



## Words from the President

Dear colleagues,

What’s in a name? What power do words hold? I’ve been thinking about these questions for a while. Last month, students in one of the museum studies courses that I regularly teach curated an exhibit of artwork by Jamaican self-taught artists in the collection of the Frost Art Museum, at which I am based. To prepare them for looking at this body of paintings, drawings and sculptures, I gave them my stock “folk art” lecture that traces terminology as well as the philosophical and historical underpinnings of the approaches to this important genre of expressive culture from art brut to primitive to naïve to outsider and folk art. The groundwork was laid for them to understand why scholars in Jamaica have adopted the term “intuitive” to describe the self-taught artists who over the past 30 years have grown in stature and number. Here we were faced with simple *words* to label similar forms of art.

I recently had the opportunity to serve as moderator on a panel on small museums in Europe at the annual meeting of the American Association of Museums. The panel was organized by my colleague and friend, Susan Hanna, secretary of ICR –

ICOM’s international committee for Regional Museums. All the panelists, except for me, were members of ICR. It has long been remarked that ICME and ICR often overlap in their approaches and membership, thus the question about *names*.

Why do I bring this up, other than the fact that I’m reading a history of the Metropolitan Museum of Art in New York City? I just came to a brief section about the Museum of Indigenous Art and its name change to the Museum of Primitive Art, prior to being enfolded in the Met. Why are there issues with these names and words, what meaning do they carry?

You might be aware of the discussion taking place over the past year or so in the ICOM-CC *Working Group on Ethnographic Collections*. There are actually two parts of this on-going debate. Part of the discussion addresses the stuff with which group members work; is objects, material culture or collections? This part of the discussion is spelled out at <http://www.icom-cc.org/forums/viewtopic.php?f=7&t=236>.

The other discussion, pertinent to ICME, revolves around the source of that stuff. Is it best characterized as ethnographic, indigenous, world cultures or what? Definitions relating to this semantic discussion can be found at this site - <http://www.icom-cc.org/forums/viewtopic.php?f=7&t=237&sid=7dd2994eb23a2d65c6b2ef14473c381a>.

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In addition, it seems that SIEF (International Society of Ethnology and Folklore) has been having similar discussions. Quite a lengthy article outlining the history of the organization and ethnographic studies in Europe is found in their current newsletter - <http://www.siefhome.org/images/PDF/sief-news-may-2012.pdf>. It takes me back to my days as a graduate student in Folklore at Indiana University and hours pouring over the journal *European Ethnology*! An interesting listing of pros and cons of name changes follows.

These, of course, are not new conversations. It will be interesting to see how or if our colleagues in conservation reach a consensus and a conclusion in the world of growing political correctness. It will also be interesting to see if the concerns cross boundaries and become addressed by members of ICME, as the names of our museums are also morphing. I just pose these questions to draw attention to the semantics in our profession in the second decade of the 21<sup>st</sup> century, as semantics are so often tied to temporal situations.

Summer is upon us now and I am sure before a blink of the eye, it will be autumn and time for the annual ICME conference. This year marks the second time ICME meets in Africa. The review committee is considering the abstracts received in order to make ICME/2012/Namibia another fruitful gathering. I hope that many of you will be able to clear your calendars and register to join us in Windhoek in September.

With best wishes –

Annette B. Fromm, Ph.D.  
 President, International Committee of  
 Museums of Ethnography



Annette B. Fromm, Ph.D President, International Committee of Museums of Ethnography and Hans Martin Hinz, ICOM President



Annette B. Fromm, Ph.D President, International Committee of Museums of Ethnography, Julien Anfruns and Susan Hanna



The small Museums panel at AAM May 2012

**ICOM-ICME/2012/Namibia**

**(ICME Annual Conference 2012)**

12-14 September, 2012 & Post-Conference

Tour 15-18 September

**UPDATES**

**Deadline approaching**

Registration for ICME/2012/Namibia remains open. But, we'd like to bring to your attention that the deadline for making hotel reservations at the special conference rate is quickly approaching. Hotel reservations at the Safari Court Hotel - **reservations@safarihotelsnamibia.com** - Must be made by July 31, 2012. The preliminary conference program will soon be circulated. An excellent number of papers from a wide geographic range have been submitted, reviewed and accepted. We now await notification by the speakers that they will, indeed, be able to attend. Please join ICME this year in Windhoek, Namibia.

