

**University in Zagreb**  
**Faculty of Philosophy**  
**Department for Ethnology and Cultural Anthropology**

**Proposal for Ethnology and Cultural Anthropology study programme**  
**(graduate study)**

**Zagreb, March 15<sup>th</sup>, 2005.**

## 1. INTRODUCTION

The first possible sources of ethnological data in the history of humankind were the first drawings, first artefacts and first written documents. First attempts at the interpretation of these ethnographic and ethnological data also belong to ancient history. However, the first comparative work based on ethnological material was published in 1724 and that was J. F. Lafitau's *Moeurs des sauvages americains compares aux moeurs de premiers temps*. During the 18th century, a number of important authors emerged, who talked about the new science on human communities and their cultures (A.Y. Goguet, G. Vico, A Ferguson), and a Swedish professor of economics, Anders Berch, outlined the first 'scientific program' of ethnology in his work on ploughing machines, published in 1773.

The name ethnology (from Greek words *ethnos* – people and *logos* – word, speech) was apparently used for the first time by a Slovakian Jesuit Adam F. Kollar in his book *Historiae iurisque publici regni Ungariae amoenitates* (Wiena, 1783), and by Alexander Cesar Chavanes, a professor at the Academy in Loussane in his *Essai sur l'Education intellectuelle avec le Projekt d'une Science Nouvele* (Loussane, 1787). At the beginning of the 19th century, terms *ethnological* and *Ethnologie oder Nationalitaeten der Voelker*, were commonly used in Germany, and a famous physicist, mathematician and philosopher Andre-Marie Ampere, in his attempt to systematize all the scientific disciplines of his time, gave a very prominent position to the discipline he called Ethnology (*Sciences ethnologiques*). The great development of ethnology in Germany begun with the work of A. Bastian who initiated the publication of three important journals: *Zeitschrift für Ethnologie*, (1868/69), *Berliner Gesellschaft für Anthropologie*, and *Ethnologie und Urgeschichte*; in the UK it followed the work of E.B. Tylor who was considered to be the 'official' founder of the 'science of culture', while in the US the most important 'initiator' was L.H. Morgan. What closely followed were the beginnings of the first theoretical and methodological schools and movements (cultural-historical, evolutionism, diffusionism), all represented by prominent researchers and scientists (F. Ratzel, F. Graebner, W. Schmidt, F. Boas, A.L. Kroeber). Functionalism of B. Malinowski and A.R. Radcliffe-Brown, 'psychological school' by Wundt, Wertheimer, and R. Benedict, and many other developments brought new dimensions to ethnological research, while after the World War II, important breakthrough was Levi-Strauss's structuralism.

As far as the Soviet (Russian) ethnology in the 20<sup>th</sup> century was concerned, we should specifically mention S.M. Širokogorov, S.A. Tokarev and J.V. Bromlej.

Further development of ethnology was highly influenced by semiotic theories and by the development of post structuralism. Main representatives of these schools were H. Bausinger in Europe and Clifford Geertz (semiotic-structural approach) in the US, while the representatives of post structuralism, more developed in the US, are G. Marcus, R. Fisher and J.Clifford.

All these movements and schools are today highly intertwined and enable us to take a broader perspective of

the disciplines of ethnology and cultural anthropology. Today we can claim that we have witnessed a few decades of researching all the cultural phenomena – life in rural communities, suburban and urban topics, changes of tradition, formation of 'new' traditions, subcultural groups in their historical developments... Hence, starting from anthropology as a scientific discipline which deals with humans as cultural beings (and includes all the aspects of their existence: biological, cultural, social, economical, psychological, political, aesthetic), and unlike physical or biological anthropology, ethnology or cultural anthropology (in the US), or social anthropology (Europe), can be primarily described as a science on culture. The content, structure and method of the researches in these disciplines are mostly similar, so we often use the name sociocultural anthropology.

Back in 1875/76, Armin Pavicic held a course entitled *Croatian folk songs* at the University of Zagreb, while Tomo Maretic taught courses such as *Beliefs of the Old Slavs* and *Historical and ethnographic overview of the Southern Slavs from the 6th till 9th century*. Anthropogeographical theories were developed by Petar Matkovic, and were considered to be a part of geography; Izidor Kršnjavi included in his lectures in archeology and history certain topics dealing with Croatian national handicrafts. Vatroslav Jagic has also indirectly influenced the development of ethnology, when he mentioned in his article on *Antiques and their signs*, people whom he called folk researchers. Baltazar Bogišić also gave a great contribution and published in 1874 his research on common law practices, entitled, *An allmanagh of recent common law practices among the Southern Slavs*. We should also mention the ethnomusicologist Franjo Ksaver Kuhac, than Natko Nodilo, who was interested in the reconstruction of the religion of ... 'Croats and Serbs on the basis of their folk songs, stories and folk speech', and Friedrich S. Krauss who wrote on beliefs, customs and legends of Southern Slavs.

The institutionalization of ethnology begun in 1888 when Croatian Academy of Arts and Sciences formed a *Committee for the collection of the monuments of traditional literature*, and a year later, Franjo Racki initiated the publication of Folklore collections. In 1896, the first issue of the *Journal of the folk life and customs of the Southern Slavs* was published. Antun Radic (1868-1919) had a crucial role in the publication of this journal and in the popularization of the folk science (ethnology). Although he worked very short period of time as the editor of the journal and as the actual 'folk scientist', he had a great influence on the theoretical developments of Croatian ethnology, and it seems that he was the first one who tried to combine the diachronic (cultural-historical) and synchronic (cultural-anthropological) research.

The first chair at the University of Zagreb whose content was mainly ethnological was founded in 1923 at the Faculty of theology, and that was the *Chair for the comparative science on religion*. Until the year 1960, the head of it was Aleksandar Gahs (1891-1962). He taught general and religious ethnology as part of the theological studies and he was an expert on people of Siberia.

The first chair of ethnology at the Faculty of Philosophy in Zagreb was organized in 1924. The first professor was a famous philologist and folklorist Petar Bulat.

The appointment of Milovan Gavazzi (1896-1992) as the head of the Chair in the academic year 1927/28

marked the beginning of systematic study of ethnology. In less than three years, he organized academic courses and incorporated scientific research into many seminars. The courses taught as part of the study of ethnology included the history of ethnology, the overview of national traditional culture, Slavic cultures, and other European and non-Western cultures. Gavazzi also organized various forms of practical work including the collection of items of traditional material culture, publishing of scientific articles and books and production of many ethnographic films, and he also started a serious work on ethnographic cartography. Branimir Bratanić (1910-1986) joined him in 1936. He taught history and theory of ethnology, together with the cultures of Old World agricultural people, and he also further developed ethnological cartography. In the year of 1960, during the reorganization of the Faculty of Philosophy, the Chair became the Department of Ethnology with two main chairs: *Chair for national ethnology* (led by Gavazzi) and *Chair for general ethnology* (led by Bratanić).

In 1961, Bratanić founded the *Centre for the preparation of the Ethnological Atlas of Yugoslavia* at the Faculty of Philosophy in Zagreb. In the same year, the first graduate course in ethnology was also organized. From 1982 until 1992, the Department was called Ethnological institute. In 1984, the *Centre for the preparation of the Ethnological Atlas of Yugoslavia* was transformed into the *Centre for ethnological cartography*. Since 1989, the Centre has been publishing a periodical *Studia Ethnologica*, which changed its name to *Studia Ethnologica Croatica* in 1993. In 1999, the Centre became an integral part of the Department of Ethnology, and the publishing of *Studia Ethnologica Croatica* has continued. The Department is also a co-publisher of the periodical *Etnološka tribina*, together with the Croatian Ethnological Society.

New theoretical approaches that have been included into the study of ethnology, have shifted its orientation towards the study of ethnology and cultural anthropology. In the year 2000, the *Chair for ethnological methodology and cartography* was founded alongside the two already existing chairs. The Department has institutionally confirmed its new orientation and incorporation of new theoretical developments into its program in 2004 and, by the decision of the Scientific-academic council, changed its name into *Department of Ethnology and Cultural Anthropology*.

The idea for the establishment of the new programme of study of ethnology and cultural anthropology existed for a longer period, but the administrative obstacles for its adoption were significant. However, new courses replaced a significant number of old ones, and hence the program managed to follow the changes in the discipline. These were the courses like *Introduction to cultural anthropology*, *Feminist Anthropology*, or, for example, *Tradition and modernity*. In the development of the new programme, we used the study programmes of different EU and European universities, which had similar development and related outline, as models. These were study programmes in ethnology from several Scandinavian universities like Lund (Sweden), Bergen (Norway) and from the study of ethnology at the University of Edinburgh (UK). We have established co-operation with these universities through different scientific projects and interfaculty agreements.

Our proposition for the Undergraduate and Graduate study of ethnology and cultural anthropology is based on three elements: economic situation in Croatia, Croatian ethnological heritage and harmonization with related studies in Europe. Thus, we would enable student mobility and standardization of knowledge on undergraduate level (core subjects). On the other hand, study of ethnology in Croatia covers a series of topics that are important for other European studies of ethnology and cultural anthropology. This specifically relates to the long tradition of the research of rural population in Croatian ethnology, but also to the post socialist reality of present day Croatia.

One of the main aims of the new study of ethnology and cultural anthropology is the recognition of the possible usages of ethnological expertise by tourist industry and its incorporation into national program on cultural tourism. On the graduate level we will place special emphasis on the applicability of the ethnological and anthropological expertise for market demands. Tourism is the key sector for the application of ethnological findings, but we should also have in mind the media and all other sectors that could use qualitative research. Besides tourism, which will probably be the main market sector to employ the graduates in ethnology, the ethnologists could also work in public sector, in institutions such as museums and institutes for conservation of monuments, which traditionally sought ethnological expertise.

## **2. GENERAL SECTION**

2.1. Name of programme: STUDY OF ETHNOLOGY AND CULTURAL ANTHROPOLOGY

2.2. Institution: Faculty of Philosophy, Department of Ethnology and Cultural Anthropology

2.3. Duration of programme: 2 years

2.4. Entry requirements are based on finished obligation on undergraduate study of ethnology and cultural anthropology or from other undergraduate studies due to possible contract with it.

