

Folklore Fellows' NETWORK



No. 49 December 2016



*Happy New Year
2017
to all
Folklore Fellows'
Network Readers!*

Continuing Bonds in Finnish Bereavement Narratives

Folklore Fellows' NETWORK

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Cover photo: Unknown photographer: Portrait of two young women in similar checkered dresses, possibly sisters. Daguerreotype. The Finnish Museum of Photography D1998:149/2. Public Domain.



Focusing on the main task

After a long gap, the Folklore Fellows' Advisory Committee held its meeting in Miami in October 2016, alongside a major conference of the American Folklore Society (AFS) and the International Society for Folk Narrative Research (ISFNR). The meeting discussed not just new membership guidelines and categories, but also what the Folklore Fellows should be focusing on in the future. The FF network as an organisation has throughout its existence worked in a variety of ways. Lauri Honko set the network in motion in the early 1990s by creating the FF Summer School working model, and he also inaugurated the Folklore Fellows Network publication, which appears twice a year and contains scholarly articles, presentations of institutes, book reviews and other information.

Activities have also included thematically focused workgroups, largely in line with what matters have proved acute from the perspective of the network's central figures and their collaborative groups. Thus at various times thematic article collections have arisen on research ethics and to some extent monographs on epic. The activity has naturally been dependent on the projects or themes current at particular times or on the degree to which the central staff have had the opportunity to plan their work time and other resources of the Folklore Fellows.

The trend over recent years in different parts of the world has been an ever tighter checking of expenses and a more exacting allocation of funds for what is considered most important. This is understandable when many countries have lived through a long period of zero or very low economic growth, and society's expenses grow just as revenues remain as they were or decrease. Unfortunately such politics wear away also at the foundation upon which the activities of the Folklore Fellows are based.

At present, the stricter conditions for funding have a markedly limiting effect on our activities, and force us to focus on what is most essential, which is our

publication work. The Folklore Fellows' Communications continue to appear under the aegis of the Finnish Academy of Science and Letters, which is supported by an annual grant from the Finnish state. This covers a contribution towards the editorial secretary's work and printing costs. Part of the contribution devoted to publication has to be covered by our network of folklorists without any official recompense, by which I mean primarily the assessment of manuscripts intended for publication, which is part of the work of experienced researchers. The FF Network bulletin is under more threat in view of its status. It is not a refereed publication, and hence funding for it and hence its appearance may be in danger. We shall strive to ensure its continuation; participants in the Advisory Committee meeting offered, if need be, to referee articles to appear in the bulletin, in order to fulfil the formal criteria for publication support. As editor of the series and the bulletin, and as chairman of the FF Network, I felt particularly uplifted to notice the members of the Advisory Committee rising to the task.

These are matters which affect the whole range of our activities. In addition, the editor and editorial secretary, who nowadays are responsible for the majority of the Folklore Fellows' practical work, have to deal continually with smaller problems: where shall we find readers for manuscripts and writers for the FF Network? What should we do when a writer withdraws altogether from collaborating at the last moment, once a deadline has passed? It is understandable that strained production targets and the growing mountain of work affect the behaviour of all our work companions. In the modern strongly networked world, setbacks or delays may cause a chain reaction, with the consequence that deadlines fall by the wayside. We strive to defend against this so that our bulletin may appear regularly, regardless of individual setbacks. This issue has not been free of these problems, but at least it now rests with readers to be perused.

Continuing Bonds in Finnish Bereavement Narratives

KAARINA KOSKI

Communities always have some relationship with their dead, whether it be characterised by active contacts or by avoidance. Individual relationships may be in accordance with the communal policy or differ from them. The relations may assume a personal agency of the dead and their active contribution in the world of the living. As shown in various folklore genres and rituals, the activity of the dead can be either feared or appreciated – or both. Equally, the relationship may refer to the interaction with the memory and legacy of the deceased in this world, assuming that no mental or spiritual aspect of a person truly survives death. In the relationships between the living and the dead, the literal and symbolic ideas of afterlife (Jedan 2015: 13) are not mutually exclusive and sometimes not even distinguishable from each other. Irrespective of the assumptions about life after death, bonds with significant others continue in various forms in the present, as well. The feeling of the presence of the deceased or conversations with them, ritual and social remembering and various uses and meanings of keepsakes are well documented in bereavement studies (e.g. Hallam & Hockey 2001; Parker 2005; Richardson 2014; Valentine 2008). In this article, I will outline the relevant forms of continuing bonds in Finland today.

My research material was collected in 2014 in cooperation with the research project *Mind and the Other*, funded by the Academy of Finland's Research Programme Human Mind (SA 266573), and the Archives of the Finnish Literature Society. We sent out a call for written reminiscences and thoughts about death, loss and memory. The resulting collection (*KUOLEMA*) in the Finnish Literature Society consists of 550 pages of texts and images from slightly over a hundred of people. Most of the writers are individuals who find it important to keep the memory of their deceased family members or friends in their lives. Thus, this material does not tell adequately how commonly Finns cherish the memory and legacy of their dead loved ones but it reveals how they do it.

Continuing bonds

The concept of continuing bonds has been used in bereavement studies since the 1990s as professional recognition of the fact that the bereaved quite often

do continue the relationship after death. In academic research, the continuing of bonds usually refers to the presence of an ongoing inner relationship, i.e. an interaction with the personal memory of the deceased. (Stroebe & Schut 2005: 477.) The formerly dominant psychoanalytic model views grief as a process which has to be accomplished by severing the tie with the deceased. The tendency to evaluate the success of the process has resulted in judging individual grief as “normal”, “unresolved”, “complicated” or even “pathological”. Klass, Silverman and Nickman (1996), who first outlined the continuing bonds approach, questioned the categorisations and suggested that instead of prescribing how to grieve, researchers should describe the process and leave room for the bereaved to find their own way. Every grief is different, and some of the bereaved cope better by severing the tie while others benefit from continuing the bond. (Howarth 2000; Goss & Klass 2005: 3–5; Parker 2005: 259–61; Silverman & Klass 1996: 14–15, 22; Stroebe & Schut 2005.)

Research on continuing bonds has been done within various disciplines and from differing points of view. From a psychological point of view, the continuing of bonds is defined as an intrapsychic phenomenon. The relationship is supposed to continue only between the bereaved and an inner representation of the deceased which they construe by course of the grieving process. (Silverman & Klass 1996: 16; Valentine 2008: 4.) The focus on mental problems characterises both the cases and the approach. In analytical psychology, experiences of real encounters with the deceased occurring after the first months after bereavement are viewed as a symptom of complicated grief and an inability to acknowledge the reality of death. The bereaved is assumed not to understand that the dead person cannot simultaneously be alive (Field et al. 2005.) These views evoke critique in the humanities and social sciences.

In the research of culture and religion, pathologisation of extraordinary, spiritual or religious experiences is found untenable. It often represents the values and interests of those in power and aims at suppressing unwanted behaviour (e.g. Conrad & Schneider 1992: 27–36, 242–5; Koski 2016a: 2, 7). Thus, prescriptive models of grief have recently been criticised as based on cultural values of the researchers and clinicians.

Qualitative studies on bereavement have shown that supernatural or spiritual experiences can be part of healthy mourning. (Parker 2005: 261, 280.) As a folklorist, I argue that these reminiscence writings or any folk narratives with ghosts or revenants do not fail to recognise the reality of death. For example people who relate encounters with ghosts explicitly presume that the ghostly being or person does not exist in the same way as living people do. Despite the dominance of and a social pressure towards a material world view, there are numerous culturally distributed afterlife imageries which inspire and explain experiences of encounters with dead loved ones. These imageries can be applicable to some contexts and not to others and people can choose to resort to them in a variety of ways and more or less seriously for diverse reasons. The reasons can even be political. For example ghost beliefs can be a means to take distance from conventional institutions as well as from materialist and rationalist values (Walter: 1999, 188, 194). Quite often the reasons are emotional: we can prefer a material world view but cherish the idea of a presence of and support from a dead loved one. We may be willing to continue the relationship with the deceased loved one without suggesting that there literally is some afterlife.

