



folklore

the swiftie project pt. 8

Folklore Procebed

Burt Feintuch



Folklore Proceeded:

Folklore Processed Reimund Kvideland, 1992 Folklore is one of the most national of all disciplines yet also one with a strong international and scholarly dimension Therefore it seems appropriate that this book should be edited by a national institution such as the Finnish Literature Society together with a cross national institution such as the Nordic Institute of Folklore with editorial contribution from representatives of university departments in the study of traditions in Finland The title could have been International Studies in Folklore for the contributions are truly international in their scope and distribution We have however chosen a title which refers to Lauri Honko s recent occupation with the folklore process

Eight Words for the Study of Expressive Culture Burt Feintuch, 2010-10-01 Group Art Text Genre Performance Context Tradition Identity No matter where we are in academic institutions in cultural agencies at home or in a casual conversation these are words we use when we talk about creative expression in its cultural contexts Eight Words for the Study of Expressive Culture is a thoughtful interdisciplinary examination of the keywords that are integral to the formulation of ideas about the diversity of human creativity presented as a set of essays by leading folklorists Many of us use these eight words every day We think with them We teach with them Much of contemporary scholarship rests on their meanings and implications They form a significant part of a set of conversations extending through centuries of thought about creativity meaning beauty local knowledge values and community Their natural habitats range across scholarly disciplines from anthropology and folklore to literary and cultural studies and provide the framework for other fields of practice and performance as well Eight Words for the Study of Expressive Culture is a much needed study of keywords that are frequently used but not easily explained Anchored by Burt Feintuch s cogent introduction the book features essays by Dorothy Noyes Gerald L Pocius Jeff Todd Titon Trudier Harris Deborah A Kapchan Mary Hufford Henry Glassie and Roger D Abrahams

Balkan Border Crossings Vasilēs G. Nitsiakos, 2011 This volume is the second Annual of the Konitsa Summer School in Anthropology Ethnography and Comparative Folklore of the Balkans containing the proceedings of two years 2007 and 2008 It includes papers written by members of the teaching staff papers delivered as lectures or especially prepared for the Annual papers written by students based principally on their fieldwork exercise in Greece and Albania presentations of ongoing PhD theses and finally the syllabi of the subjects of instruction

Everyday Life Roger Abrahams, 2011-06-07 A folklorist and ethnographer who has written about the Southern Appalachians African American communities in the United States and the West Indies Roger D Abrahams goes up against the triviality barrier Here he takes on the systematics of his own culture He traces forms of mundane experience and the substrate of mutual understandings carried around as part of our own cultural longings and belongings Everyday Life explores the entire range of social gatherings from chance encounters and casual conversations to well rehearsed performances in theaters and stadiums Abrahams ties the everyday to those more intense experiences of playful celebration and serious power displays and shows how these seemingly disparate

entities are cut from the same cloth of human communication Abrahams explores the core components of everyday ness including aspects of sociability and goodwill from jokes and stories to elaborate networks of organization both formal and informal in the workplace He analyzes how the past enters our present through common experiences and attitudes through our shared practices and their underlying values Everyday Life begins with the vernacular terms for old talk and offers an overview of the range of practices thought of as customary or traditional Chapters are concerned directly with the terms for intense experiences mostly forms of play and celebration but extending to riots and other forms of social and political resistance Finally Abrahams addresses key terms that have recently come front and center in sociological discussions of culture in a global perspective such as identity ethnicity creolization and diaspora thus taking on academic jargon words as they are introduced into vernacular discussions [Handbook of UFO Religions](#) ,2021-03-08 The Handbook of UFO Religions edited by esteemed scholar of new religions Benjamin E Zeller offers the most expansive and detailed study of the persistent popular and global phenomenon of religious engagements with ideas about extraterrestrial life The present work considers not only new religions founded on ideas about extraterrestrials and UFOs but how those within more mainstream religions have responded to the science scientific speculation and popular culture involving extraterrestrials UFOs and related concepts Global in reach it includes chapters considering South and East Asia Europe and North and South America and draws on several interdisciplinary methods In addition the handbook traces connections between UFO religiosity and cultural patterns such as science and scientism esoterism and occultism millennialism and popular culture **Folklore and Discourse** Jawaharlal Handoo,Anna-Leena Siikala,1999 **The Journal of American Folklore** ,1914 *Ulrich's Periodicals Directory* ,1963 *Folklore* Joseph Jacobs,Alfred Trübner Nutt,Arthur Robinson Wright,William Crooke,1918 Most vols for 1890 contain list of members of the Folk lore Society [Journal of Folklore Research](#) ,1998 [Inventing the Jew](#) Andrei Oisteanu,2009-05-01 Inventing the Jew follows the evolution of stereotypes of Jews from the level of traditional Romanian and other Central East European cultures their legends fairy tales ballads carols anecdotes superstitions and iconographic representations to that of high cultures including literature essays journalism and sociopolitical writings showing how motifs specific to folkloric antisemitism migrated to intellectual antisemitism This comparative perspective also highlights how the images of Jews have differed from that of other strangers such as Hungarians Germans Roma Turks [Folklore](#) ,1890 **Folklore** ,1999 **Hungarian Jewish Women Survivors Remember the Holocaust** Ilana Rosen,2004 Presents memoirs by 17 female Hungarian speaking Holocaust survivors on their experiences during the war in Hungary Transylvania and Ruthenia The accounts were transcribed from interviews conducted in the 1990s mainly in Israel *FF Network for the Folklore Fellows* ,1991 *FF Communications* ,1998 [Locating Irish Folklore](#) Diarmuid Ó Giolláin,2000 The first of its kind Irish Folklore is a key text that uses Nordic ethnography methods and Latin American culture theory to explain how differing groups legitimise their own identities by identifying with notions drawn from folklore

Tradition through Modernity Pertti J. Anttonen, 2018-03-14 In their study of social practices deemed traditional scholars tend to use the concept and idea of tradition as an element of meaning in the practices under investigation But just whose meaning is it Is it a meaning generated by those who study tradition or those whose traditions are being studied In both cases particular criteria for traditionality are employed whether these are explicated or not Individuals and groups will no doubt continue to uphold their traditional practices or refer to their practices as traditional While they are in no way obliged to explicate in analytical terms their criteria for traditionality the same cannot be said for those who make the study of traditions their profession In scholarly analysis traditions need to be explained instead of used as explanations for apparent repetitions and replications or symbolic linking in social practice values history and heritage politics This book takes a closer look at tradition and folklore in order to conceptualize them within discourses on modernity and modernism The first section discusses modern and traditional as modern concepts and the study of folklore as a modern trajectory The underlying tenet here is that non modernity cannot be represented without modern mediation which therefore makes the representations of non modernity epistemologically modern The second section focuses on the nation state of Finland and the nationalistic use of folk traditions in the discursive production of Finnish modernity and its Others The insights are applicable worldwide in discussions on cultural representation

Material Culture Kenneth L. Ames, 1985 **American Folklore Studies** Simon J. Bronner, 1986

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