2.6. Graduate programme: Students will be fully competent in different fields, depending on their choice of elective courses, which would form different modules. Thus the students could chose between language module (gaining competence in a language learned for the first time), museology and preservation module, and tourism and management module (involving courses taken at Faculty of Economics – Chair of tourism). Each module will offer different type of expertise to the students. One possible module is scientific, which would include elective courses from other related studies at the Faculty of Philosophy (history, sociology, anthropology, comparative literature, linguistics).

2.7. Upon the completion of the study, the students will gain an MA (Master of Arts) degree in Ethnology and Cultural Anthropology.

### 3. PROGRAMME OUTLINE

#### 3.1. List of compulsory and elective courses

Core (compulsory) courses	Elective courses
	Comparative Research on Customs
	Ethnological Cartography
	Anthropology of Medical Systems
	Organized Manufacture of Handicrafts in Croatia
	Post-socialist Cultures
	Feminist Methodology in Ethnology and Cultural Anthropology
	Selected Topics on Anthropology of Migration
	Performance Research in Croatian culture
	Symbols of Christianity in Croatian Tradition
	Cultures of Central and South East Asia
	Comparative Slavic Mythology
	Traditional Mountain Cattle-Breeding
	Identities of <i>Bunjevci</i>
	Post colonialism and Gender
	Women History

3.3. Structure and progress of the study are shown in Study Workplan. In order to enrol in a course, the students have to collect the number of ECTS points prescribed for the completion of the preceding semester, as shown in the Workplan. Students can sit for a specific exam only once, since they are assessed continually during the whole semester, and the exam mark equals 50% of the final mark.

3.4. The list of the possible modules from other studies, besides museology, which would be interesting to our students, is still unspecified. Namely, there are still no rules to regulate the provisions under which

students could enrol into different courses from other studies. Study of Ethnology and Cultural Anthropology could be very successfully combined with studies at the Chair of tourism at the Faculty of Economics, Department of History, Department of Sociology and Department of Comparative Literature.

3.5. Courses that prove to be interesting to the international students will be taught in foreign language. Majority of staff members is prepared to teach their courses in English.

3.6. The equivalence of ECTS points will be calculated according to the students' workload and the number of seminars required for the specific course. If the course is organised in 4 hours of lectures per week and requires no more than 50 pages of seminar and reactionary papers, it is worth 5 points.

3.7. The required number of ECTS points for the successful completion of graduate study is 60 points.

3.8. Students could decide to continue their studies any time, and all the points they had collected prior to their study-break, would be accepted. These students would have to pass the exams in all the obligatory courses before the end of their study.

#### **4. ORGANIZATION OF THE PROGRAMME**

4.1. All lectures and exams will be held at the Faculty of Philosophy in Zagreb.

4.2. Since the total number of lectures and seminars remains unchanged, the required lecture halls and seminar rooms are available.

4.3. Staff members:

Prof Vitomir Belaj	Marijana Belaj
Dr Milana Černelić, assistant professor	Tanja Bukovčan Žufika
Dr Branko Đaković, associate professor	Dr Tomislav Pletenac
Dr Tihana Petrović Leš, assistant professor	MA Sanja Potkonjak
Dr Manda Svirac, associate	Marijeta Rajković
Dr Jelka Vince-Pallua, assistant professor	Nevena Škrbić Alempijević
Dr Tomo Vinšćak, assistant professor	

4.5. Practical work has been taught as part of the study of ethnology and cultural anthropology in two forms: one was the obligatory student practice in public institutions and the other was the teaching of field research practices. They form an integral part of the new programme, both on undergraduate and graduate level.

4.6. The ideal number of students for this study is 60.

4.7. Study expenses should be estimated by Faculty administration.

4.8. Quality monitoring of the programme will be carried out by external experts (agencies, foreign evaluators) and through student evaluations (in the form of questionnaires).

4.9. For the successful application of the new programme, the Department requires at least 14 additional staff members. All the research assistants are already included in teaching, both in the existing and in the new programme. We anticipate that 5 of them will successfully complete all the requirements for obtaining higher academic degrees, and would thus become course organizers and lessen the workload of other staff members. However, this would only partly compensate for the lack of staff. In order to fully compensate the insufficient number of staff members, we would have to employ at least 6 additional associates (research and teaching assistants) and at least two staff members who already possess higher academic degrees (assistant professors as the minimum requirement). This would enable the complete application of the new programme.



**ELECTIVE COURSES**  
(Graduate Study)

NATIONAL ETHNOLOGY

## **TRADITIONAL MOUNTAIN CATTLE-BREEDING**

**Course Organizer: Dr Vitomir Belaj**

**Lecturer: Dr Tomo Vinšćak**

**Duration of the Course: 1 semester, Graduate study**

**Course Status: Elective**

**Course Structure: 2+2 (Lectures + Seminar)**

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

The course begins with the ethnological definition of mountain cattle-breeding as the cultural response to the harsh environmental conditions, which is then compared with the other ways of traditional subsistence. Then the course outlines the major hypothesis and theories on the importance of mountain cattle-breeding in the development of cultures (evolutionist presumptions, the position of cattle-breeding in the cultural-historical approach to ethnology, hypothesis of J.D. Wölfel on the connection between the linguistic and cultural strata, etc.)

The geographical distribution of this phenomena in the Old World is also introduced (the Atlas, the Riff, circum-Mediterranean mountains, the Alpine mountains, Scotland, Carpathian mountains, Ural, central Asian mountains) , and the descriptions of different ways of cattle-breeding are also described. Special emphasis will be placed on the organization of life connected to cattle-breeding (migrations, the role of women, accumulation of hay). The presented facts will be followed by an analysis of different types, through which the students will be given insight into the possible typology (Alpine and Trans-humanic type of cattle-breeding), and by the synthesis, which could provide conclusions on the cultural-historical links and the possible origins and migrations.

Specific attention would be paid to the cattle-breeding on Croatian mountains, where both types are present (Alpine and Trans-humanic) and to the possible interferences of the two types. The course will pint to the pre-Slavic population of cattle-breeders (*Vlasi*), the genesis of their name and the changes in its meaning, the existence of Alpine elements with the Vlachs of the Western Balkans (which become Croats at the end of Middle Ages) and the existence of Trans-humanic elements with Eastern Vlachs, who accepted the religion of the Orthodox church and ethnic identity of the Serbs.

The major part of this course will be dedicated to the fieldwork research in Croatian mountains. The students will visit the locations where the remnants of traditional cattle-breeding still exist, they will collect the data, document them (audio and video material) and write field reports. The relevant readings and video material will also be presented and discussed, and writing of short essays will also form part of the students' obligations.

**Intended Learning Outcomes:**

This course is very convenient for introducing the students to conducting field research in 'harsh' regions. Besides that, the course provides the students with the insight into a specific culture which still preserved its unique system of values, even though that type of life had been abandoned long ago. Thus, the students would gain knowledge necessary for the understanding of different historical and cultural processes in these regions.

**Teaching Methods:**

The course will be organized in lectures (Belaj) and seminars (Vinšćak )(2+2). Students will receive a joint mark for both seminars and lectures, which form integral part of this course.

**Bibliography:**

Prescribed reading:

Recommended reading:

**Examination and Assessment:**

Class-work Participation	20%
Written work (field reports, essays)	40%
Final Exam (oral)	40%

**Quality Assessment:**

Student questionnaires.

**COMPARATIVE SLAVIC MYTHOLOGY**

**Course Organizer: Dr Vitomir Belaj**

**Duration of the Course: 1 semester, Graduate study**

**Course Status: Elective**

**Course Structure: 3+1 (Lectures + Seminar)**

**Prerequisites: no**

## **ECTS points: 5**

### **Course Outline:**

The first part of the course provides the students with the introduction to mythology as a discipline which is strongly linked to a number of different sciences (anthropology, ethnology, philology, linguistics, archaeology, etc). The historical development of mythology is outlined, together with the general characteristics of a myth in relation to ritual, as well as its function in the cultures of 'pre-scientific' societies. The common usage of the word 'myth' is discussed as well as the large number of books and articles which do not approach the subject seriously and supposedly provide descriptions of pre-Slavic and 'Croatian' mythology.

The course then introduces the elements of pre-Slavic world view which are preserved in folk narrations of different pre-Slavic peoples, their connection to the Indo-European cultures (linguistic, textual and folklore analysis), the results of current research and attempts at the reconstruction of specific segments of pre-Slavic culture. These are:

- reconstruction of the elements of social organisation (two levels: 1. system of exogamous lineages inside one tribe, 2. division of the tribe in three segments: priests, soldiers and pheasants and, in relation to that, a legend on three-brothers, founders of people: Čeh, Leh and Meh).
- reconstruction of the understanding of the world: 1. in binary oppositions (up-down, dry-wet, straight-curved, etc.), 2. in triple images: the tree of life with its roots (the underground), the chunk of the tree (our world) and the foliage (the home of Gods).
- reconstruction of the fragments of pre-Slavic sacred texts and the mythical images found in them (the battle between the Thunder God and the Snake – the conflict of the binary oppositions, the position of the wife of the Thunder God between this world and the world of the Dead, the departure of the god's son to the world of the Dead and his return to our world as the God of Vegetation, the incestuous relationship between god's children on the foliage of the tree of life (happenings in the tripartite world);
- reconstruction of the pre-Slavic calendar and, in relation to it, of the mythical ritual narrative with the cycle of calendar customs (and their remnants in the recent customs);
- reconstruction of the pre-Slavic legal system and its terminology, discussion of its mythical origin (binary opposition right-wrong, solution in triple images).

### **Intended Learning Outcomes:**

The aim of this course is to introduce the students to the possibility of reconstruction of different segments of cosmology and point to the importance of comparative approach to the research of historical aspects of a certain culture. The course will provide the students with the knowledge necessary for the understanding of

the mythical reasoning which is still present in our everyday life, and in the same time, the course attempts to correct the image on Slavic mythology offered by the media.

**Teaching Methods:**

Teaching of the course will be organized in lectures and seminars (3+1). Students will have to write an essay on a specific topic (describe the work of an ethnologist, discuss one scientific problem or present one book) and present it to their class-mates (depending on the number of students).

**Bibliography:**

Prescribed reading:

Recommended reading:

**Examination and Assessment:**

Class-work Participation	5%
Seminar Paper	25%
Final Exam (oral)	70%

**Quality Assessment:**

Student questionnaires.

