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## ADULTS AND CHILDREN IN MUSEUMS OF SOVIET EVERYDAY LIFE

*The topic of childhood has an important place in contemporary museums of late-Soviet everyday life (1950–1980s). It can be seen in the message a museum conveys (both in what is shown and what is said) and in its perception by visitors. The topic of the Soviet in a museum nearly always includes the “children”’s component, and sometimes is virtually reduced to it. This paper examines the forms, contexts, and effects of such an “alliance”. The paper is based on the field material obtained in Kolomna, Moscow region, and in some other Russian cities in 2019–2021, and on the data from tourist and museum websites and social network accounts. Analyzing the selected cases, the author observes that the notion of childhood serves as an important frame for the nostalgic perception of the Soviet past for the older generation, and also demonstrates the mechanisms that fulfil this function. Children’s perception of expositions varies between two main models — reconstruction (based on the exoticization of the Soviet) and recycling (involving the reuse of Soviet practices and values). The article points out the lack of data concerning actual children’s museum experience and provides the research context for the topic: current trends, discussions and useful theoretical concepts.*

**Keywords:** *museum, the Soviet, everyday life, nostalgia, childhood, perception of the past*

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## THE ROLE OF CULTURAL INSTITUTIONS IN RUSSIA'S NATIONAL POLICY: FROM PAST TO PRESENT (THE CASE OF THE REPUBLIC OF MORDOVIA)

*The article examines the activities of cultural institutions in the Republic of Mordovia — libraries, clubs, and cultural and leisure centres (CLCs) during the Soviet period and at present. Comparing such ideologically different stages of the country's history, the authors show how similar the role of cultural institutions is in harmonizing inter-ethnic relations and maintaining ethno-cultural diversity of the population. To describe the Soviet period, the authors introduce statistical data, materials from the republican media, mainly articles in the newspaper "Krasnaya Mordovia" (later "Soviet Mordovia", now "Izvestia Mordovia"), and archival documents stored in the Central State Archive of the Republic of Mordovia. To analyze the diversity of contemporary cultural and educational activities in the republic, the authors used the questionnaire interviews with experts and current documentation of cultural institutions. The authors observe the mass involvement of not only urban, but also rural population in the USSR period, through the system of clubs, libraries, culture houses and palaces, which were developing gradually and became more popular from the beginning of 1950s. As the research data shows, the current work of cultural and leisure centres, libraries, etc. is largely based on the experience of the past, but is being improved and developed under the new realities.*

**Keywords:** *cultural diversity, Mordovian population, harmonization, interethnic relations, traditional culture, history, media materials, archives, cultural institutions, libraries.*

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## THE HISTORIOGRAPHY OF SOVIET EVERYDAY LIFE 1941–1945: AN OVERVIEW OF SCIENTIFIC TOPICS, PROBLEMS AND CONCEPTS

*The historiography of everyday life during the Great Patriotic War is one of the most poorly covered topics of modern humanities. The article provides an analytical review of the studies revealing various aspects of daily life in a country involved in the war. The practical and scientific significance of the work consists in the systematization and critical analysis of the topic. Special attention is paid to considering the mentality of a Soviet person. The methodology of the study consists of comparative and analytical approaches to the diverse positions of the authors. The article attempts to provide a critical overview of various scientific concepts and ideas underlying the study of the Soviet everyday life in 1941–1945.*

**Keywords:** *historical memory, Soviet identity, terminological uncertainty, patriotism, alternative models, author's attitude, archival revolution.*

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## THE STUDENTS' EVERYDAY LIFE IN KARAKALPAKSTAN IN 1960–1970'S

*The focus of the study is the daily life of Karakalpak students in the 1960s-1970s. This social group emerged with the foundation of the first higher educational institution in the republic — the Teacher Training Institute in 1934, which was later, in 1956 transformed into the Pedagogical Institute. The article analyzes the main elements of the Karakalpak students' everyday life — activities and leisure — reconstructed from the interviews with residents of Kegeyli, Shumanai and Khodjeyli regions of Karakalpakstan. These were conducted by the author during historical and ethnographic expeditions in 2018–2022. The interviews on the main aspects of leisure and domestic practices served to recreate the student life of the studied period. The survey involved respondents who studied not only in Karakalpakstan, but also outside the republic. Unlike other population groups, students lived in rather favorable conditions. They were provided with housing, and the scholarship was sufficient to fully cover food expenses. However, the situation with clothing was complicated, as the need for it at that time was poorly addressed by the state. Therefore, all segments of the population, including students, experienced the shortage of clothing.*

**Keywords:** *Karakalpaks, students, everyday life, household practices, leisure practices*

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## PRIVATE FUNERALS IN THE SOVIET UNION: FROM INFRASTRUCTURE TO GRASSROOTS REGULATION AND SELF-SUPPLY PRACTICES

*The article shows how the breakdown of the funeral infrastructure that occurred in the first post-revolutionary years led to the emergence of grassroots funeral practices. The article describes the causes of the crisis. Based on materials from sources of personal origin and archival sources, the reaction of contemporaries to the difficulties of burying the dead is shown, as well as the emergence of grassroots funeral practices, including those where relatives and friends of the deceased solved the problem of lack of professional assistance during burial. In fact, the families of the deceased had to assume the main responsibility for providing funerals for ordinary citizens. Funeral homes were replaced by handicraftsmen who provided separate funeral services as a source of additional income. Although the most acute manifestations of the funeral crisis disappeared relatively quickly, the practices of self-sufficiency that arose as a result of the crisis took hold and became systemic in later periods.*

**Keywords:** *funerals; infrastructure; USSR; diaries; crisis; revolution; grassroots practices.*

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## ZLATIBOR KNITTERS IN THE SOCIALIST YUGOSLAVIA MEDIA DISCOURSE

*In the first half of the 1970s, a beautiful, young, modern and well-groomed urban woman was the dominant figure in the media discourse of the Yugoslav women's magazine "Bazar". The characters of rural women appeared only sporadically. One of the few were Zlatibor knitters — rural women employed in the fashion production Sirogojno Style, which in the second half of the last century created a recognizable identity in the domestic and foreign fashion market. The aim of this paper is to compare the way in which the major and minor female characters were presented in the media discourse of the mentioned women's magazine and to provide an answer to the question of whether (and to what extent) their media images are compatible. In terms of methodology, the paper relies on the analysis of textual and visual messages published in issues 129–285 of the women's magazine "Bazar".*

**Keywords:** *women, socialism, media discourse, Zlatibor knitters, "Bazar".*

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### **Introduction: Media image of the „new” Yugoslav woman**

*The media at all levels are instrumentalizing and exploiting the female character in order to give a self-satisfied and unquestionable image of a society that confirms order.*  
(Iveković 2000: 17).

