Culture Archives and the State: Between Nationalism, Socialism, and the Global Market
The Center for Folklore Studies Spring Colloquium
(View Flyer [PDF])
May 3-5, 2007
The Mershon Center
The Ohio State University

This international conference assembles scholar-practitioners from Europe and Asia to discuss the political uses of culture archives. Not just the dusty preserve of researchers, archives define and discipline national identities, shape and censor national memories, but also preserve cultural alternatives for future recovery. Their contents and uses are tensely negotiated between states, scholars, and citizens. Today archives have become key sites for the reconstruction of cultures and identities in transition. Emphasizing socialist and post-socialist settings, this comparative critical conversation brings together the actors inescapably involved in the instrumentalization of folklore: archivists working in state institutions with a mandate to preserve the national culture.

The first day will address the roots of culture archives in nation-building, their revision in the service of state projects, and the strategies of evasion and concealment that undermined such projects. On the second day, we discuss the current situation: the transition from state support to a market economy; a national mandate versus the need for internal and international reconciliation; the desire to construct a satisfying local culture against both international pressures and a repudiated recent past; the unforeseen consequences of objectifying culture and its practitioners; and the tension between preservation and circulation. The third day will be devoted to archival practice, with informal presentation of current projects and discussion of preservation, access, and collection management. Proceedings will be published online, with technical support from the American Folklore Society and other international folklore organizations.

The Center for Folklore Studies is grateful to the Mershon Center for primary funding. Additional support has been generously provided by the Office of International Affairs, the Center for Slavic and Eastern European Studies, CRIT, the Center for Middle Eastern Studies, and the departments of Near Eastern Languages and Cultures, Slavic Languages and Literatures, and East Asian Languages and Literatures. External support comes from the American Folklore Society and the American Folklife Center at the Library of Congress.

To register for the conference lunches, please contact Center Assistant Sheila Bock at smbock99@yahoo.com. We suggest that outside attendees register at the University Plaza Hotel, where conference participants will be staying.
**Preliminary Program**

**THURSDAY May 3. Foundations: Making Culture, Making the State**

10:30-12:30 Nationalism, Colonialism, and the Folklore Archive

**Introduction**
*Dorothy Noyes, Director, the Center for Folklore Studies*
*Margaret Mills, Department of Near Eastern Languages and Cultures*

**Archiving Living Traditions: The Finnish Model Over Time**
*Lauri Harvilahti, Folklore Archives, Finnish Literature Society, Helsinki*

**Emergent Events and the Folklore Archive in Bengal**
*Roma Chatterji, Department of Sociology, Delhi School of Economics, University of Delhi*

2:00-4:00 Index-Card Utopias: The Archives Under Socialism

**Archiving a Utopian Land: Some Considerations on Romanian Collectivization Songs**
*Anca Stere, University of Bucharest*

**The Cluj (Romania) Folklore Archive in the Totalitarian Period**
*Alina Branda, Department of Cultural Anthropology, Babes-Bolyai University, Cluj*

**Tradition, Archives, and Political Change: National and Finno-Ugric Paradigms Shaping the Estonian Folklore Archives**
*Ergo-Hart Västrik, Estonian Folklore Archives, Estonian Literary Museum, Tartu*

4:30-6:00 Keynote address

**Welcome**
*Rick Herrmann, Director of the Mershon Center, and John Roberts, Dean, College of Humanities*

**Property and Propriety: Reflections on Archived and Archival Cultures**
*Regina Bendix, Institut für Kulturanthropologie und Europäische Ethnologie, Georg-August Universität, Göttingen*

6:00 Reception

**FRIDAY May 4. After 1989: Recycling National Projects**

9:30-12:00 Recovery, Rehabilitation, Repatriation

**Student Folklore Archives in Soviet and Post-Soviet Russia**
*Yelena Minyonok, Institute of World Literature, Russian Academy of Sciences*