**COMPARATIVE RESEARCH ON CUSTOMS**

**Course Organizer: Dr Milana Černelić**

**Duration of the Course: 1 semester, Graduate study**

**Course Status: Elective**

**Course Structure: 1+2 (Lectures + Seminar)**

**Prerequisites: no**

**ECTS points: 5**

**Course Outline:**

The course *Comparative Research on Customs* is divided into theoretical and practical part. In the introductory part, the students will gain some general theoretical knowledge on comparative methods of ethnological research, which are applied to the research on customs in this course. The custom is one of the major phenomena of Croatian ethnology. This course encourages students to actively participate in the coursework, through reaction papers related to the theoretical questions on the definition of the notions of

custom, ritual, ceremony and other related notions. Each student will have to write a short essay based on the prescribed or recommended reading, which will be presented and discussed during classes.

In the second part, the students will have to write a seminar paper on a topic of their choice related to the research on customs, both traditional customs or modern ones (theoretical analysis, covering specific topic, presenting an overview, cartographic analysis, papers on identity studies or invented traditions, etc.) These papers will determine the following coursework. They will be divided into topics and each student will present her/his work during a specific session. Students are also encouraged to actively participate in the discussion that will follow. Because of the active participation of the students in the coursework, the freedom to choose their own topic and research approach, this course will, in its second part, closely follow the interests of the students.

### **Intended Learning Outcomes:**

Customs and the related phenomena (rituals, ceremonies, celebrations, festivals, holidays, church holidays, etc.) present one of the most important aspects of Croatian ethnology. In the course of the history of Croatian ethnology, that phenomena were researched in many different ways and they have always proved to be interesting to Croatian ethnologists, from Radic to current ethnologists, which show specific interest in the research on customs, especially since the 1990-ies. Through practical work, the students will be introduced to major works on customs and to different major research approaches in Croatian ethnology. The course is an important part of the new curriculum, since it encourages the students to work independently, to critically evaluate the data sources they use, and to gain theoretical and practical knowledge on the major framework of comparative method and other methodological approaches in the research on customs.

The course covers an important field of ethnological research and deals with one of the major phenomena of Croatian ethnology. As such, it represents an important part of the new curriculum of ethnology and cultural anthropology.

The students will be presented with the basic theoretical concepts on comparative research on customs and the different approaches to the research on customs in Croatian ethnology.

The students are encouraged to work independently, to write reaction papers, to choose their own seminar topic and research approach and to participate in the discussions (which are based on the presentation of reaction and seminar papers and critical evaluation of their own work and the work of other students).

Therefore, the students will be able to use different data sources individually, and will gain knowledge and experience in the data classification and application of basic rules of comparative method (as well as other methodological approaches). They will also be encouraged to actively participate in the discussions.

### **Teaching Methods:**

In the introductory part, the students will gain some general theoretical knowledge on comparative methods of ethnological research, which are applied for the research on customs as one of the major phenomena of Croatian ethnology.

In the practical part, the students are encouraged to work independently, to write reaction papers, to choose their own seminar topic and research approach, to participate in the discussions (which are based on the presentation of reaction and seminar papers and critical evaluation of their own work and the work of other students).

### **Bibliography:**

Prescribed reading:

Recommended reading:

### **Examination and Assessment:**

Reaction Paper	20%
Seminar Paper	50%
Class Attendance	15%
Active participation in the discussion	15%

Students will get a pass mark if they complete all their obligations which are expressed in the accumulated points (if they accumulate the number of points necessary for obtaining a pass mark). Students could get negative points if they do not attend classes regularly. The students who do not accumulate the necessary number of points will have to write a final written exam.

### **Quality Assessment:**

Quality assessment of the teaching will be done through student evaluations. The questionnaires will be given to students at the beginning and at the end of the semester.





## **IDENTITIES OF *BUNJEVCI***

**Course Organizer:** Dr Milana Černelić

**Duration of the Course:** 1 semester, Graduate study

**Course Status:** Elective

**Course Structure:** 1+2 (Lectures + Seminar)

**Prerequisites:** no

**ECTS points:** 5

### **Course Outline:**

Identity is one of the basic concepts of Croatian ethnology and cultural anthropology. This course discusses the multiple identities of an ethnic group, *Bujevci*, during their historical formation in a specific ethnic group, which is geographically divided into several different branches. The identity of *Bunjevci* is multiple, primarily through their division into three branches: along the river of Danube (*Podunavski*), in the coastal region and in Lika (*Primorsko-lički*), and in Dalmatia (*Dalmatinski*). The phenomenon of their identity in such a complex context will be discussed using historical and modern discourse.

The lectures will point to several topics related to the research of *Bunjevci*. *Bunjevci* in Vojvodina, which represent the largest Croatian Diaspora, have again found themselves in the middle of political debates. Part of the lectures will discuss the reasons for that, as well as the works of different authors who have, using pseudo-scientific criteria, tried to prove their different ethnic origins. The course will introduce the students to the main facts and findings on *Bunjevci*, and to the approaches to ethnological research of this ethnic group.

The second part of the lectures will deal with the questions of the ethno-genesis of *Bunjevci* and their identity. The methodology of the research of the ethno-genesis of *Bunjevci* will be presented, using the example of the selected topics from wedding customs and the results of such research, and an attempt will be made at showing in what way can such findings contribute to the research of their identity. Construction of their ethnic, national, regional and cultural identity will be tackled, on the example of separate groups of *Bunjevci*: *Podunavski* and *Primorski*, as well as the local communities of the families of *Bunjevci* who migrated from Vojvodina to Croatia.

Students will have to write a seminar paper on the topic of their choice. The seminar papers will have to be presented.

### **Intended Learning Outcomes:**

This course is an important part of the new curriculum, since it deals with the very popular topic of the identity of a specific ethnic group, which is, due to historical circumstances, partly a national minority (in Hungary).

The students are introduced to the research on identity of ethnic groups on the example of the research on identity of *Bunjevci*, a branch of which has, due to historical circumstances, partly become a national minority, and thus, this course also tackles the issues of minority research.

The aim of this course is to explain the multiple aspects of the identity of *Bunjevci* and the construction of their ethnic, national, regional, cultural identity in the circumstances of the geographical division.

The aim of this course is to introduce the students, through practical work, to the approaches to the study of identity, ethnic and minority groups and to encourage them to actively participate in the coursework.

### **Teaching Methods:**

On the basis of previous research and findings on the ethno-genesis of *Bunjevci* and their identity, the students will be introduced to different approaches to identity research and to the specificities of this ethnic group.

Practical application of their findings will be achieved through seminar papers. The students are encouraged to actively participate in the coursework through writing of seminar papers, participation in the discussion and critical evaluation.

### **Bibliography:**

Prescribed reading:

Recommended reading:

### **Examination and Assessment:**

Seminar Paper	40%
Class Attendance	10%
Active participation in the discussion	20%
Final Exam (oral)	30%

### **Quality Assessment:**

Quality assessment of the teaching will be done through student evaluations. The questionnaires will be given to students at the beginning and at the end of the semester.

## **ETHNOLOGICAL CARTOGRAPHY**

**Course Organizer: Dr Branko Đaković**

**Lecturer: Marijana Belaj**

**Duration of the Course: 1 semester, Graduate study**

**Course Status: Elective**

**Course Structure: 1+2 (Lectures + Seminar)**

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

The course introduces the students to the basic concepts of ethnological cartography and its importance for the historical research of culture. In the research which is oriented towards the historical perspective, ethnological cartography is deemed unavoidable. Furthermore, the course provides the students with the outline of the development of ethnological cartography in the European and Croatian context and points to the connections between different European ethno-cartographic projects. Students will also be introduced to the criticism of this technique and to its possible application in ethnology and in other sciences (history, linguistics, etc.). On the basis of theory and selected concrete examples from previous ethno-cartographic research, the students will gain experience in problem solving, critical reading of the Questionnaires of Ethnological Atlas, formation of typologies, legends and ethnological maps. Special emphasis will be placed on the reading of ethnological maps, and identification of data significant for the interpretation of cultural-historical developments. In the second part of the course, the students will be introduced to the technique of working with digital data base of Ethnological Questionnaires, and will thus be directly involved in the research using Questionnaires and realise its advantages and drawbacks.

The students will also be introduced to the accomplishments of other European cartographic projects and with the perception and application of ethnological cartography in different Internet projects.

### **Intended Learning Outcomes:**

Ethnological cartography is the basic technique of data analysis in the historically oriented research on culture, and hence the students, through this course, will gain detailed knowledge on cultural-historical approach. Furthermore, ethnological cartography is not and can not be only a national discipline, so this course points to the importance of co-operation with similar projects in other European countries, and to the complexity of the results of such cooperation in the European region.

The aim of this course is to provide the students with the theoretical and practical knowledge on ethnological cartography in the framework of cultural-historical method, with the skill of critical reading of the writings

which discuss this method and the possibility of critical analysis of archival material. Special emphasis is placed on the oral and written presentation of the obtained data.

**Teaching Methods:**

The first part of the course is dedicated to lectures, while the second part will consist of the presentations of student seminar papers and discussions. In the second part of the course the students will also work with the digital data base.

**Bibliography:**

Prescribed reading:

Recommended reading:

**Examination and Assessment:**

Class-work participation	20%
Seminar Paper	40%
Final Exam (oral)	40%

**Quality Assessment:**

Quality assessment of the teaching will be done through student evaluations. The questionnaires will be given to students at the beginning and at the end of the semester.

**PERFORMATIVE FORMS IN CROATIAN TRADITIONAL CULTURE**

**Course Organizer: Dr. Milana Černelić**

**Lecturer: Nevena Škrbić Alempijević**

**Duration of the Course: 1 semester, Graduate study**

**Course Status: Elective**

**Course Structure: 1+3 (Lectures + Seminar)**

**Prerequisites: no**

**ECTS points: 5**

## **1. Course Outline:**

*Performative Forms in Croatian Traditional Culture* is a one-semester elective course at the graduate study of ethnology and cultural anthropology. In the course various performative forms and ways of disguising in customs, but also in everyday life will be discussed. Basic concepts and approaches in the frame of performance theory (according to R. Schechner) and the theory of play (according to J. Huizinga) will be analyzed. The development of concepts of "folk drama" and "folk theatre" on the examples of Croatian ethnological and folklore research will be shown, while comparing them to similar trends in a broader European context. The development of folk theatre studies as a separate field of ethnological research will be presented chronologically, and changes and the widening of its subject will be shown. Contemporary interpretations of each social interaction as a performative act will also be discussed (E. Goffman, A. Melucci).

