellectual developments in a field. Editors age in the process, scouting for good submissions, prodding peer reviewers, and juggling production schedules. But the journal grows younger, provided authors venture to send in material that has this potential. There are, of course, the disciplinary checks and balances: not all adventuresome submissions survive the peer-review process and some surface at the other end of revise and resubmit chastened and adjusted to peers' expectations. There may also be phases of consolidation where sound scholarship is what appears in issue after issue, exemplifying the best the field has to offer. But perhaps such phases might better be termed years of gathering strength toward casting off another skin, only to emerge with shiny new scales, glittering or bristling, arousing joy, curiosity, and irritation and thus moving the field forward, growing younger all the while. If a journal did not succeed in this opposite course to aging, it would slowly but surely lose its readership.

Authors and scholars, like editors, are subject to aging. Their minds may be flexible, hanging on to the capacity to identify a new turn, another paradigm shift, by their own insatiable curiosity and – assisted by eager, emerging young dissertation writ-

ers – they may stay abreast of what is passé and what is up and coming. We may suppress that recognition in the daily business of teaching and administering. But given the opportunity occasioned by this issue, to peruse a decade of *Ethnologia Europaea* and choose one article to reflect on in detail, many of the contributors opted to insert autobiography and take a few steps on memory lane – thus invariably acknowledging transitions and transformations within both the discipline and the self, all the while also identifying lasting cores. Martine Segalen, considering Liv Emma Thorsen's contribution on work and gender from the 1986, writes "I must confess that there might also be some nostalgia on my part, considering the fact the rural household as a socio-anthropological domain is no longer *à la mode*." Out of this nostalgia she simultaneously generates appreciation for where Thorsen takes her article and astutely observes how the kind of gaze Thorsen employs in fact moves the rural household very much into a place that is *à la mode* in the late 1980s.

Both Nevena Škrbić Alempijević and Silvy Chakalalal begin their contributions in their student days. Significantly, the former writes from the perspective of her generation, the multiple expectations it faced in Croatia at the turn of the twenty-first century and the kind of disciplinary uncertainty it experienced "caught in-between theory and practice." Škrbić Alempijević captures the gap between the social, political and economic situation discussed

in Konrad Köstlin's 1999 article, and the rise of new nationalism in the present – but she sees in Köstlin's analytic perspective tools that can be used for understanding also the rise or assertion of culture in resurfacing borders. Chakkalal sketches what pulled her into the discipline in the first place: “Back then, my studies were clearly driven by a desire to understand my own positioning in the world.” In that search, Kira Kosnick with her 2008 article on (post-)identities proved to be a lucid stab at scholarly classifications vis-à-vis lived realities. We are to glean that this view also represents maturing insights in turn valid for Chakkalal – though no claim is made that they also stand for “her generation” or “the field,” and this may indeed be uncertain in a present where diversity and assertiveness for divergent positionality and goals is not just a social but also a disciplinary reality.

Peter Jan Margry also situates his chosen article, Orvar Löfgren's “The Nationalization of Culture” from 1989, into dialogue with his professional biography. Thanks to a position at a research institute, Margry shifted or expanded from medieval history toward European ethnology. He recalls seeking to grasp what this field might be; he followed his new colleagues' suggestions to read *Ethnologia Europaea*, and found the first two decades of the journal disappointing, they “had lost the topicality of their time.” Löfgren's article and the entire issue it framed, by contrast, broke out of such normal science; it catapulted the journal toward new questions to be looked at from new vantage posts.

Only Dorothy Noyes keeps her involvement with the field more veiled. Tasked with choosing a piece from the first decade of *Ethnologia Europaea*, she opts for two authors and places them within a yet larger comparative framework. Perhaps it was the dryness of Sigurd Erixon's first paper in the new journal whose founding he had worked for that made Noyes search for more fodder. At almost 80 years of age, Erixon died within a year of outlining, in the inaugural issue, what ought to be the unifying impulse for, as Noyes puts it, “a heterogeneous array of intellectual projects in Europe.” He may have fought too many battles to have the stamina for an

impassioned plea – and the very pragmatism of his mission statement may have contributed to the normal science Margry points to for the early decades of the journal. In Alberto Cirese's impassioned call for a true science that “has not only methods but clear goals and clear boundaries that permit the development of theory and a sector-specific perspective,” Noyes found a protagonist who outlined a possible direction for the enterprise.