From a sociological point of view, the phenomenon is regarded in its social context and it is not necessarily relevant to discern whether encounters with the dead are experienced as real or imaginary by the bereaved. The activity of bonding is a social fact in any case. The representation of the deceased is often constructed together with others who knew them, and the bond is maintained in a variety of social action. (Howarth 2000: 133; Valentine 2008: 4; Walter 1999: 69–82.)

Forms of continuing bonds combine private and social practices. Entirely private forms include an individual's own memories and thoughts, as well as practices which are only performed in privacy. This is typical of close relationships with special private memories with the deceased. Still, if possible, the bereaved find it important to share their memories (Walter 1996). Shared practices involve conversations and rituals together with others who knew the deceased. In addition, people report the possibility that the deceased themselves contribute to the relationship. This happens for example by visiting the bereaved or by responding to their private or social commemoration. Not all people who actively retain the bond would find this possible or desirable. Those narrators who do mention these as special events and, more often than not, describe them as empowering moments with love and happiness. However, the line between a real encounter and an intense presence of the memory is far from clear. The ambiguous descriptions may indicate the narrator's willingness to attain as genuine a contact as possible. They may also

refer to reluctance to make ontological claims which would be contrary to expectations.

I will present and comment on the common forms of bonding and reminiscing in three groups: ritual commemoration, conversations about the dead and keepsakes and legacy. I will discuss descriptions about the feeling of the presence of the deceased and finally introduce the idea of relationality as an aspect of continuing bonds.

Ritual commemoration

The most common forms of ritual commemoration of the deceased are funerals and memorial services, as well as taking care of the grave and lighting candles to the deceased. A memorial service after the funeral is usually organised by the closest kin – if the deceased had any. Additional memorial events can be organised for special reference groups of the deceased soon after death or when a year has passed. Social fragmentation means that the deceased may have had several different groups in which he had different roles, e.g. in family life, at work, and perhaps in other free-time or societal engagements (see Walter 1999: 73.) For example, a special memorial service in terms of a revival meeting was organised to commemorate a woman who had been active in the social work of the church. (KUOLEMA 312–14.) Another woman was commemorated separately in the countryside with neighbours of the family's summer cottage (KUOLEMA 171–3).

The tradition of commemorating the dead by bringing flowers and candles to the grave is handed down in families. While it is strong and important in some families it is hardly practised at all in others. The tradition is still affected by social pressure in small communities, in which an unattended grave would be noticed and disapproved of by neighbours (KUOLEMA 246–50). While urban life has relieved the pressure, some people react to the demise of this tradition by making a conscious and active effort to hand it down to the next generation.

I have noticed during this long life of mine that there are families which have the tradition that dead relatives are remembered. My mother used to receive guests over the summer who had come all the way from southern Finland to visit their relatives' graves. They spent the night at my mother's house as she was an old local resident. Some families do not have this kind of human capital at all. (KUOLEMA 76–90.)

I light a candle on the graves in Christmas, All Saints' Day, the anniversary of their death, Father's and Mother's Day, Easter, and other times, too. Oftentimes when I visit the graves I have my nephew with me. We have brought candles, watered the flowers, planted seedlings, or just visited the graves. I hope that like this I have passed the generation-long traditions to the new generation. (KUOLEMA 391–405.)



IN MEMORIAM. AFTER A PHOTOGRAPH BY HENRY DIXON & SON, BY KIND PERMISSION OF MISS MARY A DICKSEE AND FRANK DICKSEE, ESQ., R.A.

Miss Margaret Isabel Dicksee, Painter
1858-1903

Individual commemorative rituals can involve visits to the grave and also quiet moments at home with a candle, photograph and some keepsakes. While visiting the grave alone, many people have the habit of talking to the deceased (e.g. KUOLEMA 59–75; 133–43; 476–80). One writer describes her journey to the grave with a red rose one year after the death of her husband. She walked to the beach by the graveyard:

On the beach I tore the petals off the rose. They remained floating on the water. Water birds came to watch them. They watched the petals just like they did when he died, and great tits came to tap on the windows. The birds came to greet the deceased and his spirit. (KUOLEMA 133–43.)

Private rituals are typical for close relationships with private memories and meanings. Other reasons are practical: there are no other people available with whom to commemorate or it has been impossible to attend the public ritual:

I could not travel to the other side of Finland to attend the funeral of a close artist friend of mine. I found out the precise time of the obsequies and made an “altar” on the living-room table. That is, I put candles on both sides of her photograph. I played mourning music from a record and sat on the couch reading letters that I had received from her during the years. When one hour had passed, I switched off the record player and placed the photo on a chest of drawers where it had used to be. I returned to my tasks in the kitchen and heard a knock from the living-room. I returned to check the record-player and noticed that the photograph of my friend had fallen. I believed she had come to bid farewell. (KUOLEMA 315–21)

Interpretation of various experiences or events as signs of the deceased bidding farewell is relatively common in Finnish tradition (Koski 2016b: 16–17). It is understood as a meaningful response to the grieving or to the rituals.

Conversations about the dead

Tony Walter, a sociologist of death and dying, has suggested that the purpose of grieving is to find a secure place for those who have died. Instead of religious rituals, it is often in conversations with others where the life and legacy of the deceased is evaluated, their virtues celebrated and the loss and change processed. (See Walter 1996; 1999: 82.) Thus, an important function of the conversations is the need to build a coherent picture of the deceased in order to finalise her life and accept the death as the end of the story. The bereaved can even do some research to find more about the dead loved one’s life. This kind of biographical process builds one’s own identity, as well. (Walter 1999: 70–71.) Some reminiscence stories describe how the creation of an overall picture of the deceased together with family has been a great help in the grief (e.g. KUOLEMA 504–7). The opportunity to have a thorough retrospective discussion

with the dying already before death has also been found rewarding (e.g. KUOLEMA 271–4). The biographical process is not always shared with others. The bereaved also write eulogies and diaries and even letters to the deceased. A couple of writers explicitly mentioned the writing call of the archive as a welcome opportunity to process the loss and memory. A woman wrote about longing for her mother:

She is present in my life every day as photographs, jewellery, clothes and dishes which I use and as letters and diaries. Reading them is quite hard, they are so vivid, and all griefs have been shed into them. I made a kind of memory book myself, too; I glue in it cards, pictures, greetings, and one night I wrote her a “letter” in it since I was missing her and I had many things to tell her. This call for reminiscences also came wonderfully just in the right moment ... (KUOLEMA 171–3.)

The bereaved may deliberately wish to choose a partial truth which is easier to live with. Children forgive their parents the occasional maltreatment or quarrels and wish to emphasise the good days (KUOLEMA 514–18). Similarly, information about others’ bad experiences with the deceased is not necessarily included in one’s own view.

Grandpa was part of my childhood in everyday life, so there are numerous things connected to him in my childhood home and the memories are always there. I think about good and happy memories and funny anecdotes about my grandpa. I have also met him in my dreams sometimes, and the encounters have always been positive. He still affects many people’s lives; a strong character has surely left an imprint in his children (my mother and her brothers), but I have not started to delve into those. Instead, I keep the grandchild experiences and memories of my own. (KUOLEMA 411–12.)