**Archives and Political Change: The Case of the Radio Afghanistan Archives**
*Taj Mohammad Ahmadzada, Manager of the Radio Archive, Radio-TV Afghanistan, and Lorraine Sakata, UCLA (emerita)*

**Chinese Everyday Life and (Post-)Modern Encounters: A Story of “Cultural Survivals”**
*Gao Bingzhong, Institute of Sociology and Anthropology, Beijing University*

**Legislating (for) the Folk: The American Folklife Center in the US National Imaginary**
*Guha Shankar and Margaret Kruesi, American Folklife Center, Library of Congress*

1:30-3:30 The Return of the Repressed: Archives and National Memory
The Center for Folklore Studies
Archives and the Burden of Interpretation: Why Can’t Ethnographic Documents Help in the Reconstruction of Croatian National Memory During Socialism?
Renata Jambresic Kirin, Institute of Ethnology and Folklore Research, Zagreb

The Politics of Archiving Ephemera in Times of Crisis: The Case of the "Mourning Archive," a research project on the mourning rituals in the aftermath of March 11th, 2004 train bombing in Madrid.
Cristina Sánchez-Carretero, Department of Anthropology, Consejo Superior de Investigaciones Científicas, Madrid

3:30-5:00 Coffee and free discussion with the visitors

SATURDAY May 5. Archives in Practice: Current Projects and Procedures

9:00-11:00
Ethics and Access: Meeting Practical Challenges in Ethnographic Archives (Workshop)
Guha Shankar and Maggie Kruesi, American Folklife Center, Library of Congress

11:00-12:30
At Last! The Vermont Folklife Center Online Digital Archive
Andy Kolovos, Vermont Folklife Center

A Computer Program for the Preservation and Analysis of Russian Folk Music
Yelena Minyonok, Institute of World Literature, Russian Academy of Sciences

Cultural Archives and the Challenges of the Future
Lauri Harviahti, Finnish Literature Society. Folklore Archives

2:00-3:30 Conclusions
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Abstracts

Ahmadzada and Sakata
The Archives of Radio Afghanistan was established in the early 1960s. As an official organ of the premier State media, Radio Afghanistan, and later, Radio-Television Afghanistan, its policies and direction have always been guided, if not determined, by politics. Mr. Ahmadzada will give a brief historical background of the institution from its inception through the various governments including a constitutional monarchy, a socialist and later a communist republic, a government of various Mujahiddin factions, and the infamous Taliban. Lorraine Sakata will discuss current efforts to preserve and make internationally accessible, the rich musical and historical tapes in the Archives.

Branda
My paper will focus on the Archive of Folklore in Cluj (situated in Transylvania, western Romania), founded in the interwar period (1930) by Ion Muslea. I will concentrate on the period between 1949 and 1989, decades of deep ideological pressure and control. I am going to analyze the strategies adopted by the totalitarian state in order to impose certain research topics as well as the particular application of ideological censorship to this field. The paper also focuses on the strategies of survival the researchers adopted in such conditions. First of all, I will focus on the period 1949-1964, with its specific difficulties, then 1964-1989, explaining such a split approach.

Chatterji
The paper examines the relationship between history, folklore and the constitution of national identity viewed from a location in one region - Bengal. In the first section I discuss the significance of folklore as a historical source for modern Bengali intellectuals and its role in constituting Bengal's national culture. In the second section I examine some of the controversies around the texts whose discovery in the early decades of the 20th century continues to trouble the notion of a linear and progressive history that is associated with the development of a national literature out of folklore. I conclude by considering some of the ways in which the folklore archive may address its subjects. I suggest that in India as in most other parts of the world, contemporary folk culture has been shaped by the practices of folklorists and it is no longer possible to study practices without locating them within self-reflexive circuits of knowledge and power.

