

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

**Proposal for Ethnology and Cultural Anthropology study programme**  
**(undergraduate 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 Bratanic (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 Bratanic).

In 1961, Bratanic 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: 3 years

2.4. Entry requirements are the same as the entry requirements for the enrolment at the Faculty of Philosophy, Zagreb

2.5. Undergraduate programme: students will gain elementary knowledge of ethnology and cultural anthropology, and upon completing the degree could be employed in tourism (as tourist guides) or in folklore ensembles and organizations. They would also gain sufficient knowledge in fieldwork and qualitative research and analyses. Students could continue their study in other graduate programs at the Faculty of Philosophy, but depending on the readiness of specific study programme to accept students from other undergraduate studies. The same could apply for graduate studies at other faculties, for example Faculty of Political Sciences.

2.7. Upon the completion of the study, the students will gain an BA degree in Ethnology and Cultural Anthropology.

### 3. PROGRAMME OUTLINE

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

<b>Core (compulsory) courses</b>	<b>Elective courses</b>
History of Croatian Ethnology	Ethnology of Religion
Introduction to Ethnology	Fieldwork Practices
Introduction to Anthropology	Introduction to Visual Anthropology
Basic Concepts of Croatian Ethnology	Rural Architecture and Housing
Introduction to Cultural Anthropology	Anthropology of Textile and Clothing in Croatia
Ethnocultural Overview of the World	Ethnography of Popular Cultures
Theories of Cultural Anthropology	Introduction to Feminist Anthropology
Methodology of Ethnology and Cultural Anthropology	Identity of Minority Cultures
Mediterranean Culture	Anthropology of Social Memory
Ethnography of South Eastern Europe	People and Cultures of North America
Language for Specific Purposes	Tradition and Modernity
	Paleoethnological Overview of Europe
	Croatian Ethnological Heritage
	Comparative Slavic Ethnology

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.

3.5. 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 undergraduate study is 90.

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.



COMPULSORY (CORE) COURSES

## **INTRODUCTION TO ETHNOLOGY**

**Course Organizer: Prof. Vitomir Belaj**

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

**Course Status: Compulsory**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

This course is an introduction to the study of ethnology. Students become acquainted with general topics of ethnology and with its formation and development, as seen from the broader social and historical context. The course specifically deals with the following topics: mythological aspects of observation and interpretation of ethnic characteristics, the notions of formation and development of culture in ancient civilizations, features of medieval approach to science. The following set of topics covers the age of great discoveries and humanistic trends, basis of modern science (D. Scotus, R. Bacon, F. Bacon, R. Descartes) and renewal of historical sciences (Ibn Khaldun, Jean Bodin), Age of Enlightenment and continuation of non-European ethnology as a science on the history of human culture (A.C. Chavannes), the notion of encyclopaedic polyhistory in the age of Baroque, Slavic ideas in Baroque and the first definition of ethnology by Jan Kollar, continuation of folk research in the Romantic Age, evolutionism in ethnology and the founders of ethnology (A. Bastian, J.J. Bachofen, E.B. Tylor, L.H. Morgan), Marxist ideology of evolutionism and the development of ethnology in communist countries. Following that is the outline of post-evolutionism, acceptance of the historical dimension in the development of culture and society and the analysis of the cultural-historical approach (F. Ratzel, F. Graebner, Vienna School of W. Schmidt and Frankfurt School of L. Frobenius) and other historically oriented ethnological approaches. The project *Ethnologia Europea* is also described, including its goals, aims and outcomes. Special emphasis is given to the relationship between historically oriented ethnology and, in the beginning, exclusively non-historical science of socio/cultural anthropology (functionalism, structuralism, etc.), and to the attempt to combine the synchronic and diachronic approaches in modern ethnology/cultural anthropology. Together with the historical development of ethnological science, the students will also be acquainted with the terminology used in specific scientific theories and ages, the motivation for the research and the common problems and questions raised in the past, as well as with the possible ways of finding the answers and solutions. New socio/cultural theories, schools and the current approaches, trends and developments are not covered in this course, since they are described in detail in the course entitled *Introduction to Cultural Anthropology*, which is related to this course.

**Intended Learning Outcomes:**

This course, together with the course entitled *Introduction to Cultural Anthropology*, presents the basic theoretical course of the whole study. Students should gain competence in historical (diachronic) research methods in ethnology, understand the close relationship between the research questions and the appropriate research methods, as well as the possibilities of different approaches to ethnological information, and gain knowledge of different sources of ethnological data. This will be accomplished through the outline of the historical development of ethnological thinking. General aspects of the science of ethnology and ethnological work will be presented through the most important ethnologists, developments and ages, together with the major approaches and methods. In the *Introduction to Cultural Anthropology*, students will be acquainted with the anthropological aspect of the research.

**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:

Belaj, V. Plaidoyer za etnologiju kao historijsku znanost o etničkim skupinama. // *Studia ethnologica*. 1(1989), str. 9-17.

Belaj, V. Počeci hrvatske etnološke znanosti u europskomu kontekstu. // *Studia ethnologica Croatica*. 6(1994), str. 185-197.

Bratanić, B. Regionalna ili nacionalna i opća etnologija. // *Slovenski Etnograf*. X(1957), str. 7-18.

Čapo, J. Hrvatska etnologija, znanost o narodu ili o kulturi?. // *Studia ethnologica*. 3(1991), str. 7-15.

Kroeber, A. *The Nature of Culture*. 1952.

Recommended reading:

Benedict, R. *Obrasci kulture*. 1966. (1934). (odabrana poglavlja)

Birket-Smith, K. *Putevi kulture*. Zagreb, 1960.

Bratanić, B. *Allgemeine und europäische Ethnologie heute*. // *Ethnologia Europaea*. II-III(1970-71), str. 80-85.

**Examination and Assessment:**

Class-work Participation	5%
Written Assignment	25%
Oral Exam at the end of Semester	70%

**Quality Assessment:**  
Student Questionnaires.

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

**Course Organizer: Prof. Vitomir Belaj**

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

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

**Course Status: Compulsory**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

*Methodology of Ethnology and Cultural Anthropology* will offer to the students the basic knowledge on general trends, strategies, methods and techniques of the qualitative research used in ethnology and cultural anthropology. The course attempts to cover different methodological developments in the history of ethnology (historicism, functionalism, structuralism, post-structuralism) and provide knowledge necessary for the individual research and data analysis. The course will also tackle the problem of the authorship in the ethnological writings and the ethics of research, as the important aspects of the creation of an ethnological text. The course *Methodology of Ethnology and Cultural Anthropology* chronologically discusses the development of disciplinary methods and related techniques, such as ethnological questionnaires, ethnological cartography, participant observation, and places specific importance on the oral history, biographical techniques (life histories, testimonies, interview, biographies and autobiographies) and case studies. The course approaches the complexities of qualitative research of everyday life without indicating one specific method or a technique as the universal mechanism for the recognition of human practices and products of culture.

### **Intended Learning Outcomes:**

*Methodology of Ethnology and Cultural Anthropology* offers a systematic introduction into methodology of qualitative scientific researches, which create the basis of every ethnological and anthropological practice, and form an integral part of different curricula of these disciplines. This is a core course which will introduce the students to the principles of scientific research and fieldwork practices, which present a necessary aspect of the disciplinary engagement, and will also enable them to discuss and interpret information on social and cultural life. *Methodology of Ethnology and Cultural Anthropology* is a supplement to the courses *Introduction to Cultural Anthropology* and *Theories of Cultural Anthropology*.

Course aim is to provide the students with the knowledge of the history of ethnological and anthropological methodology. Furthermore, the course will attempt to provide the students with the critical skills necessary for the selection of applicable and appropriate methodology, and will encourage them to prepare and

undertake their own research. The course is constructed so as to insure the appropriate quantity of both theoretical and practical knowledge necessary for the organization of individual research and for the analysis of the obtained data. Special emphasis is given to the development of knowledge on strategies of data interpretation, ethical issues, academic writing and the construction of the ethnological authorship.

### **Teaching Methods:**

*Methodology of Ethnology and Cultural Anthropology* will be taught in the combination of lectures and seminars, which will further develop the topics discussed in the lectures. Continual assessment would be employed during the course, through reaction papers and prescribed readings assigned for each session. The final essay paper will outline the results of students' fieldwork research.

### **Bibliography:**

#### **Prescribed reading:**

Bernard, H.R. Research Methods in Anthropology : Qualitative and Quantitative Approaches. Thousand Oaks, 1994 (u prijevodu na hrvatski do početka kolegija)

Clifford, J. Uvod: Neobjektivne istine. // *Dometi*. 25, 3-4(1992), str. 103-117.

Kottak, C. Field Methods. // *Cultural Anthropology*. New York : McGraw-Hill, 1991. Str. 19-34.

Gupta, A.; Ferguson, J. Anthropological locations. Boundaries and Grounds of a Field Science. Berkeley : University of California Press, 1997, str. 1-46.

Hammersley, M.; Atkinson, P. Ethnography. Principles and Practice. London : Routledge, 2002.

Haviland, W. Priroda antropologije. // *Kulturna antropologija*. Jastrebarsko : Slap, 2002. Str. 5-31.

Perks, R.; Thompson, A. The Oral History Reader. New York : Routledge, 2003.

Rabinow, P. Predodžbe su društvene činjenice : Modernost i postmodernost u antropologiji. // *Dometi*. 25, 3-4(1992), str. 119-135.

Reed-Danahay, D. E. Introduction. // *Auto/Ethnography : Rewriting the Self and the Social* / uredila Deborah E. Reed-Danahay. Berg, Oxford, 1997. Str. 1-17.

Sangren, S. Retorika i autoritet etnografije. Postmodernizam i društvena reprodukcija tekstova. *Dometi*. 25, 3-4(1992), str. 151-180.

Van Maanen, J. Tales of the Field : On Writing Ethnography. Chicago : University of Chicago Press, 1988.

#### **Recommended reading:**

Denzin, N.; Lincoln, Y. ur. The American tradition in Qualitative Research I-IV. London : Sage Publication, 2001. Bryman, A. ur. Ethnography I-IV. London : Sage Publications, 2001

**Examination and Assessment:**

Class-work Participation	10%
Reaction Papers	30%
Final Essay	60%

**Quality Assessment:**

Internal forms of quality assessment will be done by the lecturer, in the form of student questionnaires, at the beginning and at the end of the semester. Student commentaries and the evaluation of the work of the lecturer will include evaluation of the student workload, expected and achieved results, teaching methods, as well as other elements relevant for the improvement of the quality of teaching.

## **BASIC CONCEPTS IN CROATIAN ETHNOLOGY**

**Course Organizer: Dr Milana Černelić**

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

**Course Status: Compulsory**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

This course will introduce some basic concepts of Croatian Ethnology, which are related to social life of people. Special attention will be given to the processes of formation of different social groups (family – nuclear and extended, fraternity, tribe, kinship and non-kinship group; village, local, regional and religious community, ethnic groups, nations, transnational communities). A number of lectures will deal with material culture.