In the first part of the course performative folklore forms in customs will be analyzed, but also their secondary existence, that is, the transposing of performative forms onto the stage, into the media, etc., and their adjustment to a changed context. Finally, traditional performative forms will be compared with various performative acts present in the contemporary culture (political meetings, music, sport, religious gatherings and so on).

In the second part disguising as an important aspect of performance will be dealt with. Such temporary assuming of a false identity will be shown on the example of gender reversal in customs. In the line of gender studies, the ways of constructing a fictional, always exaggerated gender identity will be analyzed. The relationship of disguising in the frame of customs and the one in everyday life will be discussed.

A part of the seminar will include student presentations of their own research results.

## **2. Intended Learning Outcomes:**

The notion of the performative and entertaining component of traditional culture in ethnology has existed for a relatively long time. As early as in 1897 Antun Radić points to entertainment as one of the main functions of customs, whereas a Russian ethnologist Dmitrij Zelenin in 1929 defines the whole wedding celebration as a "theatrical, humorous dramatic scene". However, until the sixties the attention of researchers of customs was mostly drawn to the magic component, the relationship between an individual and the supernatural, ignoring the laughter, the entertaining component of customs, as well as relationships within the community. Then the redefining of performative forms occurred, since, through the writings of Erving Goffman and Alberto Melucci, the image of an authentic community dissolved; every public interaction was explained as a performative act and each community member as a "great pretender". Nowadays performance studies represent an influential field in ethnology and cultural anthropology, and also a part of ethnology and other related curricula at numerous European universities. Therefore the introduction of this course represents a step towards the harmonizing the Croatian study of ethnology with the European programmes.

This course points to the applicability of the M. M. Bahtin's concept of traditional culture as a "laughing one" in the interpretation of customs. By analyzing basic ideas of performance theory and the theory of play the students will gain insight into contemporary possibilities of making research and interpreting traditional culture, which, in combination with other custom-related courses, lead to a more holistic understanding of these occurrences.

The aim of the course is to introduce the students to basic approaches and concepts of performance theory, the theory of play and gender studies, as well as to the applicability of these theories in contemporary research of traditional culture, especially customs. The students are expected to apply this knowledge and check its usefulness in the course of one's own fieldwork and study work. At the same time the students will gain competence in methodology and techniques of ethnological research, as well as the skill of writing scientific texts.

### **3. Teaching Methods:**

The course will be delivered in 30 hours (4 hours a week). It will be divided into lectures (1 hour a week) and seminar (3 hours a week). In the course of lectures texts of most influential theoreticians in the field of performance theory, the theory of play, identity and gender studies will be critically analysed. Thus, an insight into possibilities of studying of traditional performative forms. In seminar case studies will be shown, and seminar discussions will be organized in workshops, for which the students will prepare in advance by regular reading, presentation of the assigned literature, writing of reaction papers and conducting of one's own topic-related research. The writing of the student seminar paper will be based on one's own field research or work on primary sources.

### **4. Bibliography:**

#### **a) Prescribed reading:**

Bial, H. (ur.) *The Performance Studies Reader*. London – New York : Routledge, 2004. (odabrana poglavlja)  
Bonifačić Rožin, N. Predgovor. // *Narodne drame, poslovice i zagonetke. Pet stoljeća hrvatske književnosti*, knj. 27. Zagreb : Matica hrvatska, 1963. Str. 7-20.

Čale Feldman, L. *Euridikini osvrti: O rodnim izvedbama u teoriji, folkloru, književnosti i kazalištu*. Posebna izdanja. Zagreb : Naklada MD, 2001. (odabrana poglavlja)

Eco, U. *The frames of comic 'freedom'*. // *Carnival! Approaches to semiotics* / uredio Thomas Albert Sebeok. Berlin – New York – Amsterdam : Mouton Publishers, 1984. Str. 1-9.

Lozica, I. *Folklorno kazalište. Stoljeća hrvatske književnosti*, Zagreb : Matica hrvatska, 1996. (uvodna poglavlja)

#### **b) Recommended reading:**

Bahtin, M. Uvod. // Stvaralaštvo Fransa Rablea i narodna kultura srednjega vijeka i renesanse. Beograd : Nolit, 1978. Str. 7-69.

Caillois, R. Igre i ljudi: maska i zanos. Beograd : Nolit, 1965.

Goffman, E. The Presentation of Self in Everyday Life. New York : Anchor Books, Doubleday, 1959. Ili:

Goffman, E. Kako se predstavljamo u svakodnevnom životu. Beograd : Geopoetika, 2000.

Huizinga, J. Homo ludens: o podrijetlu kulture u igri. Zagreb : Naprijed, 1992.

Ivanov, V. V. The semiotic theory of carnival as the inversion of bipolar opposites. // Carnival! Approaches to semiotics / uredio Thomas Albert Sebeok. Berlin – New York – Amsterdam : Mouton Publishers, 1984. Str. 11-35.

Lozica, I. Hrvatski karnevali. Zagreb : Golden Marketing, 1997.

Melucci, A. The Playing Self: Person and Meaning in the Planetary Society. Cambridge: Cambridge University Press, 1996.

Rajković, Z. Dramski momenti u svadbenim običajima. Dani hvarskog kazališta. 2(1985), str. 177-196.

Schechner, R. Performance Theory. London – New York : Routledge, 2003.

Supek-Zupan, O.; Lozica, I. Tradicija i novi društveni smisao: Pust 1984. // Zgodovinske sporednice slovenske i hrvaške etnologije: Portorož 1984. Ljubljana, 1987. Str. 144-165.

Supek, O. Gender Inversion in the Contemporary Carnival: Saturnalia or an Echo of a Changing Reality? // Contribution to the Study of Contemporary Folklore in Croatia. Zagreb : Zavod za istraživanje folkloru, 1988. Str. 23-35.

Turner, V. The Ritual Process, Structure and Anti-structure. Ithaca and New York : Cornell University Press, 1969.

Turner, V. Od rituala do teatra: Ozbiljnost ljudske igre. Zagreb : August Cesarec 1989.

## **5. Examination and Assessment:**

The students are expected: to attend regularly, to prepare and analyze the assigned literature, to participate actively in discussions and class-work, to write two reaction papers, to deliver in writing and present in class a seminar paper, based on one's own field research and study work, to take a written exam of the essay type.

The mentioned activities form the final mark as follows:

1. Class-work participation	10%
2. Writing of two reaction papers:	10%
3. Writing and presentation of a seminar paper:	30%
4. Final written exam:	50%

## **6. Quality Assessment:**



For quality control of the course internal quality control will also be carried out, by following student reactions to the course. Evaluation will be carried out by two questionnaires, one at the beginning, which will give insight into student expectations and needs, and the other at the end of the course, which will show whether the course has led to the intended learning outcomes.

## **ORGANIZED MANUFACTURE OF HANDICRAFTS IN CROATIA**

**Course Organizer: Dr Tihana Petrović Leš**

**Duration of the Course: 1 semester, Graduate study**

**Course Status: Elective**

**Course Structure: 1+2 (Lectures + Seminar)**

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

The *Organized Manufacture of Handicrafts in Croatia* is an elective course for the students of ethnology and cultural anthropology and is available for all other students of the Faculty of Philosophy. The course will introduce the students to the forms of organized manufacture of handicrafts in Croatia in the 19<sup>th</sup> and the 20<sup>th</sup> century. The role of individuals in the development of organized manufacture will be discussed in social and economic context, as well as the role of specific institutions. The function of such organized manufacture will also be tackled. The presented concepts will be discussed in more details on the example of several handicraft manufactures: lace making in the village of Lepoglava in the northern part of Croatia and on the Adriatic Island of Pag, production of baskets, children's toys, pottery, pumpkin decorations, etc.

### **Intended Learning Outcomes:**

This course introduces a new approach to the study of traditional handicrafts in Croatian ethnology. The students are presented with the development of textile handicrafts in the 19<sup>th</sup> and the 20<sup>th</sup> century. This should enable the students to understand the current problems and attempts at the revitalization of a number of handicrafts in the present social and economic context. This course will also provide the students with the basic knowledge necessary for their future work on such projects (organization of cultural programmes, workshops) primarily in the realm of cultural tourism.

The aim of this course is to offer the students an overview of national ethnology, by presenting the role of individuals and institutions in the organization of handicraft manufacture.

### **Teaching methods:**

The teaching of the course will be organized in lectures and seminars. The students are expected to gain knowledge of the complexity of the issues covered in the lectures and seminars, of the history of the discipline, major theories, and methodology and become skilled in researching this topic. Some topics will also include fieldwork and visits to different museums and exhibitions, as well as to different folklore and tourist festivals.

During seminar sessions, specific topics linked to a certain period, important individual or institution, will be covered in more detail: for example the role of Iso Kršnjavi in the development of organized manufacture of

handicrafts, Samuel Berger and Croatian textile home industry, Vladimir Tkalčić and textile handicrafts, the role of Ethnographic museum in the development of handicrafts.

### **Bibliography:**

Prescribed reading:

Bićanić, R. Kako živi narod : Život u pasivnim krajevima. Zagreb, 1996. (pretisak) (odabrana poglavlja)

Berend, I. T.; Ránki, G. Evropska periferija i industrijalizacija 1780. – 1914. Zagreb, 1996. (odabrana poglavlja)

Karaman, I. Industrijalizacija građanske Hrvatske (1800.-1941.). Zagreb : Naprijed, 1991. (odabrana poglavlja)

Leček, S. Seljačka obitelj u sjeverozapadnoj Hrvatskoj 1918. – 1941. Zagreb, 2003. (odabrana poglavlja)

Recommended reading:

Berger, S. Tragedija hrvatske tekstilne kućne industrije, Zagreb, 1914.

Berger, S. Za unapređenje naše kućne industrije. Beograd, 1930.

Bruck – Auffenberg, N. Dalmacija i njena narodna umjetnost. ( s njemačkog preveli, uvodom i bilješkama popratili don Frane Bulić i dr. Vinko Lozovina). Beč, 1912.