We are grateful to the ICOM National Committee for Namibia and the Museums Association of Namibia for helping to organize this year's gathering. The registration form is available on the ICME website - <http://www.icme.icom.museum>

**Introduction**

ICME (the International Committee for Museums of Ethnography) is an international committee of the International Council of Museums (ICOM) devoted to ethnography (ethnology, anthropology, folk) museums focusing on local, national and international cultures. ICME is concerned with the challenges facing ethnographic museums and collections in a changing world.

ICME will hold its 2012 annual conference on 12-14 September, at the Safari Court Hotel and Conference Centre, Windhoek, Namibia, in collaboration with the ICOM Namibia. Final details of the ICME conference are forthcoming; the general format of the annual meeting will consist of paper and discussion sessions and excursions to museums and cultural sites in the area. ICME/2012/Namibia will offer a great opportunity to showcase Namibia to an international audience of museum workers.



**2012 Conference Theme**

**"Commodifying Culture? Cultural Villages and Living Museums"**

Museums are increasingly conscious that many artifacts should not simply be displayed as art. Objects need to be contextualised within the framework of the intangible cultural heritage that provides them with meaning. Ethnographic exhibitions and museums strive to present a context that adds depth to the 'reading' of an object and to reflect the dynamic nature of culture. In Namibia and other countries there has been much debate about the best way to 'preserve' and 'display' culture since it is such a fundamental aspect of a community's identity. How should museums reflect cultural diversity in a way that preserves tradition, but also recognizes the dynamism of living cultures?

On the one hand, museums have sought to develop new exhibitions that have moved beyond the static presentation of objects in glass cabinets using audio-visuals to show the vibrancy of cultural heritage. These new forms of representation also showcase 'living tradition' and aspects of continuity and change within traditional rituals, dance, music and oration.

However, another approach presents an alternative format for the preservation and preservation of intangible cultural heritage (in particular). One of the major developments which has transformed the traveller's experience of communities they encounter have been initiatives to create spaces where communities 'speak for themselves' and provide musical performances and craft demonstrations to visitors. The initiatives have often labelled themselves as 'Cultural Villages' or 'Living Museums'. The formula has many variations; critics complain that people at these centres are turned into exhibits, while advocates argue the opposite – that such centres empower communities and provide them with the opportunity to present and preserve their own intangible cultural heritage. The issue also raises questions about the relationship between Museums of Ethnology and the communities that they represent.

ICME/2012/Namibia

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Please join ICME this year in Windhoek, Namibia. We are grateful to the ICOM National Committee for Namibia and the Museums Association of Namibia for helping to organize this year's gathering.

The registration form is available on the ICME website - <http://www.icme.icom.museum/index.php?id=8>.

General conference information Registration forms, registration fee information, hotels, and other details will be forthcoming on the ICME web site - <http://icme.icom.museum>



**Dear colleague,**

Information about ICME/2012/Namibia was published in the last ICME News including the registration form. Unfortunately, some of the numbers of our bank account were incorrect. The following is the correct information for making payments:

**Bank Transfer (in Euros) to:**

Receiver	HSBC FRANCE (PARIS CBC 511)
Bank Address	103, avenue des Champs Elysées - 75419 Paris cedex 08

Name	ICME, UNESCO HOUSE
Account	1 R MIOLLIS 75732 PARIS CEDEX 15

Account number	05110016577
Bank Number	30056 00511 05110016577 02
BIC-Swift	CCFRFRPP
IBAN	FR76 30056 00511 05110016577 02

***You MUST include - ICME/2012/Namibia – Name of participant - with your payment!***

### **New Publication**

Reginald Zell, “Negritos of the Philippines” (ISBN: 978-2-9535229-2-1)

Paris-based Reg Zell, designer, artist and historian, has completed the challenge to write a long overdue history of the Negritos, one of the indigenous populations of the Philippines. After years of research, Zell has collected historic source material to compile a list of 569 publications written about the Negritos and had it printed in a special edition in 2010.

In his new book, Zell reconstructs the history of the history of the Negritos from their arrival in the Sunda Region about 80,000 years bp to their two migrations into the region of the Philippine Islands, the first around 50,000 years bp and the more recent one at 30,000 bp.