Each of the above mentioned concepts will be dealt with diachronically and synchronically, so as to provide a holistic picture of different issues in the context of everyday life (communication, organizational forms of social life in relation to age and gender, social and economic organization of the community), on special occasions (calendar and life cycle customs, religious gatherings and so on), and through relationships between different social communities (the relationship between ‘Us’ and ‘Them’ through different aspects of self-identification on different levels: ethnical, cultural, economic, historical, etc.).

Thus we would observe the process of the, for example, organization of the family from different aspects: its form, size, kinship and non-kinship relations inside a family, marriage practices (marital age, kinship and territorial endogamy, traditional forms of obtaining of the bride, illegal marriage, levirate, sororate, etc.), wealth and its distribution, family management, relationships between different members and so on. Other processes will be observed in the similar way.

The issues and processes discussed in the lectures will also be researched from the point of view of multiple identities, since an individual or a community simultaneously display ideas of belonging to several different groups, through different levels of their formation.

The students will have to write several reaction papers during the semester (for each topic covered in the lectures), critically evaluate sources and materials used, and actively participate in the discussion.

### **Intended Learning Outcomes:**

Social life of people is an important research topic in ethnology. This topic has been dealt with in many different ways, but only recently have several Croatian ethnologists (Dunja Rihtman-Auguštin, Olga Supek, Jadranka Grbić and Jasna Čapo Žmegač, to mention the most important), systematically researched different



aspects of social life: from theoretical analysis of the research of social life, through critical-analytical evaluation of such research in the beginnings of Croatian ethnology, to the empirical research of specific case studies.

This course will introduce different approaches to the study of social life in Croatian ethnology. Through practical work, students will be better acquainted with these different approaches and will be able to critically evaluate them.

This course carries a specific importance as the part of the new curriculum, since these topics were, up to now, researched in a similar way, mostly through factography, and the new tendencies in the research of social life in Croatian ethnology, were not taken into account. Through the holistic presentation of the basic concepts related to the social life of people, which includes synchronic and diachronic approach, the students will gain basic knowledge of these concepts which would enable them to carry out individual research in the field.

Students will be presented with the basic concepts related to the social life of people, formation of the social communities and the approaches to the study of these concepts within Croatian ethnology.

Students are encouraged to individual work through regular writing of reaction papers, critical evaluation of the prescribed readings and active participation in the discussion.

The aim of this course is to enable students to perform individual tasks through the usage of relevant readings, which would enable them to critically evaluate the written work and actively participate in discussions.

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#### **Teaching Methods:**

This course consists of the lectures on the basic concepts related to the research of the social life of people, through which students will be acquainted with different approaches to the study of social life in Croatian ethnology (theoretical, critical-analytical, empirical: case studies).

Practical student work will be based on the writing of reaction papers related to specific topic presented in the lectures, on their active participation in discussion and the critical evaluation of the work of other students. Furthermore, on their final exam (written and oral) the students will show the practical application of the knowledge and skills obtained.

#### **Bibliography:**

#### **Prescribed reading:**

Barth, F. Introduction. // *Ethnic Groups and Boundaries: The Social Organization of Culture Differences* / Fredrik Barth. Boston : Little, Brown and Company, 1969. Str. 9-38.

Barth, F. Enduring and Emerging Issues in the Analysis of Ethnicity. // *The Anthropology of Ethnicity : Beyond 'Ethnic Groups and Boundaries'* / uredili Has Vermeulen i Cora Govers. Amsterdam : Het Spinhuis Publishers, 1994. Str. 11-32.

Bogišić, B. O obliku nazvanom inokoština u seoskoj porodici Srba i Hrvata. // *Pravni članci i rasprave*. knj. 1. Beograd, 1927. Str. 162-202.

Čapo Žmegač, J. Seoska društvenost // *Etnografija, svagdan i blagdan hrvatskog puka*. Zagreb : Matica hrvatska, 1998. Str. 251-295. (odabrana poglavlja).

Gavazzi, M. Sudbina obitelji i zadruga jugoistočne Europe. // *Vrela i sudbine narodnih tradicija*. Zagreb, 1978, Str. 80-93.

Grbić, J. Teorijski i pojmovni okvir istraživanja. // *Identitet, jezik i razvoj*. Zagreb : Institut za etnologiju i folkloristiku, 1994. Str. 20-47.

Mosely, P.E. The Peasant Family: The Zadruga, or Communal Joint-Family and its Recent Evolution. // *Communal Families in the Balkans* / uredio Robert F. Byrnes. London, 1976. Str. 19-30.

Rihtman Auguštin, D. Struktura tradicijskog mišljenja. Zagreb : Školska knjiga, 1984. (odabrana poglavlja)

Supek, O. Etnos u etnologiji i kulturnoj antropologiji. // *Zgodovinske vzporednice slovenske i hrvaške etnologije 5*. Knjižnica Glasnika SED 18. Ljubljana : Slovensko etnološko društvo, 1988. Str. 29-60.

### **Recommended reading:**

Banovac, B. Društvena pripadnost, identitet, teritorij. Pravni fakultet Sveučilišta u Rijeci, 1998.

Barth, F. *Ethnic Groups and Boundaries : The Social Organization of Culture Differences*. Boston : Little, Brown and Company, 1969.

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Černelić, M. The Local Community of the Ethnic Bunjevci in Croatia: Developing Cultural Identity. // *Times, Places, Passages. Ethnological Approaches in the New Millenium*. Budapest, 2004, Str. 121-133.

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

Class-work Participation 10%

Reaction Papers 30%

Class Attendance 10%

Final Exam (written and oral) 50%

If the students complete all their obligations, they will receive the appropriate number of ECTS points and a pass mark. The questions on the final oral exam will cover the bibliography, lectures and discussion. The final written exam is a seminar paper on the topic of student's choice.

#### **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.

## **ETHNOGRAPHY OF SOUTH EASTERN EUROPE**

**Course Organizer: Prof. Branko Đaković**

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

**Course Status: Compulsory**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

Through different topics covered in lectures, seminars and field practice, this course will introduce to the students the structure and content of ethnographic issues, on the principle of their geographic distribution and their cultural-historical context, from the aspects of material, social and religious culture. The data will be discussed and presented as the outline of different regional, ethnical and national characteristics and as recognizable values of ethnographic cultural heritage, with its diachronic and synchronic dimension.

The synthesis of the basic elements will be based on the outline of the traditional economy (cattle-breeding, agriculture, additional means of subsistence such as hunting, fishery, traditional crafts, etc.). Related to that, the course will also analyse the accompanying beliefs, practices and rituals in life cycle and calendar customs (relating to family, region, birth practices, marriage customs, funereal customs and those connected to the important dates and parts of the year).

### **Intended Learning Outcomes:**

Since the topics covered in this course were differently analysed and discussed by scientists and experts, and since they cover a broad and complex range of different issues and topics, the knowledge of basic facts and methodology of ethnographic research is necessary for the understanding of the 'outlook' of traditional cultures and the identifying features of their carriers, as well as the changes occurring during the 19<sup>th</sup> and 20<sup>th</sup> century. These facts present a core for the understanding and interpretation of the development of the ethnological\culturalanthropological science in the region of South-Eastern Europe, as well as the starting points for the future interpretations and comparative research.

Main goals and aims of this course are the acquisition of certain amount of knowledge on the ethnography of South Eastern Europe and the presentation of the analytical and systematic approach to the presented data in the context of multicultural and intercultural relations, similarities and differences which create a mosaic of the cultural-humanistic universe.

### **Teaching Methods:**

*Ethnography of South Eastern Europe* combines lectures and seminars. The topics discussed in the lectures will be further developed during the seminars, using the additional reading material and applying critical approach to text reading. Furthermore, during seminars, the students will be encouraged to actively participate in the discussions and the presentations of seminar papers.

### **Bibliography:**

#### **Prescribed reading:**

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- Gavazzi, M. Vrela i sudbine narodnih tradicija. Zagreb, 1978. (odabrana poglavlja)
- Gavazzi, M. Godina dana hrvatskih narodnih običaja. Zagreb, 1988. (odabrana poglavlja)
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- Lozica, I. Hrvatski karnevali. Zagreb, 1997. (odabrana poglavlja)
- Moszinski, K. Kultura ludova Slawian. Krakow, 1929., 1939.; Warszawa, 1967., 1968. (odabrana poglavlja)
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- Skok, P. Etimologijski riječnik hrvatskoga ili srpskoga jezika. Zagreb, 1971-1974. (natuknice o etnicima: Bezjaci, Boduli, Bunjevci, Šokci, Vlah...)

#### **Recommended reading:**

- Andrić, J. Zadruga - novija istraživanja, njihova svrha i rezultati. // Etnološki pregled. 10(1972).
- Ardalić, V. Bukovica. // Zbornik za narodni život i običaje južnih Slavena (ZbNŽO JS). XV(1910).
- Lovretić, J. Otok. // ZbNŽO JS. 1988. (reprint, Vinkovci)
- Ivanišević, F. Poljica. // ZbNŽO JS. 1987. (reprint, Split)
- Lang, M. Samobor. // ZbNŽO JS. 17(1912).
- Kotarski, J. Lobar. // ZbNŽO JS. 20(1915).
- Lukić, L. Varoš. // ZbNŽO JS. 24(1919); 25(1921); 26(1926).
- Žic, I. Vrbnik. // ZbNŽO JS. 21(1917); 33(1949).

Bortulin, A. Beli (Cres). // ZbNŽO JS. 33(1949).

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**Examination and Assessment:**

Class-work Participation 20%

Seminar Paper 20%

Final Exam (oral) 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.

## **HISTORY OF CROATIAN ETHNOLOGY**

**Course Organizer: Dr Tihana Petrović Leš**

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

**Course Status: Compulsory**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

The *History of Croatian Ethnology* is a compulsory course for the undergraduate 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 historical development of the ethnological thought in Croatia, from its very beginning, through first ethnographic descriptions and writings, to the end of the 20<sup>th</sup> century. This broad outline will be divided into two parts. The first part will deal with the period before 1927, while the second part will describe the period after 1927, when ethnology became an academic discipline. The role of individual ethnologists will be discussed, as well as the role of specific institutions, in social and economic context. Together with the historical development, the students will be introduced to the development of different methods and approaches in ethnological research in Croatia.

