It was 25 years in 2014 since the fall of the Iron Curtain. This event was commemorated by the participants of the conference in Mainz, organised by the Committee for German and East-European Ethnography (Kommission für deutsche und osteuropäische Volkskunde) together with Johannes Gutenberg University in Mainz (Johannes Gutenberg-Universität Mainz) and the Ethnographic Society (Gesellschaft für Volkskunde) in Rheinland-Pfalz e. V. The papers presented at the conference dealt with the forms, functions and results of collective memories of a divided Europe. The papers published in the yearbook are studies compiled on the basis of detailed ethnological and historic research, as well as research probes and theoretical reflections.

From among the studies, we can mention the paper by David Kovařík and Sandra Kreißlová on the development of the Iron Curtain at the Czech-Austrian border and its reflection through the recollections of citizens on the Czech side. The authors focus mainly on the recollections of daily life on the basis of two lots of historical and ethnological research conducted in southern Bohemia near the town of Jindřichův Hradec in 2009–2013. The paper by Hildegard Schnoller deals with the construction of places of memory with respect to the Iron Curtain. She chose as an example the “Pan-European picnic”, held near the town of Sopron/Ödenburg at the Austrian-Hungarian border in August 1989. This event became a place of memory thanks to the fact that it became an informal opportunity for citizens of the German Democratic Republic to escape to the West. The yearbook also includes papers which have the form of reflections about the symbolic and civil aspects of a divided Europe both in the context of recollections and efforts to depict the Iron Curtain symbols in movies and theatre (Markéta Špiritová: Doing Memory bottom up..., Frank Britsche: Zwischen ‘Heldenstadt’ und europäischem Gedächtnisort..., Johanne Lefeldt/Thomas Schneider/ Michael Simon: 'Lass Dir die Fremde zur Heimat, aber die Heimat nie zur Fremde werden’..., Ira Spieker/Regina Löneke: Riedland – Tor zur Freiheit?...). The analysis of the
minority education system in Hungary in the 1950s by Ágnes Tóth also represents an interesting paper compiled on the basis of archive research. The final part of the book consists of news and reviews of ethnographic and ethnological events and research projects from the East-European region.

ZUZANA PANČOVÁ,
Institute of Ethnology SAS in Bratislava


2014:


The book presents the results of the basic research on current holidays, as studied by a team of ethnologists in 2011–2013. Holidays have become the subject of empirical research as social phenomena, and their analysis is based on descriptions of authentic expressions, specific environments and social conditions under which they develop. The ethnologists sought to explore the meaning of holidays for the present-day Slovak society and the functions they fulfil. The different parts of the book deal with three selected holidays – the anniversary of the Slovak National Uprising, Christmas, and Halloween. A separate chapter deals with holiday legislation.

2015:


M. Hlinčíková and M. Sekulová analyse the integration of people under international protection in the context of state-created integration programmes aimed at supporting the process of integration of this group in society. In nine chapters, the authors closely observe the reflections of public authorities, the non-governmental sector and refugees, and subsequently formulate recommendations for each integration area. They thus seek to answer the question about how to set up an integration programme with positive impacts on refugees’ daily life and integration, and how to compensate for their often hard beginnings in Slovakia.

This scientific monograph, produced in the framework of cooperation between the Institute of Ethnology SAS and the Centre for Folk Art Production (ÚĽUV), is a synthesis of knowledge about traditional clothing in Slovakia. The author presents it from two perspectives: by types of parts of clothes, and by occasions on which they were worn. Further to the information presented in the Ethnographic Atlas of Slovakia, published by the Institute of Ethnology SAS in 1990, the author summarised in the book the differences between the different types and forms of traditional clothing, and defined the common features of each of these groups. He dedicated special attention to changes in traditional clothing. A specific part of the book is formed by colourful drawings from the archive of the ÚĽUV Museum of Folk Art Production, most of which had not been published previously. The book is published in the Tradícia dnes (Tradition Today) edition in a bilingual Slovak-English version.


Robber songs as a distinctive Slovak folklore genre has received relatively much attention by researchers in Slovakia. The works by renowned Slovak folklorist and ethnomusicologist Soňa Burlasová represent a fundamental contribution to research in this field. Among narrative songs, often designated as ballads, robber themes – unlike other thematic groups usually with multi-national occurrence – are specific for this region. The book brings an analysis and a catalogue of different types of songs in a wider Central-European comparison. The author defines three song layers: 1. internationally widespread types; 2. songs about robber heroes (Jánošík and Vdovčík); and 3. songs mainly about local robbers – novelistic songs. The book is very helpful particularly in Central Europe thanks to the unique parallel research of the musical and textual components of songs.
The book by Z. Profantová represents an effort to apply a biographical approach to the ethnology of everyday life using the example of biographical narration on the socialist period. As the author points out in the introductory chapter, it is not a representative text about daily life in the socialist period, but “provides one of the possible perspectives of this complicated phase of our history”. The book consists of two parts. Chapter 1 is dedicated to the theoretical background and the concept of the study of everyday life. The author describes the history of this topic, the oral history method, as well as the key terms (e.g. autobiographical gesture and autobiographical memory, identity and everyday life). At the end of the chapter, she focuses on the different aspects of the research on everyday life during the socialist period, and highlights the objectives of the book through Chapter 2 entitled “Helena”. It is an autobiographical narration of a respondent recollecting her life during the socialist period. According to the author, it is “a certain ethnographical probe into the life of a small locality in Slovakia and of just one ‘small’, yet unique fate of a woman during the period of constructing socialism until the present”.

