
PREFACE

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The new, changed editorial board (with Tita Porenta, the new chairwoman of the Slovene Ethnological Society, replacing Helena Rožman, and Ralf Čeplak Mencin replacing Nena Židov as co-editor) has dedicated Etnolog 22/2012 to the current, socially committed theme of **How to survive in times of crisis, war, discrimination, or marginalisation**. Marcel Štefančič Jr. wrote on Naomi Klein's *Shock Doctrine*: "The book perfectly explains how the modern world has sunk into brutal, radical, fundamentalist capitalism, and why capitalism cannot do without political terror. It is so convincing and its message so urgent that the Slovene government should have it translated, publish a million copies to distribute among the people, and then proclaim a one-week national collective holiday for the people to read it." While we do not expect anything similar regarding Etnolog 22/2012, we are more than satisfied. We invited articles dealing with survival strategies of individuals and groups in times of economic crisis, war, political pressures, and exclusion, and in other times of shortages and price rises, as well as articles dealing with the ways of living of individuals or of groups which are marginalised or feel marginalised (the unemployed, homeless, migrant workers, members of minorities, religious communities, etc.), while adding that we would welcome both studies of contemporary phenomena and discussions and experiences from the past decades or centuries from different fields of culture and everyday life in the Slovene territory and beyond, i.e. contributions going beyond the national borders. In response to our invitation we received nine high-quality scientific articles, which we hope will help the reader to reflect in these times of crisis and whose contents relate more or less to the great majority of us.

Tjaša Zidarič's Political graffiti in Ljubljana as a reflection of current social developments considers these graffiti a form of protest, but also as an expression of despair, concluding that they are primarily interesting, in an ethnological or cultural anthropological sense, as a reflection of current social developments. The article presents analyses of collected graffiti with diverse socio-political contents, establishes their characteristic contents and forms, and their association with current social developments. It further explains the graffiti in relation to the ideological objectives of some sub-political or activist groups, which by means of graffiti as a medium for intervention and communication in the public space advocate different social changes.

In her article *Newspapers on beggars in Slovenia in the second half of the 19th and early 20th centuries* **Nena Židov** examines to what extent and in which ways themes related to beggars appeared in some Slovene newspapers from the mentioned period. Particular

attention is dedicated to writings on the attitude to beggars, the responsibilities of the local communities for the care of beggars, proposals to restrict marriage between them, and their dying. The image created by the newspapers is then partly compared to the historical and ethnological literature and sources on beggars in the mentioned period. We can only hope that the issues the article discusses will not become equally topical in our times.

The article *Recipes and tips for times of crisis* by **Maja Godina Golija** describes various food practices and substitutes, especially during the First World War. Food shortages and related famines occurred during the two world wars and partly also during the economic crisis of the early 1930s. The article presents the publication of the first Slovene cookbook, issued during the First World War, and recipes for preparing ordinary and special dishes in times of crisis or war. This article, too, is quite instructive for our times.

Reflections of repression in bell ringing and church bells by **Mojca Kovačič** is a study of stories and archive sources on the confiscation of bells during the First World War and the post-war repression against bell ringing and chiming in some places in Slovenia. Through historical facts and personal stories she interprets the personal attitude of the Slovenes to religion and politics.

In the article “*Track suits*” and “*orange mugs*”- “*one glance is enough*” **Blaž Bajič** and **Beja Protner** establish how the discourse on *čefurji* fits in the Slovene nationalist discourse on “*southerners*” (*južnjaki* – pejorative expression) that turns it into a mechanism of exclusion. At first glance the descriptions of the clothes, fashion accessories, and behaviour of *čefurji* are innocuous and amusing, but they are merely the superficial side of the discourse on the *čefur* as the *Other* who is different from *Us*. The participants in the discourse interpreted these differences as resulting from the decision of the individuals to belong to the *čefur* subculture, suggesting that their exclusion is their own choice. The knowledge of the Ljubljana students about the appearance of *čefurji* has an orderly, socially constructed form and content, and the authors therefore refer to it as a Foucauldian discourse.

In “*How to be asexual in a heteronormative sexualized society: individual and group strategies of coping with a stigma*” **Tanja Kovačič** explores a quite different group of excluded people, establishing that homosexuality was removed from the list of mental diseases in 1973, but that asexuality has continued to be considered a pathology to the present day.

People who do not feel sexual desire identify their sexual orientation as asexual. Asexual individuals face discrimination based on their asexuality, and their sexual identity is stigmatised. They therefore use a variety of strategies of coping with the stigma in different contexts.

In her article, entitled *The never-ending post-war “reconstruction”*: *Sarajevo between waiting and hoping*, **Alenka Bartulović** takes us to an area that is culturally very different but only 550 km away. The article explores how individuals who declare themselves to be antinationalist Bosnians and Herzegovinians practice hope in post-war Sarajevo, offering insight in different and at times completely opposite practices, which reflect people's longing for a different Bosnian-Herzegovinian future. The post-war, rather unsuccessful rehabilitation of society, based in Bosnia and Herzegovina on the principle of exalting exclusivist affiliation with one of the three constituent nations, has led to anger and disappointment in Sarajevo, but besides despair it has also produced hopes for a better future. The article shows that the principal target of the criticism of Sarajevo's people is the inability to construct a “normal life” within the framework of a dysfunctional “non-existing state”. Here we may comment that every similarity is just coincidence ... or maybe not.

