

UVODNA BESEDA

Nena Židov, Mojca Račič Simončič

11

Spet je leto naokoli in pred nami nov letnik Etnologa. Tokrat imamo kar dva tematska sklopa, kjer objavljamo znanstvene članke. S sklopom **Socialna izključenost** delno obeležujemo letošnje evropsko leto boja proti revščini in socialni izključenosti, čeprav smo vsebine razširili tudi v izvenevropska okolja.

Janja Žitnik Serafin piše o družbeni marginaliziranosti največjih priseljskih skupin v Sloveniji, ki je posledica nizke stopnje jezikovne in kulturne integracije priseljencev, kar pomaga ohranjati stereotipne predstave in ksenofobni odnos pripadnikov večinske družbe do priseljencev. **Urša Valič** se v članku posveča socialni izključenosti hendikepiranih/invalidnih žensk in pokaže na vidike njihove socialne izključenosti na primeru spolnosti, nosečnosti, poroda in materinstva. Članek **Lune Jurančič Šribar** predstavlja alternativno obliko opolnomočenja ljudi z izkušnjo brezdomstva z vzpostavljanjem enakovrednih odnosov menjave med njimi in širšo družbo na primeru posredovalnice rabljenih predmetov v Ljubljani. **Boštjan Kravanja** obravnava socialno izključenost kot zgodovinski proces odnosov Šrilanke z zahodnim svetom, pri čemer je etnografsko izhodišče turistični prostor Šrilanke, problemsko pa se ukvarja z izviri socialne izključenosti, ki je posledica turističnega razvoja v postkolonialnem svetu in kapitalistične ureditve sveta. **Maja Dolinar** razmišlja o konceptu globalnega učenja, ki bi lahko razbilo stereotipne predstave o vzrokih in posledicah problemov, s katerimi se srečujejo prebivalci Afrike. Podrobneje analizira podobo Afrike v nedavni Unicefovi akciji zbiranja sredstev za otroke v Ruandi.

Drugi sklop znanstvenih člankov smo posvetili tako imenovani “**živi dediščini**”, njenemu varovanju in nastajajočemu registru “**žive dediščine**”. Žal objavljamo razmeroma skromno število člankov, kar morda kaže tako na terminološke kot tudi poustvarjalne in varstvene zadrege v zvezi z “**živo dediščino**”. **Peter Simončič** se ukvarja z nekaterimi metodološkimi in konceptualnimi težavami, na katere naletimo ob preučevanju nesnovne dediščine na sploh in še posebej v varovanih območjih narave, pri čemer mu predstavlja osnovno družbeno enoto analize gospodinjstvo. **Bojan Knific** obravnava vprašanja folkloriziranja plesnega izročila. Opozarja na razliko med primarnimi, sekundarnimi in terciarnimi oblikami plesnega izročila, na razliko med ljudskim in folklornim plesom in ob koncu razmišlja o Registru žive kulturne dediščine, v katerega naj bi se vključilo tudi plesno izročilo. **Rebeka Kunej** na primeru plesa *štajeriš* prikaže, kaj se zgodi z ljudskim plesom, ko je s pomočjo folklorne skupine iz tradicionalnega okolja prenesen na oder. Ugotavlja, kakšne spremembe nastajajo, kdo nanje najbolj vpliva in kako ta segment žive dediščine varovati.

V drugem delu Etnologa se je spet nabral pisan niz člankov. Veseli nas, da tudi tematski razdelek **Etnomuzejske strani** privablja pisce raznih strok, kar kaže na odprtost etnološke vede in na pomen različnih pristopov do etnološke dediščine. Poleg tega je večina prispevkov nastala kot rezultat konkretnega, praktičnega dela. Zato upamo, da je ta sklop prav tako zanimiv tudi za bralce.