Recent significant advances in science, be it in DNA research, climatology, geology or paleontology are completely changing our understanding of prehistory. In his book Zell uses a holistic approach to create a precise time-space model for the Sunda Region and its populations. During the Last Glacial Maximum (LGM), the time between 70 to 20,000 years bp, a whole sub-continent had

appeared. At the beginning of this period, Homo Sapiens groups migrated from Africa into the Sunda region and met other species of the Homo family. Their mutual intercourse created a new dynamic and an intriguing reality of South East Asian prehistory.

Moreover, during this period biomes (i.e. savanna, rainforest, etc.) changed; to survive, the Negritos had to adapt and change their social structure. They developed a sophisticated and sustainable bamboo technology to manufacture utensils using primary stone tools so they could forgo the use of pottery. An essential part of their material culture is the use of an efficient weapon technology, i. e. the blow-gun and bow-and-arrow combined with astute hunting methods and the use of toxic compounds.

The Negritos observed auto-medication by animals; they experimented and accumulated a vast encyclopedic knowledge of medicinal plants, including their specific preparations for precise applications. In one Negrito community located in the island of Panay a “repart of the past” was recreated at Zell’s specific request. He was thus able to document their cooking techniques that had been adapted to each basic ingredient and the use of bamboo containers, leaf-wraps and sticks for grilling. Indeed, the Negritos had experienced and savored the umami effect long before Escoffier and Ikeda did and had also practiced slow cooking before it became a modern fad. Their culinary culture was not limited to the “grab and hurriedly eat” kind. An essential part of their food technology was pit fermentation, which was a way to store and preserve food over several years. Reg Zell notes that this implied that the Negritos lived in a well-defined territory which they considered as their proper land.

Even when operating only in small groups, the Negritos never lost the consciousness of being part of a populous nation: for instance when celebrating the “Full-Moon-Ceremony,” an occasion to honour the dead, Negrito groups from an entire region congregated in one place, where they made music, danced, then sang solemn chants in their ancient language. They later enjoyed the food which had been prepared for hundreds of them.

As a people the Negrito survived until the present day by adapting their lifestyle to the specific biome they chose or were forced to live in. Some limited their activities to their basic needs and were therefore a part of a balanced eco-system. They were aware that once they left this sphere, they entered a “jungle of concrete” and they would lose their freedom and happiness.

“Negritos of the Philippines” has an informative and challenging text of 97 pages and illustrated by 51 colour plates. It shows a people who have a rich and astonishing culture, but whose ancestral traditions like their lore, dance and music are unfortunately in the process of vanishing due to arrogance and ignorance.

For more information contact,  
REG ZELL - ART + DESIGN

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91440 Bures sur Yvette  
SIRET 493 473 771 00019/ APE 923 A  
N° TVA Intracommunautaire FR 50 493  
473 771

Tél.: 00 33 (0) 1 69 28 63 85  
Port.: 00 33 (0) 6 87 94 14 62

## Conferences

### **18th Congress of the European Anthropological Association 9/3/2012 to 9/6/2012 Ankara, Turkey**

Information about all aspects of this international conference--including details of proposal submissions, travel and accommodations, conference topics, and social activities--can be found by visiting the conference website at <http://www.eaa2012turkey.org>.



### **Corpora Ethnographica Online 9/26/2012 to 9/28/2012 University of Rostock, Rostock, Germany Dr. Stefanie Janssen (Stefanie.Janssen@uni- rostock.de)**

Strategies to Digitize Ethnographical Collections and their Presentation on the Internet

By now projects of digitization rank among everyday business in cultural sciences, but so far there are no substantial experiences in digitizing large collections and their efficient utilization on the internet. Special problems arise with digitization of handwritten ethnographical collections

based on the results of vast field research activities. These huge amounts of documents are barely manageable and often in danger of decay. They need to be long-term preserved, digitized, and sustainably made accessible online by intelligent and efficient content management and retrieval techniques.



The theme of the international symposium, which will be held at the University of Rostock between September 26 and 28, 2012, includes strategies for digitization and presentation of cultural – especially ethnographical – collections and their online presentation. In the context of the project "WossiDiA", funded by the German Research Foundation (DFG), the symposium's hosts are currently preparing the archive of Richard Wossidlo (1859-1939) for its complete online presentation. The Wossidlo archive consists of historical documents about folk culture and the dialect of Mecklenburg, including more than two million handwritten notes which are highly interconnected with each other in a complex filing system. The symposium is meant to offer a forum for discussion and exchange of experiences with other projects facing

similar challenges. It attempts to bring together archives, libraries, and museums with the computer science and the disciplines of cultural sciences, such as Cultural Anthropology, Ethnology, Volkskunde/ European Ethnology, Linguistics/ Dialectology, and Regional History. Moreover the symposium is intended to promote digitization efforts for cultural collections and their online publication.