In addition to the grieving process, the activity is continued as part of the identity work of the family. The conversations keep the dead members of the family alongside in the social reality. They can be mentioned in everyday conversations or actively reminisced in family gatherings:

In talks about the bygone days they are present, of course, and when we talk about childhood memories, for example with my cousins. Quite often we ponder who reminisces of some relative or who will our children perhaps bear the likeness of. (KUOLEMA 240.)

When I meet my sisters we always remember our brother and parents. Often we “update” the memories and ask: “What would mother/father say now about for example the issues of the European Union or daily politics.” [...] The memory of my cousins lives among my relatives. When we gather together we commemorate them. The photos deriving from their youth are on my mind; in their twenties they went to the photographer before they left for the war. (KUOLEMA 76–90.)

Some writers of the bereavement stories argue that

talking can be too painful and will only take place after some time has passed (KUOLEMA 133–43; 541–3). It is also noted that in some families in the early and mid-twentieth century talking about the dead was discouraged or even forbidden (KUOLEMA 76–90; 370–4). It was reasoned that a child forgets more easily when the deceased are not mentioned (KUOLEMA 37–9.) One woman found out in adult age that she and her siblings had had a baby sister whose short life had never been mentioned in the family. She estimates that in this concealed death were culminated all the sorrows and problems which affected the family members for decades. (KUOLEMA 100–8.) Moving on without processing the death is a strategy of “courageous silence”, which is typical of the war and other hard times (Walter 1999: 40). Looking back to the times of silence, some of my informants strongly recommend talking about the grief.

Now some people laugh at information about getting crisis therapy after some catastrophe. They say that before, people used to get along without needing any ... They do not know what they are talking about. I wish I had got specialised therapy and medication. (KUOLEMA 176–80.)

Conversations about the dead process the loss on a personal level. While a social aspect and support from others is felt important in the discussion, it can also take place in privacy and especially in written form. Discussions are also an activity of the group, which the memory of the deceased is felt to strengthen. Selected memories can serve as models for the group members or points of identification.

Keepsakes and legacy

The bereaved cherish the legacy in material and immaterial forms. In recent research, the materiality of continuing bonds has been emphasised. The deceased can be present in objects and keepsakes which stand for them, as well as in the everyday surroundings they used to dwell in. Such objects activate the memory and interact with it. The bond can also be habitual and embodied especially at the home that used to be shared with the deceased. (E.g. Hallam & Hockey 2001; Richardson 2014; Valentine 2008). In the so-called reminder theory from the 1980s, objects and items which evoke memories were characterised as reminders which hinder the process of letting go (see Walter 1999: 27). Here, however, they can be seen as positive markers of family identity, which involves the memory of past generations. In the reminiscence stories, people mention as reminders chiefly household tools which had been used or made by their late mothers or grandmothers. Also, immaterial items such as songs or proverbs carry the legacy of the loved ones.

Tools made by many departed relatives remain long after they died and thus their handprints are with us. (KUOLEMA 240)

I have much everyday equipment of hers, for example the good kitchen knife she had got from her mother. The handle gives the feeling of a warm handprint from generation to generation. A pan, electric mixer and kitchen towels carry her bright and active memory. (KUOLEMA 312–14.)

My home is full of tools and things which remind me about the deceased loved ones who gave them to me and left a memory with the objects. [...] Various manual skills which I have learned from someone who is now dead can return the person vividly to my mind. To be sure, we have learned everything from others, mainly from late grandparents and other deceased people. (KUOLEMA 315–21.)

Still every day comes into my mind some memory, proverb, song, feeling or some other thing to which the deceased is somehow connected. Thus I feel that our dead relatives still live in our life even though we cannot see them or talk with them. Perhaps the dead live on in the mental legacy which they left in our innermost being while living. This is what I believe. (KUOLEMA 54–8.)

Some forms of keeping and passing on the legacy take place through conversations. A couple of writers express the importance of passing on to their own children stories about their parents or grandparents or stories and anecdotes which they used to tell.

I used to wonder why people do not talk about the dead very much. Fortunately, I have a good memory and I have been able to tell my daughter numerous stories that my father made up. In this way I have been able to pass on the memory of my father to the generation of my child even though she never met him. (KUOLEMA 228–37.)

Similarly, household tools are not merely objects but also vehicles for the new generations to carry on certain activities of their elders. These activities are not only about commemorating but about effecting a family identity.



Groupe familial, copie réalisée pour Henry G. Birks, 1920. Musée McCord, Wikimedia Commons

The presence and contribution of the dead

The deceased can be said to continue their life in their offspring, in memories and in the material objects used or made by them. There are moments when their presence is felt to be particularly intense and it is difficult and perhaps unnecessary to distinguish precisely if it is perceived metaphorically or literally.

A recently deceased acquaintance feels to be with me in the night when I switch off the lights and think about her. Occasionally when I do the kind of work that we used to do together I experience her being near me. (KUOLEMA 315–21)

We had a small memorial event at home before we started to unpack her things. I invited her closest friends to come, perhaps a dozen of them. We sang some familiar hymns again and I exhorted them to take something with them to remind them of her. Suddenly several people had tears in their eyes. There was quite the feeling that she was there with us. (KUOLEMA 312–14.)

There are also descriptions of dead relatives who give information or help the living.

After the death of my father I had to travel alone to the summer cottage. In winter, it was tricky to drive to the cottage along the road covered with snow. A tree had fallen across the road and prevented the car being turned or backed. I received a message in my brain. “The yellow little saw is in the drawer at the sauna.” Well, there it was and after some struggle and sweating I got through the tricky situation. (KUOLEMA 91–2.)

After my mother’s death a friend of mind spoke about an acquaintance who believes that she has angels who help her in difficult situations. It came into my mind that perhaps my recently departed mother could help me, for example in

finding a parking place in my home town’s always full parking areas. It happened then, that since then every single time, for several months already, I have found a parking lot for my car. Usually in the midst of long lines of cars there has been only one square, as if for me. Some occasional passengers have been astonished, as they first laugh when I say aloud approaching the parking area, “Mother, now I could do with a parking lot, please!” [...] I am waiting with great interest for the day when I will no longer find an empty space for my car. Then I will think that my mother has moved on to take her distance and rest. (KUOLEMA 200–9.)

The popularity of angels in contemporary afterlife imageries is linked with a role of the deceased as those who take care of others. While it can be argued that the dead should be given peace, angels are there to help and guide. (Walter 2013.) By turning into an angel, the deceased can continue to fill the role he or she used to have while alive.

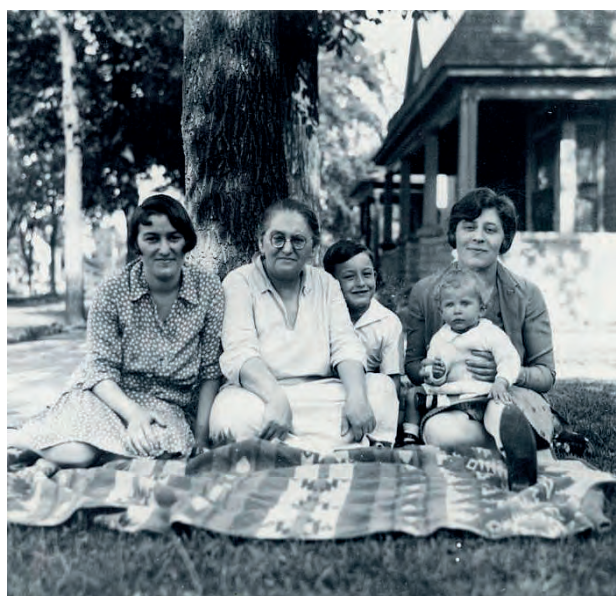
Sometimes the dying prepares a posthumous contribution by writing farewell letters to the family and friends (KUOLEMA 492–503). The greetings from beyond announce that despite death, love will go on: “Dear children! When you read this, I am already dead. I will always love you. Grandma.” (KUOLEMA 481–7.)