It is common that all countries of the socialist system use the media / media spaces as extremely effective instruments of regime propaganda serving the ruling structures to promote their ideological programmes. Thus, the Communist Party of Yugoslavia (later the League of Communists of Yugoslavia), through the press and other means of communication, propagated its own political views, promoted socialist cultural values and regulated new social relations. One of the topics considered important in the Yugoslav media discourse was the role of a woman in the new political / social reality. The goal of the executive authority of that time was to construct a media image of the “new” Yugoslav

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woman before whom, after the war, „new spaces were opened — the women were given the right to vote, significant collective and reproductive rights and institutional support to pursue professions that were considered exclusively male up to then” (Popović 2015). The socialist media — primarily daily press and periodicals, and especially women’s magazines (such as Belgrade’s “Bazar” and “Nada”, Zagreb’s “Svijet” and “Arena”, Slovenia’s “Jana”, etc.) — brought stories about textile workers, peasant women attending literacy courses, clerks and their daily lives along with with fashion recommendations, tips for every day, and educational texts about events in the country and abroad. At first glance, it seems that in these (and such) public narratives, the socialist woman is presented as one who is ready to transcend her traditional role and order, go beyond the normative framework and (bravely) step into the world of economic progress, gender egalitarianism and individual progress that socialism as an ideology promised. However, many theorists dealing with the media, “women’s” issues and / or socialism as an ideological construct<sup>1</sup> draw attention to how women, femininity and sexuality were constructed and presented in the public, media discourse of socialist Yugoslavia.<sup>2</sup> For example, Žarana Papić believes that within the Yugoslav political system, which was not devoid of traditional patriarchal relations, “the mass media most often reproduced civic stereotypes about the place and the role of a woman and thus nurtured the ideal of a satisfied, capable, hardworking housewife and her world which did not go beyond family existence” (Zaharijević et al. 2012: 105). The same opinion is shared by Isidora Jarić, who concludes that the socialist media had „mythical power to keep women in their homes” and thus contributed to the preservation of stereotypical (traditional) gender roles and slowed down the process of emancipation of Yugoslav women (Jarić 2013). According to Neda Todorović, the “ideal” socialist woman was portrayed in the Yugoslav print media (especially during the 1960s and 1970s) as a beautiful, likeable housewife who took care of the house, cooked, dreamed of love and raised children (Todorović 1987: 2012). If the observations of other authors are added to these opinions (Isanović 2007; Stojaković 2013; Vujović and Prokopović 2018), it can be concluded that the media discourse of socialist Yugoslavia was undoubtedly very stereotypical, shaped and rooted in traditional patriarchal patterns. In other words, the *female figure* in the Yugoslav media space was constructed on the basis of cultural, social and natural remnants of traditionalism which socialism — as a doctrine of equality — could not (or did not want to) eradicate in practice.

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In light of the above, the aim of this paper is to reconstruct the media image / images of Zlatibor knitters – rural women who were employed in the production system of fashion production Sirogojno Style, which in the second half of the 20th century created a recognizable identity in Yugoslav and foreign fashion market – in the domestic print media and in that way discuss some of the issues that arise in connection with socialist gender stereotypes. The research included the so-called women’s press that “represents a haven for tra-

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<sup>1</sup> The number of studies in which authors of multilateral professional orientation and engagement consider various aspects of media (re)presentation of women in the context of Yugoslav socialism is constantly growing (primarily within the theoretical framework of feminism, culture and communication studies and other academic disciplines that consider various gender, political and/or communication aspects of society as a whole), and on this occasion refers only to some of them: Todorović Uzelać 1987; Isanović 2007; Jarić 2013; Stojaković 2013; Vujović and Prokopović 2018 etc.

<sup>2</sup> “Socialist Yugoslavia” refers to the period of the Socialist Federal Republic of Yugoslavia (“second” or “Tito’s” Yugoslavia) from 1943 to 1991.

ditional women's values, occupations and trivial interests" (Zaharijević et al. 2012: 105). The research corpus includes editions of the high-circulation women's magazine "Bazar"<sup>1</sup> in the first half of the seventh decade of the last century, i.e. magazine articles about Zlatibor knitters published in issues 129–285. The seventies of the last century were taken as a reference for two reasons: it was the time when fashion production Sirogojno Style was clearly positioned in both domestic and foreign fashion markets, and it was also the period when the image of a beautiful, young, modern and well-groomed woman became dominant in the domestic media discourse. The analysis of textual and visual messages in selected magazines should point to some of the discourse aspects of the construction of media image(s) of Zlatibor knitters and also try to answer the question whether (and to what extent) media images of Zlatibor knitters are consistent with official, public image of the "ideal" Yugoslav woman.

### **Zlatibor knitters: fashion production Sirogojno Style**

In 1962, a home industry workshop "Zlatiborka" was established in the Zlatibor village of Sirogojno within the Agricultural Cooperative. Its aim was to develop a production system without large financial investments, within which rural women, based on centuries-old tradition of wool processing would make useful items of this material in their homes (Bogdanović 2016: 13–17). The exhibition of handicrafts made by Zlatibor knitters after the designs of Dobrila Vasiljević Smiljanić<sup>2</sup>, organized in Belgrade the same year, was followed by a short and very successful way of affirming the knitters and their professional team. The first works of knitters from Sirogojno, Drenova, Trnava and Gos-tilje – which were highly appreciated by fashion experts – soon appeared on the domestic market.<sup>3</sup> Due to the nature, structure and scope of work, in 1969 the domestic industry developed into an independent professional organization and became part of the large foreign trade house "Interexport" from Belgrade (Bogdanović 2016: 16). In 1979, "In-ex-Zlatiborka" grew into a professional organization "Inex" with two organizational units "Sirogojno" – domestic handicraft products with 125 workers and 2,000 subcontractors and "Zlatiborka" – light women's clothing with 200 workers). According to the law on companies, in 1986 the company transferred into "Socially owned company Sirogojno". The domestic handicraft workshop, which revitalized knitting as a centuries-old traditional

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<sup>1</sup> "Bazar", which has been published since 1964 by "Politika", is the oldest women's magazine in Serbia. In addition to Zagreb's "Svijet", it was one of the most widely circulated women's magazines on the Yugoslav market.