The symposium focuses on the following topics:

#### Design

- Analog and digital long-term preservation as well as sustainability of digital archives: problems, solutions, guidelines and standards
- Planning of digitization projects and development of digital archives
- Interface between cultural sciences on the one hand and software and data engineering on the other hand for digitization projects
- Digitization: in-house versus external contractor
- Integration of diverse kinds of documents and objects (manuscripts and letters, prints, photographs, objects, maps, etc.)
- Challenges in and solutions for design and implementation of digitization workflows

#### Implementation

- Use of existing digital archive and library systems vs. domain specific implementations
- Interconnectivity between and within digitized collections of archives, libraries, and museums
- Integration of distributed archive systems and web portals, as well as perspectives for Europeana, the Deutsche

Digitale Bibliothek, and similar initiatives in other countries

- Metadata and structural data: standards, modification techniques, highly interconnected metadata, classification, thesauri, indexing, and the use of ontologies incl. their dynamics

#### Usage

- Techniques for retrieval, evaluation and presentation of online collections
- Visualization strategies and interaction paradigms for working with online archives
- Usage scenarios for digital archives; using of roles (annotator, editor, contemporary witness, contributor, etc.)
- A critical analysis of the behavior of users in online and offline archives
- Rights of use for contents of digital archives: Open Access vs. Digital Rights Management

Digital Collaboration: Use of Web 2.0 technologies to enhance metadata

### **American Folklore Society 2012 Annual Meeting**

**Continuity and Creativity of Culture  
10/24/2012 to 10/27/2012**

#### **Hotel Monteleone**

214 Royal Street

New Orleans, Louisiana 70130-2201

United States

Contact: Lorraine Cashman

(cashman.11@osu.edu)

*Online registration is available until:  
8/31/2012*

The Society's 2012 annual meeting will be held on October 24-27 at the historic Hotel Monteleone in New Orleans, Louisiana. The theme for the meeting, on which presentations will be encouraged but not required, is "The Continuity and Creativity of Culture":

A series of cataclysms over the past decade have thrown into high relief both the fragility of culture and also the sometimes surprising, unpredictable resilience of culture. Whether the turn of events is natural or human in origin, any response must come from people, people guided by their experiences and beliefs, by what they have done, by what they think is the right thing to do. As workers in a discipline dedicated to the documentation of continuity, folklorists often have an intimate view of the creativity necessary to preserve the continuity of traditions. Such creativity need not occur only in marked moments but also, as most folklorists know all too well, in the face of everyday life: everywhere people arise to create their reality in careful coordination with others so that work can get done, children raised, meals made, souls fulfilled.



Our field's key concept tradition involves both conservation and change; the creativity that exists within tradition and shapes change invites closer examination. Communities (and cultural policy) increasingly engage the representation and future of tradition and culture in economic, educational and political terms that are overt and even formalized, all the while informal vernacular creativity often also persists in more intimate settings of family, neighborhood, ethnic, occupational or regional groups. The destruction wrought by hurricanes and oil spills in the Gulf of Mexico

have threatened local culture as well as the physical environment. This may mean that New Orleans is a particularly appropriate place for folklorists to address the role of tradition in cultural continuity and change. While destructive events have threatened traditional home places, occupations, and lifestyles along the Gulf Coast, threats to cultural continuity occur in many contexts in many places, giving us the opportunity to discuss a variety of related issues (not limited to the pressures placed upon tradition by such destructive forces).

The organizers of this year's meeting believe that the larger question of continuity in culture offers many possibilities for examination, not necessarily involving cultural disruption. While we welcome all submissions, including individual submissions on all topics, we particularly invite panels, forums, diamond presentations, and posters that address cultural continuity, why and how it is maintained, how it can be disrupted, how its resilience can offer reassuring stability, even healing, or how its disruption can threaten well-being and long-standing social interactions. Conference presentations might address the very nature of tradition, or the components of tradition, or such facets of creative approaches to tradition as cultural revivals and key performers, or how performances reveal the mechanics of tradition in such a way as to highlight their creativity. Presentations might also deal with how traditions guide people, either in their everyday lives or in adverse situations, how strong or weak tradition is as a force in culture and how creative vernacular responses affect cultural agency and continuity.