Relationality

Continuing bonds are about human relationships. Experiences of a real presence of the deceased are not particularly triggered by a spiritual or religious outlook: they also occur among atheists and agnostics. Abby Day, a sociologist of religion, highlights how in order to grasp the social meanings of the experiences we should first understand that they need not have anything to do



Berglund, Fredrik (riksdagsman) med son och sonson. 1925. Wikimedia Commons



Three generations of the Lipschultz family. 1929. Steinfeldt Photography Collection, Wikimedia Commons

with religion. Instead, they are about relationality. This means that it is not the individual that is expected to continue but the relationship. (Day 2012: 171–4.)

Relationality can be understood as a tendency to lean on one's nearest and to build one's identity in relation to others (Ellis 2013). From the perspective of cognitive actions and memory, relationality refers to distributed or transactive memory, i.e. constructing information and memories together with other people involved in one's life (Heersmink 2016). Personal identity as well as family identity is a process in which the self or family is performed and produced in a dialogue with others. Significant others can form an important part of one's identity and life history. (Ellis 2013: 254–6.) This is evident in many of the writings, for example:

I am a puzzle, a jigsaw. I consist of the people who have been close to me and who have affected my life. They will live in me for my whole life, every moment. They have pressed their imprint on me. There are beautiful marks and sorrowful marks. Together they form the whole pattern. (KUOLEMA 168–70.)

Even though the life of a loved one ends in death, family relationships in particular do not simply come to an end in death (Smart 2011: 24). Continuing the bond enables the bereaved to retain the identity which was constructed together with the loved one who is now lost (Ellis 2013: 255).

I have handled here both personal memories and family memories together, but the motives for bonding are different. Personal identities develop over time and the need to bond with the deceased may diminish. Families, in turn, need to cherish the legacy of past generations if there is to be a family tradition. The bonding activities are relevant because no human relationship or family tradition simply exists; they are performed and cherished.

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The National Oral History project (NOH) has existed as a part of the Institute of Philosophy and Sociology at the University of Latvia for over 20 years. During this time it has systematically created an audio archive of oral history, established oral history as an independent direction of study in Latvia, and initiated international cooperation with oral history researchers abroad. The project regularly collaborates with colleagues in Estonia and Finland, such as Rutt Hinrikus, Tiiu Jaago, Anne Heimo, and others.

The goal of this publication is to provide an insight into the history, main directions, and future plans (e.g. digital humanities) of NOH research and also the NOH Archive, which contains more than 4000 life stories.

The first studies along the Livonian Coast

In the 1980s, the generation that was born and grew up in Livonian homes in the early twentieth century was rapidly reaching the end of its life. As researchers met with three leading Livonian informants who were not only the last such people in their village but also in the entire Western Livonian dialect area, the border beyond which a culture no longer has a future became dangerously clear. A dynamic process had taken place during the lifetime of these people that had led to the destruction and merging of their numerically small and unique ethnic group with the surrounding culture, in this case Latvian. In addition to the political and social changes that impacted the lives of people throughout Latvia, those living along the coast experienced the loss of their villages, the departure of their neighbours, and the disappearance of their native language and culture earlier than elsewhere in the country. The militarised border area in north-western Latvia isolated the elderly residents from their children and grandchildren, who were forced to look for jobs outside the area. A concentration of ecological, social, and political problems befell the former Livonian fishing villages – on the one hand there was the protected natural environment and richness of fauna and rare flora in the Slitere National Park; on the other hand there was the concentration of military objects, strict border-area controls, and lack of jobs for local residents.

Regular interviews of Livonians took place until the last of the narrators left the area and, eventually, passed away. The elderly residents saw the presence of researchers as a normal consequence of the history of their village, which was disappearing before their very eyes. Our own – that is, the researchers' – perception of the situation can be described as a gradual revelation of and learning about another world until we were able to understand the branching tides of memories, the rhythm of life in each separate household, and the cadence of daily work as it corresponded to the change of seasons. A periodic return to the area brought us closer to the people. They became used to us and grew to trust us; they revealed personal experiences to us and told us about their habits, their strategies of living together in one village, and their attitudes towards external circumstances, the surrounding area, and old age.

The free and unforced relationships that formed between researchers and narrators allowed conversations to develop naturally and according to circumstances (such as limitations of time, or planning around farm work or the weather). Researchers were able to help with various jobs that needed to be done around the home and thereby gained valuable insights into the lives of the elderly, observing and attempting to understand everything that was important to them. We often allowed the conversations to run freely, because this led to ever new threads of content; if the narrators repeated themselves, they often added new details and unexpected nuance in each retelling of a story. A mutual respect and sense of trust led to an approach that reflects Hans-Georg Gadamer's conclusion that, in qualitative studies, psychological tact is more important than methodology (Gadamer 1999: 21). In addition, the goal is not to obtain facts but the person itself, the revelation of his or her character, and the message as a value in and of itself.

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Continues on page 14

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Muistikko memory bank is a web service set up by the Finnish Literature Society in honour of centenary of Finland. In Muistikko you can tell about your life in soon to be 100 year old Finland and share your tale with others. In addition to text, you can also add pictures and links.

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SKS has been collecting folklore, memories and modern tradition for 185 years. First, these were collected by Elias Lönnrot and the other founders and researchers of SKS. In the 1930s, those responsible

for the SKS archive formed a collector network that has included, and still includes, hundreds of Finns. In the 1960s, collection competitions were introduced, for example, to collect the traditions of different professions.

Muistikko is SKS's new way of collecting and storing cultural heritage. What is new is that we have a network of partners that is wider than ever before and that the collected stories can be immediately read by others. We know that the internet is already full of stories. The uniqueness of the Muistikko service is that the stories written into it will not disappear into cyberspace, but the SKS archive will store them permanently as our cultural heritage for generations to come.

Muistikko has as its partners civil society organisations and through their networks information will be spread across the country. Partners can target their own collecting efforts on their own websites and, by modifying their own questions and tasks to suit their stakeholders, can collect information and stories that are important for them.

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NIKLAS ALÉN

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The Finnish Literature Society makes its English-language academic series, *Studia Fennica*, as well as a selection of Finnish-language research publications available in open access. The open access publications are available at: oa.finlit.fi.

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For more information contact: SKS Open Science-project coordinator Niklas Alén, niklas.alen@finlit.fi

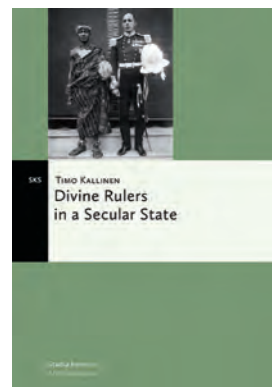
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Divine Rulers in a Secular State

In present-day Africa chiefs interact fluently with modern states, international organizations, and business corporations, and traditional chieftaincy is perceived essentially as a secular institution. Yet it was only a few decades ago that classic ethnographers were characterizing chiefs as priests, magicians, diviners, rainmakers, and the like. What happened to the divinity of African chiefs and kings?

Drawing on his research on the Asante people of Ghana, West Africa, Timo Kallinen explores how the colonial and postcolonial states have attempted to secularize the sacred institutions of chiefship and kingship. Furthermore, it has frequently proved a problematic undertaking with regards to a number of burning issues in contemporary Ghanaian society, such as Pentecostal-Charismatic Christianity, nationalism, international development aid, civil society participation, coup d'états, and witchcraft.