Ana Resnik je za diplomsko nalogo na oddelku za restavracijsko Akademije za likovno umetnost in oblikovanje s pomočjo mentorice, restavratork v SEM **Ane Motnikar**, restavriralala koroško žensko avbo. Postopke, dileme, odločitve, način dela in končni rezultat predstavljata tudi v Etnologu v besedi in sliki. **Gregor Ilaš**, bibliotekar v knjižnici SEM, nas še naprej seznanja z novimi informacijskimi tehnologijami. Tokrat piše o zgodovini gibanja prostega programja in gibanja odprte kode ter nakaže možnosti prehoda iz plačljivih komercialnih programov na odprtokodne v slovenskih muzejih in knjižnicah, kar zna biti

koristno še zlasti v sedanjem času recesije. Redko se zgodi, da se združi več piscev pri pripravi skupnega prispevka za Etnologa. **Matejo Šmid Hribar**, **Gregorja Torkarja**, **Borisa Horvata** in **Daniela Vladušiča** poklicno povezuje in navdihuje projekt DEDI – digitalna enciklopedija slovenske dediščine, ki pod njihovim vodstvom in s pomočjo številnih ustanov ter posameznikov nastaja na svetovnem spletu, zato ga v tej prvi fazi orišejo tudi za bralce naše revije.

Tematski sklop *Razstave* je razumljivo posvečen predvsem drugi stalni razstavi Slovenskega etnografskega muzeja *Jaz, mi drugi: podobe mojega sveta*, ki je zagledala luč sveta na *Ta veseli dan kulture* konec lanskega leta. Avtorica idejnega koncepta **Janja Žagar** nas popelje skozi vseh sedem razstavnih poglavij, predvsem pa podrobno razloži temeljno idejo in konceptualna vodila, ki večdelno zasnovane razstave povezujejo v smiselno celoto. **Nadja Valentincič Furlan** osvetli avdiovizualno sporočanje na večdelni zasnovi stalne muzejske postavitve Slovenskega etnografskega muzeja in se pri tem osredotoča predvsem na avdiovizualne vsebine razstave *Jaz, mi in drugi: podobe mojega sveta*. Podobo najnovejše razstave zaokroži **Maja Lozar Štamcar** z zapisom o lastnem doživljanju te večplastne postavitve kot obiskovalka in kot muzealka. Z **Veroniko Sorokin** pa se sprehodimo po občasnih razstavi kustosa Marka Freliha *Sudanska misija*, ki je bogatila razstavno ponudbo SEM več kot leto dni.

Muzejskih razstav ni brez muzejskih zbirk. Dobro založeni depoji SEM se sicer ne polnijo več tako naglo kot v času t. i. Orlovih terenskih ekip, saj ni ne časa ne denarja za pogoste obiske terena in večje nakupe. Kljub temu pa SEM vsako leto pridobi nekaj novih predmetov ali celo zbirk. Kaj vse nam lahko spregovori o njegovem lastniku in uporabniku na videz skromen in nepomemben predmet iz muzejskega depoja, nam razkriva kustos **Andrej Dular**. Kaj ostaja v hiši po smrti zadnjega prebivalca in kaj od tega je lahko zanimivo za muzejsko zbirko, pa pred nas razgme kustosinja **Polona Sketelj**. Kustos **Marko Frelih**, ki si je več let prizadeval za prenos dragocene zbirke afriških predmetov iz zasebnih rok v muzejska nestrja, nam z veseljem predstavlja zbirko predmetov iz Malija oziroma njihovo pot iz Afrike do muzeja.

Tema letošnjega Mednarodnega dne muzejev in Generalne konference ICOM je bila Muzeji za socialno harmonijo. V prispevku z istim naslovom **Nina Zdravič Polič** dokazuje, da Slovenski etnografski muzej s svojimi številnimi razstavami in prireditvami že nekaj časa uresničuje to poslanstvo. **Nadja Valentincič Furlan** pa nas iz muzeja popelje na dva zanimiva dogodka, ki sta zaznamovala letošnje poletje na področju evropske vizualne antropologije.

Tik pred zaključkom redakcije so bili snovalci stalne razstave *Jaz, mi drugi: podobe mojega sveta* nagrajani in počaščeni za svoje izjemno delo z Murkovim priznanjem. Zato objavljamo obrazložitev strokovne komisije za podeljevanje Murkovih nagrad, priznanj in listin ter fotografijo s slovesnosti, ki je bila že tradicionalno na Martinovo, tokrat v prostorih naše muzejske razstavne hiše.

Tradicionalne so tudi objave poročil o delovanju muzeja v preteklem letu, tako tudi v tej številki ne manjka kolaž razstavne dejavnosti, prireditev in drugih dogodkov v SEM v letu 2009 kot tudi ne bibliografija sodelavk in sodelavcev SEM za preteklo leto.