We encourage those who wish simply to attend the meeting to preregister from **April 1** until **August 31**. After preregistration closes, on-site registration is available at a higher rate.

### Conference of the SIEF Working Group on Historical Approaches in Cultural Analysis

Contact: Michaela Fenske  
(mfenske2@gwdg.de)

"Teaching Historical-Ethnological / Anthropological Approaches to the Past"

### Conference of the SIEF (Société Internationale d'Ethnologie et de Folklore) Working Group "Historical Approaches in Cultural Analysis"

Date and place: 22-24 November 2012, Göttingen, Germany



How do we teach our students the study of everyday life in the past? Which methods and approaches in historical analysis are important for a solid historical orientation, and how do we communicate them to students? The workshop Teaching Historical-Ethnological Approaches invites international researchers from a variety of disciplines including Cultural Anthropology, Ethnology, Folklore Studies, History, and Cultural Geography to present their approaches toward teaching the study of everyday life in the past. We call for presentations that propose useful ways of teaching and solutions for methodological problems and/or raise theoretical and practical questions in generating curricula. The workshop will bring together different teaching cultures and traditions and discuss the application of teaching methods in a

variety of fields like palaeography, heuristics, hermeneutics, so called fieldwork in archives, and oral history.

Conference website: <http://hsozkult.geschichte.hu-berlin.de/termine/id=17865>

### **Private and Public Memories Symposium 11/29/2012 to 11/30/2012**

#### **Helsinki, Finland**

Private and Public Memories

Papers are invited for contributions to the fourth international symposium of the Finnish Oral History Network Private and Public Memories hosted by the Finnish Literature Society in collaboration with the Academy of Finland project Strangers from the East (2009-2012). Our intention is to stimulate discussion and bring together scholars from various fields interested in private and public memories. The invited speakers include Paula Hamilton (Australian Centre for Public History, University of Technology Sydney), Daniela Koleva (Sofia University St. Kliment Ohridski), Kirsti Salmi-Niklander (University of Helsinki) and Vieda Skultans (University of Bristol).



Memory is a way for people to give meaning to and transform their past. Memory is shared, transmitted and expressed in various and complicated ways and continuously

reworked in relation to changing political and emotional needs. In addition to "private" we have chosen to use the term "public" in relation to "memories" to signal our understanding of the essentially social nature of remembering. Personal memory is not merely private and internal, but always draws on knowledge and information from the surrounding society. Public can be used with reference to the "memory of publics", in other words, the ways memory affects and is affected by various publics. Another way to view it, is the "publicness of memory", which examines the processes through which private memories become public. Politics of memory are always at stake in this process. "Public memories" are shaped by complex power struggles. Who gets to say what about a given community? What kinds of practices are used to authorize some versions of a story and to silence other ones?

The program will include keynote lectures, paper sessions and a closing panel. The working conference language will be English. Some special sessions will be organized, entitled "Oral-literary traditions in immigrant communities", "Oral history from above" and "Life-cycles and memory". Proposals may be submitted for individual papers or workshop sessions. Individual proposals may be addressed to specific sessions or in general.

The admission to the symposium is 50€ (standard) / 35€ (Concession: students /unwaged). Registration by 30 August 2012.

Enquiries: [fohn@finlit.fi](mailto:fohn@finlit.fi)

## Call for Papers

### 3rd Island Dynamics Conference

Contact: Adam Grydehøj

([agrydehoj@islanddynamics.org](mailto:agrydehoj@islanddynamics.org))

3rd Island Dynamics Conference  
7–12 May 2013, Mariehamn, Åland, Finland

At the "3rd Island Dynamics Conference", representatives from academia, government, and business will explore islands, past and present, worldwide. Folklorists Owe Ronström and Lee Haring are keynote speakers.

The conference theme is interdisciplinary island studies: A special track of presentations will be dedicated to combining the methodologies and topics of different disciplines. We thus encourage presentations from such perspectives as human ecology, economic anthropology, political ethnology, industrial ecology, and other defined or undefined combined disciplinary approaches. We welcome, however, talks on any island topic.

