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(1928-1932): Intradisciplinary Differences and Challenges from Literary Circles; Introduction; A. Research Organizations and Activities in Leningrad and Moscow; B. Splitting the Discipline and Linking Theory to New Practice: The Meetings on Folklore in Leningrad and Moscow, 1931 C. Personal Experience Accounts: A Challenge to the Definition of Folklore as Traditional Collective ArtChapter VI: Folklore as Literature: The Years of the Second Five-Year Plan (1933-1937); Introduction; A. Leningrad: Links of Folklore Studies with Ethnography in the 1930s; B. Moscow: Links of Folklore Studies to Literary Work; C. The Implications of the Links with Literature: Redefining Folklore as Ideology; Chapter VII: Folkloristics as Ideology: The Rejection of the "Sociology of Folklore" and the Reclaiming of "Popular" Culture; Introduction A. The First All-Union Folklore Conference, 1936: The Criticism of Fascist Folkloristics in Europe and Its Influences upon Soviet WorkB. Public Criticism of Bylina Scholarship and the Rejection of the "Theory of Aristocratic Origin"; C. Reclaiming "Popular" Culture: Soviet Folklore and National Traditions; Conclusion; Appendix A. Reference Guide to Institutions; Appendix B. Reference Guide to Journals; Selected Bibliography; Index

Sommario/riassunto

Crucial to the world history of folkloristics is this key study, first published in 1992, of the development of folklore study in the Soviet Union. Nowhere else has political ideology been so heavily involved with folklore scholarship. Professor Howell has examined in depth the institutional development of folkloristics in the Soviet Union in the first half of the twentieth century, concentrating especially upon the transition from pre-revolutionary Russian to Soviet Marxist folkloristics. The study of folklore moved from narrator studies to the description of the relationship of lore to large

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