Gao
I’ll talk about the relationship between Chinese intellectual and political elites and common people, ideological sphere and everyday life, based on a brief narration of two transitions of everyday life and cultural survivals in China: one is the modern transition of the Chinese traditional everyday life which...
was narrowed into the conception of folklore (1840-1950), and then left as survivals after the socialist purification of "outdated" folklore (1950-1976); another is the postmodern transition of the survivals which was revived as the folklore of peasants and then reinvented into everyday life as public (since 1976). My main data are from the history of Chinese traditional festivals from disappearing as degenerative cultural survivals to re-appearing as intangible heritage.

Harvilahit
My intention is, to begin with, to give an idea about the ideological background of Romanticism as an impetus for collecting of folklore materials at the beginning of the 19th Century. The romantic trends that spread throughout Europe began to be felt more and more strongly in Finland too. At that time Finland was an autonomous grand duchy under the Russian tsar (from 1809). Romanticism arose a need for recreating or reconstructing mythical past, poetic landscapes of golden age. In the latter half of the 19th century the romantic, nationally inspired movement aimed mostly (as in the case of Finland) at supporting the nation-state status.

The organized collection of folklore began in the first half of the 19th century. The major milestone in the history of collecting and protecting the Finnish traditional heritage was the founding of the Finnish Literature Society in 1831 by members of educated circles. Elias Lonnrot (the Society's first secretary) compiled the Finnish national epic, the Kalevala, on the basis of traditional folk poetry. The first edition appeared in 1835, the second and greatly enlarged edition in 1849. Lonnrot also edited lyric poetry, proverbs, riddles and spells for publication. The poems and charms in Kalevala meter were joined at the end of the century by collections of folktales. In the 1870s researchers already thought that everything of any importance had been collected, and around 1900 the folklore archive of the Finnish Literature Society had already about 200,000 "items" of folklore.

Finland gained its independence, finally, in 1917 during the First World War. In a civil war that followed in 1918, the socialist forces were defeated, and Finland became a parliamentary republic. The large-scale collection work of oral tradition did not, however, end up together with the weakening national romantic current. By 1930 the figure of the archived folklore items already stood at more than 500,000. The wide-scale collection work continued in the new ideological setting in the 1930s by legends, and encompassed gradually all fields of agrarian folklore, proverbs and riddles, the belief tradition, laments. In 1934 the Society's folklore collections were consolidated into a research institution known as the Folklore Archive. The first director, Martti Haavio, organized a major collection campaign on prose genres. Since then, collecting campaigns have been a productive channel for collecting folklore materials. Various target groups have been encouraged to write their responses to the archive. The collecting campaigns have tended to focus on some previously unexplored area of the life of the people. In 1965, a collection of material associated with the events of the 1918 Civil War was organized. This was the beginning of a rapidly growing tendency of gathering material related to oral history and autobiographical research, a collecting method that is still, among other methods, used in our Archives.

Kirin
Besides the archives of the Croatian Academy of Sciences and Arts (HAZU), the Ethnographic Museum and the Dept. of Ethnology at the Faculty of Humanities in Zagreb, the Documentation of the Institute of the Ethnology and Folklore Research is the most important archive of folk heritage and popular culture in Croatia from 1947 until present day. My contribution examines the changes of its content, organizational scheme and utilization according to the changes of theoretical approaches, fieldwork methodology, research topics and the notion of fieldwork per se, having in mind the post-socialist, democratic transformation of Croatian society burdened with the aggression, the war induced nationalism and the destructions of material and cultural heritage during the 1990s. The communist "censorship in the former Yugoslavia does not mean the direct interfering of the ideological apparatus into the research policy of a marginal scientific institution. More important for cultural advocacy was the epistemological confinement and "cognitive control" over the ethnographic documents following the discipline's immanent shifts and changing priorities at national, folk or autochthonous to popular, quotidian and mass culture, from ethnographic objects in situ to communicational phenomena in context. As a matter of fact, during 1940s and 1950s, the institute was the state-sponsored "shelter" for nationalistic and clerical intellectuals, writers and musicologists, and for a long time it did not even have the three Communist party members to meet that minimum demand for making a party cell. Having broad, humanistic education, Croatian folklorists and ethnologists accepted the Marxist critique of new mythical beliefs, religion and ethnocentrism, but they rejected the notion of specific "proletarian" culture and continued to record all kinds of oral genres, costumes and performances within "the drama of quotidian" with their capacity to signify ethnic, religious or local identities. Just like their colleagues in the Eastern Bloc they remained dead to political rituals, ceremonies, commemorations, entertainment industry and propaganda activities that built up the coherent symbolic universe of the fragmented social body of the federal Yugoslav state.