Timo Kallinen, Divine Rulers in a Secular State. Studia Fennica Anthropologica 3. SKS 2016.



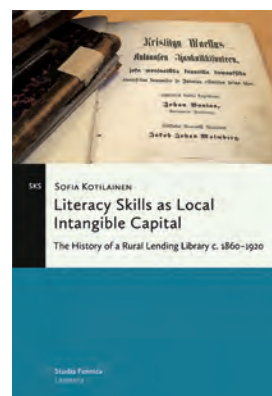
Literacy Skills as Local Intangible Capital – The History of a Rural Lending Library c. 1860–1920

This book studies the 'grey area' of the success story of rural lending libraries in the Nordic countries through the activities of people's libraries in one area of Central Finland.

The study explores the influence of social, cultural, geographical and economic phenomena on the reading habits of the local population, and reveals interesting reasons why the establishment of elementary schools and popular libraries did not automatically increase the informational capital of the common people of remote regions.

The combination of collective biographical and transnational comparative methods with rarely utilized original sources is innovative and has not been used before in Finnish historical research on functional literacy and popular libraries.

Sofia Kotilainen, Literacy Skills as Local Intangible Capital – The History of a Rural Lending Library c. 1860–1920. Studia Fennica Historica 21. SKS 2016.



Genre – Text – Interpretation – Multidisciplinary Perspectives on Folklore and beyond

This book presents current discussions on the concept of genre. It introduces innovative, multidisciplinary approaches to contemporary and historical genres, their roles in cultural discourse, how they change, and their relations to each other.

The reader is guided into the discussion surrounding this key concept and its history through a general introduction, followed by eighteen chapters that represent a variety of discursive practices as well as analytic methods from several scholarly traditions.

Kaarina Koski, Frog and Ulla Savolainen, Genre – Text – Interpretation – Multidisciplinary Perspectives on Folklore and beyond. Studia Fennica Folkloristica 22. SKS 2016.



SKS IS AN ACADEMIC SOCIETY AND A RESEARCH INSTITUTE.

As a result, by returning repeatedly to the Livonian Coast and continuing interviews with the heirs of Livonian culture, a large body of texts, photographs, and video recordings has been collected that can be used as a resource for studies about the survival of numerically small cultures on the verge of extinction and about the convergence of and mutual influences between the Livonian and Latvian cultures (Zirnīte 2011; Zirnīte 2013).

Only with the passage of time, which has given researchers a certain emotional distance from the intense experience of interviewing the Livonians, has it been possible to really understand what was achieved and how the interviews along the Livonian Coast served as a foundation for the development of oral history studies in Latvia.

Establishing the National Oral History project

The conditions for developing a collection of life stories and for studying oral history were set in place by the late 1980s, when Latvia experienced the National Reawakening ('Atmoda'). As a result of this movement, people began losing their fear of suffering repression for speaking openly. In the early 1990s, when Prof. Augusts Milts established oral history studies at the Institute of Philosophy and Sociology at the University of Latvia, the floodgates of silence had already broken open and the people of Latvia were overcome by a spontaneous flow of memories that is difficult to describe. These memories were recorded both in written and oral form as well as in published diaries.

Looking back at these events from the present day, we can see that this flow of personal-experience stories emerged at least in part from a conscious (or maybe unconscious) desire of human beings to bear witness. In other words, many Latvians of the older generation told their stories as testimony to important events in the nation's history, and these people were in large part motivated by the necessity to create a more authentic and true history of the people and by their awareness of themselves as witnesses to these events (Bela-Krūmiņa 2004: 58). This is also reflected in the interviews – the memories of the older generation vividly express a sense of value regarding their country and the link between one's own life and the fate of the nation.

Latvians living in England, the United States, and Canada showed especially great interest in the creation of the oral history project in Latvia. Back in 1990, on the eve of Latvian independence, Latvians living abroad were as overcome with emotion and the thrill of impending independence as those of us in Latvia. Everyone wanted to contribute to freeing Latvia from a lengthy isolation; everyone wanted to participate and

confirm his or her belonging to the fatherland, or the fatherland of their ancestors. Many Latvians contributed professional and practical assistance, and among the first were Inese Auziņa-Smith (the director of the Latvian Documentation Centre in Great Britain) and Marija Ķeņģe-Ozoliņa (the long-standing director of the Daugavas Vanagi Ladies' Auxiliary in England). In addition, two researchers from England had already begun oral history studies in Latvia at that time: Vieda Skultāne, a professor at the University of Bristol (see Skultans 1998), and Anita Timane, a student of Prof. Paul Thompson at the University of Essex. Both women later participated in and facilitated the scientific development of the NOH project.

Interested people in the United States and Canada also responded and provided much support in conducting life-story interviews. The Syracuse division of the Latvian Culture Foundation in Latvia, with Maija Hinkle at its forefront, have played an unceasing role in the development of the project. Following a collaboration in the oral history workshop at the 3x3 camp in the Catskills, it became clear that many Latvians living in North America wished to participate in the creation of a bank of memories. Among the professional advisors so very much needed in Latvia at that time were Prof. Solveiga Miežīte of the University of Toronto and her doctoral student, Sandra Sebre (Sebre 1998: 131; Sebre 2001: 208), who is now a professor at the University of Latvia; the folklore researchers Guntis Šmidchens and Aija Beldava; and, somewhat later, the folklore researchers Inta Gale-Carpenter (Gāle-Kārpentere 1994: 19; Gāle-Kārpentere 2001: 162) and Ilze Akerberga of Indiana University Bloomington.

Joint field-work in Latvia, in which volunteer interviewers from Latvia and abroad took part, was a great step forward in the development of the NOH project. Considering the very miserly financing of the sciences in Latvia in the 1990s, the American Latvian Association's seven years of firm support for the NOH was a true turning point for the creation of the NOH Archive. This support was ensured by the projects prepared and led by Hinkle for the Latvian Foundation (USA).

Thanks to the participation of society, the first years of the NOH project were associated with a great swell of emotion following a sort of "reunion" with a part of the Latvian nation we had not seen or known for fifty years. The project was based on the approach promoted by the scientific director and ethics specialist Augusts Milts, which honours the uniqueness of each person and his or her revelation of values through a life story.

By following the example set by ethnography and folklore researchers, preference was given to interviews with older people, which extended the time frame that could be reached through life stories. Those first seven large-scale field-works are now a part of history, and



Ieva Garda Rozenberga and Maija Krumina at the Archives of National Oral History. Photo: Mara Brasmane.

they expanded the NOH Archive by seven large collections with more than a hundred recordings in each. The geographic area represented in the NOH collection was thereby greatly expanded, and its first thousand recordings were now able to offer an insight into a variety of people from all cultural-historical parts of Latvia and abroad. As a result of these field-work, cooperation with society was established, which in turn promoted the development and branching out of new directions of study.

Research directions

Our task is to document, generalise, and analyse life stories as evidence of social experience and make them available to a wider public. Such stories not only recount what has happened to an individual person but also reveal how that person understands, responds, tells, and feels the consequences of an event. The second goal of the NOH researchers, which is just as important as the first, is to preserve life stories as intangible cultural heritage. Life stories are not only testimonies of historical, social, and cultural events; they are also a source for language studies (language as a carrier of intangible cultural heritage), research about thought structure and paradigms, and inquiries into traditional values and viewpoints. Milts stressed that 'each person's life story has unique value, because it contains rational thoughts as well as particular emotions, irrational life instincts, and many nuances that are difficult to grasp. We can learn from each of these people, including the experience that resounds as a warning to not repeat it' (Milts 2001: 35–6).