### **Intended Learning Outcomes:**

At the beginning of 1980-ies, Prof. Belaj introduced this course to the curriculum of the study of ethnology. Since then, Prof. Belaj has published several important articles and an overview of the topics discussed in this course, which he published in 1998 in the book entitled *Die Kunde Vom kroatischen Volk: eine Kulturgeschichte der kroatischen Volkskunde* and in the article *Povijest etnološke misli u Hrvata*. During the 1980-ies and 1990-iesies a number of different authors (Jasna Čapo Žmegač, Aleksandra Muraj, Jadranka Grbić Jakopović, Tihana Petrović Leš) wrote on the history of the discipline. The course *History of Croatian Ethnology* is one of the core courses of the study since it introduces the students to the development of ethnological thought in Croatia, without which the students could not understand the current trends and developments. For all of the above reasons, the course forms an important part of the new curriculum. Many ethnological researches are currently under way, and one of them is the research on the most important female Croatian ethnologists. The course is important since it introduces the students to the basis of the development of national ethnology and provides them with the core knowledge necessary for the understanding of other courses, such as *Basic concepts of Croatian Ethnology* and *Ethnography of South Eastern Europe*, as well as for the courses covering methodological concepts of European ethnology.

### **Teaching methods:**



The teaching of the course will be done in 30 hours per semester (4 hours per week: 3 hours of lectures and one-hour seminar). 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. Specific topics will be discussed in more details during seminar sessions, such as Croatian female ethnologists and ethnographers or Politization of Croatian Ethnology.

### **Bibliography:**

#### **Prescribed reading:**

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Belaj, V. Povijest etnološke misli u Hrvata. // *Etnografija : Svagdan i blagdan hrvatskoga puka*. Zagreb : Matica hrvatska, 1998. Str. 337-357.

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Čapo Žmegač, J. Hrvatska etnologija, znanost o ljudima ili znanost o kulturi?. // *Studia ethnologica*. 3(1991), str. 15- 23.

Čapo Žmegač, J. Dvije znanstvene paradigme u hrvatskoj etnologiji: Antun Radić i Milovan Gavazzi. // *Narodna umjetnost*. 32/1(1995), str. 25-38.

Supek, O. Osnovne značajke etnologije u Hrvatskoj od 1945. do danas. // 18. kongres SEDJ, Rogaška Slatina, 1983. Ljubljana, 1983. Str. 51-66.

Supek, O. Etnologija u svijetu i mi: pogled s periferije. // *Etnološke sveske*. VIII(1987), str. 65-70.

Supek, O. Ethnology in Croatia. // *Etnološki pregled*. 23/24(1988), str. 17-35.

#### **Recommended reading:**

Belaj, V. Čevapovićev doprinos etnologiji. // *Zbornik radova o fra Grguru Čevapoviću*. Osijek, 1990. Str. 219-231.

Belaj, V. Relkovićevo mjesto u povijesti hrvatske etnologije. // *Vrijeme i djelo Matije Antuna Reljkovića*. Osijek, 1991. Str. 63-69.

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Belaj, V. Milovan Gavazzi, sein Leben und Werk. // *Studia ethnologica Croatica*. 7/8(1995./6), str. 7-19.

Braica, S. 90 godina Etnografskog muzeja Split. Split, 2000.

Čapo Žmegač, J. Etnologija i /ili (socio)kulturalna antropologija. *Studia ethnologica croatica*. 5(1993), str. 11-25.

- Čapo Žmegač, J. Hrvatska etnologija – stanje, s osvrtom na svjetsku znanost. // Zbornik radova simpozija o fundamentalnim istraživanjima. Zagreb : HAZU, 1997. Str. 191-198.
- Čapo Žmegač, J. Antun Radić und die Volkskunde der Gegenwart. // Kroatische Volkskunde/Ethnologie in Neunzigern. Wien : Institut für Europäische Ethnologie, 2001. str. 69-92.
- Eckhel, N. 80 godina Etnografskog muzeja. Zagreb, 1999.
- Gabrić, P. Felix – Srećko Lay – poznavalac i skupljač narodnog rukotvorstva. // Osječki zbornik. 17(1979), str. 455-475.
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- Grbić, J. Etnografski rad bosanskoga franjevca Ivana Franje Jukića. // Bosna franciscana. 2(1994), str. 101-126.
- Grbić, J. Etnografska građa u putopisima bosanskih franjevac Ivana Grge Martića (mogućnosti istraživanja razvoja identiteta i međuetničkih odnosa). // Narodna umjetnost. 32/2(1995), str. 109-127.
- Grbić, J. Etnološki diskurs prošlosti – Kukuljević u Bosni 1858. // Bosna franciscana. 8(1997), str. 146-155.
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- Grbić, J. Etnografsko-etnološki rad Ivana Milčetića. // Zbornik Milčetiću, književnom povjesničaru, filologu i etnologu. Zagreb : Matica hrvatska Varaždin, 2002. Str. 113-119.
- Gjetvaj, N. Etnografski muzej u Zagrebu. // Etnološka istraživanja. 5(1989), str. 9-24.
- Majcen, V. Etnološki filmovi Milovana Gavazzija i hrvatski etnološki film u prvoj polovini 20. stoljeća. // Studia ethnologica Croatica. 7/8(1995./1996.), str. 121-134.
- Majcen, V. Obrazovni film, Pregled povijesti hrvatskog obrazovnog filma. Zagreb : Hrvatski državni arhiv – Hrvatska kinoteka, 2001.
- Muraj, A. Josip Matasović u svjetlu hrvatske etnologije. // Etnološka tribina. 16(1993), str. 11-34.
- Muraj, A. Tragom Antuna Jirouška: etnografija u kulturnim i inim praksama. // Etnološka tribina. 24(2001), str. 35-47.
- Pederin, I. Jadranska Hrvatska u austrijskim i njemačkim putopisima. Zagreb : Nakladni zavod Matice hrvatske, 1991.
- Petrović, T. Iso Kršnjavi kao etnograf. // Etnološka tribina. 15(1992), str. 149-156.
- Petrović, T. Research on Textiles and Clothing in 19 th Century Continental Croatia. // Studia ethnologica Croatica. 7/8(1995./1996.), str. 235-245.
- Petrović, T. Milko Cepelić – istraživač hrvatskoga seljačkog tekstila. // Zbornik muzeja Đakovštine. 5(2001), str. 61-76.
- Pletenac, T. Etnologija u službi politike: Pozadina sukoba Franić – Gavazzi. // Studia ethnologica Croatica. 7./8.(1995./1996.), str. 83-93.
- Prica, I. Mala europska etnologija. Zagreb : Golden marketing, 2001.

**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 history of Croatian Ethnology 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 in 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.

## **THEORIES OF CULTURAL ANTHROPOLOGY**

**Course Organizer: Dr Tomislav Pletenac**

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

**Course Status: Compulsory**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

This course gives an outline of the cultural-anthropological theories from the late 19<sup>th</sup> century until present day. It starts with the formation of the social theory of evolutionism and its implications for the development of cultural anthropology as a discipline, but also for the development of specific political ideologies such as racism and colonialism. Second important theory was the theory of diffusionism that was created as a kind of solution, but also as a kind of cover-up tactics, for the theory of evolutionism. Besides the major diachronic theories, this course also introduces major synchronic theories, usually of US or British origin, such as functionalism and psychological anthropology of Margaret Mead and Ruth Benedict. The central part of this course is devoted to the structuralism of Claude Levi-Strauss and to its disciplinary heirs: symbolic anthropology of Mary Douglas and Victor Turner. Because of the important influence of semiotics on the discipline of cultural anthropology, the course also deals with the works of Umberto Eco and Roland Barthes. The continuation of this impact of linguistics on the discipline of anthropology were the works of Clifford Geertz, whose influence on the modern humanistic sciences is immeasurable. The course ends with the presentation of post-structuralism in the discipline of cultural anthropology, which can be understood as the end of paradigm, but also as the end of the conception of theory in the modernist sense of the word. Hence the last part discusses the works of Jacques Derrida and the whole theoretical framework presented in the famous reader *Writing Culture*.

### **Intended Learning Outcomes:**

This course is necessary for the understanding of the history of cultural anthropology and its dependence on the social and political context in which it was created. It forms the basis for the future study of cultural anthropology and ethnology. Therefore, it has a central role in the new curriculum and in the education of the future ethnologists and cultural anthropologists.

The course aim is to provide the students with the outline of the development of cultural anthropology and the relationships between the theoretical premises and the social context in which they are created. The course also describes the current trends in the discipline. Through this course, the students will gain basic

skills of critical reading of theory, and a solid base for the practical interpretation of the present day cultural phenomena.

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### **Teaching Methods:**

Teaching is divided into two parts. The first part covers the lectures and the second part covers the seminar work with prescribed readings. Students should prepare discussion questions for each session. During one semester, the students will have to hand in three reaction papers which will represent a percentage of the final mark. Seminars will be divided in microteaching sessions, case study analyses and workshops.

### **Bibliography:**

#### **Prescribed reading:**

Moore, J. D. Uvod u antropologiju: teorije i teoretičari kulture. Zagreb : Jesenski i Turk, 2000. (izabrana poglavlja)

Levy Strauss, C. Strukturalna antropologija. Zagreb : Školska knjiga, 1988. (izabrana poglavlja)

Levy Strauss, C. Strukturalna antropologija 2. Zagreb : Školska knjiga, 1988. (izabrana poglavlja)

Geertz, C. Tumačenje kultura. Čigoja štampa, Biblioteka XX vek, 1998; ili: Interpretations of cultures : selected essays. Basic Books, New York, 1973. (izabrana poglavlja)

Clifford, J. Uvod: parcijalne istine. // Dometi. 2(1992).

Eco, U. Kultura informacija, komunikacija. Beograd : Nolit, 1973. (izabrana poglavlja)

Barthes, R. Književnost, mitologija, semiologija. Beograd : Nolit, 1973. (izabrana poglavlja)

Culler, J. O dekonstrukciji: teorija i kritika poslije strukturalizma. Zagreb : Globus, 1991. (izabrana poglavlja)

#### **Recommended reading:**

Morgan, L. H. Drevno društvo

Birket Smith, K. Putevi kulture

Boas F. Um primitivnog čoveka. Beograd : Prosveta, 1982.

Malinowski, B. Argonauti zapadnog pacifika. Beograd : BIGZ, 1979.

Evans Pritchard, E. Socijalna antropologija. Beograd : Prosveta, 1983.

Mead, M. Growing up in New Guinea: a comparative study of primitive education. New York : William Morrow & Company, 1962.

Benedict, R. The chrysanthemum and the sword: Patterns of Japanese Culture. New York : Houghton Mifflin Co., 1946.

Levy Strauss, C. Mitologike. Beograd : Prosveta, 1980.

Levy Strauss, C. Divlja misao. Zagreb : Golden marketing, 2001.

Douglas, M. Čisto i opasno. Zagreb : Algoritam, 2004.

Turner, V. Ritual Process: Structure and Anti-Structure. New York : Aldine Publishing, 1969.

Geertz, C. Deep play: notes on Balinese cockfight. // Rethinking populare culture: contemporary perspectives in cultural studies. Berkely, Los Angeles, London : University of California Press, 1991.

Fabian, J. Time and the Other. Columbia University Press, 1983.