The fact that the IEF Documentation "besides its abundant resources of 2,000 manuscripts, 3,466 audio-recordings, 1,316 video-recordings and 60,000 photographs "offers next to nothing to those
interested in popular subjects of the cultural history of socialism â€“ the development of tourism and consumerism in socialist Croatia, its educational policy, its public/private religious practices, its internal migrations and emigration, gender roles in everyday practices, ethnonationak identifications, political symbolism and rituals â€“ does not reflect some Croatian ethnographic curiosity. It rather bears witness to the fact that the cultural archive produces as much as it records cultural artefacts and that researchers’ self-censorship as well as their "disciplinary blindness" determines the structure of the archivable content in its relation to the past and future. The structure of the IEF archive demonstrates that the socialist period was not the era of big revolutionary changes and social shifts, but a short, disturbing episode in a centuries long life of the small (rural more than urban) communities in constant search for their imagined collective identities, integrity and heritage that can be displayed, performed or celebrated in the new global market of cultural products, often under the roof of the ruined but protected "industrial heritage".

Kolovos
For the past four and a half years the Vermont Folklife Center has been working to digitize parts of our collection for preservation and access purposes. After much hard work, several false starts and a great deal of grief, we have completed a prototype of our Online Digital Archive. The Digital Archive currently provides access to audio, images, transcripts and metadata from a single archival collection. In this presentation Vermont Folklife Center archivist, Andy Kolovos will provide an overview of the project and present the current resource and describe our future directions.

Sánchez-Carretero
In the aftermath of March 11th attacks in Madrid train stations, a group of anthropologists from the Spanish National Research Council (CSIC) started a project that documents and analyses the public performances of grief conducted after the attacks. In addition to the testimonies, photographs of the shrines and other materials produced by the research team, CSIC and Madridâ€™s regional train system (RENFE) signed an agreement in 2005 allowing for the donation to the Mourning Archive of materials that citizens have left in the train stations. This project has a twofold goal: First, the organization of these materials that document acts of mourning. The second objective is the analysis of collective responses to the violence, utilizing as sources the most immediate expressions of mourning in the aftermath of the attacks and in-depth interviews with diverse groups involved in the event. In the case of Madrid, the mourning rituals performed at various train stations, together with public anti-terrorist demonstrations, constituted an arena for public debate and political change. In this presentation, I will analyze to what extend spontaneous shrines are creating a space for the intertwinnment of religion and political debates; by whom the performance of grief--as a tool for social cohesionâ€”is controlled; and what is the level of the performers' agency to provoke actual change.

Shankar and Kruesi (Friday)
A legislative act of the US Congress established the American Folklife Center in the National Library in 1976. In addition to its extensive collections from the US, the Archive of the American Folklife Center holds ethnographic archival materials from cultures around the world, dating from the late nineteenth century to the present. Through discussion of case studies of Center activities, this presentation will examine some of the challenges confronting the Center in its mission to advocate for traditional cultural expressions and folklore in national and international arenas. Examples range from the Centerâ€™s ethnographic documentary surveys of cultural communities to preservation of archival materials and their dissemination, to participation in policy-making fora such as the World Intellectual Property Organization.