#### About Åland

Located in the heart of the Baltic, the Åland archipelago is a land of contrasts. It is at once an idyllic rural community in which nature still dictates the rhythm of life and a vibrant centre of shipping and international commerce. Historically a Swedish possession, the islands were caught up in the wars and revolutions of the 18th and early 19th Centuries, passing into Russian hands and eventually becoming an autonomous region of Finland. Still largely Swedish speaking, Åland's strong local culture mirrors its political identity: The islands are governed by the Lagting (parliament) and are a demilitarised zone holding a special status within the European Union. The archipelago's Russian-designed capital of Mariehamn (population 11,000) is a metropolitan

European city in miniature, combining sophisticated cafe culture, tree-lined streets, and salty maritime quarters. Outside of Mariehamn, Medieval churches, a 14th-century castle, and a mid-19th-century fortress attest to Åland's rich history. In the wider archipelago (consisting of over 6,000 islands and skerries), land dapples the sea, and farmhouses and boathouses exist in sublime unity with the gentle landscape.

#### Presenting a Paper

The deadline for abstracts is 01 September 2012, but we recommend early submission. If you have any questions about the conference or you would like to learn how to propose a paper, please visit [www.islanddynamics.org/3idc.html](http://www.islanddynamics.org/3idc.html) or e-mail the convener Adam Grydehøj at [agrydehoj@islanddynamics.org](mailto:agrydehoj@islanddynamics.org).

This conference is a collaboration of:

- Åland International Institute of Comparative Island Studies
- Centre for Nordic Studies, UHI Millennium Institute
- Department of Hotel & Tourism Management, Cyprus University of Technology
- Centre for Maritime & Regional Studies, University of Southern Denmark

### 11<sup>th</sup> SIEF International Congress, Tartu: 'Circulation'

June 30- July 4, 2013

We invite colleagues and scholars to propose panels and workshops that relate to the above described theme of the Congress. The call for panels and workshops will open in 17 June 2012 at <http://www.siefhome.org/sief2013> and will run to 9 September 2012. All proposals must be submitted using our online form. Full information is given on the website.



Mark your calendars  
August 10-17, 2013  
ICOM Triennial  
Rio de Janeiro, Brasil

**International Commission for Research  
into European Food History 2013**

**Colloquium**

Brussels, September 16 – 20, 2013

Contact: Peter Scholliers

(pscholli@vub.ac.be)

**Call for Papers:**

This is the call for papers for the 2013 ICREFH symposium, to be organized in Brussels, September 16 to 20, 2013. The central theme is the result of the decision to consider Europe's food history within the international context. This theme fits perfectly well in ICREFH's aims and practices, i.e. to combine various disciplines and approaches to study the history of food in Europe since c.1800. The focus will be on major exhibitions and, particularly, world fairs. These are events that appeal to millions of people (visitors, writers, photographers, readers, and dreamers), produce an ephemeral but yet tangible view of modernity (displaying new goods and ideas), involve manufacturers, scientists, municipalities, governments, journalists, and consumers, are full of ideologies, shape memories and are places of international communication. Starting in 1851 (London), world fairs have been organized very regularly, right up to the present. Seven countries in Europe have hosted a world fair and most European countries have participated in one. Moreover, international exhibitions (with a different status from world exhibitions and dealing with specific themes like, e.g., electricity, horticulture, arts & crafts, or hygiene) were organized across Europe.

Food played a crucial role in these events: visitors ate and drank, officials were offered banquets, manufacturers displayed their products, and scientists met to discuss hygiene

or up-to-date food preparing. In many cases, food consumption allowed to achieve a financial break-even point. Moreover, some nations utilized food and drink to express (urban, regional or national) identity, whether at home or abroad. The latter offers the perfect tool to investigate construction of national or corporate sentiments. In short, world exhibitions allow the investigation of economic, social, cultural, and political issues of food, with confrontations and exchanges within Europe and between Europe and other continents, which touches upon exoticism, prejudices, innovation, entertainment, likes and dislikes. In virtually all countries of the world, abundant source material is available (written sources like newspapers, brochures, and official reports; pictures like photos and movies; buildings; or artefacts like furniture).



Four subthemes are suggested, but the Organizing Committee gladly welcomes proposals in other related areas:

- Signs of Americanization: European countries were eager to display American-like products and foodways at European world exhibitions. They gladly welcomed new types of eateries (e.g., the self-service restaurant), food automats, or street vendors (hot-dogs, e.g.); they displayed US products (Coca-Cola, Heinz, ...) in plants with modern production processes; they loved modernist advertisements.