Clifford, J.; Marcus, G., ur. Writing Culture: The Poetics and Politics of Ethnography. Berkley, Los Angeles : University of California Press, 1986.

Marcus, G.; Fisher, M. Antropologija kao kritika kulture: eksperimentalni trenutak u humanističkim znanostima. Zagreb : Naklada Breza, 2003.

Roško, Z. Paranoidnije od ljubavi, zabavnije od zla. Zagreb : Naklada MD, 2002.

**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.

## **ETHNO CULTURAL OVERVIEW OF THE WORLD**

**Course Organizer: Dr Manda Svirac**

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

**Course Status: Compulsory**

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

**Prerequisites: no**

**ECTS points: 4**

### **Course Outline:**

The course introduces the students to the basic concepts and topics of ethnological science, according to the culture content and its internal values. Using the prescribed readings, the course outlines the register of meanings important for understanding of people and cultures of the world, and invites the students to fill it in themselves. Through presentation and discussion of the authenticity of reports and autochthonous elements in the writings of (Croatian) explorers, travellers, missionaries and ethnologists, the students are introduced to the overview of cultures, which is chronologically following the classification of the types of cultures, from hunters and gatherers, through different types of agriculturalists and cattle-breeders, to high civilizations.

- Hunters and gatherers – *Equatorial group* from Africa, Asia, New Guinea, and Brazil
  - *Boomerang group* from South East Australia, India, North America
  - *Northern group* from California, Arctic regions of North America, Northern Asia
  - *Southern group* from South East Australia, South Africa, Latin America
- Nomadic cattle-breeders
  - *Nomadic group* – Siberia, Central Asia
  - *Trans-humanic group* – Caucasian mountains, Carpathian mountains, Balkan region, Alpine mountains, the Pyrenees, North Africa and Central Asia (Tibet)
  - *Other* - Africa
- Through gathering different plants, the main came to the idea to plant them. Thus, he became linked to earth. The planting tools were specific for the ‘*digging*’ agriculturalists from tropical Latin America, central Africa and South East Asia, which is culturally linked to Australia from one side and Central Asia (especially China) from the other.

Many cultural elements do not fit that closely to such divisions and it remains unclear to what cultural types they belong to. The lectures will end with the presentation of the high cultures of Mayas in Central America and Incas in the Latin America.

The students are encouraged to visit the Ethnographic Museum at the beginning of the semester so that they could become acquainted with the museum collections of non-European nations and their distribution over different continents, and their typology. Fieldwork will be organized for specific topics.

**Intended Learning Outcomes:**

Students will gain concrete knowledge of ethnological material necessary for the application of comparative approach to the research and interpretation, and will become acquainted with people and cultures of the world, their inter-relations and different cultural-historical processes.

The aim of the course is to familiarize the students with the processes outlining the research approaches to traditional and territorial concepts of culture.

**Teaching methods:**

Teaching will be done through lectures, seminar and fieldwork. The students could chose one seminar topic according to their own interests, based on the prescribed readings, Internet or field research, or on participation in ethnological workshops, festivals, exhibitions. Thus, the students will learn the basics of writing expert articles, organization of ethnographic exhibitions, folklore festivals or workshops, etc.

The lectures will use video material, documentaries, written works and oral presentations.

**Bibliography:****Prescribed reading:**

Birket-Smith, K. Putovi kulture. Zagreb, 1960. (odabrana poglavlja)

Gavazzi, M. Nakit u nekulturnih (primitivnih) naroda. // Omladina. 12, 1(1928), str. 15-19.

Gluhak, A. Hrvatski etimološki rječnik. Zagreb, 1993. (Indoevropski jezici, str. 15-56; Nostratički jezici, str. 71-96; Sinokavkaski jezici, str. 96-100; Druge natporodice, str. 100- 109).

Grbić, J. Etnicitet i razvoj : Ogled o etničkome identitetu i društvenome razvoju. // Etnološka tribina. 16 (1993), str. 57-72.

Klaić, B. Rječnik stranih riječi. Zagreb : MH, 1990. (izabrani dijelovi)

Morgan, H. L. Drevno društvo. Beograd, 1981. (Uvod)

Svirac, M. Nakon susreta s pastirima. Zagreb, 2002.

Vlahović, P. Narodi i etničke zajednice sveta. Beograd, 1984. Str. VII-LXVII.

**Recommended reading**

Belaj, V. Plaidoyer za etnologiju kao historijsku znanost o etničkim skupinama. // Studia ethnologica. 1(1989), str. 9-13.

Bernatzik, H. A. Neue grosse Völkerkunde, Völker und Kulturen der Erde in Wort und Bild. Herrsching, 1975.

Boas, F. Um primitivnog čoveka. Beograd, 1982.

Buschan, G. Illustrierte Völkerkunde. Stuttgart, 1923.

Eliade, M. Šamanizam. Beograd, 1983.



- Gavazzi, M. Misionari među patuljastim stanovnicima centralne Afrike. // Misijski kalendar. Zagreb, 1933. Str. 84-88.
- Haviland, W. A. Kulturna antropologija. Jastrebarsko : Naklada Slap, 2004. (odabrana poglavlja)
- Kolumbo, M. Putovanje u novi svijet : Dnevnicima – pisma. Zagreb, 1992
- Korade, M. F. Konščak, D.I. (1703-1759) misionar i istraživač Donje Kalifornije. Katalog izložbe. Rijeka : ICAM, 1993.; Isto, u: Svjedoci vjere u Latinskoj Americi (Od velikih geografskih otkrića do suvremenog doba). Zagreb, 1992.
- Lévy-Bruhl, L. Primitivni mentaliteti. Zagreb, 1954.
- Phillips, E. D. Les nomades de la steppe. Paris, 1966.
- Racic, D. R. O pojmovima *etnos, narod, nacija*. // Gledišta. 1(1983), str. 5-18.
- Sicari, A. Evangelizacija kulturâ ili kultura evangelizacije. // Spectrum : Oglledi i prinosi studenata teologije. 25, 2(1992), str. 51-56.
- Skupina autora Iščezle civilizacije. Beograd, 1965.
- Ljudstva sveta knj. 1- 6. Ljubljana, 1980.
- Strauss-L., C. Totemizam danas. Beograd, 1979.
- Supek, O. Etnos u etnologiji i kulturnoj antropologiji. // Zgodovinske slovenske in hrvaške etnologije. Knjižnica Glasnika SED 5. Ljubljana, 1988, str. 29-60.
- Svirac, M. Iz povijesti kruha, Žitarice. // Darivanje kruhom u običajima Hrvata. Zagreb, 1998. Str. 13-20; 26-27.
- \*\*\* Život i okoliš: poljodjelstvo i stočarstvo u perspektivi hrvatske baštine. // Društvo i tehnologija. Rijeka, 2003. Str. 208-211.
- Todorova, M. Konstrukcija zapadnog diskursa o Balkanu. // Etnološka tribina. 19(1996), str. 25-41.
- Tylor, E. Primitive culture. London, 1971.
- Vezel, U. Mit o matrijarhatu. Beograd, 1983.
- Weyer, E. Jr. Primitive Völker heute. Zürich, 1959.
- Zorić, D. Bernardo Kohnen – misionar, etnolog i jezikoslovac među Šilucima. // Studia ethnologica. 2(1990), str. 97-124.
- Atlas svijeta 2000. Zagreb : Mozaik knjiga, 1998.
- Povijesni atlas svijeta. Zagreb, 1994.
- Hrvatska enciklopedija. Zagreb, 1941/42. (teme: Afrika, Australija, Crnci)
- \*\*\* Tragom braće Seljan u Etiopiji. // Etnološki prilozi 1(1978), str. 243-273.
- \*\*\* Dragutin Lerman – Požežanin (1863-1918). // Književna smotra. 59/60(1985), str. 69-75.
- Lerman, D. Afrički dnevnik. / Uredila S.-A. Lazarević. Zagreb, 1989.
- Lopašić, A. Dragutin Lerman: Portrait of an african pioneer. // Etnološka istraživanja 6(1999), str. 313-320.

Svirac, M. & Mioč, E. Hrvatski istraživač, Dragutin Lerman u susretu s narodima i kulturama područja Konga u Africi – Razmjena darova. // *Balcanoslavica*. 30-31(2002), str. 85-94.  
Hrvatski putopisci XIX. i XX. st. stoljeća / Uredio Slavko Ježić. Zagreb, 1955.

**Examination and Assessment:**

During the lectures, the students could earn a certain number of points, which would decrease their obligations at the final exam. Thus, the students would be continually assessed during the whole course, and would be encouraged to actively participate in the discussions. At the beginning of semester, they would have to write a report on the visit to the museum, and at the end of the semester, they would have to hand in a field research report or a written essay.

**Quality Assessment:**

Student questionnaires.

## **MEDITERRANEAN CULTURES**

**Course Organizer: Dr Jelka Vince-Pallua**

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

**Course Status: Compulsory**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

There are few places in the world where human development can be followed in such continuity, as is the case with the Mediterranean region. During 4000 years, generations of people have left various traces in the Mediterranean region in the form of material and religious culture, architecture, place names, elements of traditional culture and different cultural forms. The Mediterranean aspect of Croatian culture is important not only for the Mediterranean region itself, but also for the development of Croatian culture from its beginnings. In what way does Croatian culture participate in the diverse and complex thread of Mediterranean culture and cultural heritage? What is its contribution to the Mediterranean mosaic, and, furthermore, in what ways did the Croatian cultural heritage contribute to the formation of Mediterranean culture? Using the results of archaeological, historical and linguistic research and reconstruction of the influences of Croatian ethnical and linguistic stratum, and on the basis of traditional culture, the attempt will be made to answer all these and many similar questions.

### **Intended Learning Outcomes:**

The Mediterranean aspects of Croatian culture were not adequately researched, even though there were few attempts at that, maybe partly because the only university program in ethnology in Croatia, which is in Zagreb, has been geographically somewhat distant from the Mediterranean region. Now when the second university programme in ethnology is founded at the University of Zadar, it might be possible to combine research efforts, archival material and ethnographic data from the University of Zagreb with the fieldwork practices and data available in the archives, collections and museums of the town of Zadar, as well as the other Mediterranean cities, especially Italian, with which the University of Zadar has already established good co-operation. Thus, it will be possible to engage in comparative research on Mediterranean issues as perceived in the two countries situated alongside the Adriatic Coast, Eastern and Western, and compare it with the Mediterranean studies in the broader sense.

The course in Mediterranean studies is commonly taught on many European and non-European universities. This course, forming an integral part of the new curriculum of the Department of Ethnology and Cultural Anthropology at the University of Zagreb, could also contribute to the development of student/teacher

exchange schemes, and to the compatibility of this curriculum in the new organization of the *European Credit Transfer System, ECTS*.

