

1. Record Nr.	UNINA9911096511103321
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Titolo	The development of Soviet folkloristics / / Dana Prescott Howell
Pubbl/distr/stampa	Abingdon, Oxon : , : Routledge, , 2015
ISBN	1-138-84545-0 1-315-73138-X 1-317-55182-6 9781315731384
Edizione	[1st ed.]
Descrizione fisica	1 online resource (487 p.)
Collana	Routledge Library Editions : Folklore ; ; Volume 5
Disciplina	398/.0947 398.0947
Soggetti	Folklore - Soviet Union Folklore - Soviet Union - Methodology
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	First published in 1992.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Cover; Half Title; Title Page; Copyright Page; Original Title Page; Original Copyright Page; Table of Contents; Editor's Preface; Acknowledgments; Introduction; Chapter I: Scholarly Heritage from the Prerevolutionary Period; Introduction; A. Centers of Folkloristics in St. Petersburg (Leningrad) and Moscow; B. The Development of Performer Studies, 1908-1918; C. The Political Character of Folkloristics and Folkloristics on the Eve of the Revolution; Chapter II: Critical Experiences: Revolution, Regional Studies, Radical Pressures, and Government Policy; Introduction A. Revolution and Survival: Folkloristics in the CitiesB. Folklorists in Regional Centers and the Regional Studies Movement; C. Government Cultural Policy and the Political Importance of Folklore and Folkloristics; Chapter III: Research Organizations and Activities in the Period of the New Economic Policy (NEP) (1921-1927); Introduction; A. Moscow; B. Leningrad; C. Research Methodology: Scientific Standards of Collecting and Amateur Participation; Chapter IV: Theoretical Development in the Years of NEP: The ""Sociology of Folklore""; Introduction A. The Study of Tale Tradition: Folklore as ArtB. The Study of Epic Tradition (Bylina): Folklore as History; C. New Interests and the

""Sociology of Folklore""; D. The Identification of Social Class in Tale Material; Chapter V: Folkloristics in the Years of the First Five-Year Plan (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