Ljudmila Bras in Marija Makarovič, nekdanji sodelavki SEM, še vedno čili in živahni letos obhajata visok življenjski jubilej. "Njuni" muzejski zbirki in njuno raziskovalno delo še danes v marsičem ostajajo nepresečeni. Današnji sodelavci muzeja se ju spominjamo s skromnim, a toliko bolj iskrenim voščilom.

Že tako pisano številko letošnjega Etnologa zaključuje kot pavji rep pisan nabor knjižnih poročil in ocen. Predstavljamo publikaciji iz dveh knjižnih zbirk našega muzeja, ki osvetlujeta dve različni muzejski zbirki; zbornik posvečen Niku Zupaniču, med drugim zaslužnemu tudi za ustanovitev našega muzeja; obsežno domače delo o pomladnih šegah oziroma o praznovanju velike noči na Slovenskem in po svetu; knjižno objavo magistrske naloge na temo slovenske etnologije ter varstva naravne in kulturne dediščine; monografijo o tržaškem morju, ki se po besedah ocenjevalca lahko bere tudi kot kriminalka; kar pri dveh tujih založbah objavljen zbornik o predstavah o Turkih, izšel pod uredniško taktirko domačega avtorja; delo o bošnjaški nesnovni dediščini oziroma o neizčrpnosti ustnega izročila; zaključujemo pa z udarno predstavitvijo spisa, ki se še sto let po izidu prve slovenske izdaje oziroma vedno znova lahko bere kot aktualen.

PREFACE

Nena Židov, Mojca Račič Simončič

13

Another year has passed and another volume of *Etnolog* has come of the press. The latest volume contains two thematic sections of scientific articles. The **Social Exclusion** section partly marks the “European Year for Combating Poverty and Social Exclusion”, but we expanded its contents to include non-European environments.

Janja Žitnik Serafin writes on the social marginalisation of the largest immigrant groups in Slovenia, which results from the low level of linguistic and cultural integration of the immigrants, strengthening stereotype ideas and the majority population’s xenophobic attitude to immigrants. **Urša Valič** addresses the social exclusion of handicapped/disabled women, drawing attention to aspects of their social exclusion related to sex, pregnancy, birth giving, and motherhood. **Luna Jurančič Šribar**’s article presents an alternative form of empowering people with an experience of homelessness by establishing equal relations of exchange between them and the wider society, based on the example of a thrift store in Ljubljana. **Boštjan Kravanja** deals with social exclusion as a historical process in Sri Lanka’s relations with the Western world, where the ethnographic starting-point is the tourist space of Sri Lanka; the issues the article addresses are the sources of social exclusion, which has resulted from the tourist development in the postcolonial world and the world capitalist system. **Maja Dolinar** reflects on the concept of global learning that may overturn stereotype ideas on the causes and effects of the problems faced by Africa’s population. She analyses in detail the image of Africa in the recent UNICEF fund raising campaign for the children of Rwanda.

The second section of scientific articles is dedicated to the so-called “living heritage”, its protection and the nascent register of the “living heritage”. That the section contains only a small number of articles may reflect both terminological as well as creative dilemmas concerning the living heritage. **Peter Simončič** tackles some methodological and conceptual difficulties, which occur when studying the intangible heritage in general and in particular in protected natural areas, where he determines the household as the basic social unit for analysis. **Bojan Knific** addresses the issues of the folklorisation of the dance heritage. He draws attention to the differences between primary, secondary, and tertiary forms of the dance heritage, the difference between folk and folkloric dances, and concludes with reflections on the Register of the Living Heritage that is to include the dance heritage. **Rebeka Kunej** uses the case of the *štajerš* dance to demonstrate what happens to a folk dance when a folklore group transfers it from its traditional environment to the stage. She describes what changes occur, who has the biggest influence on these changes, and how this segment of the living heritage should be protected.

The second part of *Etnolog* contains a variety of articles. We are glad to notice that the **Museum News** section attracts authors from various disciplines, thus reflecting the openness of the ethnological discipline and the importance of different approaches to the ethnological heritage. Furthermore, most of the articles are based on concrete, practical work. We therefore sincerely hope that the section will appeal to the general reader as well.