<sup>2</sup> Dobrila Vasiljević Smiljanić (1935, Radobuda) – creator of the fashion production Sirogojno Style, initiated the establishment of a production system of handmade woollen garments and marked the Yugoslav fashion scene with numerous works of high artistic value. An artist of wide imagination, a master of drawing and form, she has won numerous domestic and international awards: the Golden Peacock (1972), the great international AMMA award for contribution to European haute couture (1977), the Order of the Golden Wreath (1979), Vuk Award for the Development of Rural Culture (1980), two Golden Hinds of the Belgrade Fashion Fair (1983 and 1984), the Seventh July Award (1987), the ULUPUS Lifetime Achievement Award (1997), UNESCO Lifetime Achievement Award (1999), Belgrade Fashion Week Honorary Award for Contributing to the Development of Fashion as an Art (2012) and many others.

<sup>3</sup> Distribution to the former republics of SFRY went through representative offices in Slovenia, in Croatia through "Rukotvorina" from Zagreb, and in Bosnia and Herzegovina through "Folklor" (Bogdanović 2016: 17).

occupation of rural women, started its activity with about 40 female subcontractors, and as the colorful handicrafts of Dobrila Vasiljević Smiljanić soon became recognizable in quality on the national and international market, by 1991 this production system included about 2,500 women from 22 villages in five municipalities of the Užice region, promoting this “women’s industry” into the primary one in this area in terms of number of employees (Bogdanović 2016: 16–17). The distribution of handicrafts on the foreign (European and Japanese) market began in the late 1970s and early 1980s, through Jugoexport’s Genex’s Glob Hermes networks. During the thirty years of operation of this production system, the handicrafts of Zlatibor knitters were exhibited in all republics of the former SFRY, and then in Paris, Brussels, Copenhagen, Dusseldorf, Moscow, Rome, Lyon and Munich (Bogdanović 2016: 18). The items were awarded on several such occasions.

However, the time of success lasted until the beginning of the civil war in Yugoslavia – international sanctions imposed in 1992 on the Federal Republic of Yugoslavia caused the loss of the market and stopped further foreign distribution of domestic products. In order to prevent the bankruptcy and the termination of the authentic programme, in December 1997, according to the Law on Privatization, the company was sold to Rade Ljubojević, a manager from Sirogojno (Bogdanović 2016: 19).<sup>1</sup> Since 1998, the family owned company “Sirogojno Company” (whose main activity is the production and distribution of fruit) continues, to a lesser extent, the production of hand-knitted clothing (named Sirogojno Style) in line with the already set high standards of the quality of material, workmanship and design.

### **Media images of Zlatibor knitters**

In the women’s magazine “Bazar” in the period from January 1970 to December 1975, i.e. in the issues no. 129–285, a total of four articles about Zlatibor knitters were published, as follows: report by D. Protić about 750 rural women employed in the production plant “Inex – Zlatiborka” (“Poor but skilled”, issue 173, year VIII, September 11, 1971); M. Savić’s announcement about the “Golden Peacock? award, received by the designer Dobrila Vasiljević Smiljanić for the collection “Ice and Fire” at the Belgrade Fair “Fashion in the World? in 1972 (“Golden Peacock – Zlatibor”, issue 203, year IX, November 4, 1972); short report by S. Erić on the visit of Jeanne Augier, the owner of Le Negresco Hotel in Nice, to the village of Sirogojno and the Zlatibor knitters (“Madame Jeanne in the Zlatibor Village”, issue 247, year XII, July 26, 1975) and an extensive article (four pages long) about the development of the production system of handmade woolen garments, Zlatibor knitters and creator Dobrila Vasiljević Smiljanić written for the readers of “Bazar” by Z. Mutavdžić (“I knit... You knit... They knit...”, issue 283, year XII, November 27, 1975). On the front pages of the issues covered by the research, Zlatibor knitters and their handicrafts appeared once – on the front page of issue 283 (year XII, November 27, 1975), where Nikica Marinović posed in a knitted black and white seven-eighths coat of the current Sirogojno Style collection, announcing the story of “One thousand and three hundred knitters of Zlatibor”.

Upon insight into the content of the mentioned articles, i.e. analysis of textual and visual messages, the following media images of Zlatibor knitters can be distinguished:

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<sup>1</sup> After the privatization of SOE Sirogojno and the sharp decline in the amount of work during the 1990s, about 1,000 Zlatibor knitters were out of the organized production system.

### 1. *Zlatibor knitters — artists of their craft*

In the first place, Zlatibor knitters are presented as successful, respected and widely known artists of their craft. They are shown as women who knit “the most modern garments”, who “know neither holiday nor sleep” due to multiple orders arriving from all over the world, and whose “golden hands” using fine Icelandic wool make real artistic masterpieces and set fashion standards — “it has become chic to wear soft, nonchalant gray or milk-white light wool sweaters”. Although “illiterate, or more often semi-literate, peasants who did not go further than Titovo Užice”, spread the fame of Sirogojno in and outside the borders of former Yugoslavia with their skills, effort and uninterrupted work. Their wonderful collections also fascinated the famous Pierre Cardin, who was carefully watching every interweaving of handmade sweaters, jackets and scarves under the spotlight of Parisian catwalks.