If we present the core knowledge of the discipline by a circle, then we can visually perceive its divisions as parts of this circle, with the regional studies, and this course is an integral part of them, should be seen as one of the possible ways of the articulation of this discipline and the new study programme. In the past, the eastern coast of the Adriatic sea was usually researched as part of the South Eastern Europe or as part of the Balkan region. The importance of the Mediterranean aspect of Croatian culture is specifically emphasized in the concept of this course.

The aim of this course is to introduce to the students Braudelian notion of the long history of this region which is necessary for the understanding of the ethnological diversity and for the interpretation of the present day practices which oppose interpretation. This is done through the presentation of the broader ethno cultural overview of the Mediterranean region, then through the presentation of the narrower, east Adriatic and the neighbouring Mediterranean region – Italian peninsula, towards the presentation of the Croatian Mediterranean. Besides that, the aim of this course is to show the necessity of interdisciplinary/multidisciplinary approach in the study of cultural history and identity in this region (archaeology, history, art history, study of place names) as well as the important role ethnology and cultural anthropology has in the research of these issues.

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#### **Teaching Methods:**

At the end of the first block of lectures, the students will have to read 2 or 3 articles (which are not on the list of prescribed readings) which illustrate, using concrete examples, the topics covered in the first block. The same will be done after the second and the third block of lectures, and the students are expected to relate the articles with the lecture material. The triple recapitulation during one semester will enable the students to pass the final exam.

#### **Bibliography:**

##### **Prescribed reading:**

Braudel, F. *La Méditerranée et le monde méditerranéen à l' époque de Philippe II*. Paris : Tome premier, Armand Colin, 1966.; Prevedena i na hrvatski: *Sredozemlje i sredozemni svijet u doba Filipa II*. Zagreb : Biblioteka povijest, Antibarbarus, 1997 (sv.I), 1998 (sv.II).

Sv. I - poglavlje 2 – U srcu Sredozemlja, mora i primorja (111-182), poglavlje 3 – Granice i najšire Sredozemlje, uvod (183-186).

Sv. II – poglavlje 6.1.- Promjenjivost i postojanje civilizacija (118-134), poglavlje 6.4. – Vanjska zračenja (176-199).

Čapo Žmegač, J. *Ethnology, Mediterranean Studies and Political Reticence in Croatia. From Mediterranean Constructs to Nation-Building.* // *Narodna umjetnost*. 36/1(1999), str. 33-53.

Davis, J. *People of the Mediterranean (An essay in comparative social anthropology)*. London : Library of Man, Henley and Boston, 1977. Str. 89-101.

Driessen, H. *Pre-and Post-Braudellian Conceptions of the Mediterranean Area. The Puzzle of Boundaries.* // *Narodna umjetnost*. 36/1(1999), str. 53-65.

Gavazzi, M.. *Areali tradicijske kulture jugoistočne Europe.* // *Vrela i sudbine narodnih tradicija*. Zagreb : Sveučilišna naklada Liber, 1978. Str. 184-194.

Giordano, C. *Pravna država i kulturne norme. Antropološka interpretacija političkih fenomena u sredozemnim društvima.* // *Etnološka tribina*. 19(1996), str. 43-61.

Muraj, A. *Obrisi svakidašnjega života.* // *Etnografija*. Belaj, V., Čapo Žmegač, J., Grbić, J., Muraj, A., Vitez, Z. Zagreb : Matica hrvatska, 1998. *Jadranska kulturna zona – str. 26-36 (stanovanje), str. 101-103 (prehrana), str. 111-124 (odijevanje).*

Skok, P. *Dolazak Slavena na Mediteran.* Split : Pomorska biblioteka Jadranske straže, 1934, kolo II, svezak I. Str. 42-53, 141-152, 228-233.

Šimunović, P. *Istočnojadranska toponimija.* Split : Logos, Logosova sveučilišna naklada 10, 1986. Str. 37-48.

Vince-Pallua, J. *Vlažni monoliti babe – ženski kulturni supstrat plodnosti i blagostanja.* // *Žene u Hrvatskoj - Ženska i kulturna povijest / uredila Andrea Feldman.* Zagreb: Institut Vlado Gotovac i Ženska infoteka, 2004. Str. 21-32.

### **Recommended reading:**

Bošković-Stulli, M. *Mediteranski aspekt usmene hrvatske književnosti.* // *O usmenoj tradiciji i o životu.* Zagreb : Konzor, serija *Suvremenici*, 1999. Str. 83-117.

Dubrovnik : *Časopis za književnost i znanost. Hrvatska kultura u ozračju Sredozemlja/Mediterana..* Dubrovnik : Matica hrvatska, Nova serija. VI., 6(1995).

Goiten, D. S. F. *A Mediterranean Society Daily Life.* University of California Press, 1983.

Katičić, R. *Litterarum Studia, književnost i naobrazba ranoga hrvatskog srednjovjekovlja.* Zagreb : Matica hrvatska, 1998.

Horden, P.; Purcell, N. *The Corrupting Sea. A Study of Mediterranean History.* Oxford: Blackwell, 2002.

### **Examination and Assessment:**

a) Class-work Participation (see Teaching Methods)

- participation in and understanding of the three lecture blocks

- participation in and understanding of the additional reading material (which is not on the list of prescribed readings) and is linked to specific blocks of lectures

b) Final Exam (oral/written)

**Quality Assessment:**  
Student questionnaires.

## **INTRODUCTION TO CULTURAL ANTHROPOLOGY**

**Course Organizer: Dr Tomo Vinšćak**

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

**Course Status: Compulsory**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

In the introductory part of this course, the students will be acquainted with the historical development of cultural anthropology as a science, as well as with the major theories and methods that were dominant in the early history of the discipline and those that are dominant today. The course will also introduce leading authors in anthropology and the results of their work and research. The topic that will follow will cover the nature of cultural anthropology as a science and will discuss its link with other related sciences. Other branches of the 'big' anthropology will also be introduced: physical anthropology, linguistic anthropology, archaeological anthropology, ethnology and, finally, cultural anthropology.

Different aspects and approaches to the study of human culture in the past will also be outlined. Special emphasis will be placed on the research of culture and its importance for the study of anthropology. In relation to that, the course will discuss various cultural issues, such as diffusion, acculturation, modernization, globalization, cultural pluralism, ethnocentrism and cultural future of humankind. The students will also be acquainted with the cultural specificities of Croatian ethnic region.

The course will attempt to explain why the leading world scientist consider anthropology to be the most important science of the 21 century, and why should anthropology give answers to the key questions of human existence today. These questions will be answered using the recent theories popular in anthropology today.

### **Intended Learning Outcomes:**

This course presents one of the core courses the students will have to take at the beginning of their study of cultural anthropology and it will enable them to understand and successfully complete all of their study obligations.

The aim of this course is to familiarise the students with the basic concepts and possibilities of cultural anthropology, so that they could gain knowledge necessary for the understanding of the modern society in which they live. All concepts will be discussed from the local and global perspective.

### **Teaching Methods:**

This course will be thought in one three-hour lecture and one one-hour seminar per week.

Some parts of the teaching will be done on the field or in the institutions such as museums and institutes.

**Bibliography:**

**Prescribed reading:**

Haviland, W. Kulturna antropologija. Jastrebarsko : Naklada Slap, 2004.

Moore, J. D. Uvod u antropologiju : Teorija i teoretičari kulture. Zagreb : Naklada Jesenski i Turk, 2002.

Eagelton, T. Ideja kulture. Zagreb : Naklada Jesenski i Turk, 2002.

**Recommended reading:**

Kottak, C. Ph. Cultural Anthropology. New York : McGraw-Hill, Inc., 1991.

Levi-Strauss, C. Strukturalna antropologija. Zagreb : Stvarnost, 1989.

**Examination and Assessment:**

Presentation of the Seminar Paper 20%

Final Exam (oral) 80%

**Quality Assessment:** Student questionnaires.



## Appendix 1.2

### ELECTIVE COURSES (Undergraduate Study)

## **PALEOETHNOLOGICAL OVERVIEW OF EUROPE**

**Course Organizer: Prof. Vitomir Belaj**

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

**Course Status: Elective**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

Paleoethnology is defined as the part of ethnology that deals with the older cultural strata and processes. Hence, this course provides an overview of people and ethnical groups which lived in Europe or in the neighbouring regions of Africa and Asia (Northern Africa, Middle East, Caucasian region), but were closely connected to the European region through cultural or linguistic elements. The course discusses the results of other sciences that deal with the history of people and cultures of the region (anthropology, archaeology, linguistics), for example, with the results of the research in biological anthropology on the onset of men in Europe or the findings of linguistic anthropology on the origin of European languages, etc; it also discusses language groups present in the European region and explains the discrepancy between the notions of language-people-‘race’-culture. Major hypothesis on the ethno-genesis of certain ethnic groups are also mentioned. The course also deals with the cultural reconstructions of the life of certain ethnic groups (seen as cultural groups) whose existence was archeologically confirmed, such as Ugro-Finn group, Balto-Slavic, Germanic, Celtic, Mediterranean, Middle European, South East European, and the groups found near the Atlantic and Arctic regions.

Overview of everyday life will cover certain elements of traditional culture: material, religious and social, such as hunting, fishery, gathering, agriculture, cattle-breeding, specific handicrafts and tools, common dwellings, houses, internal decorations, clothing, provision of food, customs and beliefs, traditional forms of co-existence. The overview will focus on different reconstructed regional cultural groups and on their inter-relations.

Furthermore, the possibility of the reconstruction of the mythical images and systems of beliefs of different cultural groups, especially of those groups that can be linguistically defined, will also be dealt with. Hence, the course will briefly describe the cultures of the ancient Middle East and Mediterranean, then of Ugro-Finn and Indo-European groups and their different branches (Germanic, Celtic, Italic branch), but will only tackle the issues connected with Balto-Slavic groups, since the interested students have the opportunity to look more closely into Balto-Slavic groups in another elective course, entitled *Comparative Slavic Mythology*. At the end, the course will outline the ethnic development of different European ethnic groups up to the present day and the recent ethnical situation in Europe and in the neighbouring regions.

**Intended Learning Outcomes:**

This course provides the students with the concrete knowledge necessary for the application of comparative approach to the study and interpretation of ethnological data, without which it would be impossible to understand the historical dimension of traditional Croatian culture.

**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 SLAVIC ETHNOLOGY**

**Course Organizer: Prof Vitomir Belaj**

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

**Course Status: Elective**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

This course provides the students with the concrete knowledge necessary for the application of comparative approach to the study and interpretation of ethnological data, without which it would be impossible to understand the historical dimension of Croatian traditional culture. The necessity of the comparative approach to the research of Slavic traditional culture is emphasized. On one hand, this course deals mostly with the cultures of Western and Eastern Slavs, since Croatian culture (and the culture of South Eastern Europe) is taught under the subject of National Ethnology and here it is used only as the element for comparison. On the other hand, this course offers a short introduction to the cultural and linguistic features of people and ethnic groups (Baltic, Ugro-Finn, Turkish) living in the region linked to the ethno-genesis of the Slavs, and with which the Slavic groups came into contact.