Ana Resnik’s degree dissertation at the Department of Restoration of the Academy of Fine Arts and Design involved the restoration of a Carinthian bonnet, in which she was assisted by her mentor **Ana Motnikar**, restorer at the SEM. The two present the procedures, dilemmas, decisions, work methods, and

the final result in words and pictures in *Etnolog*. **Gregor Ilaš**, librarian at the SEM, continues to inform us on new information technologies. On this occasion he writes about the history of the free software and the open source movement, suggesting options for a transition from payable commercial programs to open source programs in Slovene museums and libraries, an option that may be quite useful in the present recession times. It is very rare that several authors write a joint article for *Etnolog*. **Mateja Šmid Hribar**, **Gregor Torkar**, **Boris Horvat**, and **Daniel Vladušič** have common professional interests and were inspired by the project called DEDI – the digital encyclopaedia of the Slovene heritage – which is emerging on the internet under their auspices and with the assistance of numerous institutions and individuals; the article describes the project's first phase for the readers of our journal.

Understandably, the thematic section *Exhibitions* is largely dedicated to the second permanent exhibition of the Slovene Ethnographic Museum, entitled *I, We and Others: Images of my World*, officially opened on the “Happy Day of Culture” (December 3) of last year. **Janja Zagar**, the author of the conceptual project, takes us on a tour of the seven exhibition chapters, explaining in detail the basic idea and conceptual guidelines that turned the exhibition's multipart concept into a meaningful whole. **Nadja Valentincič Furlan** enlightens us on the audiovisual messages in the multipart concept of the Slovene Ethnographic Museum's permanent museum installation, focussing in particular on the audiovisual contents of the exhibition *I, We and Others: Images of my World*. The coverage of this most recent exhibition concludes with a report by **Maja Lozar Štamcar**, describing how she experienced the multilayered installation as a visitor and museum expert. **Veronika Sorokin** takes us on a tour of the occasional exhibition “The Sudan Mission” by curator Marko Freljih, which enriched the SEM's variety of exhibitions for over a year.

There can be no museum exhibitions without museum collections. The SEM's depots are quite full, but they no longer expand as rapidly as at the time of Orel's field teams, because there is neither time nor money for frequent field trips or major purchases. Nevertheless, the SEM acquires new objects or even collections every year. Curator **Andrej Dular** reveals what a seemingly humble and unimportant object from the museum's depots can tell us about its owner and user. Curator **Polona Sketelj** describes what is left in a house after the death of its last inhabitant, and what of these remains is of interest for a museum collection. Curator **Marko Freljih**, who for several years spared no effort to achieve the transfer of a private collection of precious African objects to the museum, is delighted to present the collection of objects from Mali and their journey from Africa to the museum.

The theme of this year's International Museum Day and the General Conference of ICOM was “Museums for Social Harmony”. In her article of the same title, **Nina Zdravič Polič** demonstrates that the Slovene Ethnographic Museum has been fulfilling this mission for quite some time with numerous exhibitions and events. **Nadja Valentincič Furlan** takes us out of the museum to two interesting events which marked this summer in the field of European visual anthropology.

Right before the editor's deadline, the authors of the permanent exhibition *I, We and Others: Images of my World* were honoured when they received the Murko Award for their outstanding efforts. We therefore publish the statement of the expert commission for awarding the Murko awards, recommendations and certificates, as well as a picture of the ceremony, which was traditionally held on St Martin's Day and on this occasion in the SEM's premises.

Equally traditional are the reports we publish on the museum's activities in the previous year, and they consist of a collage of exhibition activities, events, and other happenings at the SEM in 2009, and the bibliography of the museum's staff members in the same year.

Ljudmila Bras and Marija Makarovič, former members of the SEM's staff, are still in good health and quite active. They both celebrated landmark anniversaries this year. In many ways “their” museum collections and research work has remained unsurpassed to the present day. The present staff celebrates them with a brief, but all the more sincere congratulatory text.

The highly varied contents of this year's *Etnolog* conclude with a variegated selection of book reviews. Here we present publications from two book series of SEM, which shed light on two different museum collections; an anthology dedicated to Niko Zupanič, who among others had great merits for the foundation of our museum; an extensive study on spring customs and the celebration of Easter in Slovenia and around the world; the publication of a master's dissertation on the theme of Slovene ethnology and the protection of the natural and cultural heritage; a monograph on the Trieste sea, which according to the reviewer could be read like a crime story; an anthology on notions about the Turks published by two foreign publishers, but edited by a Slovene author; a study on the Bosnian intangible heritage and its inexhaustible oral tradition; the section concludes with the compelling presentation of a text, which a century after it was first published in Slovene has lost none of its topical relevance.