### 2. *Zlatibor knitters — active subjects in the Yugoslav economic system*

Zlatibor knitters are portrayed as active subjects in the Yugoslav economic system. Actually, contrary to socialist constructs and collective notions of gender in which women are mostly presented through the traditional role in the patriarchal family, knitters employed in the fashion production *Sirogojno Style* are presented as egalitarian participants in the economic development of Zlatibor region. This is illustrated in the media discourse with the phrase “female” and “male” dinar (*dinar is used here as Serbian monetary unit — translator’s note*). The “female” dinar, as one of the articles states, “is woven by small and strong hands of women farmers and stockbreeders, hands full of inevitable, dark splashes”, while the male dinar “is made by strong hands of their husbands employed in a nearby quarry”. “The men use drills, mines and dynamite — the women work with needles and Icelandic wool,” reads one of the articles. These two dinars are equally important: the husband’s dinar from the quarry “is used to buy flour and wheat, pigs and beef, fattening food for animals and rubber shoes”, and the wife’s dinar “buys a washing machine, a painting on the wall, an electric stove, washing powder, curtains...”. Considering the fact that the annual income of “Inex — Zlatiborka” amounted to billions of dinars and that the reddish-yellow stones were used to pave the new squares in Titovo Užice and Kruševac as well as the banks of the Ušće in Belgrade, it can be said that “female” and “male” dinars collectively took part in electrification of the village, building Cooperative Home, bringing running water to each house...

### 3. *Zlatibor knitters — rural women on their way to emancipation*

The third narrative is placed within the wider social community / traditional rural family and follows the change in the social / family status of rural women employed in the fashion production *Sirogojno Style*. In other words, Zlatibor knitters are portrayed as women on their way to emancipation. Employed rural women “raise loans without participation and guarantors” with *their* money, while traders “rub their hands” when they see them in their stores, because “knitters do not buy a hundred grams of sugar or coffee, but washing powder, the best scarves, better fabrics for their dresses...” The fact that the development of the handmade clothes production system in Sirogojno initiated the process of emancipation of rural women at the wider community level is shown by magazine stories about Zlatibor knitters walking the catwalks (followed by “applause unremembered on similar occasions”) and rural women attending film screenings at the Cooperative House, which suggested that the hitherto clear division into private / public, i. e. female / male spheres began to fade. Zlatibor knitters, until then exclusively related to home and house-

hold space, were slowly “entering” the public sphere — the one that, within the traditional value system up to then, was intended exclusively for men. However, through magazine articles, it can only be guessed that there were some shifts in the established family relations, which is mentioned, for example, by Zlatiborka Kića Čaldović, boasting that “she no longer has to ask her husband for the money for washing powder, but can now buy it on her own”. Yet, she also notes that her husband blames the fact she knits a lot, for, in that way he “loses his life”. Some Zlatibor knitters complain that their husbands ‘throw needles into the fire, but it isn’t helping’ — for they like to work, and “earning money has become enchanting”. Anyway, the more dominant representation of Zlatibor knitters is as “the wives of strong husbands who break reddish-yellow stones in a nearby quarry”, mothers who often pick up knitting needles only when they “settle” children, women who cook and knit, keep cattle and knit, wait in shop queues and knit... It is clear from newspaper articles that the traditional division of labour within the (then still) cooperative family did not disappear with the employment of rural women. The established division into “men’s” and “women’s” jobs was still present, i. e. the entire burden of household responsibilities was still exclusively on employed rural women.<sup>1</sup>

### **Presentation of a Zlatibor knitter in the media discourse of socialist Yugoslavia**

Searching for an answer to the question whether (and to what extent) the media depictions of Zlatibor knitters match the official image of the modern Yugoslav woman, it is necessary to reconstruct the main female character in the narratives of „Bazar“ magazine<sup>2</sup>. Looking at over 150 issues of the mentioned women’s magazine, it seems safe to conclude that in the first half of the 1970s, the image of a *beautiful, young, modern and well-groomed woman* was dominant in the media discourse of Yugoslav magazines for women. A brief glance at the front pages and headlines of magazine articles is enough to see that the imperative was to be *beautiful and young*. This is supported by the fact that the columns of the mentioned magazine were continuously filled with reports from the beauty contests that were organized every year in all republics of SFRY — they told stories about candidates, their beauty, education, hobbies and the like. The articles were written permanently, and the beauty contest winners often had front pages. The central events, followed by “Bazar” enthusiastically, included the election for Miss Yugoslavia, and then the election for Miss World, which was regularly monitored and reported by local journalists on the course of the competition and the ranking of the beauties. When it comes to the age criterion, it seems that the forties were set as the upper “acceptable” limit — this is perhaps best illustrated by the article titled “For your 40th birthday”, which literally says: “Caution is never superfluous. Be careful at least from today. Here are ten tips on what to pay attention to!” In the text that follows, the readers are advised not to allow themselves to gain weight, to be careful about their hips not to widen, to pay close attention to the quality of cosmetic products, etc. (“For your 40th birthday”, issue 269, year XII, May 17, 1975, un-

<sup>1</sup> For more about the process of emancipation of Zlatibor knitters see: *Bogdanović 2017*.

<sup>2</sup> It is necessary to emphasize that the narratives of the women's magazine “Bazar” included, of course, male characters who are not in the focus of this research. In this women's magazine, a special fashion section was dedicated to men — Men's Bazar, as well as a series of articles revising some of the problems faced by modern men (“Fathers and Children”, issue 224, year X4, year X, August 25, 1973, M. Savić; “Poor them”, issue 225, year X, 8. IX 1973, unsigned; “I raised my daughter”, issue 171, year VIII, 14. VIII 1971, D. Protić, etc.).



signed). Accordingly, articles dedicated to older women are much less present than those focusing on the younger female population — they primarily give readers advice on cosmetics that can “postpone” aging, while articles about love or male-female intimacy in adulthood are extremely rare (for example, “There is time for love”, issue 247, year XI, July 13, 1974, unsigned). Furthermore, the main female characters “keep in step with the times” — they primarily follow fashion trends (in which, fashion designer Čedomir Čedomir helps them through his regular column by providing information about news in the world of fashion — current colours, cuts, designs, materials, collections...), but they are also diligently informed about cosmetics, places where they could spend a “nice family vacation”, new recipes, contraceptive pills, ideal sink height, current nail polish colours, personal hygiene... Main female characters are given several roles, and there seem to be three main ones — they are wives, mothers and successful business women. When it comes to defining them *through a relationship with a man*, it is enough to mention the text that tells the story of a young and promising Belgrade actress Vesna Malohodžić, who got “her most important role in life” by marrying the famous basketball player and coach Dragutin Miško Čermak — the role of the wife (“Her loveliest role”, issue 225, year X, September 8, 1973, K. M.). There are few articles in which partnership relations are not emphasized, such as the text about the young newly divorced doctor Marica Stevanović, who is happy and satisfied even after the collapse of her marriage (“I’m fine”, issue 254, year XI, October 19, 1974, Lj. Binićanin). The role of *the mother* is also clearly accentuated — the most illustrative is the article in which two photos are shown next to each other: the first one shows famous London models posing in “hot” swimsuits, and in the second one, they are “modestly” dressed with their children. The text published along with the photos carries a clear message: “These are the same six girls, but they are no longer posing in flattering swimsuits, but with their children. Six mothers from the front page say that the profession of photo model does not prevent them from raising children.” (“From bikini to reality”, issue 234, year XI, January 12, 1974, unsigned). Also, in addition to being wives and mothers, the main characters are also shown as *successful in their professions*, and domestic and foreign actresses, athletes, architects, painters, fashion designers, etc. were continuously portrayed. The regular column “Known and Unknown” was an opportunity to introduce anonymous, but in their branches recognizable and successful young, beautiful Yugoslav women to the readers of “Bazar”.