The topics covered in this course are divided into three parts. The first part discusses the results of other sciences that deal with the history of people and cultures of the region (anthropology, archaeology, linguistics), and with the major theories on the ethno-genesis of specific ethnic groups, primarily Slavic. These theories are then further developed and the position of the Slavs in the circle of European nations is also commented upon. Furthermore, the important ethnological readings containing the synthesis of various aspects of traditional culture of Slavic peoples are introduced.

The second part deals with certain elements of traditional culture: material, religious and social, such as hunting, fishery, gathering, agriculture, cattle-breeding, specific handicrafts and tools, common dwellings, houses, internal decorations, clothing, provision of food, customs and beliefs and traditional forms of co-existence. Recent ethnographic material that clearly defines the historical perspective is used in this part of the course, possible origins of different cultural issues are mentioned and in some cases, the cultural life of pre-Slavic people is reconstructed.

The third part presents the cultural contents found in different regions and their mutual relationships.

### **Intended Learning Outcomes:**

The aim of this course is to familiarize the students with the historical dimension of traditional cultures of the Slavs, point to the importance of comparison in historical research on culture and to the embeddedness of individual cultural features into a broader framework. Therefore, this course provides the students with the

concrete knowledge necessary for the application of comparative approach to the study and interpretation of ethnological data, without which would be impossible to understand the historical dimension of traditional Croatian culture.

**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.

## **ETHNOLOGY OF RELIGION**

**Course Organizer: Prof Vitomir Belaj**

**Lecturer: Marijana Belaj**

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

**Course Status: Elective**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

Ethnology of religion is an elective course that is divided into two parts. In the first part, the students will be introduced to the diachronic overview of the major trends in the study of religion and the major representatives who have influenced the formation of the present day ethnology of religion, as well as to the synchronic overview of the current trends in the research of religion and religious life in ethnology and cultural anthropology. The students will also be presented with different definitions of *religion* and *religious life*, depending on different trends and developments, and with the reasons for the formation of such definitions.

Research trends in the 20<sup>th</sup> century have been focused on the local variants of world religions. Therefore, this course will try to raise questions about different aspects and forms of public piety, which is now the focus of ethnological research. By pointing out to the various aspects of public piety, we could pinpoint the ethnological aspects of this phenomenon.

Taking the example of the belief in patron saints, which is the most complex part of public piety, the course will point to its different dimensions, including prayers, pilgrimages, religious vows, gifts, processions, blessings, art work etc. and to its (dis)connection to everyday practices. Specific dimensions of the relationship with the sacred will be described, as they were presented in different approaches: as the reflection of the world view, as the gap formed between belief and church practices, as the reflection or the regulator of political and social relationships, or as a survival.

In the second part of the course, the students will work on one chosen subject (for example, on one of the aspects of public piety or on the critical evaluation of different research approaches, etc.). Depending on the choice of their subject, the students will undertake a small-scale fieldwork or archival research or will investigate ethnographical writings on the subject, and write a paper which will include the definition of the problem, analysis of the gathered data and an attempt at their interpretation, using the relevant readings. They will present the stages of their work as they go along to their class-mates, so that the presented problems could be discussed jointly.

**Intended Learning Outcomes:**

This course gives an overview of different understandings of the phenomenon of religion and religious life, not only through historical development, but also through different regions. It also provides an introduction to the importance of religious aspect in everyday life of an individual or a community, and raises the question of how does an individual give meaning to the world in which he/she lives in, and understands his/her place in it. Religious life of an individual or a community is determined by different historical, social and cultural framework, and hence this course emphasizes the importance of understanding religious life from the point of view of the believers themselves, or, in other words, points to the danger of interpreting this phenomenon through religious, cultural or other types of centrism. Therefore this course, among other things, contributes to the development of tolerance and acceptance of human differences. Research on religion as a part of ethnology and social anthropology is taught on many European universities. However, it has not existed in Croatian ethnology curriculum up to now.

The aim of the course is to give students the outline of the development of ethnology of religion and of the cultural-anthropological approaches to the research on religion, as well as to introduce them to the different aspects of religion and religious life and to the understanding of this phenomenon in historical, social and cultural framework. The aim is also to introduce the students to the basic techniques of fieldwork and archival research, to provide them with the experience in critical reading and the basic skills of academic writing.

**Teaching Methods:**

In the first part of the semester, the teaching is done through lectures, while in the second part the students will work on their chosen topic, and the questions and problems raised will be discussed during joint meetings. After completion of one lecture topic, students are obliged to write a reaction paper. At the end of the semester, they will have to hand in a final paper on the topic of their choice.

**Bibliography:**

Prescribed reading:

Recommended reading:

**Examination and Assessment:**

Class-work Participation	10%
Reaction Papers	30%
Final Paper	60%

**Quality Assessment:**

The course will be assessed internally, primarily through the questionnaires the students will have to fill in at the beginning and at the end of the semester. Thus, the students will be given the opportunity to express their expectations, evaluate teaching methods, quality of teaching, the scope of the course and its obligations, as well as suggest the possible improvements.



## **INTRODUCTION TO VISUAL ANTHROPOLOGY**

**Course Organizer: Prof. Branko Đaković**

**Lecturer: Tanja Bukovčan Žufika**

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

**Course Status: Elective**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

The elective course *Introduction to Visual Anthropology* introduces the students to one of the most popular sub-disciplines of social/cultural anthropology today. The beginnings of the discipline are roughly connected to the 1970ies, and the discipline deals with the use of visual methodology in ethnological and anthropological research and with the advantages and historical shortcomings of such use. Visual anthropology also deals with the anthropology of the visual, or in other words, the ways in which different cultures and cultural groups perceive and represent the visually attractive, aesthetic, parts of their everyday life.

This course will provide the students with the basic knowledge on the most important theories and theoretical developments in visual anthropology and their major representatives. The students will also gain basic practical skills on the usage of visual media in ethnographic research. The course will use recent and relevant readings in the field, past and present ethnographic data and important ethnographic films, and an attempt will be made at their critical and theoretical analysis.

### **Intended Learning Outcomes:**

Students will gain:

- an empirical knowledge of the discipline of Visual anthropology: its major theories and theoretical developments and their representatives
- an awareness of the key texts in the discipline and the possibility of their critical reading
- competence in critical and analytical analysis of ethnographic films
- practical experience in using video camera and digital camera in ethnological research
- confidence in using their academic knowledge in broader, working, context (work in media)

This course introduces the discipline of Visual anthropology to the new curriculum of the Department of Ethnology and Cultural Anthropology. Thus, the new curriculum will include the 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 show the ways in which ethnology/cultural anthropology can be used in work contexts.

**Teaching Methods:**

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

**Bibliography:**

Prescribed reading:

Recommended reading:

**Examination and Assessment:**

Class-work Participation 10%

Seminar Paper 40%

Final Exam (written-essay type) 50%

**Quality Assessment:**

The course will be assessed through the questionnaires the students will have to fill in at the beginning and at the end of the semester. The students will thus evaluate the content of the course, the appropriateness of the student work load, teaching methods and the relevance of the proposed learning outcomes.

## **FIELDWORK PRACTICES**

**Course Organizer: Dr Milana Černelić**

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

**Course Status: Elective**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

This course is based on fieldwork and workshops and is related to the scientific project *Identity and ethnogenesis of the coastal Bunjevci*. The students will be obliged to engage in fieldwork research, before which they will be introduced to the fieldwork methods. Students could choose from one of the following subjects: economy, customs, beliefs, traditional diet, traditional medicine, public piety and the determination of elements of ethno-regional identity of coastal *Bunjevci*. After the actual fieldwork, which is done mostly through the interviews and sometimes through observation (public piety, identity research), the students will engage in the transcription of the obtained data. The following stage will be data systematisation and classification, on the basis of which the students will prepare the ethnographic text, or in other words, the synthesis on the subject of their choice on the specific region inhabited by the *coastal Bunjevci* (in this academic year, the village of Krasno on the northern Velebit, will be investigated). Furthermore, this synthesis will provide the basis for the identification of the topic of the future scientific article, which could be published in the scientific journals such as *Senjski zbornik* or *Studia Ethnologica Croatica*. This final phase is not obligatory, since the scope of such work takes more than one academic year, but the students are offered the possibility to gain knowledge on the creation of the scientific article, which, in the end, could be published. The content of the course will be adapted to the progress of the project in each academic year.

### **Intended Learning Outcomes:**

This course is important since the students are, through practical work, introduced to methodology of fieldwork and scientific research project. They are given the opportunity to gain fieldwork experience, to work on the creation of an ethnographic text and on its final scientific analysis. This course, as the part of the new curriculum, contributes to the development of the students' skills in the construction of their own individual research and scientific work, since they will gain experience in the classification and theoretical-methodological analysis of the data obtained, and their inclusion in the scientific article of the appropriate category. The final goal would be to enable students to write their own expert and scientific articles.

The aim of this course is to prepare the students for the fieldwork research (including the preliminary work on consulting the relevant literature and creation of fieldwork questionnaires), for the transcription of the

obtained data and their systematisation and classification and for the synthesis on the topic, which can be chosen by individual students according to their own interests. Thus, students are given the possibility to write a scientific article and publish it in the scientific journals.

### **Teaching Methods:**

In the introductory part of the course the students will be introduced to the methodology of field research and to the purpose of their participation in the scientific project. Practical work will be done on the field, which is followed by the transcription of the interviews, systematisation and classification of the data collected, and by the synthesis of the researched topic. Students could, furthermore, chose to write an expert or scientific article that could be published in the scientific journals, but since this exceeds the time span of one academic year, the work with the individual students, according to their wishes, could be continued after the completion of this course.

### **Bibliography:**

Prescribed reading:

Recommended reading:

### **Examination and Assessment:**

Field Research	20%
Transcription of the interviews	20%
Data systematisation and classification	30%
Synthesis	30%
Expert or scientific article (non obligatory)	

If the students complete all their obligations, they will receive a pass mark. Their work can be presented to the broader ethnological and scientific public, but this is not a necessary condition for the completion of the course. This stage of work surpasses the framework of this course, both in time and work load, and is not marked. However, if the students decide to continue with this work (and the experience shows that this is the case with the majority of the students), their work is evaluated by the reviewers, who decide whether their texts will be accepted for the publication in the appropriate scientific journal.