By continuing the work Milts began, the main direction of the project's work has been the development and popularising both in Latvia and beyond its borders of oral history as a scientific, popular, and democratic instrument for knowledge. The NOH works towards this goal by making a significant investment in the study of Latvian cultural and social history and bringing attention to issues such as the ethnic, historical, and regional identities of Latvia's inhabitants, the history of everyday life, the history of the Socialist era, the Latvian diaspora, and ethnic diversity in Latvian society.

Alongside academic activities, the group of oral history researchers also focuses on working in the public sector and with society. NOH researchers have developed a methodology of interviewing and have led training seminars to instruct life story interviewers. An e-infrastructure has been developed for public and social purposes – the website *dzivesstasts.lv* provides information about oral history in Latvia and the Oral History Archive (accessibility and use for studies) and also acts as a wide-ranging guide containing excerpts of life stories searchable according to ethnic, thematic, geographic, and chronological criteria.

A look into the Archive

Today the Latvian National Oral History Archive (NOH) contains more than 4000 life stories recorded throughout Latvia and in Latvian communities abroad (Norway, Sweden, the United States, Canada, Germany, Australia, and Brazil) and is one of the largest collections of oral history audio recordings in Latvia. It is organised into fifty collections corresponding to either geographic location, time frame, or researcher-interviewer. The collections are filed in chronological order according to interview dates and their addition to the collection – from interviews performed before the National Reawakening (which often contain information that had hitherto been silenced), through the time of the National Reawakening and to the present day. Such an approach allows the user to follow the creation of the NOH Archive, while the organisation according to geographic area and interviewer shows the geographic distribution of interviews and the broad scientific and social contribution of the supporters.

The collections of life-story interviews conducted by the individual researchers Vieda Skultāne, Solveiga Miežīte, Anita Timane, and Ilze Raudsepa form a significant contribution to the NOH Archive. The interviews performed by Dagmāra Vallena, a former reporter at Radio Free Europe, deserve special mention, and her interviews from the 1970s and 1980s of active Latvian cultural and social figures living abroad are grouped in a separate NOH collection. Another valuable addition to the archives are the interviews conducted by library and



Vieda Skultans' interview with Gipsy women in Kuldiga. Photo: Ieva Garda-Rozenberga 2013.

information science students at the University of Latvia under the direction of docent Ruta Šenberga as well as the interviews conducted by students at the Ukrainian High School as a part of the project Integration Practice in Oral History: Social Sciences in Schools. The NOH's collaboration with the folklore studies department of the University of Latvia's Faculty of Humanities, led by Professor Janīna Kursīte, continues its annual folklore and life-story field-work.

The largest number of sources in the NOH Archive are life stories in which the narrators reveal a broader or narrower view of the course of their lifetimes, organising the narrative as they wish. The archive also contains oral history sources that cannot be classified as life stories because they lack a broader biographical perspective but which nevertheless contain significant narratives of personal experiences. The interviews average three hours in length, although many continue for five and six hours and were recorded in several sessions. The interviews include a written agreement with the author of the story regarding the further use of the interview. NOH researchers also use author-interviewer pages that record basic information about the interview (author's name, interviewer's name, date, location, author's birthplace and birthdate, etc.). The description of the interview contains information such as the conditions under which the interview took place, the course of the interview, and the main themes covered. The interviewer's commentary is an important supplement and helps in the subsequent analysis of how the course of the interview affected the content of the narrative.

Towards digital humanities

Even though one of the main goals of the NOH Archive is to document and preserve life stories, its researchers are constantly searching for new ways to make oral history sources available to researchers, students, and other users.

It is now widely recognised that making research results more accessible to all societal actors contributes to better and more efficient research as well as to innovation in the public and private sectors. In Latvia, too, ever greater attention is being paid to open science and research data, as prescribed by European Union guidelines.¹ NOH researchers see the potential of developing the collection but remain cautious, because both the stories and accompanying documentation contain personal memories and private data. When digitising audio-cassette recordings, it is necessary to evaluate and describe those instances in which e-accessibility will be limited. To that end, a classification system for the public availability of recordings is being developed that takes into account the protection of personal data.

The broadest level of accessibility will be assigned to the personal memories of writers, artists, and public figures as well as significant figures in Latvian history. Memory stories prepared for an unlimited audience of listeners, for example, the radio interviews conducted by Vallena, will be completely open to all users. Conversations recorded by researchers during field-works as well as interviews performed by individual researchers will be available for specific research goals in accordance with the agreements signed by the author of each individual story.

Important changes in increasing the social functionality of the archives are currently under way. The creation of a digital database of the NOH audio archive has begun in collaboration with *garamantas.lv*, the internet platform of the Archives of Latvian Folklore. The database will not only provide information to potential users about the specific content of sources but also give them the opportunity to add to the Archive and help expand it. Our goal is to promote the availability and use of oral history sources for a wide range of users. Our attention is currently focused on making the archive easy to find for users and that the flow of visitors leads to specific research ideas that will result in fundamental studies not only in Latvia but also abroad.

One such study involves the geocoding of the metadata and life stories found in the digital oral history archives.² This project is closely linked with the study of personal narratives in relation to the role of smaller

1 In 2012, the European Commission published a *Recommendation on Access to and Preservation of Scientific Information*, encouraging all EU Member States to put publicly funded research results in the public domain in order to strengthen science and the knowledge-based economy (Recommendation on access 2012).

2 Corresponding to a growing interest in digital humanities, oral historians with an interest in the concepts of place, memory, and belonging have started to create various narrative mapping projects (Caquard 2011; High 2016) (see: Anti-Eviction Mapping Project 2014; Mapping Memories 2007).

spaces, particularly homes, in a person's broader or narrower life area. It involves examining the importance of a sense of belonging that roots a person to a particular space/environment, how changes in or the loss of a geographic space is experienced (especially in the experience of Latvians who fled to exile in the West), and analysing changes in the geo-spatial model of life stories during various historical periods. For this purpose, a digital mapping of exiled Latvians' life stories is planned, which will allow the following to be visualised and analysed: 1. the geographic structure of life stories, which is linked with individually significant spatial units (residences, places of education and employment, points of social activity, etc.); 2. the imagined landscapes that characterise a sense of belonging in the life stories of emigrants; 3. places of collective memory, or *lieux de mémoire* (see Nora 1989); and so on. On the whole, a general mapping and analysis of exiled Latvians' life stories is planned, including a study of the geographic structure of narratives linked with this instance of forced migration and

the creation of a Latvian diaspora in the United States, Canada, Great Britain, Sweden, Germany, and Norway.

The creation of the NOH digital archives is only one of the developmental steps of digital humanities. Together with academic studies, it will, firstly, allow society to be involved in the process by letting interested people participate in a variety of ways (transcribing, annotating, tagging, categorising, correcting, mapping, translating, visualising, etc.). The main target in cooperation with the Archives of Latvian Folklore is to create new knowledge about the involvement of society in collaborative online activities and interacting with humanities data. What is the *raison d'être* of participating in such volunteering, how is qualitative input provided, how to overcome the digital divide and exclusion, what are the best scenarios of crowdsourcing for humanities – these and other issues concerning society's involvement in shared knowledge production should be studied.

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Folklore Studies and Research at the Hebrew University of Jerusalem, Israel

DANI SCHRIRE, HAGAR SALAMON
AND GALIT HASAN-ROKEM

The academic folklore research at the Hebrew University of Jerusalem (founded in 1925) has its roots and inspiration in international folklore scholarship as well as in societies and associations that promoted folklore research in various countries of the Jewish Diaspora until World War II when a large part of European Jewry was exterminated.