In that (and such) media discourse, the characters of *rural women* appear only sporadically. As a rule, they were presented as tragic characters — their lives were shaped by difficult material conditions, disturbed family relationships, tragic events, unhappy loves... Such is, for example, the character of Đula Alibašić, an illiterate peasant from Suvi Do on Pešter, who, as a barren woman, experiences a “bitter fate” in her marriage. She was physically and mentally abused, replaced by another woman and eventually evicted from the house (“I was looking for a wife for my husband”, issue 213, year X, year X, March 24, 1973, M. Blečić)<sup>1</sup>. Thus, Zlatibor knitters, like other rural women, are just sporadic female characters in the analyzed narratives of the women’s magazine “Bazar”. They are portrayed as *artists of their craft, active subjects in the Yugoslav economic system and rural women who are (slowly) entering the process of emancipation*. If this (and such) image is compared to the image of the main female characters, it can be concluded they

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<sup>1</sup> Due to the limited work length, on this occasion it is not possible to compare the characters of rural women in the analysed public narratives.

are only partially harmonized. On the one hand, their compliance can be read on two levels. Primarily, Zlatibor knitters, like other female characters in public socialist narratives, are portrayed as “superwomen”– women who are successful at work, at home, as wives, mothers, and housewives at the same time. According to Isidora Jarić, “at the level of ideology, the new socialist state consistently promoted the image of a woman who could do anything, unlike the bourgeois concept where the woman’s social and personal life was limited by the social construction of her biology“ (Jarić 2013: 411). Accordingly, Zlatibor knitters are shown as women who raise children and knit, cook and knit, learn and knit, travel and knit, fantasize and knit... At the second level of compliance, Zlatibor knitters, together with housewives from the city, teachers, workers in industry, etc., are presented through traditional partnership and family relations inherited by Yugoslav society from the period that preceded socialism. Specifically, despite the consistent development of positive legal regulations and official egalitarian discourse that was dominant in public life, gender inequality was part of women’s daily lives even in the 1970s (Jarić 2013: 414), which is evident in “Bazar’s” depiction of Zlatibor knitters. However, there are some discrepancies between the portraits of Zlatibor knitters and other female characters in the narrations of the women’s magazine “Bazar”. Namely, the character of a Zlatibor knitter was assigned not only the above-mentioned typical female gender roles, but also those that were entrusted (exclusively) to men during the 1970s, under the further, primarily economic, development of Yugoslav society. In other words, rural women employed in the production system of fashion production *Sirogojno Style* were presented as egalitarian bearers of economic development, in this case, of the Zlatibor region, unlike other female characters — extremely hardworking and dedicated female workers — whose position in the overall economic system of socialist Yugoslavia was not sufficiently emphasized by the magazine narrative. In that sense, the media presentation of Zlatibor knitters conceptually corresponded more to the way in which the active role of women in creating a new socio-economic reality was presented in the Yugoslav media discourse in the period 1945–1950, i. e. in the years preceding the introduction of the self-government (compare: Milinkov 2014). Furthermore, the rapid modernization, urbanization and industrialization of the country in the years after World War II led Yugoslav society to moving away from the villages and tradition / traditional values (Dimić 1988; Ivanović-Barišić 2021), and similarly, in the public socialist media discourse built the character of the “new” Yugoslav woman — an urban woman, having her place in the new consumer society, consuming the products of mass culture, being sexually educated, etc. In addition to such a woman, “Bazar’s” narratives also included a directly opposite female character — a Zlatibor knitter living in the village, engaged in traditional occupations and projecting her future within the inherited value system. Last, but not least, Zlatibor knitters did not fit into the socialist criteria of femininity — they looked heavy, wore scarves around their heads, their appearance reflected a hard rural life. They were the opposite of the beauty ideal of young and well-groomed women, the ideal which the readers strived for.

The answer to the question why the presented media images of Zlatibor knitters were not fully harmonized with the official / desirable / expected media depictions of women / femininity / sexuality in the media discourse of socialist Yugoslavia, can be found in the broader economic-social-political context within which the fashion production *Sirogojno Style* operated — in the first place, it generated huge annual revenues and, in the economic sense, was one of the important subjects of the Yugoslav economy; in the cultural context,

handmade woolen garments, as a recognizable fashion brand on the national and international markets, were part of a broader communication system through which communication with *Others* was realized, while in the context of the political circumstances of that time, the handicrafts of the Zlatibor knitters represented a convenient link between Yugoslav society (which was basically grounded on anti-traditional ideology) and a tradition which socialism in practice never completely “gave up”.<sup>1</sup> Bearing in mind that the production system of *handmade* clothes was assigned these (and such) roles, it was to be expected that the character of the Zlatibor knitter — a modest, headscarf dressed, hard-working and talented peasant — would be “introduced” into the public media narratives of socialist Yugoslavia, a state large and strong enough to be versatile and heterogeneous.

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<sup>1</sup> For more on the features of *Sirogojno style* fashion products, see: *Bogdanović* 2016.