Through the coming decades, European ethnology could have been in fruitful cooperation with a number of transformative endeavors such as the “new directions in folklore” from the United States, published but a few years later, or the framework built by British cultural studies. That Cirese's plan remained rarely cited outside Italy is owed far more to the fact that his inaugural contribution was written in French than to his grounding in folklore and his Gramscian position – the latter has been circulated ever more in ethnographic fields once it was available in English. While Noyes elegantly brings Erixon and Cirese's papers into conversation also with a further one in German by Hermann Bausinger published in the second issue, one might have to admit that the one dimension where *Ethnologia Europaea* has struggled and shows signs of age is the realm of linguistic diversity among its target audience. As Orvar Löfgren points to in his final comment in this issue, *Ethnologia Europaea* has striven to address the linguistic as well as conceptual and institutional diversity in European Ethnology in different ways, again illustrating generational shifts and rejuvenation. After years of allowing for country portraits in the style of “in country X we practice ethnology in this manner,” there followed initiatives bringing together ethnologists from different countries to address, jointly, a phenomenon or an important development. The journal found a way to leave behind the mold of a discipline practiced in various nations to the Europeanization of disciplinary approaches. And yet, the lingua franca English is spoken and *written* as a native tongue only in the one European country that voted in 2016 for Brexit (of course the Republic of Ireland also speaks and writes English, alas, not exclusively). Living in

a Europe increasingly ravaged by populisms of the neo-nationalist sort, the language questions hover as uneasily as the question regarding ethnology's invariably socio-political position within this phase of what Löfgren calls De-Europeanization – invariably so, as our subject since its intellectual formation has always been entangled with state-making, from nation-building to the Europe of regions and back. Following Noyes sage reminder to “supplement the ‘big tent’ approach of inclusivity” with regular efforts to “rediscover the subterranean linkages between our external [disciplinary] linkages” would seem to be a crucial component of keeping *Ethnologia Europaea* on the path of regeneration.

Had I been asked to pick from *Ethnologia Europaea*'s past a favorite issue, it would have been the one with the plastic flamingos on the cover. This surprising image announced, loudly and humorously, volume 35 (2005), entitled *Off the Edge* and edited by Orvar Löfgren and Richard Wilk. If ever an issue stood for breaking boundaries, rousing expectations, and inviting alternative ways of grasping everyday life ethnologically, it was this one. Inviting an array of authors to write about phenomena and practices that had so far not entered the ethnographer's mind, the editors created a platform for creativity and improvisation, surely among the most important and least discussed components of inventive scholarship. The flamingos were iconic for this move and they also provide opportunity to give some space to think about the covers which thus far go missing in this celebratory, intellectual assembly of contributions: they are worthy of inclusion and reflection. The flamingos inaugurated the journal's turn toward covers with evocative photographs, working with the stunning talents of Pernille Sys Hansen. Issue after issue she has managed to give the contents a particular spin, with montages, color screens, and enlargements; she whets the appetite of the reader, aesthetically arousing curiosity and interest in ever new contents. The flamingos and successive covers, always taking up an aspect of a given issue, were a significant move away from featuring the allegoric representation of Europe (by the Danish artist Nicolai Abildgaard from the late eighteenth

century), uneasily seated on that bull, also known as Zeus, who did you-know-what with her. For some years, this image may have stood for what was an important component in *Ethnologia Europaea*'s program: to remain dangling between standing for a responsible, grown-up discipline with ancient roots and being a flirtatious, young adult seeking a place for an ever-emergent discipline. The representation of the personified Europe, familiar from Greek mythology, anchored the idea of Europe in the distant past. The ancient sheen perhaps was meant to give the journal legitimacy and patina, reminding producers and readers alike that Europe had been imagined as a whole, a female body no less, before wars and ideologies created nation states. In hindsight and living in 2017, in a time where bullish leaders seek to break apart the hope to overcome the nationalism that is encoded in the European project, one sees additional reason for turning away from an image drawn from ancient civilization toward pulsating, colorful pictures drawn from everyday life. Before the allegorical Europe, there were many years during which a woodcut from Olaus Magnus' *Historia de Gentibus Septentrionalibus* from 1555 graced the cover. Showing peasants engaged in reaping corn, seemingly observed or commanded by another, elder and more richly clad actor, the choice of that image seems to still have been indebted to a European ethnology focused on the rural – though the contents of the journal were already far ahead of its external representation.

At least in the world of analog publishing, covers are the calling card of a journal. Judging by the fact that during my time as co-editor, it was the covers that my colleagues used to react to – often with joy – and not the content, we are called to attend to another reason for why supra-national disciplinary re-affirmation in both intellectual and strategic terms is a role that *Ethnologia Europaea* should continue to embrace assertively. A steady reader of the journal will observe that the journal has not just grown younger every year, the authors finding their way into the journal are no longer mostly the holders of professorships whose perspectives the journal makes internationally visible. Diversity in authors' age has

been a crucial component of allowing *Ethnologia Europaea* to grow young topically while remaining sound academically. But openness to send young authors' work through the peer-review process is also part of editors' responsibility; in idealistic terms, editors promote younger scholars, acting as midwives to bring work to full fruition; in political terms, they assist those up and coming in the field to build the kind of curriculum vitae the neoliberal university expects. How to balance the intellectual and political roles scholarly journals invariably hold is one of the many editorial tasks – giving me reason to thank

the current editors on behalf of all of us readers and to wish them stamina and many exciting and far-reaching article submissions to work with!