### **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.

## **INTRODUCTION TO FEMINIST ANTHROPOLOGY**

**Course Organizer: Prof Vitomir Belaj**

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

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

**Course Status: Elective**

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

**Prerequisites: no**

**ECTS points: 5**

**Course Outline:**

*Introduction to Feminist Anthropology* is designed as an elective course for undergraduate students of ethnology and cultural anthropology and to all interested students of the Faculty of Philosophy. The course will explore the history of feminist anthropology, through readings of the history of feminist ethnography. During the first half of the course, lectures will focus mainly on the history of science. In the second half we will raise epistemological, and methodological issues in feminist anthropology. *The Introduction to Feminist Anthropology* wishes to familiarize third year students with feminism, women movements and their relationship to general history of feminist anthropology as a discipline; as well as with theories and concepts needed to understand the evolution of feminist anthropology. Furthermore, students will learn about oral history methods as a predominant method in gathering data and conducting qualitative research. Students will be encouraged to undertake an individual research confronting tasks of selecting ethnographic method, gaining experience in interviewing and writing ethnographical accounts of women.

Finally, what students gain as an outcome of this course is awareness that feminist strategies are critical tool in the annulations of West/Eurocentric, and androcentric representations of women in ethnography. Furthermore, course is dedicated to deconstruction of white, heterosexual, middle-class, educated feminist subject/knower; contesting hegemonic discourse in postcolonial theory, by drawing attention to logic of hegemony, power relationship, dominance, 'distancing from the observed' in anthropological discourse concerning gender, time, space, race, nation, religion of women.

**Intended Learning Outcomes:**

Over the course of the last three decades feminist anthropology got the opportunity to participate, and change the Old Academia. Taking a critical perspective on accumulated knowledge on humankind in anthropology, feminist anthropology appeared as an advocacy for women's experience and marginalized voice. Feminist anthropology has been established as a sub-discipline in 1970ies, flourished both on American universities and in Europe. Following the collapse of socialism in 1990ies, feminist scientific anti-paradigm gained its followers in socialist countries speeding academic interest in women's issues and studies. Croatia is among the post-socialist country that hasn't introduced women's studies in Academia. However, in the last ten years strong non-governmental civic educational projects like Center for Women Studies, provided educational

programs in Women Studies outside the Academia. Still, they gained no recognition as academic program at Universities, till now .

*Introduction to feminist anthropology* will be the third year course designed to review history of women in anthropology, key theoretical concepts and methods in feminist anthropology. It would be both, an introductory and novel course at the Faculty of Philosophy. Introductory, since it introduces students to think critically, to question male knowledge, and 'produce ethnographies on women.' Novel, as it was never taught before at The Faculty of Philosophy. By comprising tradition of feminism and of anthropology it urges not just the integration of feminist knowledge in Academia, but also the recognition of feminist scholars in wide range of disciplines. Lastly, development of this course is linked to changes in departmental curricula (Department of Ethnology) fostered by Croatian accession to Europe and ratification of Bologna declaration and appears crucial for democratization of high education institutions.

### **Teaching Methods:**

The course is designed as a serial of lectures, which will introduce students to major issues in feminist anthropology. It will run through one semester. Students are expected to participate actively in class discussions, prepare an overview of mandatory readings, create and conduct their own research and present the findings in a short presentation. Upon the completion of the course students are supposed to submit a final paper in order to be graded.

### **Bibliography:**

Prescribed reading:

Recommended reading:

### **Examination and Assessment:**

-1<sup>st</sup> reaction paper-reviewing required reading, choosing one topic 20%

-Participation in classes according to engagement in discussions, active participation 10%

-Attendance 10%

-Final paper: Students should prepare final paper of about 2.500 words till the end of semester in first draft (included: research outcomes) 60 %

Final grade will be cumulative grade upon the satisfactory fulfillment of all assigned requirements (total of 100 percent). Students must demonstrate satisfactory performance in continuation, throughout the semester in order to obtain final grade.

### **Quality Assessment:**

Continual quality assessment will be done in two ways. An expert in Gender Studies, from Central European University, Budapest, will do external assessment and will evaluate the prepared syllabus, as well as the teaching and assessment practices.

Internal quality assessment will be done by the lecturer, in the form of the student questionnaires that will be distributed to the students at the beginning and at the end of the semester. The students will thus evaluate the content of the course, the appropriateness of the student work load, teaching methods and the relevance of the proposed learning outcomes.

## **ETHNOGRAPHY OF POPULAR CULTURES**

**Course Organizer: Dr Tomislav Pletenac**

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

**Course Status: Elective**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

The course analyses specific phenomena from popular culture and discusses their impact on ethnology and cultural anthropology. The content of the course is mainly oriented towards youth popular culture. The first part is dedicated to the discussion of the research and development of popular culture in Anglo-Saxon tradition. It pays specific attention to the methodology of research of subcultures and media, which started at the crossroad between literary criticism and ethnography. The second part of the course discusses the local reception and production of popular cultures and sub-cultural phenomena. This part will be divided into two levels. The first one will pay attention to the research on popular culture in Croatia, and the other one will emphasize the theoretical and methodological problems raised in the research. One of the course requirements is the filed research, in which the students will have to apply the knowledge they gained.

### **Intended Learning Outcomes:**

The course is constructed as a kind of 'ethnographic supplement' to the research of popular culture, which is present in the field of comparative literature and cultural studies for more than thirty years. Its importance in the new curriculum is twofold: it modernizes the concept of national ethnology and it provides an interdisciplinary link between sociology, ethnology and comparative literature.

The aim of the course is to give the students the possibility to understand modern society and culture in which they live, and to evaluate the social constructions of their academic knowledge. Furthermore, they are introduced to methodology of research and its possible ethical drawbacks.

### **Teaching Methods:**

This course will be thought as one-hour lecture and three-hour seminar per week. Therefore, attention will be given mostly to student work, to reading and writing of reaction papers. The teaching will be mostly organized in several workshops which will raise specific questions, both about theory and methodology and about the specific case studies, which will be followed by a discussion.

### **Bibliography:**

Prescribed reading:



Recommended reading:

**Examination and Assessment:**

Oral Presentation	20%
Reaction Papers	20%
Final Paper (+ fieldwork)	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.

## **PEOPLE AND CULTURES OF NORTH AMERICA**

**Course Organizer: Dr Manda Svirac**

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

**Course Status: Elective**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

The lectures will introduce the students to the subject matter which covers the outline of the people and cultures of the North America before Columbus, on regional principle. After a short historical-geographical description, the course will attempt to analyse the American Indian and the Arctic (Eskimo) people and cultures.

Indian cultural areas are divided into the following groups:

- Californian
- South Western
- South Eastern, Eastern (or the Forest Indians and the Atlantic group)
- Prairie Indians
- North Western
- Canadian Hunters

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Intuits (Eskimos)

After describing the ethnical-linguistic features of different areas and their geographical locations, the course emphasises the importance of specific culture according to their content: it points to the material, social and cosmological aspects. Special emphasis is placed on the elements which are significant for specific groups and cultures, and the question of their origin and formation through migration and population mixing is also discussed.

### **Intended Learning Outcomes:**

This course supplements the course entitled *Ethno cultural Overview of the World* on the regional principle. The aim of this course is to familiarise the students with the contents which are the subject of research of the discipline of ethnology. Through gaining knowledge of certain core notions and facts, the students are given the opportunity to gain a broader knowledge and education, by using the relevant literature and technical achievements which are available for the research on vanishing people and cultures.

**Teaching Methods:**

The course will be taught through lectures and seminars. At the end of the semester, on the basis of different material (fieldwork, video presentations, museum collections, literature..), the students will have to write an essay which they would have to hand in before the final, oral, exam.

The course will use video material from the archive of the Department, images from the books and other written resources and oral presentations.

**Bibliography:**

Prescribed reading:

Recommended reading:

**Examination and Assessment:**

During the lectures, a student could gain 1/3 of the points required, while the rest of the points will be awarded at the final exam. That means that the students will be assessed continually, through their participation in the discussions. Students will watch video material on specific topics, and through discussion and conversation they will have to articulate the messages they have received from the representatives of the natives and from experts in different fields: geographers, historians, ethnologists, anthropologists, politicians, demographers.

**Quality Assessment:**

Quality assessment of the teaching will be done through student evaluations.

## **RURAL ARCHITECTURE AND HOUSING**

**Course Organizer: Dr Branko Dakovic**

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

**Course Status: Elective**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

The primary goal of this course is to familiarize the students with the values of rural architecture, through the overview of the existing ethnographic material. The specific goal is the point to the importance of fieldwork research on this topic, which would enable us to follow the changes which occurred in the rural architecture and their positive and negative effects. The course places the equal emphasis on the current state of rural ambient and the level of its devastation or preservation in the field and also in the open-air museums. Furthermore, the course discusses the possible models of representation of rural architecture in open-air museums, and the models of its preservation offered by the institutions engaged in the preservation of cultural heritage, through the concept of sustainable development.

The ethnographic data will be discussed in the lectures and in seminars. The lectures will deal with the theoretical aspects of the anthropology of housing and the importance of the rural traditional architecture in the context of the formation of different aspects of identity. In that sense, the existing ethnographic texts on the subject will be re-evaluated and combined with the findings of the related disciplines and fields (historical sources, ethno-linguistics, common law practices, architecture, art history, sociology of the village), and the problems of the preservation of rural building heritage will also be tackled.

Different forms and contents of the culture of housing will be described synchronically and diachronically, their regional distribution will be discussed as well as the complexity of the cultural 'images' of housing as the reflection of different traditions and research methodologies.

### **Intended Learning Outcomes:**

The aim of this course is to introduce the students to the importance of the traditional architecture and to the concept of the sustainable development. Specific aim is to provide the students with the knowledge necessary for the evaluation of traditional architecture in the field, and to familiarise them with the rules for the ethnographic valorisation of traditional architecture.

### **Teaching Methods:**

*Regional architecture and housing* is taught through lectures and seminars. The students will further discuss and analyse the topics presented in the lectures during seminar session, which will be supplemented with the

critical reading of additional ethnographic material. Furthermore, during seminar sessions, the students will present their seminar papers and actively participate in the discussion. Special emphasis will be placed on fieldwork, during which the students will be acquainted with the state of preservation and the possibilities of conservation of rural architecture in Croatia, especially on those localities where the rural buildings are still well preserved or on those where they are severely devastated, due to the dynamic changes.

**Bibliography:**

Prescribed reading:

Recommended reading:

**Examination and Assessment:**

Class-work Participation	20%
Seminar Paper + Fieldwork	20%
Final Exam (oral)	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. The comparison between the two questionnaires will provide data on the differences between the expected and achieved results.

**ANTHROPOLOGY OF TEXTILE AND CLOTHING IN CROATIA**

**Course Organizer: Dr Tihana Petrović Leš**

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

**Course Status: Elective**

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

**Prerequisites: no**

**ECTS points: 5**

**Course Outline:**

The *Anthropology of Textile and Clothing* 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 major researchers (and research methods) of clothing and textile in Croatia, and to the basic terminology of the field. The course will deal with the types and different variants of traditional, mainly rural, clothing in Croatia, as well as the types of clothing in smaller towns or the types of clothing that emphasize belonging to a group of people (different professions, ethnic group and other elements).