Cepelić, M. Obrt i industrija. // Gospodarsko – šumarska jubilarna izložba hrvatsko – slavonskoga gospodarskoga društva u Zagrebu, 1891. Zagreb, 1892, Str. 193-216.

Frangeš, B. Prilog upoznavanju i unapređenju hrvatskoga kućnog obrta. Zagreb, 1930.

Kršnjavi, I. Kućna industrija na budimpeštanskoj izložbi. // Glasnik društva za umjetnost i umjetni obrt u Zagrebu. godina I(1886), str. 16-23.

Leček, S. Lepoglavska čipka u životu seljačke obitelji. // Zbornik radova sa znanstveno-stručnog skupa Hrvatske čipke – nova istraživanja, Lepoglava, 1998. Lepoglava, 1999. Str. 75-90.

Leček, S. Čipke i narodni vez u ideologiji hrvatskoga seljačkoga pokreta. // Zbornik radova sa znanstveno-stručnoga skupa *Narodne i/ili nacionalne čipke*. // Lepoglava, 2004. Str. 19-39.

Petrović, T. Razvoj čipkarstva u Hrvatskoj od druge polovice 19. stoljeća do 1918. godine u kontekstu povijesnih i ekonomskih prilika u Austro-Ugarskoj monarhiji. // Zbornik radova sa znanstveno-stručnoga skupa *Središnji čipkarski tečaj u Beču: Povijest, djelovanje i recepcija u zemljama Austro – Ugarske monarhije*. Lepoglava, 2002. Str. 91-102.

Petrović, T. Čipka na batiće u kontinentalnoj Hrvatskoj od 1918. do 1938. // Zbornik radova sa znanstveno-stručnoga skupa *Hrvatske čipke u Europi*, Lepoglava, 1999. Lepoglava 2000. Str. 105-126.

Petrović, T. Narodne i/ili nacionalne čipke. // u: Zbornik radova sa znanstveno-stručnoga skupa *Narodne i/ili nacionalne čipke*. Lepoglava, 2004. Str. 39-53.

Petrović Leš, T. Rukotvorstvo u nastavi zavičajne povijesti. // Interkulturalizam i zavičajna povijest. Naklada FF pressa, 2005. (u tisku)

Petrović Leš, T. Uloga Etnografskog muzeja u razvoju rukotvorstva. // Studia ethnologica Croatica 17(2005). (u tisku)

Pletenac, T. Školstvo-sredstvo implementacije košaračke vještine u Međimurju. // Studia ethnologica Croatica. 17(2005). (u tisku)

Potkonjak, S. «Kućna industrija» u radovima Vida Vuletića Vukasovića: Problemi spašavanja ženske vezilačke tradicije. // Studia ethnologica Croatica. 17(2005). (u tisku)

Žufika Bukovčan, T. Tradicijsko rukotvorstvo i održivi razvoj: creska priča. Studia ethnologica croatica. 17(2005). (u tisku)

Recommended reading:

#### **Examination and Assessment:**

The students are expected to attend the classes regularly and to actively participate in the lectures and seminars. The final exam will be written, with essay-type questions. Students can improve their mark by sitting for an oral exam. During seminar sessions, the students are obliged to participate in the discussions. They would also have to hand in a written seminar paper. A student can sit for a written exam only after he/she has handed in the seminar paper.

Class Attendance	10%
Writing and Presentation of Seminar Paper	40%
Final Exam (written)	50%

#### **Quality Assessment:**

An expert in the field will act as an external evaluator of this course. He/she will assess the course structure, examine the syllabus and follow the progress of the course by participating at a number of classes. Internal control will be done through student questionnaires. The first questionnaire will check the expectations and student needs and they will have to fill it in at the beginning of the semester. The second questionnaire will be handed it at the end of semester, and this one will evaluate the extent to which the course has contributed to the development of the proposed learning outcomes.

## **SYMBOLS OF CHRISTIANITY IN CROATIAN TRADITION**

**Course Organizer: Dr Manda Svirac**

**Duration of the Course: 1 semester, Graduate study**

**Course Status: Elective**

**Course Structure: 2+1 (Lectures + Seminar)**

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

This course deals with the two aspects of the ethno-cultural overview: the introductory part deals with the arrival of Croats to this region and their acceptance of Christianity, in the context of Croatian traditional culture and the presence of Christian symbolism in it.

General concepts and cultural aspects are discussed, according to their content, internal value, and inter-relatedness:

- of natural and sacral,
- of the sacred and religious in the 19<sup>th</sup> and the 20<sup>th</sup> century
- of the sacred and forbidden
- of the sacred and social.

The traditional role of the sacred is emphasised: what it means to have good relationship with nature, to conquer death or an imminent danger, to place oneself in a cultural surroundings, and to form the basis of communal life. Understanding of nature, surroundings and landscape holds an important place in tradition, especially with relation to architecture and churches.

The role of landscape in tradition with relation to the change of customs linked to seasonal work will be followed up to the present day, and an attempt will be made to apply this knowledge to the organisation of different folk festivals, specifically the festivals of church singing and ethnological workshops and different exhibitions dealing with Christian inspiration in European and world context.

### **Intended Learning Outcomes:**

This course supplements the course entitled *Ethno cultural Overview of the World* on the regional principle, with emphasis on Croatian region. The aim of this course is to familiarise the students with the complex issues of ethno-cultural image of the world in the connection to the functional and formal structure of individual regions, especially Croatian traditional heritage. The course discusses the development of the world in the last 200 years, specifically pointing to the religious practices and Christian identity in post-communist age.

### **Teaching Methods:**

The teaching of the course will be organised in the form of lectures, seminar and field research.

## **Bibliography:**

### Prescribed reading:

Aračić, P.; Črpić, G.; Nikodem, K. Postkomunistički horizonti. Đakovo : Diacovensia, 2004. (Uvod)

Eliade, M. Sveto i profano. Zagreb : AGM, 2002.

Gavazzi, M. Godina dana hrvatskih narodnih običaja. Zagreb, 1988. (odabrana poglavlja)

Jerković, J. Crkveno pjevanje. // Smotra crkvenog pjevanja Đakovo : Iz narodne baštine hrvatskih krajeva. Zagreb : "Družina", 2003. Str. 1-13.

Skupina autora. Etnografija : Svagdan i blagdan hrvatskoga puka. Zagreb : MH, 1998. (odabrana poglavlja)

Svirac, M. Orijentacija u vlastitom kulturnom ozračju, Hrvatski vjerski običaji i njihov odraz u književnosti i likovnoj umjetnosti. // Etika. Zagreb : Ministarstvo prosvjete i športa RH, 1995. Str. 219-234.

\*\*\* Prožimanje narodnog i kršćanskog u hrvatskim narodnim običajima. // Vjesnik Đakovačke i Srijemske biskupije. 12(1997), str. 741-745.

\*\*\* Molitvom i pjesmom od običaja do običaja : Simboli kršćanskog identiteta u hrvatskoj tradicijskoj kulturi. // Vjesnik Đakovačke i Srijemske biskupije. 2(2004), str. 115-119.

Šanjek, F. Hrvati i kršćanstvo. // Etika. Zagreb : Ministarstvo prosvjete i športa RH, 1995. Str. 209-218.

### Recommended reading:

Adam, A. Uvod u katoličku liturgiju. Zadar : Hrvatski institut za liturgijski pastoral, 1993.

Barlek, J. Pisani Vuzem : Uskrсни običaji sjeverozapadne Hrvatske. Zagreb : Etnografski muzej, 1991.

\*\*\* Uskrсни običaji sjeveroistočne Hrvatske: Slavonija, Baranja, Srijem. Katalog izložbe. Zagreb : Etnografski muzej, 1992.

\*\*\* Uskrсни običaji središnje Hrvatske. Katalog izložbe. Zagreb : Etnografski muzej, 1995.

\*\*\* Za križem, Uskrсни običaji primorske Hrvatske. Katalog izložbe. Zagreb : Etnografski muzej, 1998.

\*\*\* Uskrsne pisanice iz zbirke Etnografskog muzeja u Zagrebu. Zagreb : Etnografski muzej, 2001.

\*\*\* Hrvatsko božićevanje s posebnim osvrtom na božićne jaslice. Katalog izložbe. Zagreb : Etnografski muzej, 2003.

Belaj, V. Hod kroz godinu. Zagreb : Golden Marketing, 1998.

\*\*\* Marija u pučkim vjerovanjima Hrvata : Prolegomena jednom istraživačkom zadatku. // Mundi melioris origo : Marija i Hrvati u barokno doba. Zagreb, 1988. Str. 190-195.

Biblija : Stari i novi zavjet. Zagreb : Kršćanska sadašnjost, 1974.

Botica, S. Biblija i hrvatska kulturna tradicija. Zagreb, 1995.

Duda, B. Svijeta razveselitelj - hrvatski Božić. 3. izdanje. Zagreb, 1990.

Polak, E. Bunte Eier aus aller Welt. Dortmund : Harenberg Kommunikation, 1980.

Rihtman-Auguštin, D. Knjiga o Božiću, Zagreb, 1992.

Skupina autora. Simboli identiteta : Studije, eseji, građa. Zagreb, 1991.

Steward, H. J. *Theory of Culture Change*. University of Illinois Press, 1955. Prijevod *Teorija kulturne promene : Metodologija višelinjske evolucije*, Biblioteka XX vek, 48. Beograd, 1981.

Svirac, M. *Darivanje kruhom u običajima Hrvata*. Zagreb : "Družina", 1998.

**\*\*\* Problemi narodne kulture i suvremene škole : Tradicija obvezuje. // Znanost i društvene promjene : Razvoj i okoliš. Biblioteka časopisa "Socijalna ekologija". Zagreb, 2000. Str. 377-388.**

**\*\*\* Uskrsni kruh i pecivo iz Istre. // Studia ethnologica Croatica. 10/11(1998/1999.), str. 125-132.**

**\*\*\* Zwyczaje świąteczne i przyroda w Chorwacji. // Sacrum i przyroda. Kraków-Kielce-Bodzentyn, 2004. Str. 121-144.**

Španiček, Ž. *Slavonski pučki proroci i sveci. Studija iz pučke pobožnosti Slavonije*. Slavonski Brod, 2002.