Regina F. Bendix teaches at the University of Göttingen since 2001. She is a native Swiss, studied and worked in the USA for a long time, and returned to Europe not least because the unifying of European nation states remains to her a crucial and exemplary movement for a politics distancing itself from nationalist populisms. *Ethnologia Europaea* is one endeavor serving this goal.
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SIEF membership package

In December 2014 the membership of SIEF, the Société Internationale d'Ethnologie et de Folklore, voted in favour of making *Ethnologia Europaea* its official journal, after SIEF, the editors and the publisher of *Ethnologia Europaea*, Museum Tusulanum Press, had prepared the ground for a mutually agreeable association between organization and publication. SIEF was founded in 1964, *Ethnologia Europaea* in 1966, and as recent historiographic research makes quite evident, there was no love lost between the actors founding the two respective institutions. Some five decades later, it is safe to say that cooperation rather than particularization is the major coin of scholarship. Both partners share a profound interest in nurturing and promoting scientific research and communication within our field(s), in extending international collaboration among European ethnologists as well as in disseminating new ethnological knowledge to a wide readership.

Membership

SIEF gathers every two years for its international congress, where colleagues engage with one another's work and enjoy each other's company. The SIEF congress is an intellectual festival that showcases the state of the art in our fields and a ritual time in the academic calendar, crucial for building professional networks, a number of collaborative projects, finding inspiration, and cultivating friendships. Between congresses, SIEF's numerous working groups provide platforms for critical debate, networking, and exchange of information; they organize their own meetings and sponsor publications.

SIEF has two professional journals: *Ethnologia Europaea*, a printed subscription-based journal that all members receive by mail twice a year, and *Cultural Analysis*, an Open Access journal published online. In addition, SIEF communicates with members through its website and with two newsletters sent out every year.

The annual membership fee is € 35. Opting for a two-year membership in one go qualifies for a discounted price of € 67. Membership will support SIEF to grow as a strong professional organization, while allowing members to participate in the SIEF community and shape the future of the academic fields.

The membership package offers a great host of benefits, including a subscription to the lively and interdisciplinary, peer-reviewed journal *Ethnologia Europaea*. Members will receive printed copies of the biannual journal as well as electronic access to available backlist issues.

See more and apply for membership now at www.siefhome.org.

INSTRUCTIONS TO AUTHORS

Ethnologia Europaea is an interdisciplinary peer-reviewed journal with a focus on European cultures and societies. The journal was first published in 1967 and since then it has acquired a central position in the international and interdisciplinary cooperation between scholars inside and outside Europe. Two issues are published yearly in a printed version and a digital one.

The journal welcomes high quality papers from European ethnology but also from social/cultural and historical anthropological perspectives as well as from scholarly fields such as human geography, sociology, cultural history, and cultural studies.

To find out if your contribution fits in, you may start by e-mailing the two editors a short abstract or outline. To familiarize yourself with our profile, take a look at some recent issues. An impression of the areas covered by the journal is reflected in some of the thematic topics of recent special issues: *Imagined Families in Mobile Worlds* (2012), *Irregular Ethnographies* (2011), *Performing Nordic Spaces* (2010), *Sense of Community* (2009). Please visit the publisher's website: www.mtp.dk/ethnologia_europaea.

Authors of successfully published articles receive one copy of the journal and the article in a pdf-file.

Submission and format: Manuscripts (in English) should be sent to the two editors as a computer file via e-mail. Authors will be notified after the peer-review process about acceptance, rejection, or desired alterations.

Papers should not exceed 12,000 words. Too many grades of headings should be avoided. Long quotations should be marked by indentations and double line spacing.

British or American English may be used, but adhering to one or the other consistently is essential. For non-native English speakers it is a precondition for publishing that final accepted manuscripts are checked by a professional copy-editor or translator.

Abstract, keywords and author presentation: Five keywords as well as an abstract should accompany the manuscript. The abstract should be at the most 125 words, outline the main arguments, the empirical basis and stress the conclusions. A short presentation (approximately three sentences) of the author should be included, describing title, position, research interests and for example a recent publication. Please check and copy the style of a recent issue of *Ethnologia Europaea*.

Illustrations: You may supply suggested illustrations for the editors to choose from. For the final version the chosen illustrations with accompanying captions (including photographer or source) should be provided with the highest possible resolution. Desired positions of illustrations should be marked in the text. The author needs to secure publishing rights for all illustrations. The journal does not pay for illustration costs and authors will be asked for a written statement about permissions.

Endnotes and references: Endnotes should be used sparingly. If acknowledgements appear they should be placed in the first endnote. Please check that all references are included in the bibliography and vice versa. Bibliographic references in the text are given as (Hobsbawm & Ranger 1983; Shaw 1995, 2000).

In the bibliography the following system is used:
Bauman, Zygmunt 1990: *Modernity and Ambivalence*. In: Mike Featherstone (ed.), *Global Culture: Nationalism, Globalization and Modernity*. London: Sage Publications, pp. 143–169.

Czarniawska, Barbara & Orvar Löfgren (eds.) 2012: *Managing Overflow in Affluent Societies*. London: Routledge.

Timm, Elisabeth 2012: *Grounding the Family: Locality and Its Discontents in Popular Genealogy*. *Ethnologia Europaea* 42:2, 36–50.

www.mtp.hum.ku.dk/details.asp?eln=300309.
Accessed June 5, 2013.

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