The course will also discuss the term 'folk costume' and its origin, as well as the importance of the folk costume and folk art in Croatia at the beginning of the 19<sup>th</sup> century, during the Illyrian movement. The role of the folk costume in expressing different identities, (local, regional, national) will also be tackled.

The course will also deal with the influences on the types of clothing, depending on the time and region (impact of the fashion, individuals, territorial division, military orientation or feudal ownership, the influence of *Seljačka Sloga* in the period between the two world wars), and with different functions of clothing. Special emphasis will be put on different sources of data which can be used in the research on clothing, such as art works, travel literature, etc. Students will be introduced to different methods and approaches to textile research, to the need for interdisciplinary approaches, and to the current European and American findings in textile research.

**Intended Learning Outcomes:**

This course introduces a new approach to the study of traditional rural clothing and clothing of other parts of population in Croatia in the 19<sup>th</sup> and 20<sup>th</sup> century. Such approach should help students to connect the findings from different disciplines offered at the Faculty of Philosophy and other Faculties i.e. should contribute to the interdisciplinary research between different disciplines, where many interesting questions and answers might be found.

The aim of this course is to provide the students with some basic concepts on the research of clothing, on different influences on the types of clothing and on the current changes and influences which have affected the 'folk costume', which today exists as the, so-called, secondary function of folklore, on the stage and different ceremonial (political) occasions.

**Teaching methods:**

The teaching of the course will be organized in two hours of lectures and two-hour seminar per week. 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 festivals.

### **Bibliography:**

Prescribed reading:

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 closed-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 in 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.

## **ANTHROPOLOGY OF SOCIAL MEMORY**

**Course Organizer: Dr. Tihana Petrović Leš**

**Lecturer: Nevena Škrbić Alempijević**

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

**Course Status: Elective**

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

**Prerequisites: no**

**ECTS points: 5**

### **1. Course Outline:**

*Anthropology of Social Memory* is a one-semester elective course at the undergraduate study of ethnology and cultural anthropology. In the course the role of the "collective", that is, "social memory" in the contemporary society will be discussed, with the emphasis on Croatian examples. Processes will be analyzed, through which communities select adequate fragments out of the totality of historical events, and make them a basis for the construction of group identity, whereas other historic episodes are "collectively forgotten". The course does not deal with facts connected to the recent past, but with myths and narratives, perception of the past constructed within the contemporary social and political context.

The first part of the course introduces the students to basic concepts and the development of this interdisciplinary field of research, which has been combining anthropology with history, psychology and information sciences since the fifties up to the present. In the second part places and ways of social memory production will be presented (for example, monuments, museums, graveyards, archives, etc.), as well as the relationship of the community and the cultural practice that is activated during visits to such places. In the final part forms of marking and perpetuating collective memory will be discussed, through commemorative celebrations, writing of biographies and autobiographies and so on. The dynamics of collective memory will also be analyzed. Thus, we will observe the creation of a new social memory, following the shift of political systems, whereas negative connotations are attached to the previous one, which results in "battles" of different collective memories.

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

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

The aim of the course is to introduce the students to basic approaches and concepts of anthropology of social memory, as well as to the applicability of these theories to the understanding of conflicts in contemporary societies. The students are expected to apply this theoretical framework in concrete research situations, in the course of one's own fieldwork and study work, related to places in Croatia with which certain collective memory is connected. The students will gain competence in methodology and techniques of ethnological research, as well as the skill of writing scientific texts. The stress will be placed on the development of critical thinking and problem-oriented usage of sources.

### **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 will be critically analysed and, thus, basic concepts and theories of anthropology of social memory will be presented. In seminar case studies will be shown, and the applicability of the theoretical framework in concrete research situations will be analyzed. Seminar discussions will be organized in workshops, for which the students will prepare in advance by regular reading and 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:**

**b) Recommended reading:**

#### **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. Writing of two reaction papers: 20%
2. Writing and presentation of a seminar paper: 30%
3. Final written exam: 50%

#### **6. Quality Assessment:**

For quality control of the course an external evaluator dealing with the issues of social memory will be chosen, a member of the international project "The Politics and Poetics of Place: the Actualization of Myth, Memory and Monuments in the Modern Context", carried out at the Department of Cultural Studies and Art History, University of Bergen, Norway. The evaluator will assess the course structure, the syllabus and the actual performance, by monitoring a certain number of lectures.

Furthermore, internal quality control will also be present, 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.

## **IDENTITIES OF MINORITY CULTURES**

**Course Organizer: Dr Milana Cernelic**

**Lecturer: Marijeta Rajkovic**

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

**Course Status: Elective**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

The first part of the course will, using the writings of relevant Western European, American and Croatian authors, outline different categories of belonging and attitudes towards the Others in our everyday life. After the students are presented with the theoretical questions on national, ethnic, sub/ethnic, regional and multiple identities, they are encouraged to actively participate in this course by writing reaction papers linked to specific levels of identity. Each student will have to write a short text using the recommended reading material. The seminars on specified levels of identity will be presented and discussed during the seminar sessions. As the example of the application of the research methodology in the research of identity, the course will discuss the case study of the research on Czech national minority in Croatia. In the second and in the third part of the course the students will chose a specific topic according to their own interests (linked to the research of the Czech minority in Croatia) to which they will apply the basic notions and theories on identity. In the course of writing of their seminar papers, the students will be acquainted both with the methodology and techniques of ethnological research and with the skill of presenting their findings in the textual form. Seminar paper will be divided into different topics and the students will present them during the workshops. Every workshop will include, together with the students' presentations, a discussion and evaluation of the presented work. Following issues are tackled in this course: the preservation of the cultural identity of the minority group, the shifts in national identity, does a group of individuals, turned into a nation, have a unique culture and whether we can research it as such, is an ethnic group a sum of identities which were agreed upon/inherited and the members of which share the same value norms, and what is it that defines an ethnic group after all?

### **Intended Learning Outcomes:**

The course provides the students with an insight into the formation of minority (national and ethnic) groups, or in other word, the insight into the ways in which global historical processes reflect on the micro level, on the culture and everyday life of a specific minority group. The aim of the course is to introduce the students with the basic notions and ideas of theory of identity (national, ethnic, sub/ethnic, regional and multiple), as well as with the possibilities of the application of these concepts in current research practices of the

traditional, but also, modern, Western culture. The students will be expected to use that knowledge and to test its validity during their own field and archival research, where the students will go through the methodology and techniques of ethnological research, the skills of textual and oral presentation of the obtained data and through discussion. Identity is a process, in the modern society it is highly flexible, multiple, personal and prone to changes. If we accept that the identity at a certain historical moment is socially constructed, the question remains how and why was one type of identity constructed, preserved, discarded at one point in time and in a specific context, and who promoted it? This course contributes to the development of tolerance, acceptance of differences and to better understanding of conflicts in modern society.

### **Teaching Methods:**

The teaching is divided into lectures and seminars. The lectures will critically outline the major theoreticians and the major notions of identity theory, through which the students will be presented with the introduction to the study of ethnic minorities. Different case studies will be presented at the seminar sessions, and discussions will form the part of workshops, for which the students will have to prepare through regular reading of the recommended literature, writing of reaction papers and preparation of their own field research linked to the study of Czech national minority. The written paper will be the result of the fieldwork, and it will be based on the individual field research or on the study of relevant readings. In the last part of the course, the students will have to present their own papers, which will be discussed and evaluated.

### **Bibliography:**

Prescribed reading:

Recommended reading:

### **Examination and Assessment:**

The students are expected to attend the classes regularly and to prepare the given assignments. They are also expected to actively participate in the discussions and in the seminar work, to write one reaction paper, to write and hand in one seminar paper based on individual research or on the relevant readings.

Class Attendance	20%
Class-Work Participation	20%
Reaction Paper	20%
Final Seminar Paper	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. The comparison between the two questionnaires will provide data on the differences between the expected and achieved results and on whether the course succeeded in the development of the prescribed learning outcomes.

## **TRADITION AND MODERNITY**

**Course Organizer: Dr Tomo Vinšćak**

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

**Course Status: Elective**

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

**Prerequisites: no**

**ECTS points: 5**

### **Course Outline:**

The course will discuss the influence of past times in our present, and it will also discuss the notion of present itself. From philosophical point of view, the present moment is the one in which our future meets our past. The research on present day life, which does not necessarily have to carry the brand of past times, can contribute in many ways to the social relevance of ethnology and cultural anthropology.

During the lectures and seminars the course will to identify specific social problems and issues. After the analysis of the proposed problems, a number of different models for their solution will be offered, immerging from different experts, from pedagogues and authors of school textbooks to politicians. All of them should possess knowledge which would enable them to take active part in the cultural and national politics in Croatia.

Through its specific methodology, cultural anthropology would identify social issues on the micro level, while using the findings from other sciences, it could conduct the research and provide the solutions on the macro level. The aim of cultural anthropology is to reveal the deeper meanings behind social and cultural processes. The following topics will be covered in this course: globalisation processes, urbanization of villages, rurbanization of the cities, youth subcultures in the cities, urban myths, changes inside the family, assimilation and identification.

### **Intended Learning Outcomes:**

The course is divided into lectures, which will be held by the lecturer and into seminars which will be held by the students themselves. Thus the students will be educated in the ways of performing individual tasks on the field, especially in conducting field research in urban areas, and in the ways of identifying and analysing the specific cultural phenomenon in a given society.

The aim of this course is to educate researchers who are capable of noticing patterns of behaviour in the modern culture in rural and urban areas alike.

### **Teaching Methods:**

The course will be organized in two-hour lecture and two-hour seminar per week.

**Bibliography:**

Prescribed reading:

Recommended reading:

**Examination and Assessment:**

Oral presentation and written work 40%

Final Exam (oral) 60%

**Quality Assessment:**

Student questionnaires.



## STUDY WORKPLAN



**UNDERGRADUATE STUDY**

semester	course	ECT	course	ECT	course	ECT	course	ECT	ECT per semester
1	History of Croatian Ethnology	5	Introduction to Ethnology	5	Ethnocultural Overview of the World	4	Language of Specific Purposes	1	<b>15</b>
2	Basic Concepts of Croatian Ethnology	5	Introduction to Anthropology	4	Introduction to Cultural Anthropology	5	Language of Specific Purposes	1	<b>15</b>
3	Methodology of Ethnology and Cultural Anthropology	5	Mediterranean Cultures	5	Theories of Cultural Anthropology	5			<b>15</b>
4	elective course with obligatory fieldwork	5	elective course	5	Ethnography of South East Europe	5			<b>15</b>
5	elective course with obligatory fieldwork	5	elective course	5	elective course	5			<b>15</b>
6	elective course with obligatory fieldwork	5	elective course	5	elective course	5			<b>15</b>

**ECT of undergraduate study:**

**90**