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## NATIVE LANGUAGE AND ETHNIC IDENTITY AMONG RUSSIAN-UKRAINIAN BI-ETHNIC POPULATION IN RUSSIA

*The article discusses the identity of the Russian-Ukrainian bi-ethnic population in Russia and is based on field research, which employed both qualitative and quantitative methods in five regions of the Russian Federation with a traditionally high proportion of Ukrainian population. The study aims to analyze the role of the “native” and the “used” language in the formation of ethnic feelings of the bi-ethnic respondents. They explain the Russian and the Ukrainian components of their identity in different ways: their Russian identity is, first of all, due to the country of residence, to a lesser extent by origin, native and used language. Ukrainian ethnic identity is mainly due to the origin (Ukrainian ancestors), and much less often to cultural practices, inner feelings. The language (native or used) is not mentioned by the majority as a factor in defining their ethnicity. Nevertheless, for residents of the “former” Ukrainian districts and people from them and Ukraine in large cities, the Ukrainian language or Surzhyk (“Khokhlyatsky”), the presence of linguistic features is the main feature that distinguishes them from “purely” Russians. According to the survey, the low percentage of those who choose the Ukrainian language as a reason to feel Ukrainian, even in places where most population is bi-ethnic, is explained by the widespread belief that their spoken Surzhyk differs greatly from Ukrainian, which is a great exaggeration. The alleged ignorance of the correct Ukrainian language in the self-consciousness of the bi-ethnic people prevents them from fully identifying themselves as Ukrainians, which is why they more willingly call themselves “Khokhly”. This situation is due to the fact that many generations of Ukrainians did not study their native language at school, and career and social progress are only possible with the transition to the Russian language.*

**Keywords:** *dual Russian-Ukrainian identity, ethnic identity, bi-ethnicity, bi-ethnic population, native language, Ukrainian language, Ukrainians in Russia, Surzhyk, polylingualism.*

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## NATIONAL IDENTITY, ETHNICITY, AND RELIGIOSITY IN THE FAMILIES OF TATARSTAN (BASED ON THE ETHNO- SOCIOLOGICAL SURVEY OF 2020)

*The importance of the article is due to the need to study the mechanisms of value orientations, socio-cultural and social priorities, and national identity in the regions of the Russian Federation. The article is based on the materials of the ethno-sociological study conducted in the Republic of Tatarstan in 2020 among the married city residents. The purpose of the study is to analyze the actualization of the national, ethnic and religious aspects of identity in the families of the Republic and the mechanisms of their formation and transmission between generations. It is concluded that ethnically mixed families are characterized by a more pronounced interest in transferring their ethno-cultural values to their children. Russian and Tatar monoethnic families declare the importance of transmitting ethno-cultural information to children, but this function is delegated either to schools or institutions of additional education (which is more typical for Russian families), or to older relatives (in Tatar families). It is shown that the majority of respondents perceive their national identity as a given and treat it neutrally. However, they are skeptical about the role of state institutions in the development of national identity by patriotic education. The materials of the article may be useful to sociologists, psychologists, social and cultural anthropologists, political scientists, and representatives of governmental structures in charge of family policy issues.*

**Keywords:** *family, identity, ethnicity, socialization, national identity, religiosity, attitudes.*

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**PUBLIC PERCEPTION OF THE ALL-RUSSIAN POPULATION CENSUS  
OF 2020/21 IN THE REGIONS OF RUSSIA  
(THE CASES OF MARI EL, MORDOVIA, UDMURTIA)**

*The article analyzes the public perception of the All-Russian Population Census (APC) 2020/2021 based on the materials of three subjects of the Volga Federal District — Mari El, Mordovia, Udmurtia. The study was based on surveys among university students in these republics conducted by the authors in 2021. The vast majority of respondents were aware about the APC, although their knowledge about it was rather limited (mainly the reference dates and the opportunity to personally fill out the census form via electronic public services). In general students were hardly aware of the change in the methodology for recording ethnicity in the census and the possibility to choose two ethnicities. The survey data highlighted the low interest of students from universities in Mari El, Mordovia, and Udmurtia in the census. The main reasons for it include a poorly organized information campaign, young people's skepticism and a low level of trust in the authorities, and the coronavirus pandemic. In this regard, it is recommended that the organizers of the APC prepare in advance information and explanatory materials for different age groups. In addition, to inform young people it is necessary to involve leaders and activists of youth public organizations (including ethno-cultural and religious ones), social networks and various online communities.*

**Keywords:** *All-Russian population census (APC), survey, students, pandemic, identity, language, nationality.*

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## ETHNOGRAPHY OF THE 2020 CENSUS IN CHUVASHIA: CENSUS TAKERS' OBSERVATIONS

*The article describes some problems of preparing and conducting the population census in the Chuvash Republic. It is based on the observations of seven census takers, four of whom worked in Cheboksary and three in rural settlements. Along with a generally positive or neutral attitude to the population census, there were quite numerous cases of negative perception and outright refusals to participate in this important state event. The census takers paid special attention to the responses of various population groups to the questions about languages and nationality. According to the census data, there is a higher share of Russians and a smaller share of the Chuvash in urban areas compared to the 2010 census. In contrast to a number of sociological surveys, a less significant share of people with complex ethnic and linguistic identity was revealed. According to the census takers, many citizens found such complex self-identification understandable, but unusual, and usually tended to choose single ethnicity and single native language. Such a choice seemed to correspond to certain rules and traditions of the society.*

**Keywords:** *population census, attitude to the census, epidemiological situation, ethnic and linguistic identification, cultural complexity*

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## UNDER A DIFFERENT NAME... THE GAGAUZ OF THE NORTH CAUCASUS

*The article attempts to define timeframes for the appearance of the Gagauz from Bessarabia and the Azov Sea Region in the North Caucasus, more precisely in Kuban and Tersk regions. At the moment these Gagauz live in Mozdok region of North Ossetia — Alania and in Prokhladnensk district of Kabardino-Balkaria. The Gagauz first appeared in Malaya Kabarda under the name of Bulgarians. The history of Gagauz and Bulgarian relocation from the Balkan peninsula to the southern regions of Bessarabia, Budzhak, in the second half of the 18th — the beginning of the 19th century among Transdanubian emigrants, tells us that most of the time all emigrants were officially registered in documents under the common title of “Bulgarians”. Relocation of some groups from Budzhak to the Azov Sea region, the North Caucasus, Kazakhstan and Uzbekistan, i. e. their separation from their ethnic “mainland” had taken place earlier than the Gagauz from Bessarabia started to develop their ethnic self-identity and realize they were the Gagauz. Their self-name as Bulgarians is preserved among a great number of Gagauz people in Kabardino-Balkaria and North Ossetia-Alania until today. A certain part of the Gagauz, who still remember their mother tongue, call it Bulgarian.*