Were such signs of Americanization common in Europe? Since when? How did Europeans manufacturers and consumers react? Did they appreciate it, and eagerly visit US pavilions? How did European countries dealt with this "Americanism" at US-world fairs? Did they use US world fairs to emphasize "Europeanism"? - Colonial Presence: "colonial villages" with food and drinks were organized since the early days. How were these represented, when did colonial food, restaurants and stalls appear (and disappear), and what precisely was served? To what extent were colonial goods present in countries without colonies? How did food manufacturers use the exotic (and what was considered exotic)? Did visitors react enthusiastically or, on the contrary, with unease? Did the colonial food displayed and served at world fairs leave traces in European magazines, cookery writings and advertisements? - People Abroad: world fairs attracted hundred thousands of travellers, whether tourists, businessmen, officials, or employees. These people needed to sleep and eat: where and how did they do this? Did restaurants and hotels offer local specialties, and which ones? Did the hospitality businesses invented national/regional cuisines? Were foreign cooks and waiters enlisted? Who were the staff of 'ethnic' restaurants and bars? Which foreign cuisines appeared at world exhibitions, when, what was prepared, and at what price? - Signs of Social Progress: world exhibitions were huge leisure events, but at every occasion (social) science was present. Scientific meetings were organized about domestic science (education), hygiene (kitchen comfort), the optimal diet, or water supply, thus disseminating new insights in foodways. Who participated in these meetings? Where did these people obtain their knowledge? And which knowledge (e.g., about calories, vitamins or

other new findings) was presented?

The Organizing Committee welcomes proposals; 16 papers will be presented, so selection will be quite strict.

**Application Form** (Applications must be received at the latest by 1 December 2012):

Name:

Title:

Institution:

Address:

Phone:

E-mail :

Provisional title of Paper:

Theme:

Summary of Topic (max. 200 words):

Signature:

Date:

*Form to be sent to Peter Scholliers by e-mail: pscholli@vub.ac.be*

**Museums and Human Rights -  
International Conference, International  
Slavery Museum  
8-10 October 2012, Liverpool, UK**

Dear colleague,

The Federation of International Human Rights Museums (FIHRM) is delighted to invite you to its third international conference taking place at the International Slavery Museum in Liverpool, UK under the theme of: Museums and Human Rights

It is five years since the opening of the International Slavery Museum. In that time, the view has become more widespread that museums should play an active role in fighting for human rights, and there are now many museums around the world

that are active in this field.

In this conference we want to consider the ways in which museums have – or have not – made progress. We wish to look at recent and current examples of progressive work, in terms of combating gender and ethnic inequalities, discrimination and other human rights abuses.

#### *Proposals*

We invite you to submit proposals for case studies, presentations on the above theme. For more information, please see visit the FIHRM website at [www.fihrm.org](http://www.fihrm.org)

#### *Registration*

Information on registration will be available soon on the FIHRM website at [www.fihrm.org](http://www.fihrm.org)

#### *Bursary Scheme*

FIHRM runs a bursary scheme with the aim to allow a number of museum professionals to participate in the conference that would otherwise not be able to due to lack of funding.

More information can be found at [www.fihrm.org](http://www.fihrm.org).

Please do pass on this message to anyone you think might be interested.

Francoise McClafferty, Coordinator  
Federation of International Human Rights  
Museums (FIHRM)

[www.fihrm.org](http://www.fihrm.org)<<http://www.fihrm.org/>>  
<http://www.liverpoolmuseums.org.uk/>>  
[www.liverpoolmuseums.org.uk](http://www.liverpoolmuseums.org.uk/)<<http://www.liverpoolmuseums.org.uk/>>

## **Publications**

The presentations of the LEM (Learning Museum) international conference "Intercultural Dialogue and Social Cohesion in Museums" held in Riga on 27 April 2012 are now available on [http://bit.ly/Riga\\_conference](http://bit.ly/Riga_conference).



#### **ICME Website**

<http://www.icme.icom.museum/>

Have you noticed the additions to the ICME archives, on-line?

Many of the programs, abstracts and papers from ICME conferences, as far back as 1980 have been added to the website.

Look for photos to be added in the near future.

If you have any additional programs or materials or any photos, please send them to our webmaster, Matthias Beitl - [matthias.beitl@volkskundemuseum.at](mailto:matthias.beitl@volkskundemuseum.at)



#### **Very important notice**

**Please note, that all materials for the next newsletter should be sent to the editor by October 1<sup>st</sup>.**

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