Rihtman-Auguštin, D. *Etnologija naše svakodnevice*. Zagreb : ŠK, 1988.

Vosen, R. *Weihnachtsbräuche in aller Welt*. Hamburg : Christians Verlag, 1985.

Zečević, D. *Wann endet das 19. Jahrhundert? Volkstümliche Liederbücher weltlichen und geistlichen Charakters mit Bezug auf die kroatische Literaturgeschichte. // Folklore and Historical Process (Folklor i povijesni proces)*. Zagreb : Zavod za istraživanje folklor (Institut of Folklore Research), 1989. Str. 95-104.

#### **Examination and Assessment:**

During the seminar sessions, the above mentioned topics will be discussed and the students will be encouraged to write articles, organise workshops, exhibitions and folklore festivals in different regions of *Nizinska, Planinska* and *Primorska* Croatia. The emphasis is placed on individual work. In co-ordination with the mentor, the students are invited to lead a discussion.

#### **Quality Assessment:**

Quality assessment of the teaching will be done through student evaluation questionnaires.

CULTURAL ANTHROPOLOGY





## **ANTHROPOLOGY OF MEDICAL SYSTEMS**

**Course Organizer: Dr Branko Đaković**

**Lecturer: Tanja Bukovčan Žufika**

**Duration of the Course: 1 semester, Graduate study**

**Course Status: Elective**

**Course Structure: 1+2 (Lectures + Seminar)**

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

The elective course *Anthropology of Medical Systems* provides the students with the introduction to the research on medicine and medical practices as a part of social sciences, or, in other words, research on medical systems as cultural concepts. The course describes the development and the scope of social sciences and humanities which deal with medical systems (medical anthropology, ethno-medicine, traditional medicine), discusses the most important theories and theoretical developments, and provides the outline of current debates and questions raised by these disciplines. In the presentation of such research, this course will use archival and current ethnographic data, case studies and relevant readings, and will try to analyse them critically and analytically.

### **Intended Learning Outcomes:**

Students will gain:

- an empirical knowledge of the disciplines of medical social sciences, their major theories and current research topics and debates these disciplines deal with
- an awareness of the key texts in the discipline and the possibility of their critical reading
- competence in critical and analytical analysis of ethnographic data
- practical experience in research on ethno-medical topics
- confidence in using their academic knowledge on the interdisciplinary topics in their future work

This course is the first one which introduces the research on medical systems as cultural concepts at the Department of Ethnology and Cultural Anthropology. Thus, the new curriculum will cover the most recent developments in the field of social/cultural anthropology and introduce a discipline that is commonly taught on many anthropological departments throughout the world. This course will also contribute to the inclusion of interdisciplinary research into the field of ethnology, and will show the way in which ethnological knowledge can be applied in work contexts.

### **Teaching Methods:**

Lectures, group discussions, seminar papers and mentor work, case study analysis, individual work and practical tasks.

### **Bibliography:**

Prescribed reading:

Douglas, M. Čisto i Opasno. Algoritam, 2004. (izabrana poglavlja)

Evans-Pritchard, E. E. Witchcraft, Oracles and Magic among the Azande. Oxford University Press, 1976. (izabrana poglavlja)

Foucault, M. Birth of the Clinic. Routledge, 2003. (izabrana poglavlja)

Good, B. Medicine, Rationality and Experience: An Anthropological Perspective. Cambridge University Press, 1993. (izabrana poglavlja)

Rivers, W. H. Medicine, Magic and Religion. Routledge, 2001. (izabrana poglavlja)

Scheper-Hughes, N. Commodifying bodies. SAGE Publications, 2003. (izabrana poglavlja)

Recommended reading:

Bashford, A. Imperial Hygiene. Palgrave Macmillan Publishers, 2003.

Cook, H. The Long Sexual Revolution. Oxford University Press, 2004.

Fabian, J. Time and the Other. Columbia University Press, 2002. (izabrana poglavlja)

Foucault, M. Madness and Civilization. Routledge, 2001. (izabrana poglavlja)

Geertz, C. Tumačenje kultura. Algoritam, 2005. (u tisku) (izabrana poglavlja)

Joralemon, D. Exploring Medical Anthropology. Allyn&Bacon, 1999.

Kleinman, A. Patients and Healers in the Context of Culture. University of California Press, 1980.

Lindenbaum, Sh.; Lock, M. Knowledge, Power and Practice. University of California Press 1., 1993.

Nichter, M.; Lock, M. New Horizons in Medical Anthropology. Routledge, 2002.

Narodna medicina. Etnografski muzej Zagreb, 2001. (k. i.)

Oral History Reader. Routledge, 2002. (izabrana poglavlja)

Ortner, Sh. Is Female to Male as Nature is to Culture. // Woman, Culture, and Society. Stanford University Press, 1974.

Rajković, Z. Narodna medicina. // Etnografska istraživanja. 3-4.

### **Examination and Assessment:**

Class-work Participation &

2 Reaction Papers 50%

Final Seminar Paper 50%

**Quality Assessment:**

Quality assessment of the teaching will be done through student evaluations. The questionnaires will be given to students at the beginning and at the end of the semester.

## **POST-COLONIALISM AND GENDER**

**Course Organizer: Dr Tomislav Pletenac**

**Lecturer: Sanja Potkonjak**

**Duration of the Course: 1 semester, Graduate study**

**Course Status: Elective**

**Course Structure: 1+2 (Lectures + Seminar)**

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

Ethnology and Cultural Anthropology are one of the rare humanistic disciplines that have been actively involved in the development of post-colonial theory. It is almost impossible to talk about the recent theoretical developments without continual and active inclusion of the basic premises of post-colonialism. Moreover, gender studies have also found many similarities with the post-colonial theories. On the one hand, certain parallels were established between the representation of the anthropological/ethnological Other and women in Western societies, on the other hand the question was raised on the nature of the double representation/subordination – of women in colonial society. Furthermore, Gayatri Spivak had raised the question on the colonial character of post-colonial theory and feminism as the dominantly Western discourse which is being introduced to the colonial societies with the intention of the belated enlightenment. These are the major issues which will be discussed in this course. Hence, the course will be divided in two parts, the introductory part which will deal with the post-colonial theory and the second part which will present gender issues from post-colonial perspective.

### **Intended Learning Outcomes:**

The main aim of this course is to provide the students with the new theoretical-interpretative analysis of everyday phenomena, to introduce them to the basics of post-colonial theory and its importance in the humanistics today, and use gender issues to illustrate the examples of cultural reflection. The second important aim is to develop in students an additional ethic sensibility while writing about the Others, and to show them how to analyse media and public presentations about 'the Other'.

### **Teaching Methods:**

The course is divided into two parts. The first part consists of the lectures, and the second part is organized in seminar sessions. Students will have to prepare the prescribed reading for each session and the discussion questions. After each topic discussed in the lectures the students will have to write a reaction paper (three all together), which would contribute to the final mark. Seminar sessions will include micro-teaching, case study analysis and workshops.

## **Bibliography:**

### Prescribed reading:

Abu-Lughod, L. Writing Against Culture. // Recapturing Anthropology : Working in the Present / uredio Richard Fox. Santa Fe : School of American Research Press, 1991. Str. 137-136.

Ashcroft, B.; Griffiths, G.; Tiffin, H. (ur.) The Postcolonial Studies Reader. London and New York : Routledge, 1995. (odabrani tekstovi)

Bhabha, H. Location of Culture. London and New York : Routledge, 2002. (odabrana poglavlja)

Minh-Ha, T. T. Woman, Native, Other : Writing Postcoloniality and Feminism. Bloomington : Indiana University Press, 1989.

Mohanty, Ch. T. Feminism Without Borders : Decolonising Theory, Practicing Solidarity. Durham, London : Duke University Press, 2003. (odabrana poglavlja)

Said, E. Orijentalizam. Zagreb : Konzor, 1999. (odabrana poglavlja)

Spivak, G. Ch. A Critique of Postcolonial Reason : Toward a History of the Vanishing Present, Cambridge, London : Harvard University Press, 1999. (odabrana poglavlja)

### Recommended reading:

Anzaldua, G. (ur.) Making Face, Making Soul. Haciendo Caras : Creative and Critical Perspectives by Feminists of Color. San Francisco : Aunt Lute Books, 1990. (odabrani tekstovi)

Appadurai, A. Modernity at large. Minneapolis : University of Minnesota Press, 1996.

Biti, V. Pojmovnik suvremene književne i kulturne teorije. Zagreb : Matica hrvatska, 2002.

Chakrabarty, D. Provincializing Europe. New Jersey : Princeton University Press, 2001. (odabrana poglavlja)

Cherrie, M.; Anzaldua, G. (ur.) This Bridge Called My Back: Writings by Radical Women of Color. Lantham, New York : Kitchen Table, Women of Color Press, 1983. (odabrani tekstovi)

Fabian, J. Time and the Other, How Anthropology Makes its Object. New York : Columbia University Press, 1983. (odabrana poglavlja)

Hooks, B. Talking Back : Thinking Feminism, Thinking Black. Boston : South End Press, 1989.

Narayan, U. Dislocating Cultures/Identities, Traditions, and Third-World Feminism. London, New York : Routledge, 1997.

Mbembe, A. On the Postcolony. Berkeley : California University Press, 2001.

Mohanty, Ch. T.; Russo, A.; Torres L. (ur.) Third World Women and the Politics of Feminism. Bloomington : Indiana University Press, 1991. (odabrani tekstovi)

## **Examination and Assessment:**

Class-work Participation	10%
3 Reaction Papers	30%

Final Exam (written-essay type)

60%

**Quality Assessment:**

Quality assessment of the teaching will be done through student evaluations. The questionnaires will be given to students at the beginning and at the end of the semester.

## **POST-SOCIALIST CULTURES**

**Course Organizer: Dr Tomislav Pletenac**

**Duration of the Course: 1 semester, Graduate study**

**Course Status: Elective**

**Course Structure: 2+2 (Lectures + Seminar)**

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

This course analyses the influence of the changes of social systems on all the aspects of the non-formal (folk, rural, mass, popular) culture. The first part discusses the analytical approach to the presentation of socialist and capitalist cultures. It is based on the ethnographies of the Eastern block, and, generally, on different systems of representation of Eastern Europe. Special emphasis is placed on the historical processes of the 'invention of the East', and on different trans-cultural issues. In the second part the course is trying to explain the way in which these representations have become an integral part of the current scientific, ethnographic, writings on post-socialism. The course analyses the systems of presentation of the Mediterranean and the Balkans as the regions where geographical borders have become cultural. It will also try to define mechanisms which made that possible.