*The study identifies places from where the Gagauz ancestors emigrated to the North Caucasus, gives a detailed picture of the ethno-demographic dynamics, interethnic marriages of the Gagauz population in one of the big stanitsas of Kabardino-Balkaria — Stanitsa Ekaterinogradskaya. It is based on the materials from Russian population censuses, data from state archives of Kabardino-Balkaria, North Ossetia — Alania, Republic of Moldova, materials of rural household registers from Stanitsa Ekaterinogradskaya (Kabardino-Balkaria) in 1940–2000s and data from ethno-demographic studies carried out by the author among the Gagauz in stanitsas Sukhotskoe, Nizhniy Malgobek and Ekaterinogradskaya.*

**Keywords:** *The Gagauz, Bulgarians, migration, Bessarabia, the Azov Sea region, the North Caucasus, ethnic identity, mother tongue, interethnic marriages.*

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## OLD BELIEVERS' BURIAL COMPLEX IN THE COLLECTION OF THE IRKUTSK MUSEUM OF REGIONAL STUDIES: STRUCTURE AND SYMBOLISM

*The article reveals the information potential of such a unique part of the Old Believers' collection of the Irkutsk Museum of Regional Studies as a burial complex. It includes burial clothes, a coffin and other attributes of a burial complex. The Museum employee A. Popova brought these objects from her expeditions to the Semeiskie Old Believers' settlements in Transbaikal region in 1924–1927. In addition to the complex itself, the fabric, color, technique of creation and the structure of components, the symbolism of numbers is of particular interest, as it appeals to the most important Christian categories. The key to this symbolic system is a “lestovka” — an Old Believers prayer rope — containing the main numbers (3, 4, 7, 9, 12, 17, 33, 40), which accompany a Christian during his or her lifetime and which are reproduced during his or her transition to the Other World. The structural analysis of objects and the analogy method revealed that almost all objects related to the burial, in one way or another, have an imprint of symbolism, including the numbers symbolism. The latter manifested itself to a greater extent in the structure of the kichka (head wear), shirt, sundress, kalishki (burial shoes) and in the usage of stockings and shrouds. It is concluded that in the 1920s some of the Semeiskie Old Believers maintained such a numerical understanding of Christian doctrine and religious life. Modern observations made in expeditions indicate that the evolution of the tradition formalized this approach and preserved only some of these elements.*

**Keywords:** *Old Belief, Old Believers, Semeiskie Old Believers, Transbaikal region, burial cloth, numbers symbolism.*

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## WOMEN'S EVERYDAY LIFE IN THE AMERICAN SUBURBS OF THE 1950S IN A MODERN MUSEUM EXHIBITION (BASED ON MATERIALS FROM THE JOHNSON COUNTY MUSEUM, KANSAS)

*The article analyzes the exposition in a local American museum in order to analyze the way it presents women's everyday life. This space is shaped by such key points as home and household, various city institutions and organizations, and social activities. It was found that the everyday life of American women, on the one hand, maintained a secure, stable family life — a house, a car, a garage, supermarkets, etc. On the other hand, it also limited a woman in her activities, in which wives largely depended on their husbands. The museum exposition reflects this contradictory picture of the everyday life of American women. The experience of such a scientific reconstruction is an interdisciplinary study at the crossroads of the history of everyday life, new local history, museology, and ethno-gender studies.*

**Keywords:** US history, women's history, gender, urban culture, museum exposition.

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## THE ART OF PAINTING IN CHILE AND RESTORATION TECHNOLOGIES

*Easel oil paintings are living witnesses of their time, fragile and defenceless in the face of change and negligence. Each painter provides not only a talent's vision of the world around them, but also information about the culture and society to which they belonged. This paper attempts to investigate a single painting in order to attribute and restore it and to preserve the cultural layer it represents for subsequent generations. The object of the study is a painting without stretcher with multiple tears and losses of the paint layer — cracks in the creases of the canvas and craquelures covering the entire surface of the work. The study revealed that the painting is by the Chilean artist Alberto Valenzuela Llanos, and is dated 1904. Dimensions of the painting — 68 cm x 59 cm. The work is unusual for Valenzuela Llanos, who painted mainly landscapes, because it is a portrait of a woman. The painting, in general, was in poor condition, with general fragility of the canvas, yellowing over the entire surface, brown oil stains, and general dust contamination. The authors carried out restoration works, allowing for further research of the painting.*

**Keywords:** *easel oil painting, Chilean painting, paint layer, varnish, primer, canvas, restoration*

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## FRONTIER ANTRAILPOLOGY: ON THE TRAILS AND ROADS IN THE LIVES OF AMUR EVENKS

*Based on a comparison of the two Evenk settlements in Russia's Khabarovsk Krai and Amurskaya Oblast, this paper argues that preservation of traditional culture by an ethnic minority group depends on how well it preserves its own systems of axes. It shows also that while trails that are capable of keeping national heritage alive and preventing minorities from assimilation, modern highways cause traditional culture to decline as they destroy their ties with the environment that may eventually lead to its extinction. It states that while both economists and governmental agencies view road construction as an "inevitable good", anthropologists shall pay attention to the study of trails as repositories of traditional culture and to their preservation. To achieve this goal, this paper suggests developing Antrailpology as a subdiscipline within social anthropology that would elaborate on the role of trails and other "folk infrastructure" in the life of minority ethnic groups.*

**Keywords:** *Evenk, trails, infrastructure, frontiers, assimilation.*

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## rites of passage in the bear holiday of the northern mansi people

*The Mansi ritual system reflects different spheres of the people's worldview and includes specific complexes. The "scenario" of the Bear Holiday includes fragments of many rituals. All of them are syncretic, have different evolution histories and have been repeatedly reinterpreted. The study aims to identify the elements of the rites of passage in the Bear Holiday of the Northern Mansi group through representations and mythology. It is based on published sources on folklore and Mansi Bear Holidays of Russian and foreign researchers and materials collected by the author from six Bear Holidays (1994–2011) in Beryozovsky District of Khanty-Mansiysk Autonomous Okrug — Yugra. It is concluded that the rites of the Mansi Bear Holiday are based on the idea of the mutual transition of life and death, reflecting the idea of rebirth of animals and parallels in the life-cycle rites. The connection with certain biological points (death and birth) and the social standards (initiations) is particularly obvious. The article is based on the examples of individual ritual actions from these transitional cycles. The connection of the bear ceremony with the rites of passage reflects the most ancient layer of the people's worldview.*

**Keywords:** Mansi people, myths, Bear Holiday, dances, skits, temporary death, liminal/threshold period, rebirth, initiations.

