

ИНСТИТУТ ЗА ЕТНОЛОГИЯ И ФОЛКЛОРИСТИКА С ЕТНОГРАФСКИ МУЗЕЙ - БАН

# БЪЛГАРСКА



# ЕТНОЛОГИЯ

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# TRADITION AND IDENTITY UNDER THE CONDITIONS OF THE EUROPEAN TRANSBORDER MOBILITY

*Petko Hristov*

Abstract

The paper is focused on modern ideas about the traditional culture of the Balkan nations and more specifically concerns the contemporary Bulgarians. The basic problem considered by the author is the following: Where does the tradition end and where does its modern interruption begin?

According to the author, in the Balkan ethnology, it is time to revise some inherited ideas about “tradition” as a very important historically formed component of culture. The last two decades are marked by the essential change in the understanding of “tradition” as a modern interpretation of our national cultural past, gradually accepted in the Bulgarian ethnology as well. A number of studies illustrated how the national culture is “up-dated” and modernized, how our cultural past is interpreted – a past that is common for all Balkan nations for centuries, accepted and transmitted by each successive generation to the next according to a unique model, thus shaping its own identity. A number of studies carried out in the last decades contributed for transforming the inherited from the past view of the “national tradition” as a fixated cultural heritage from the pre-modern age.

In the modern age, in a dynamic process of globalization at the beginning of the XXI century, the understanding of “tradition” as a heritage from the culture of the pre-modern village is subjected to a radical change and drastic transformations. In contemporary ethnology marking something as “tradition” is turned into an act of interpretation, a way of selecting and designating. The understanding of “tradition” as attitude and assessment of a given generation towards its own past and towards the culture from this past in particular, could be turned into a substantial research and pedagogical strategy.

## **THEMES AND METHODS IN ETHNOLOGY. A (self) critical reflection**

*Anelia Kasabova*

Abstract

The paper is an attempt for a critical self-reflection through which the author presents essential issues about understanding/defining ethnology and about the basic research methods. The central problem highlighted in the paper concerns the role of science in the process of not only reconstructing, but also constructing reality.

## THE RUSSIAN SCIENCE OF TRADITION IN ITS HISTORIOGRAPHICAL RETRO- AND PERSPECTIVE

*Elya Tzaneva*

Abstract

The author is motivated by ethnologists' intensified search for a new content of the classical concepts in science which have to reflect the processes of the postmodern age and give answer to the need for an adequate theory and methodology of the scientific research. The paper is focused on the possible new readings of "tradition", "traditional society", "historical ethnology" and related processes and terminology in historiographical perspective. A subject of presentation is the relationship between tradition and ethnic culture in the context of the Soviet-Russian theory of ethnos. The author reviews the ideas of this relationship developed by three leading scholars – theoreticians – S. Shirokogorov, L. Lumiliov and U. Bromley. Each one of them interprets the ethnic cultural tradition in own framework of understanding the ethnos. The purely ethnological perceptions are broadly framed by the scientific research carried out in the modern Russian social sciences (including psychologists, researchers of culture, sociologists, philosophers, along with ethnologists) seeking to define the structure of tradition and its role in making possible the survival of the ethnically organized communities.

**FOLKLORE IN THE MODERN AGE: BETWEEN ART AND  
POP CULTURE (Methodological problems)**

*Nikolay Papuchiev*

Abstract

The paper represents a theoretical attempt to reconsider the research traditions in the sphere of the Bulgarian traditional culture. The main focus is on the ideas of the Bulgarian scholar Ivan Shishmanov. His theories are considered in a discussion with the arguments made by Ernst Renan in his lecture “What is a nation?” delivered in the Sorbonne in 1882. The conceptualization developed by Shishmanov, on which the Bulgarian folklore science was based, is analyzed in the context of the European humanitarian ideas and in view of the ideo-logical messages from the age of Romanticism which influenced them. The author critically reflects upon reducing folklore artifacts to artworks – a key idea in the conceptual basis of the early Bulgarian ethnography. In this way the cracks in the “great ideological narrative” are revealed along with the mechanisms through which the folklore (folklore which experts and elites try to code as a basis of the high national culture) is turned into a part of a faster growing pop culture.

## WHY WAS IVAN D. SHISHMANOV A FOLLOWER OF THE COMPARATIVE HISTORY METHOD?

*Anatol Anchev*

Abstract

The author points to and analyzes the factors contributing to shaping the attitude of Ivan D. Shishmanov as a supporter of the comparative history method: as a young student I. Shishmanov got acquainted with the migration school and the scientific views of Theodor Benfay; he was attracted to philological works in his “poetic” period; Mihail Dragomanov had influenced him; he experienced the beneficial impact of the academic environment in Bulgaria and abroad where this method was applied; he went to the lectures of Wilhelm Wundt on national psychology in Leipzig; his knowledge about experimental psychology, along with writing and defending a dissertation in this field.

The author pays attention to the creative approach of Ivan Shishmanov in applying the comparative history method and to the contributions of the Bulgarian scholar in using this method.



**THE TRADITION THROUGH THE EYE OF THE ETHNOLOGIST TODAY IN THE CONTEXT OF THE  
RELATIONSHIP DIASPORA-METROPOLIA (Based on materials from the Bulgarian community  
in Bessarabia)**

*Galin Georgiev*

*Abstract*

The study of the so called traditional culture today, even though under the conditions of emigration, among the Diaspora, is indisputably related to the processes in the Metropolia. The reason to discuss the topic is presented by the numerous fieldwork expeditions carried out by a team from IEFSEM-BAS to the Bulgarian villages in the region of Bessarabia, located in the present Ukraine and Moldova. The clearly visible differences and anachronistic manifestations in the tradition of the Diaspora and the Metropolia have presented it as a dynamic category, not fixated in time. The focus is on the inherent quality of the culture to be preserved, transmitted and adapted, and it is not about more or less full conglomerate of its parts and elements. The tradition in the Metropolia and the Diaspora exhibits a clear dynamics and specifics as a variable and adaptable (according to the conditions in the respective environment) function of the culture to survive. The main objective is to present it as a historical and even chronologically determined process, and not so much as a manifestation of “situational” and ahistorical.

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ПОД ПАТРОНАЖА НА ВИЦЕПРЕЗИДЕНТА НА РЕПУБЛИКА БЪЛГАРИЯ Г-ЖА МАРГАРИТА ПОПОВА,  
МИНИСТЕРСТВО НА ОБРАЗОВАНИЕТО, МЛАДЕЖТА И НАУКАТА и  
МИНИСТЕРСТВО НА КУЛТУРАТА НА РЕПУБЛИКА БЪЛГАРИЯ

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ГОДИНИ  
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ОТКРИВАНЕ: 31 ОКТОМВРИ ОТ 18.00 ЧАСА  
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