The first academic unit at the Hebrew University bearing a title including “folklore” was established as an undergraduate minor program in 1970 by Professor Dov Noy (PhD Indiana University, supervised by Stith Thompson), who had already since 1955 been teaching folkloristic approaches to the study of Midrash and Talmud, at the Department of Hebrew Literature. The unit resided at the Institute of Jewish Studies in the Mazer Building on the Givat Ram Campus, at the far end of the corridor of the second floor, close to the back stairs, a glass door separating it from other adjacent units

(Hebrew Literature). The teaching unit was accompanied by the Folklore Research Center (then at the Terra Sancta College Building off campus, on lease to the Hebrew University by the Franciscans 1949-1999).

Noy was in parallel cultivating the nationwide network of folk narrators and recorders of folk narratives associated with the Israel Folktale Archives (founded in 1955, today integrated at the University of Haifa), who among other activities met annually with his Hebrew University students. Since then tens of scholars with HU PhD titles in Jewish Folklore or Hebrew Folk Literature found positions in academia and in various institutions connected to the Ministry of Education (formerly also Culture), as supervisors, school principals, authors and editors of school books, teachers at teachers’ colleges, as curators at collections and museums, founders and directors of centers for ethnic and community culture, all this among the Jewish and Arabic citizens of Israel. They contributed to all these institutions their special knowledge and sensitivities to cultural, ethnic and class diversity.

Professor Galit Hasan-Rokem, Noy’s disciple who had joined him at the Department of Hebrew Literature in the late nineteen-seventies, initiated in the mid-nineteen-nineties the transformation of the Folklore minor program to a full-fledged undergraduate Folklore major program, where students could earn a BA in Jewish and Comparative Folklore. Graduate work for MA and PhD degrees in Folklore was carried out as individual programs of the Faculty of the Humanities, producing the core of the Folklore Program that continued to provide accomplished scholars in the field who continued to populate most of the folklore and folk literature positions in Israeli Universities.

The Folklore Research Center at the Mandel Institute of Jewish Studies residing today in the Mandel Building on Mt Scopus, continues to serve as a central research laboratory for the teachers, graduate and doctoral student of the Graduate Program for Folklore and Folk Culture and hosts every year visiting research fellows and students from Israel and other countries, who both enrich the local scholars and benefit from the academic and research staff and the special collections of the center: The Joseph and Margit Hoffman Judaica Postcard Collection; The Israeli Proverb Research Project;



Founding of the Hebrew University. 1925. Wikimedia Commons.

The Documentation Project of Jewish Papercuts; the Wandering Jew Archive of Yom Tov Lewinsky; the Ya'akov Zidkoni Collection of Jewish Humor in Mandatory Palestine and Israel; the research library of Raphael Patai and parts of the research library of Dov Noy.

Folklore scholarship, both teaching and research, is often carried out in inter-disciplinary contexts and networks, interfacing with literature, art, Jewish thought and anthropology, and more and more also with history, philosophy and communication studies. The full-fledged Graduate Program in Folklore and Folk Culture granting MA and PhD degrees, chaired by Professor Hagar Salamon, is nowadays part of the Institute of the Arts at the Faculty of the Humanities, emphasizing aspects common to folklore, the visual arts, musicology and theater, especially performance and ethnography. From the academic year of 2016-17 an undergraduate minor program in Folklore and Folk Culture, chaired by Dr. Dani Schrire, is open to students complementing majors in other fields.

Undergraduate Program in Folklore and Folk Culture

Beginning the academic year 2016-17 the Graduate Program in Folklore and Folk Culture also offers a Minor unit included in the Multi-disciplinary undergraduate degree at the Faculty of the Humanities. The Minor unit offers a variety of courses selected from the preparatory courses offered to applicants to the Program and some of the graduate courses, as well as elective courses from other departments and programs, introducing diverse folklore contents and research methods in multiple contexts – folk literature, custom and ritual, material culture and folk art. The students of the Folklore Minor unit are qualified to continue straight to the Graduate MA Program without preparatory courses. The Folklore Minor unit is especially recommended for students whose primary Major department is at the Faculty of the Humanities or the Faculty of the Social Sciences.

Studies towards an MA Degree

The Graduate Program in Folklore and Folk Culture is one of its kind in Israel. As such it draws students who want to acquire a comprehensive training towards a research and teaching career in the field of folklore in Israel. The scholarly profile of the Graduate Program is also compatible



with the various research projects active at the Folklore Research Center at the Mandel Institute of Jewish Studies, many of which also attract scholars from universities in Israel and abroad. Teachers and students develop together an innovative discourse of study and research.

Doctoral Program

The students who work towards a PhD degree in Folklore and Folk Culture display a great diversity of potential research topics ranging from historical folklore from antiquity until modernity; spanning the diversity of folklore genres in visual, textual, material, ritual, and cognitive modes of expression. The linguistic and cultural variation is not less rich and it includes in addition to the

two official languages of Israel, Hebrew and Arabic, a host of Jewish languages that flourished in the Diaspora, as well as languages spoken today and in the past on all five continents. Students specialize in their linguistic and culturally specific fields in the relevant departments and programs at the Hebrew university, most but not all at the Faculty of the Humanities.

The Graduate Program of Folklore and Folk Culture encourages its students to participate in cultural creativity and social activity as well as in critical discourses in the public arena, connected with their areas of expertise. Many of the students work in cultural and educational institutions in the public and the private sectors, and contribute to art and communications.

The teaching and research team of the Graduate Program in Folklore and Folk Culture maintains a vibrant research and publication activity both in local languages and internationally. The Program and the Folklore Research Center publishes since 1981 the annual *Jerusalem Studies in Jewish Folklore* edited by Tamar Alexander, Galit Hasan-Rokem, Shalom Sabar and Hagar Salamon, with an international and local advisory board. The journal, under the auspices of the Hebrew University's Mandel Institute of Jewish Studies and the Magnes Press, publishes articles and critical review essays in all fields of folklore, in Hebrew with English abstracts, and it is available online through the usual scholarly databases. The team also has a good record of garnering both university, national and international funding for research in multi-annual and relatively large-scale, also multi-national projects.

The present faculty of the Graduate Program of Folklore and Folk Culture

Carmela Abdar: Adjunct Lecturer at the Graduate Program for Folklore and Folk Culture, she teaches: Field work in Israeli folk culture; The construction and presentation of identities in visual image in Muslim countries and in Israeli society. Her fields of interest include the body, costume and gender in Yemen and other Muslim countries; the family album – family images reflecting historical periods and constructing memory; Orientalist photography – Oriental Jews depicted; the image of the Jew in Yemen in Hebrew and Israeli culture – between deconstructing the personal-communal body and constructing the national body.

Olga Goldberg: Professor (emerita) of folklore, her studies include diverse aspects of visual folklore and material culture, especially among the Jews of Poland. Among her research topics: Material culture as dialogue between the Jewish minority and the Christian majority in Poland; Papercuts; the image of the Jew in Polish folk culture, especially in folk theater; the history of folklore research and ethnography in Europe.

Galit Hasan-Rokem: Professor (emerita) of Hebrew Literature and Max and Margarethe Grunwald Professor of Folklore (emerita). Her research addresses the following topics: folk literature and folklore in Talmudic-Midrashic literature; the proverb genre; the Wandering Jew figure in European folklore; national and ethnic aspects of Israeli culture; theory, methodology and history of folklore studies.

Esther Juhasz: Adjunct Lecturer at the Graduate Program for Folklore and Folk Culture, her research addresses material and visual culture, focusing on the interfaces between: art and folklore; folk culture, traditional culture and popular

culture. She teaches courses on the research of costume and textile; material and visual aspects of religion; memory and gender; comparative aspects of beliefs regarding purity and impurity, cleanliness and dirt.