Shankar and Kruesi (Saturday)
This workshop will survey a range of challenges that staff in the national folklore archives face in maintaining and preserving ethnographic documentary collections with specific reference to the integral issues of accountability and ethics in disseminating the results of our work to community collaborators and fellow scholars. The workshop presenters will discuss the American Folklife Centerâ€™s initiatives in such areas as repatriation of cultural heritage collections to communities of origin and the development of faceted controlled vocabularies and cataloging standards for the benefit of the scholarly community and local archives. These examples raise important concerns in a number of areas especially the promise and problems of emerging digital technologies in documenting, preserving, and safeguarding cultural heritage collections. In the interest of exchanging comparative perspectives on national initiatives in these and other areas, it is requested that workshop participants come prepared to discuss their own experiences with regard to topics ranging from ethics to rights management to processing, preservation, and repatriation.

Stere
My paper is focused on archiving a special type of creations on folkloric pattern, namely those songs created by the communist regime in order to convey ideological messages concerning the collectivization process in Romania. The texts I am talking about are sheltered by the Institute of Ethnography and Folklore in Bucharest. Therefore, I will start presenting the Instituteâ€™s scientific activity from its beginning, emphasizing the research and archiving method. Then, Iâ€™ll refer to the
process of creating and archiving the ideological texts, trying to decipher the creation mechanisms and the contexts in which they were performed and transmitted. These texts contained political concepts and showed the "correct" way of acting, according to the requirements of the new social and political context. Thus, the analyses will allow me to deconstruct a method used by the Romanian communist regime to manipulate the masses towards the socialist transformation of agriculture.

Västrik

Several large-scale collecting campaigns of Estonian folklore were initiated since the end 1880s as a part of an Estonian nation-building project. Central folklore archive in Estonia, the Estonian Folklore Archives, was founded in 1927, nine years after the establishment of the Republic of Estonia. All hitherto separate folklore collections were accumulated then into the same depository and a staff of university trained folklorists started systematization of the archive’s holdings. However, certain changes emerged in the collecting agenda after the institutionalization of the state funded archive. In addition to Estonian lore, attention was started to be paid to the folklore of minority groups in Estonia (Russians, Swedes, Gypsies, Jews, Finns, Votians, Latvians, etc.) and neighboring peoples. For example, the first director of the archive Oskar Loorits (1900-1962) amassed in 1920s a bulky corpus of folklore of Livonians residing in Latvia. This change was obviously connected with national policy of recently born republic, claims of influential historic-geographic approach as well as the idea of linguistic and cultural affinity between kindred Finno-Ugric peoples. Separate manuscript series were established in the archive in order to store folklore of "other" ethnic groups; a fact that stresses national bias in archival practices. Initiator of many minor ethnic series in 1930s was a folklorist and linguist, later professor of Finno-Ugric languages at the University of Tartu, Paul Ariste (1905-1990) who also played central role in directing Estonian researchers’ interests towards traditional culture of kindred peoples in Russia. Respective folklore collections were assembled into the archive during the Soviet regime since 1940s when Estonian scholars had possibility to make research trips in Russia. This political change, however, brought along in 1946-1951 censoring of all manuscript collections where all national, anti-Soviet, anti-Russian, anti-Semitic, obscene, etc. materials were removed. Stalinist "cleaning" touched both archive materials collected by Oskar Loorits, who had emigrated to Sweden in 1944, as well as by Paul Ariste, who was imprisoned by Soviet regime in 1945-1946, but continued his work as an university professor soon after.
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Biographies

Taj Mohammad Ahmadzada is the General Manager of the Radio Archive, Radio-TV Afghanistan, in Kabul.

Regina Bendix began her studies in Volkskunde, Cultural Anthropology and German Studies in her native Switzerland. In 1980 she moved to Berkeley, CA where she completed a BA in Folklore; she continued graduate studies at Indiana University in Bloomington where she finished her Ph.D. in 1987. After teaching at various institutions in the USA and back in Switzerland, she spent seven years at the University of Pennsylvania, in Folklore and Folklife and Anthropology. In 2001 she accepted the chair of European Ethnology at the University of Goettingen, Germany where she has worked ever since. Her research emphases are in narrative, tourism, heritage and culture, the ethnography of the senses, the history of cultural fields of research and the culture of academia.