### **Intended Learning Outcomes:**

The aim of this course is to introduce the students to the critical thinking on the current state of the society, and on the historical processes that have formed it. Furthermore, after completion of this course the students should be able to identify the elements of cultural mechanisms of representation in public discourse (political, media discourse, as well as academic discourse). One of the requirements of this course is individual fieldwork in the students' everyday contexts, which should arise their awareness of the world which surrounds them. This course should also provide them with the skills necessary for working in the media.

### **Teaching Methods:**

This course emphasises the group work on selected issues (case studies, workshop). However, the field research will have to be individual. On the basis of field work, the students will have to write a seminar paper. Seminar sessions will be sometimes divided in groups of students who have chosen similar research topics, or will be done through the consultations with the mentor.

### **Bibliography:**

Prescribed reading: De Soto, H. G.; Dudwick, N. (ur.) *Fieldwork Dilemmas Anthropologists in Postsocialist States*. Madison : University of Wisconsin Press, 2000. (odabrani tekstovi)



Hann, C. M. (ur.) Postsocialism: Ideals, Ideologies and Practices in Eurasia. London and New York : Routledge, 2002. (odabrani tekstovi)

Said, E. Orijentalizam. Zagreb : Konzor, 1999. (odabrana poglavlja)

Wolff, L. Inventing Eastern Europe : The Map of Civilization on the Mind of the Enlightenment. Stanford : Stanford University Press, 1994. (odabrana poglavlja)

Wolff, L. Venice and the Slavs : The Discovery of Dalmatia in the Age of Enlightenment. Stanford : Stanford University Press, 2001. (odabrana poglavlja)

#### Recommended reading:

Buchowski, M. Rethinking transformation : An Anthropological Perspective on Postsocialism. Poznan, 2001.

Humphry, C. The Unmaking of Soviet Life : Everyday Economies After Socialism. Cornell University Press, 2002.

Kennedy, M. D. Cultural Formations of Postcommunism: Emancipation, Transition, Nation and War. Minneapolis : University of Minnesota Press, 2002.

Todorova, M. Imaginarni Balkan. Beograd : Biblioteka XX vek, 1998.

Burawoy, M.; Verdery, K. (ur.) Uncertain Transitions: Ethnographies of Change in the Postsocialist World. Lanham, 1999.

Verdery, K. What was Socialism and what Come Next?. Princeton, New Jersey : Princeton University Press, 1996.

#### **Examination and Assessment:**

This course will examine the ways in which students could apply their theoretical knowledge in individual research. The students will have to hand in their reaction paper on all the prescribed reading. Students will have to come prepared to each session, so as to participate in the workshops. Each activity will be evaluated separately:

Class-work Participation	10%
Reaction Papers	20%
Field work	25%
Seminar Paper	55%

#### **Quality Assessment:**

Since the Course organiser of this course is actively involved in a scientific project entitled *Writing and teaching in post socialist/postcolonial context*, and one of the goals of this project is the preparation of syllabi for the courses related to post socialism, quality assessment of this course will be partly done through the activities of this project. After that, several project organisers will continue to monitor and assess the quality

of this course. Furthermore, at the beginning and at the end of lectures, the students will have to fill in the questionnaires, which would establish to what extent did the course answer their expectations. On the basis of their answers, the organiser will amend and improve the course.

## **FEMINIST METHODOLOGY IN ETHNOLOGY AND CULTURAL ANTHROPOLOGY**

**Course Organizer: Dr Vitomir Belaj**

**Lecturer: M.A. Sanja Potkonjak**

**Duration of the Course: 1 semester, Graduate study**

**Course Status: Elective**

**Course Structure: 1+2 (Lectures + Seminar)**

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

The elective graduate course entitled *Feminist Methodology in Ethnology and Cultural Anthropology*, wishes to introduce the students to the specificities of feminist methodological approaches in humanistic and social sciences. The course will offer post-positivist approach to the research on culture, which does not consider scientific methods as neutral and does not try to understand the human social and cultural existence through objective means. The course encourages the use of feminist perspective in the identification of research problems, develops feminist strategies of qualitative research and opens the question of ethical dilemmas of conventional and feminist approach. Finally, the course emphasises the process of writing ethnographic/anthropological text from the feminist perspective. In the first part of the course the students will be explained the basic concepts and notions of feminist methodology such as, standpoint theory, situated knowledge, feminist criticism of science, methods of liberation, teaching as practicing freedom, giving voice, women oral history, living research, feminist action research, feminist ethnology/cultural anthropology. In the second part of the course the ethical moment relevant in the feminist research will be discussed, as well as the dilemmas around the choice of the research subject, the research process or the interpretation of women experience, together with the possibility of the authorising of the voice of informants in multi-vocal and dialogical texts.

### **Intended Learning Outcomes:**

The elective course entitled *Feminist Methodology in Ethnology and Cultural Anthropology* legitimises the feminist orientation in humanists, following the provisions of the Act on the Equality of Sexes, Article 14, which requests from the HE institutions to introduce different course on the topics form gender studies, and hence, through offering non-discriminatory forms of knowledge, contribute to the improved gender equality and to the prevention of gender stereotypes in education. By following this logic, the students will be introduced to the principles and strategies of feminist research, especially ethnological/anthropological research which is focused on female experience and female culture and social life. The aim of this course is to offer the students the knowledge necessary for the practical work and field research which would follow the principles of feminist practices, including the democratisation of the relationship between the researcher and

the researched, reflexivity, reciprocity, collaboration in research and in interpretation, and action orientation of the researcher, as the mechanisms which would prevent the authoritarianism of the researcher and the objectification of the researched topic. The students will gain practical experience in defining a research problem from a feminist perspective, be taught to be sensitive to the introspective, emphatical and dialogical research process, and be introduced to the reflexive interpretation of the obtained data. The aim of this course is to raise the students' interest in feminist research, to ensure they have the appropriate methodological apparatus and skills necessary for such research and interpretation, and to develop consciousness on ethical dimensions of qualitative research. In the same time, the course will provide the students with the possibility to analyse problems critically, and provide them with the awareness of the political constructions of reality, as well as the politics of presentation.

### **Teaching Methods:**

This course is organised as a combination of lectures and seminars, which will further develop the specific topics. Experts on gender studies will participate in the seminar as guest lecturers. The students will have to work continually during the whole semester, read the prescribed literature, write reaction papers and seminars, participate in the discussion, which would prepare them for the final exam and satisfy the criterion of continual assessment.

### **Bibliography:**

Prescribed reading:

Armitage, S.; Hart, P.; Weathermon, K. (ur.) Women's Oral History : The Frontiers Reader. Lincoln, London : University of Nebraska Press, 2002. (odabrani dijelovi)

Harding, S. (ur.) The Feminist Standpoint Theory Reader : Intellectual and Political Controversies. New York, London : Routledge, 2004. (odabrani dijelovi)

Kirsch, G. Ethical Dilemmas in Feminist Research : The Politics of location, interpretation, and Publication. Albany : State University of New York Press, 1999.

Naples, N. Feminism and Method : Ethnography, Discours Analysis, and Activist Research. New York, London : Routledge, 2003.

Reinharz, Sh. Feminist Methods in Social Research. Oxford, New York : Oxford University Press, 1992.

Recommended reading:

Devault, M. Liberating Method : Feminism and Social Research. Philadelphia : Temple University Press, 1999.

Fonow, M. M.; Cook, J. A. (ur.) Beyond Methodology : Feminist Scholarship as Lived Research. Indianapolis : Indiana University Press, 1991.

Harding, S. (ur.) *Feminism and Methodology : Social Science Issues*. Indianapolis : Indiana University Press, 1987.

Hooks, B. *Teaching to Transgress : Education as the practice of Freedom*. New York, London : Routledge, 1994.

Okley, J.; Callaway, H. *Anthropology and Autobiography*. New York, London : Routledge, 1992.

Roberts, H. (ur.) *Doing Feminist Research*. New York, London : Routledge, 1981.

### **Examination and Assessment:**

The students will have to read continually and to write reaction papers. Final exam will be in the form of a take-home essay, 10-15 pages long. The mark will be cumulative and will cover all the requirements. Students would have to show a satisfying level of activity, so as to complete all their obligations and to be awarded the final mark.

Class-work Participation 10%

Reaction Papers (weekly) 20%

Class Attendance 10%

Final Paper – the students would have to hand in their proposed topic by the end of the first half of the semester, and the final version by the end of lecturing 60%

### **Quality Assessment:**

Internal forms of quality assessment will be done by the lecturer in the form of the questionnaires which will be distributed to the students at the beginning and at the end of the semester. They will comment upon and assess the quantity of the work load, the difference between the expected and the achieved results, the teaching methods, as well as other elements relevant for the improvement of the quality of education.

## **SELECTED TOPICS ON ANTHROPOLOGY OF MIGRATION**

**Course Organizer: Dr Milana Černelić**

**Lecturer: Marijeta Rajković**

**Duration of the Course: 1 semester, Graduate study**

**Course Status: Elective**

**Course Structure: 1+2 (Lectures + Seminar)**

**Prerequisites: no**

**ECTS points: 5**

**Course Outline:**

The first part of the course will present the migrations of Croatian population, of Croatian Diaspora (older Diaspora from the 15<sup>th</sup> until the 18<sup>th</sup> century, for example *Gradčšanski Hrvati*, *Moliški Hrvati*, Croats in Rumania and in Slovakia) and of Croatian immigration (transcontinental, overseas migrations and migrations to Western Europe). The course will discuss the reasons and consequences of such migrations from Croatian territory. Following concepts are discussed: melting pot, model of cultural pluralism, acculturation, assimilation, enculturation, interculturalism, push and pull factors. Students are introduced to the types of migration: individual, collective, chain, random, selective, re-immigrations, temporary, permanent, in stages, internal. After gaining theoretical knowledge, in the second part of the course, the students will, according to their own choice, chose a topic of their seminar paper which could be based on their research, prescribed readings or archival material. In the same time, the students will become skilled in the methodology and techniques of ethnological research on population migrations and textual presentation of the scientific results. Seminar papers will be divided into related topics and will be presented during workshops. Every workshop will include discussion and evaluation of the seminar papers.