In her article *A struggle within a struggle: women and Zapatism* Špela Alič takes us far away to the other end of the world, to the federal state of Chiapas in Mexico, Central America, where the Zapatist insurgency resulted from centuries of oppression of the indigenous Mayan inhabitants, who saw rebellion as the only way for the survival of traditional communities in a capitalist world. Through the autonomy they have established and live from day to day and through autonomous education, health care, gathering places (*Caracoles*) and Councils of Good Government (*Juntas de Buen Gobierno*) they inspire the insurgent population, struggling against the vice of neoliberalism which relentlessly drives the poor into even worse poverty in order to make the few rich even richer. Slowly but tenaciously they are building a new world, building it from the bottom up - a world that includes instead of excluding. Within this struggle another struggle takes place - that of women. Traditionally their role is that of mothers and homemakers. With the uprising of the Zapatistas they were finally able to raise their voice and present their suffering to the world.

The article of **Anette Rein**, the former director of the Museum der Weltkulturen in Frankfurt am Main, *Competences and responsibilities of ethnographic museums as global actors*, published in Slovene and English, moves us to the field of so-called engaged ethnology/cultural anthropology and engaged/inclusive ethnographic museums. Through the history of ethnographic museums and examples of exhibitions, the article describes how the perspective of the "Other" has changed from a relational approach into one of the "Others". The article starts with the central issues of exhibiting ethnographic objects. Museums either reduce objects to works of art in line with the Western concept or present their contexts in accordance with the analysis of their curators. The description of the three steps of musealization shows how every museum object is fragmented. The article concludes with an appeal to ethnographic museums to embrace their political responsibility.

As much as the first section of *Etnolog* reflects only a part of contemporary scientific reflection on the chosen theme, **Museum News** reflects only part of all that took place last year and this year in the SEM and in the wider museum field.

It is hard to believe that 50 years have passed since the death of the former director of the Ethnographic Museum Boris Orel, because the material collected at the time of his, Orel's teams, is increasingly "alive" since it has been published on the Internet. We honour his memory by publishing **Barbara Sosič's** interview with the former curator **Fanči Šarf**, who vividly remembers the pioneer times of field and museum work during Orel's directorship.

September saw the end of the great visiting exhibition *Orinoco - The Indians of the Amazon rainforest* in the SEM, which for nearly a year and a half attracted and fascinated numerous visitors. Most of the credit for acquiring and staging the exhibition certainly goes to **Nina Zdravič Polič**, who once more presents the exhibition but also takes us behind the scenes of this very demanding project.

In previous volume of *Etnolog* **Janja Žagar** already drew attention to the living nature of the second permanent exhibition *I, we and others: images of my world*. In this volume she presents the personal exhibitions of the museum's visitors, inspired by the permanent exhibition and staged under the common title *My life, my world*.

This year marks the end of the second year of the SEM's participation in the international project *Carnival King of Europe II*. The three representatives of our museum who participated in the project, **Adela Pukl**, **Nadja Valentinčič Furlan** and **Nena Židov**, briefly introduce the project's first and second phases and the SEM's contribution to its second phase.

Our new co-editor **Ralf Čeplak Mencin** has written an interesting report on his one-month fieldwork in Herat, Afghanistan, last year. He documented traditional crafts because the revitalisation of these skills among Afghan refugees from Iran contributes to their reintegration in the “new” environment of their former homeland and creates new survival options.

For the second year, the Slovene Ethnographic Museum performs the task of the Coordinator of the Register of Living Cultural Heritage. Last year, Nena Židov wrote about the intangible cultural heritage and the register, while this year **Anja Jerin** reports on the activities of the Coordinator last year and this year, and presents the units that have been entered in the register in this period.

The museum-film evening “The Alexandrian Women” deserves additional attention in *Etnolog* because of its ingenious concept and the favourable response of the museum's visitors. The three-part event (a guided tour of the exhibition, watching a film, and an interview with the two protagonists of the evening) is therefore presented by its initiator and speaker **Nadja Valentinčič Furlan**.

Janez Črne and **Gregor Kos** have written a brief report on their one-month work as the SEM's restorers for the Fishing Museum of the Trieste Primorje in Križ (Santa Croce) near Trieste, with which our museum traditionally cooperates and in this way has contributed to the opening of this important institution, which has been developed for several years, in the near future.

Miha Špiček in **Gregor Ilaš** have written a report on their participation in the seminar “Archives, Libraries, Museums”, where they presented the museum's project *Digital Collections* and also acquired new knowledge about the global information infrastructure.

Eleanor Ryan-Saha, a doctoral student of the University of Durham, was introduced to the many-sided activities of the SEM in the summer months of this year and she kindly wrote her impressions for publication in *Etnolog*. As she participated in the international EASA conference in Paris in the same period, she also presents her impressions of the event.

In *New Acquisitions* **Andrej Dular** complements his survey, started in earlier volumes, of the collection of painting and plastering implements from the Department of Crafts and Trades. **Bojana Rogelj Škafar** briefly presents an extensive donation of objects of folk visual arts, which were recently transferred from their long-time home in the weekend cottage of the Pucihar family to the museum's depot. A novelty is that the section concludes, for the first time ever, with an article by a person who donated material to the museum's collections. Mrs **Tadeja Krečič Scholten** donated to the museum a Vikend gramophone and in her colourful report she places the object in time and space, providing it with real museum value.

As always, the section *The SEM in the past year* contains contributions on the exhibitions and other events in the SEM and a bibliography of the museum's staff members. In addition, **Maja Kostrič** contributes a summary in text and tables of the evaluation of the SEM's visitors, conducted by the museum's communication service between June 2011 and January 2012.

This volume concludes with a range of reviews and presentations of publications which we consider to enrich ethnological science and are therefore worth reading or at least leafing through. Both editors hope that the readers will share the same opinion about the present volume of *Etnolog*, when they will read it, or at least scan it thoroughly from cover to cover.