Alina Branda is Lecturer in the Department of Cultural Anthropology and European Studies, Faculty of European Studies, Babes-Bolyai University, Cluj. She received her PhD in the same department, and held a postdoctoral fellowship at Utrecht University as well as a teaching fellowship at the School of Slavonic and East European Studies University College, London. Her research interests include the anthropology of South Eastern Europe, interethnic relations in Transylvania, Transylvanian Jewish communities, and property restitution in Post-Communist Romania.

Roma Chatterji is Reader in the Department of Sociology, Delhi University. Apart from an abiding interest in folklore and the narrative traditions of Bengal she has also worked in medical anthropology and on collective violence and governmentality. She has conducted fieldwork in the Netherlands and in a slum in Mumbai. She is currently engaged in a project on folk art as commodity. She has co-authored Living with Violence. An Anthropology of Events and Everyday Life with Deepak Mehta and co-edited a special issue of Domains called "Riot Discourses" also with Deepak Mehta. Her book Genre, Discourse, Locality. Folklore and the Production of Purulia as a Borderzone is to be published this year.

Gao Bingzhong is Professor at the Institute of Sociology and Anthropology at Peking University. From 2002-2006 he was General Secretary of the China Folklore Society, and he is currently its vice-president. He has been a visiting scholar at Berkeley and the University of Hawaiâ€™i, and serves on the editorial board of the International Journal of Intangible Heritage. He has conducted field research in several regions of China on cultural change and ethnic relations in rural communities, and has authored studies of these topics and a folklore textbook, along with many articles on the discipline of folklore and its relationship to political changes.
Lauri Harvilah ti is Director of the Folklore Archives of the Finnish Literature Society. His current activities and interests include oral tradition, problems of archiving and management of data, epics, and Finnish Kalevala poetry. He has also carried out fieldwork in Finland, Russia, the Upper Altay (Russian Federation), in Mongolia, China, India, Bangladesh, and Kenya.

Renata Jambrešić Kirin is research associate at the Institute of Ethnology and Folklore Research in Zagreb and collaborator with the Centre for Women's Studies, Zagreb. She has been the coordinator of feminist postgraduate courses in Dubrovnik (2004 and the forthcoming 2007 course) as well as the grantee of the Refugee Studies Programme, Oxford University, Central European University in Budapest and the Ohio State University in Columbus. She co-edited two collections of papers: War, Exile, Everyday Life: Cultural Perspectives (1996) and Izmedu roda i naroda: etnološko i folkloristické studije (2003). She has published articles in Croatian and international scientific journals discussing the issues of testimonial literature, gender history and the ethnography of war in Croatia (1991-1995).

Andy Kolovos is the VFC's Archivist and a staff Folklorist. He earned a BA in Literature from Bennington College, and holds an MA in Folklore and an MLS, both from Indiana University. He is currently struggling toward his PhD in Folklore from Indiana. He has worked as an Instructor for the Department of Folklore and Ethnomusicology at Indiana University, a researcher and archivist for Traditional Arts Indiana, a fieldworker for the Polis Center at IUPUI, project assistant for the Folklore volume of the MLA International Bibliography, and the librarian and archivist of the American Society for Psychical Research. His research interests include audio field recording, audio preservation and the history and development of folklore and folklife archives. He maintains the Vermont Folklife Center's Audio Field Recording Equipment Guide.

Margaret Kruesi is Librarian (Cataloger) at the American Folklife Center, Library of Congress, where her work is focused on making the collections of the Center’s Archive accessible through on-line cataloging and implementing standards for description and access. She participates in the American Folklife Center’s educational outreach initiatives and public programming and serves on the advisory board of the Ethnographic Thesaurus, a current project of the American Folklife Center and the American Folklife Society, to create a controlled vocabulary for ethnomusicology, ethnology, and folklore. She received her Ph.D. in Folklore and Folklore from the University of Pennsylvania in 1995.