### **Intended Learning Outcomes:**

The course will discuss the reasons and consequences of population migrations from Croatian territory in the last five centuries and especially during the 20<sup>th</sup> century. The aim of this course is to introduce the students with the basic migration models, concepts and issues, as well as their application in current research of traditional and present day culture. The students are expected to use that knowledge and test it in their own research. Therefore, the students will become skilled in the methodology and techniques of ethnological research on population migrations and textual presentation of the scientific results.

### **Teaching Methods:**

The teaching will be divided into lectures and seminars. The lectures will critically evaluate the work of the major theoreticians and their theories and concepts, and give an insight into the possible applications of the migration studies. After gaining theoretical knowledge in the second part of the course the students will, according to their own choice, chose a topic of their seminar paper which could be based on their research, prescribed readings or archival material. The seminar paper will be presented and discussed during seminar sessions. While writing their seminar papers, the students will become skilled in the methodology and techniques of ethnological research on population migrations and textual presentation of the scientific results. Seminar papers will be divided into related topics and will be presented during workshops. Every workshop will include discussion and evaluation of the seminar papers.

### **Bibliography:**

Prescribed reading:

Heršak, E. Leksikon migracijskog i etničkog nazivlja. Zagreb : Institut za migracije i narodnosti, Školska knjiga, 1998. (odabrani pojmovi)

Holjevac, V. Hrvati izvan domovine. Zagreb : Matica Hrvatska, 1968. (odabrana poglavlja)

Živković, fra I.; Šporer, Ž.; Sekulić, D. Asimilacija i identitet : Studija o hrvatskom iseljeništvu u SAD i Kanadi. Zagreb : Školska knjiga, 1995. (odabrana poglavlja)

Recommended reading:

Antić, Lj. Hrvati i Amerika. Zagreb : Sveučilišna naklada, 1992.

\* \* \* Opće značajke hrvatskog iseljništva u Južnoj Americi, Hrvatska- Latinska Amerika danas. Zagreb : Hrvatsko latinsko-američki i iberski centar, 1995. Str. 37-42.

Banovac, B. Modernizacijski procesi i oblici teritorijalne pripadnosti. // Društvena istraživanja : Časopis za opća društvena pitanja. 27(1977), str. 23- 47.

**Banović, B. Regionalno porijeklo i načini doseljavanja Hrvata na Novi Zeland. 1998.**

\* \* \* Potisni i privlačni faktori u iseljavanju iz Hrvatske u Australiju od konca 19. st. do recentnog vremena. // Migracijske teme. 1(1990), str. 7-17.

Čizmić, I. Povijest hrvatske bratske zajednice. Zagreb : Golden marketing, 1994.

Domini, M. Gradišćanski Hrvati - zajedništvo usprkos granica. // Migracijske teme. 3(1990), str. 325-334.

\* \* \* (ur.) Hrvati u Sloveniji. Zagreb : Institut za migracije i narodnosti, 1997.

Grbić, J. Identitet, jezik i razvoj : Istraživanje o povezanosti jezika i etniciteta na primjeru hrvatske nacionalne manjine u Mađarskoj. Zagreb : Institut za etnologiju i folkloristiku, 1994.

Krpan, S. Od Karaša do Biferna (zapisi o Hrvatima u Rumunjskoj, Mađarskoj, Čehoslovačkoj, Austriji i Italiji). Zagreb : Kršćanska sadašnjost, 1983.

Kučerova, K. Hrvati u srednjoj Evropi. Zagreb : Matica hrvatska, Matica slovačka, 1998.

Mesić, M. Tali li multikulturalizam američki "lonac za taljenje"? // Revija za sociologiju. vol. 29, br. 3-4(1998).

\* \* \* Međunarodne migracije, tokovi i teorije. Zagreb : Zavod za sociologiju Filozofskog fakulteta, Biblioteka Societas, 2002.

\* \* \* Osjetljivi i ljuti ljudi, hrvatske izbjeglice i prognanici. Zagreb : Ured za prognanike i izbjeglice Vlade RH, Institut za migracije, 1992.

\* \* \* Društveni razvitak i vanjske migracije u poslijeratnoj Jugoslaviji. // Vanjske migracije i društveni razvitak. Zagreb : Institut za migracije, 1991. Str. 10-34.

Münz, R; Ulrich, R. Promjenjivi modeli migracija: primjer Njemačke 1945-1995. // Migracijske teme. vol. 12, br. 1-2(1996).

Mursalo, T. A. Hrvati na jugu Afrike (1757-1997). Zagreb : Nakladni zavod Matice hrvatske, 2003.

Nejašmić, I. Bibliografija radova o unutrašnjoj migraciji stanovništva Jugoslavije u poslijeratnom razdoblju (1945- 1986). Zagreb : Institut za migracije i narodnosti, 1998.

Prpić, J. Hrvati u Americi. Zagreb : Hrvatska matica iseljenika, 1997.  
Smoljan, I. Hrvatska dijaspora. Zagreb : Horizont press, 1997.  
Susret svjetova (1492- 1992): Hrvati i Amerike. Institut za razvoj i međunarodne odnose. 1992.  
Tjedan Moliških Hrvata.. Zagreb : Hrvatska matica iseljenika, 1996.  
Tjedan Hrvata iz Rumunjske. Zagreb : Hrvatska matica iseljenika, 1994.  
Tjedan Hrvata iz Slovačke. Zagreb : Hrvatska matica iseljenika, 2000.  
Tjedan hrvatskih manjina. Zagreb : Hrvatska matica iseljenika, 2001; 2002.

### **Examination and Assessment:**

The students are expected to attend classes regularly and to prepare the prescribed reading material, as well as to participate in the discussions and seminars. They are also expected to hand in a seminar paper based on their research, prescribed readings or archival material.

The final mark will include:

Class Attendance	20%
Reaction Paper	20%
Class-work Participation	20%
Writing and Presentation of Seminar Paper	40%

### **Quality Assessment:**

Internal forms of quality assessment will be done by the lecturer in the form of the questionnaires which will be distributed to the students at the beginning and at the end of the semester. They will assess the discrepancy between the expected and the achieved results and establish whether the course has contributed to the development of the proposed learning outcomes.



## REGIONAL STUDIES

## **CULTURES OF CENTRAL AND SOUTH EAST ASIA**

**Course Organizer: Dr Tomo Vinšćak**

**Duration of the Course: 1 semester, Graduate study**

**Course Status: Elective**

**Course Structure: 3+0 (Lectures + Seminar)**

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

In this course, the students will be introduced to the cultures and people who have lived in this region from ancient history until present day. It is generally thought that the beginning of European civilization was linked to the Mediterranean region, which is only partly true. Many great civilisations were thriving in the past on the vast area from what is today Turkey, over Iran, Afghanistan, Pakistan, India, Nepal, all the way to Tibet, and they had important influence on our present day culture. Some concepts related to the way of life, agriculture, cattle-breeding, mythology, religion, language, beliefs and customs were very similar or almost the same in this area inhabited by so many diverse population groups.

The students will gain a broad and detailed description on the origin and development of cultural elements in this region.

### **Intended Learning Outcomes:**

This course is one of the major courses under the subject of non-Western cultural anthropology. The students will gain knowledge and understanding of the importance of this region and the cultures of the people who live in it, in the development of the global cultural processes in the world of today.

Students will be introduced to specific cultural elements and their functions in a specific culture or in a specific region, with the comparative research of these elements and their implications for the current cultural and economic image of this region.

### **Teaching methods:**

The course will be taught during three hours of lectures per week, and audio-visual teaching material will be used.

### **Bibliography:**

Prescribed reading:

Basham, A.L. *The Wonder That was Indija*. London : Colins, 1997.

Bell, S. Ch. *The People of Tibet*. Oxford University Press, 1968.

Bista, D. B. *People of Nepal*. Kathmandu, Nepal, 1967.

Lama Angarika, G. *The Way of the White Clods*. New Delhi, 1960.  
Berreman, G. D. *Hindus of the Himalayas : Ethnografy and Change*. University of California Press, 1972.  
Evans-Prichard, E. E. *Theories of Primitive Religion*. Oxford University Press, 1965.  
Ferreira, J. V. *Totemism in India*. Oxford University Press, 1965.  
Bongard-Levin, G. M. *Stara Indijska civilizacija*. Beograd : Ceo svet, 1983.  
Ježić, M. *Rgvedski himni*. Zagreb : Globus, 1987.  
Katičić R. *Stara indijska književnost*. Zagreb : Nakladni zavod MH, 1973.

Recommended reading:

Biasutti, R. *Le razze e popoli della Terra*. Torino, 1954.  
Kosambi, D. D. *Das Alte Indien*. Berlin : Akademie-Verlag, 1965.  
Majumdar, D. N. *Races and Cultures of India*. India, 1965.  
Tilak, B. G. *Artička pradomovina Veda*. Beograd, 1965.  
Očerki obšcei etnografii : Zarubežnaja Azija. Moskva, 1959.

**Examination and Assessment:**

Oral Exam                      100%

**Quality Assessment:**

Student Questionnaires.



## GRADUATE STUDY

semester	course	ECT	course	ECT	course	ECT	ECT per semester
7	obligatory election from group: National Ethnology	5	elective course	5	elective course <sup>b);c);d)</sup>	5	15
8	obligatory election from group: Cultural Anthropology	5	elective course	5	elective course <sup>b);c);d)</sup>	5	15
9	obligatory election from group: Regional Studies	5	elective course	5	elective course <sup>b);c);d)</sup>	5	15
10	diploma work	15					15

**ECT of graduate study: 60**

**ECT of the whole study 150**

### NOTES :

a) on undergraduate level there will be 13, and on graduate level 15 elective courses

on graduate level student can choose courses out of three groups of elective courses and concentrate more on Cultural Anthropology, National Ethnology or Regional Studies what will be acknowledged in diploma supplement

b) Instead of 4 elective courses student can choose language course which he/she didn't attend in previous education

c) Student can also choose 4 courses from different graduate studies on the University

d) Student can combine those 4 courses in modules (muzeology, tourism, history etc.) and gain speciality inside Ethnology/Cultural Anthropology