Hagar Salamon: Chair of the Graduate Program in Folklore and Folk Culture; the Max and Margarethe Grunwald Professor of Folklore; Senior Research Fellow at the Harry S. Truman Institute for the Advancement of Peace. Her research addresses the following topics: Symbolical and ritual aspects of folk culture; the folklore of Israeli ethnic groups focusing on the folk culture of the Jews of Ethiopia; folklore in public and private arenas in contemporary Israel.

Shalom Sabar: Professor of Folklore and Art History. Teaches at the Graduate Program in Folklore and Folk Culture and the Department of Art History, his researches focus on Jewish folklore and art, addressing the following topics: Jewish art and folk art; material culture and ephemera; the role of material objects in the life cycle and the year cycle; ritual and custom among Jewish communities in Europe and in Muslim countries (especially the Jews of Italy and post-expulsion Sephardic communities in Europe), the image of the Jew and Hebrew writing in art in general.

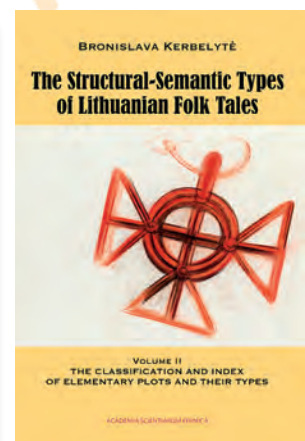
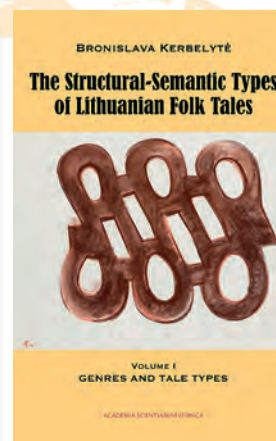
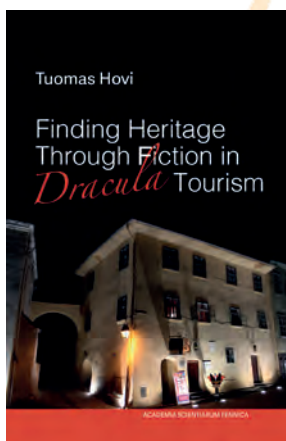
Dani Schrire: Affiliated with both the Graduate Program in Folklore and Folk Culture and the Cultural Studies Program. At the Graduate Program in Folklore and Folk Culture his courses include the following topics: the study of folklore; theory of folklore research; folk genres; dilemmas of folk culture archives and the archiving of performance; questions on the folklore of modernity – rumors, ethnographies of correspondence, food and identity.



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FFC 310



Bill Mag Fhloinn

Blood Rite: The Feast of St. Martin in Ireland

ACADEMIA SCIENTIARUM FENNICA

The custom of sacrificing animals on St. Martin's Eve (November 10), or 'spilling blood for St. Martin', was known in a large part of Ireland until recently.

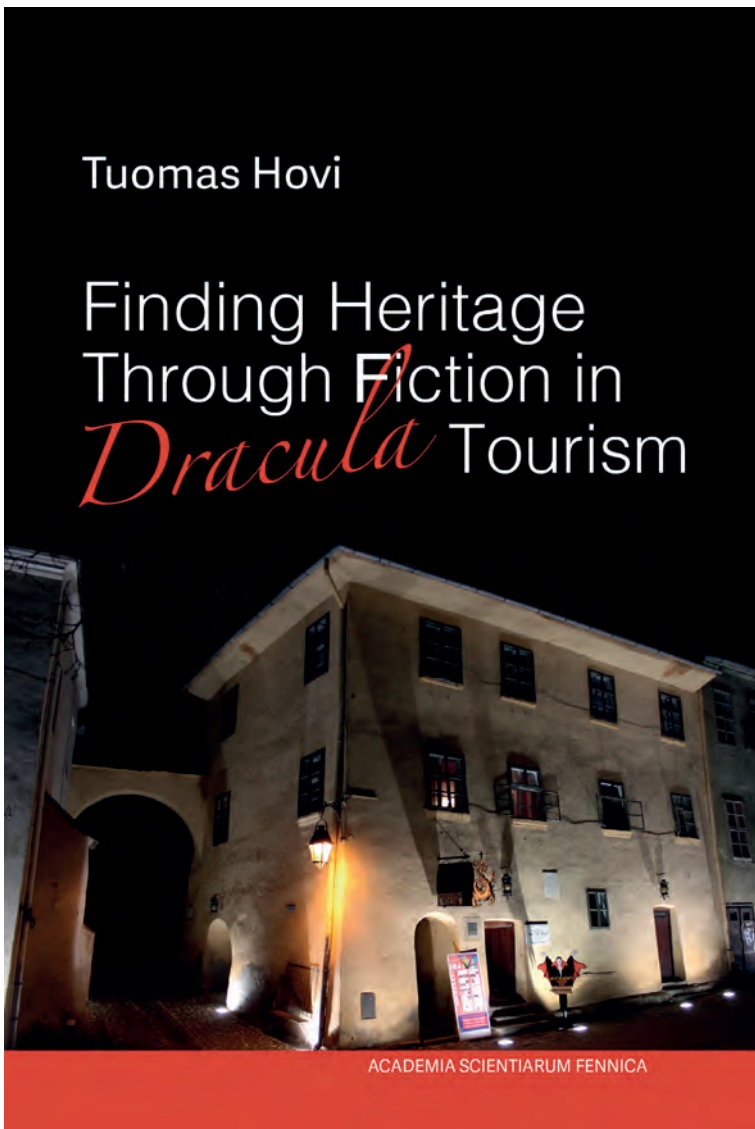
This ritual offering has played an important role in the religious calendar of Christian communities in Western Europe for many centuries. Numerous authors over the last two hundred years have explored ideas about ancient pagan survivals being involved in the festival. Billy Mag Fhloinn addresses this situation, offering both an account and an analysis of the folk manifestation of the cult of St. Martin in the 19th and 20th centuries.

In *Blood Rite: The Feast of St. Martin in Ireland*, Mag Fhloinn presents theories on the origin, meaning and function of traditions and narratives associated with the cult, which has existed in Ireland since at least the seventh century.

Bill Mag Fhloinn is an adjunct lecturer in Irish studies at the University of Limerick, and the Sacred Heart University Centre for Irish Cultural Studies. He was awarded a PhD in Irish Folklore from University College Dublin in 2013. His area of research interest includes folk religion, ritual, and calendar customs.



FFC 311



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Bill Mag Fhloinn:

Blood Rite. The Feast of St. Martin in Ireland.

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Helsinki 2016, 345 pages.

Tuomas Hovi:

Finding Heritage Through Fiction in Dracula Tourism.

ISBN 978-951-41-1122-8
ISSN 0014-5815

Helsinki 2016, 253 pages.

Heritage and tourism have become inextricably linked. Depending on the view point, the effect of this link can be seen either negative or positive. Does tourism produce inauthentic and falsified tradition, threatening cultural heritage? Or does it, in fact, help to preserve heritage, culture and folklore in a changing and globalising world?

In this book, Tuomas Hovi investigates heritage in the context of Dracula tourism in Romania: tourists visiting places connected with either the fictional vampire Dracula or the historical Dracula, Vlad the Impaler, a 15th century Romanian ruler. How is Romanian heritage and culture presented and promoted through a seemingly superficial Dracula tourism based on Western popular culture? And is it even possible to find Romanian heritage through popular fiction in Dracula tourism?

Finding Heritage Through Fiction in Dracula Tourism offers new perspectives on the research literature concerning tourism and heritage, and a folkloristic view of tourism research.

PhD Tuomas Hovi is a folklorist from the University of Turku. His areas of expertise include tourism, heritage, authenticity, cultural identity, and popular culture.

