

Im Schlusswort seiner Arbeit analysiert D. Todorov wissenschaftliche und gesellschaftliche Geistesströmungen in der aufklärenden Ethnographie, er verweist auf die Stelle der verfolgten Epoche in der gesamten Entwicklung der bulgarischen Ethnographie, summarisiert das Ausmass der erforschten Problematik, Forschungsgebiete, allgemeine und spezifische Züge der Wissenschaft in der Zeit nationaler Aufklärung.

Die Monographie des bulgarischen Ethnographen ist ein Beispiel der Ausnützung historiographischen Zutritts zur ethnographischen Wissenschaft, sie füllt erfolgreich leere Stellen auf diesem Gebiet aus, und bietet gleichzeitig die bisher gesamtete Übersicht bulgarischer ethnographischer Arbeiten aus der Zeit der Aufklärung. Wir betrachten die Arbeit von D. Todorov nutzbringend nicht nur für Bulgaristen, aber auch für Slawisten mit breiterer Richtung auf die Ethnogeneseproblematik der Slawen, für ein Vergleichsstudium traditioneller slawischer volkstümlicher Kultur u. a.

*Jelena Marušiaková, Sofia*

## **Traditions in Contemporary Society**

*Traditsiyyi v sovremennom obshchestve. Issledovaniya etnokulturnykh protsessov. Moskva 1990, 248 pp. Ed. L. M. DROBIZHEVA, M. S. KASHUBA.*

Attention of ethnologists in various countries is often focused on the study of the same issues. And this does not happen by pure chance. Socio-economic processes provoke considerable changes in all the stages and types of human associations. Hence, the need to systematically follow up these changes, to study specific problems in contemporary ethnocultural processes is a universal one.

Research of the significance of traditions by various ethnic societies is also related to efforts at identification, self-knowledge, a search for one's roots. This human need is quite understandable in the process of the ongoing scientific-technological advancement and the increasing means of mass information which exert a unifying and integrating impact on diverse cultures.

Ethnologists are thus faced with the task to uncover those phenomena of traditional culture which affect the present-day social and economic development of ethnic associations and to characterize secondary forms of traditional culture. The need of mutual information and comparison of methodological premises and also the results of research thus oriented, has led ethnologists to organize an international conference in Lvov (USSR) in 1986. It was attended by over 40 experts from Germany, Poland, Czecho-slovakia, Hungary, Bulgaria and the Soviet Union. The volume under review brings the Proceedings of this meeting.

The first part comprises papers devoted to the place and significance of ethnography in the study of national culture. At the same time, certain theoretical issues and methodological aspects of this study are also elucidated here.

The second section, the most comprehensive, brings studies dealing with cultural traditions in the way of life of various nations. Several papers throw light on the historical background concerning the origin of certain traditions. However, more numerous by far are those concerned with utilization of traditional elements in present-day life. The papers in this section are divided into three topical circuits in accordance with the sphere of life which is subjected to an analysis. The first circuit concerns the working sphere – work rituals, feasts, handing down of the “know-how” and of habits. Papers in the second circuit are aimed at leisure, feasts and rituals. They carry an analysis of the methodological problems and concrete experience and concepts regarding life on work days and feasts. Some of the papers lead to attempts at characterizing elements of traditional culture that are capable of further development and of positively influencing social processes. The third circuit comprises notions on an application of traditions in familial relations and in everyday interhuman contacts.

The closing chapter of the Proceedings elucidates the historical, national and ethnic consciousness, its constitution in the past and its action in present-day life.

During the time between the conference and the appearance of the Proceedings, weighty social, economic and political changes have taken place in Central and Eastern Europe. For this reason, certain conclusions characterizing prognoses in the utilization of traditions in the control of social processes are highly questionable. Another minor shortcoming of the Proceedings is the varying degree of a theoretical generalizations of concepts obtained from the various papers. Apart from that, the Proceedings present a fairly adequate image of ethnocultural traditions in Central and Eastern Europe. The different methodological premises, theoretical approaches and the presented ethnographic material provide new concepts and inspiration and permit a comparison of ideas in dealing with similar problems.

*Zita Škovierová, Bratislava*

## **Tschechoslowakische Freilichtmuseen**

J. ŠTIKA – J. LANGER: *Československá muzea v přírodě*. Vydavatelstvo Osveta, Martin – Nakladatelství Profil. Ostrava 1989. 160 s.

Sinn der menschlichen Kultur ist die aktive Umgestaltung und Humanisierung der natürlichen Umgebung, in der wir leben. In diesen Prozess gehört die