This book is one of the few ones dealing with Wallachian Roma in Slovakia. In spite of the significant number of publications on the so-called Vlax Rom groups at the international level, the position of women has not been sufficiently explored so far in the works of foreign authors. The information of Ivana Šusterová from Slovak field work brings new data on the rules of behaviour and duties of Wallachian women. The author takes into consideration a wide range of aspects which bring this group closer to the reader. Among other things, she explores the category of respect, which is extremely important for this Roma community, and the Roma court institution. Wallachian Roma in Slovakia are considered a closed group. The text of the book, however, shows to the reader that a researcher who shows sincere interest in this community, respects his/her communicators and seeks not to offend them with inappropriate behaviour is able to gradually penetrate this community.
The book by ethnologist R. Stoličná-Mikolajová presents the major changes in people’s nutrition and nutrition models during the period of the construction of socialism in Slovakia. It describes the context for interventions by the state communist ideology which caused a fundamental rupture in the production-supply principles in human nutrition. The new political and economic situation gave rise to a new concept of socialist people’s nutrition, which was inspired mainly by the Soviet model and was used to a mass extent throughout the socialist period. The economic, social and political events affecting the Slovak society changed into people’s very concrete, personal reflections upon these changes, and the food consumed and the ways of eating were a good indicator of socialist modernisation. This was reflected in gradual changes in the forms of nutrition within and outside families and in the composition of produced and consumed food, which led to an important transformation of the nutrition models of the Slovak population.

2016:


This book, primarily designed for relaxation purposes, brings information about the different forms of traditional Slovak embroidery from the point of view of motifs and the relationship between folk and style art culture. The introduction and the texts accompanying each of the fifty ornamental compositions are an example of how it is possible to popularise ethnological knowledge about the traditional culture of Slovakia among the general public. The texts were written and the embroidery patterns were selected by Juraj Zajonc; the drawings were produced by Marta Ondrušková.
The Institute of Ethnology of the Slovak Academy of Sciences organized Friday, 17 June 2016 a festive meeting on the occasion of its 70th anniversary of the establishment. The meeting was attended by the current and alumn members of the Institute, by the representatives of the Presidium of the Slovak Academy of Sciences and invited guests from Slovakia and abroad. The editorial office publishes some photos from the celebration. The report about the event and further photos will be included in the issue 3/2016.
CALL FOR PAPERS

Call for the next issue of Slovak Ethnology/Slovenský národopis, volume 65, number 4/2017

Hosting Editor: ZDENĚK UHEREK invites you to contribute to the thematic issue Migration: gains and losses

The present-day discussions on migrations are primarily focused on several topics which, is no case exhausts the theme. The world commentators first of all indicate numbers of persons forming the migration waves and review manageability and adjustability of migration streams. The second topical theme is crowd reactions. People climbing over fences, marching masses, overcrowded trains full of immigrants on the one hand and protesting locals on the other is apparently well marketable goods for daily news for centuries. The third constant leitmotif is security risks on the one hand and living conditions of immigrants on the other. Comparatively less attention is devoted to the question of how the actors decide to migrate, either these are individual or collective decisions, what they are taking with themselves, how they communicate with their associates in source countries and how often they do it, how they ensure their living conditions in destination countries, and how they live several years after their immigration. Only rough assessments are also available about their contributions and drains to host countries. What does it mean to settle and what does it mean to be a successful settler from the emic perspective? We also do not know how the migrant’s decisions are assessed by their children and other relatives, how they communicate with foreign institutions and with their compatriots abroad. Migrating conditions are changing considerably. Is it perceived by the migrants as well?

Despite the fact that we are overloaded with information on the present-day migration crisis, the aim of the proposed volume is not to sort and analyse only current data. Contextualization of historical material is also valuable for the present point of view and we would also like to assess data from the time distance and to compare destinies of peoples migrating hundreds years ago with those of very recent ones. We would also discuss how the migration theory changes. Europe is only for 60 years a prevailingly immigration continent. Up to 1960s it was an emigration region. Thus, the stories of European settlers are attractive for us and accounts of non-European migrations as well. Generally speaking the migrating experience of single persons and migrating groups, ethnographies of moving people is what we are searching for in Europeas well as remote continents.
The editors of the journal invite analytic, theoretical or synthetic articles, research reports, essays and discussions in the fields of ethnology, social and cultural anthropology and related scholarly disciplines, focused especially (not, however, exclusively) on the following issues:

- Conceptualization of migration: what migration means to different sorts of people, how people define and perceive it.
- Migration stories. Migration is a substantial impression. People narrate it, share new experiences, store documents about migration, make pictures from their destinations and these are vital illustrations of their migratory lives.
- Nostalgic behaviour: post-migration period.
- Adjustment to the new environment, what they perceive peculiar to new cultures?
- Gains and losses of migration. How people assess their migration from some time span.
- Migrations from the point of view of majority inhabitants.
- Compatriots and compatriot institutions.
- Old and modern diasporas: insiders and outsiders.
- Migrant entrepreneurship.
- Changes of statuses.
- Asylum seekers and political refuge.
- Second (third) generation.
- Changes of migration strategies.
- Re-migrations and old homeland visits.
- Permanent migrants.

Submission guidelines: please follow the guidelines for submissions as given on the website of Slovak Ethnology/ Slovenský národopis http://www.uet.sav.sk/?q=en/slovak-ethnology

**Final date for abstracts: 31. 10. 2016**

Authors of accepted abstracts will be notified by mid November, 2016 and will then be invited to submit a full paper. An invitation to submit a full paper does not constitute a commitment for publication; all papers will be subject to anonymous peer review following the submission.

**Final date for papers: 31. 4. 2017**

Please send your abstract as an e-mail attachment to the editors, at slovensky.narodopis@savba.sk

Year round the journal Slovak Ethnology invites, apart from contributions focused on the above mentioned issues, also major articles, research reports, essays, discussions, overviews, annotations, book reviews and review essays beyond the thematic call for papers.