Dr. Yelena Minyonok is Chief Curator of the Folklore Archive of the Institute of World Literature (Russian Academy of Sciences) in Moscow. Graduated from Moscow State University in 1988. Postgraduate studies at the Institute of World Literature (Moscow, Russia), 1988-1991. She has worked at the Institute of World Literature as a Senior Researcher (Folklore Department) since 1991. Ph.D. in Folklore Studies, an author of 3 books and more then 60 articles. Author and Principal Investigator of the folklore projects "Russian Expedition" and "Music and Folklore of Russian Villages", a project of the Earthwatch Institute. Since 1989 till 2007 a leader of more then 30 folklore expeditions. Currently a visiting professor at the University of Kentucky as a visiting professor in the department of Modern and Classical Languages.

Lorraine Sakata is Professor Emerita of Ethnomusicology at UCLA. She served as Associate Dean for Academic Affairs in the UCLA School of the Arts and Architecture and Professor of Ethnomusicology until her retirement in 2005. Before joining the UCLA faculty in 1997, she was on the faculty of the University of Washington, School of Music since 1977. She first conducted field research in Afghanistan in 1966-67. Since then she has worked and continues to work in Afghanistan, Pakistan and Tajikistan. She is the author of Music in the Mind: Concepts of Music and Musician in Afghanistan (Smithsonian Institution Press, 2002) and numerous publications on the music of these areas. She is currently the Principal Investigator for an NEH grant, "Preserving and Cataloging the Radio Afghanistan Audio Archives."

Cristina Sánchez-Carretero holds a PhD by the University of Pennsylvania in Folklore (2002) and a Master’s in Popular Culture by Bowling Green State University (1997). She is currently a researcher at the Department of Anthropology at the Spanish National Research Council (CSIC), Madrid. She conducted fieldwork in the Dominican Republic and Spain studying the role of narrating in the creation of locality in the diaspora. Currently, she is conducting research on Afro-Dominican Religious Centers in Madrid and their function maintaining transnational families. In addition, Cristina SÁñchez-Carretero is the coordinator of a research project that analyzes the collective mourning rituals after the March 11th attacks in Madrid.

Guha Shankar is Folklife Specialist (Public Programs & Research), at the American Folklife Center, Library of Congress. He received his Ph.D. in 2003 in Anthropology with a concentration in Folklore and Expressive Culture from the University of Texas at Austin. At the Center, he works with state-based educational institutions at both the high school and university level to provide training in ethnographic research methods and advice regarding curriculum development and project planning. He has extensive experience in producing ethnographic films and his related interests include the use of
Anca Stere is a PhD candidate at the Institute of Ethnography and Folklore, Romanian Academy, currently completing a thesis entitled *Mechanisms used for Changing the Folkloric Text during the Romanian Postwar Totalitarianism*. She holds an MA in Ethnological Studies from the Faculty of Letters, University of Bucharest, with the dissertation *Gesture Language in Romanian Charms*, and a second MA in South-East European Studies from the Faculty of Art, with the dissertation *Ritual, Ceremony, Show in the Folkloric Context of Southeastern Europe*. From 2000 to 2007 she was a senior researcher at the Institute of Ethnography and Folklore “Constantin Brailoiu”, in Bucharest, and in 2005 she was a fellow at the New Europe College in Bucharest.

Ergo-Hart Västrik is the director of the Estonian Folklore Archives of the Estonian Literary Museum. He studied Estonian and comparative folklore at the University of Tartu in 1991-1997, defended his MA degree at the same institution in 1999 and is now preparing a PhD on the research history of the small Baltic-Finnic peoples Votians and Izhorians. Main fields of research have concerned folk religion of Baltic-Finnic peoples and the historiography of folklore scholarship. Since 1997 he has conducted fieldwork among Votians and Izhorians. He has contributed to the series "Studies in Folklore and Popular Religion", "Folklore: An Electronic Journal of Folklore", "Estonian Culture" and "Recordings from the Estonian Folklore Archives".