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## FAMILY AND MARRIAGE RELATIONS IN AFRICA

*The article attempts to compare the marriage and family relations in North Africa and Sub-Saharan Africa. The rich unique diversity of typologies and family forms, in particular in Tropical Africa, results from the preservation of ancient socio-economic structures up to present and their interpenetration with the modern ones. Universalism in the development of social systems in North Africa is due to the rather developed economic basis of North African societies and states. The educational level of women has the most direct impact on the age of marriage, fertility rates, the degree of influence on the household decisions and family planning issues, etc. However, the women's movement of the continent still faces a huge number of unresolved tasks of the struggle for gender equality both in family and in society. With the changes that are inevitable in the continuous evolution of marriage and family, individual hybrid forms of archaism will remain in African societies for an indefinitely long-term historical perspective.*

**Keywords:** Africa, family, typology of marriages, diversity of economic structures, sociodemographic transformation, evolution of family-marriage relations

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## **MIGRANTS IN THE CENTRAL AND KOSTROMA MASS MEDIA: ANALYSIS OF THE SITUATION IN RUSSIA**

*Migration has become an important attribute of the development of Russian society. Every year, hundreds of thousands of Russians and citizens of neighboring countries leave their homes in search of a better life or work and travel hundreds and thousands of kilometers from their homes. Moscow, St. Petersburg and Nizhny Novgorod as large industrial centers, Yaroslavl and Kostroma as regional cities attract tens of thousands of people from Kyrgyzstan, Tajikistan, Uzbekistan, Moldova, and, more recently, Ukraine, with the opportunity to earn money or settle in. At the same time, migrants bring their habits and traditions, which can come into conflict with the established way of life of local population. The problems of migration have become the subject of attention of authorities, the media, security service. The migrant issues have raised concerns of residents of Russian cities for the life and well-being of their relatives and friends, and provoked fears for possible threats to their life, health and honor.*

**Keywords:** *migrants, mass media, large cities, provinces, everyday life, contradictions, problems.*

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## DENTAL ANTHROPOLOGY OF THE EARLY KRASNOYARSK CITY BASED ON MATERIALS FROM THE POKROVSKY NECROPOLIS, 17–18<sup>TH</sup> CENTURIES AD

*This is the first complete presentation of the dental data on the early inhabitants of Krasnoyarsk city on the Yenisei River. One of the most representative cranial collections of Russians in Siberia of the 17th-18th centuries AD was studied following the extended dental anthropological protocol. These are the materials from the Pokrovsky necropolis in the “big city” part of the Krasnoyarsk fortress. The sample consisted of 150 individuals of different sex and age with permanent dentition. The paper focuses on the anthropological composition of the first generations of Krasnoyarsk residents, the racial homogeneity of the urban population, and its genetic origins according to phenetic data. The statistical calculations were done for four samples — men, women, children and in total. Descriptive dental markers were used to reveal the trends of sexual dimorphism and temporal dynamics. The studied sample represents a group of mixed Eurasian origin with a pronounced European dominant. Main observations include the absence of shovel-shaped incisors with an increased frequency of the distal trigonid crest and deflecting wrinkle of metaconid, low frequency of the Carabelli cusp and hypodontia of the third molars, pronounced reduction of the lower molars, low frequency of interroot enamel protrusion, moderate to high frequency of two-rooted upper premolars. For the intergroup comparison the sample of the Pokrovsky necropolis was combined with a sample of Christian burials in the Volga region and the Ob–Irtysh basin. Its taxonomic position is consistent with the published craniometric data.*

**Keywords:** *Russian settlements on Yenisei, Krasnoyarsk fortress in the 17th — 18th centuries, Pokrovsky nekropolis, physical anthropology, dental anthropology, shovel-shaped incisors, Carabelli cusp, molar crown shape, deflecting wrinkle, statistical analysis*

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Original Article

© *Ulrike Löttsch, Y. V. Pelenitsyna, Ute Brinker, Barbara Teßmann, Michael Schultz, Anna-Maria Begerock*

## ANTHROPOLOGICAL INVESTIGATION: PAPIER-MACHE SKULLS IN GERMAN COLLECTIONS

*Anthropological collections in scientific centers and museums are extensive all over the world. The history of their origin is usually quite similar: since the XIX century, these collections have been appearing and growing in different parts of the world. Unfortunately, the archival data is not always recorded accurately enough, so it can be rather difficult to trace the transfer of anthropological materials to foreign collections. This article discusses the origin and circumstances of acquisition of a skull copy from South America, found in the storage of the Institute of Anatomy of the Rostock University Medical Center (Germany). In addition, it provides the data concerning the production and transfer of copies from different parts of the world. This investigation was inspired by the replicas made of papier-mâché, an unusual material for making anthropological copies.*

*The article reveals documents that describe the joint activities of Russian and European anthropologists, and the key figure in it is Russian anthropologist Anatoli P. Bogdanov. It also focuses on recreating the methods of making skull replicas applied by Russian anthropologists at that time. The article is based on the authors' original research for the German scientific journal DAS ALBERTUM.*

**Keywords:** *replicas of skulls, papier-mâché, South America*

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## ANTHROPOLOGICAL STUDY OF HUMAN REMAINS FROM THEBAN TOMB TT 23 (LUXOR, EGYPT)

*The article presents anthropological study of Ancient Egypt inhabitants based on the human remains found in Theban tomb TT 23 (Luxor) during archaeological survey lead by Centre for Egyptological Studies of the Russian Academy of Sciences (CES RAS). Cranial morphology and craniometrics, dental metric and non-metric traits, osteometrics and stature of the representatives of the ancient Egyptians are given. Anthropological heterogeneity is shown by the angular craniometrics data. Dental metrics is close to the North African population. While females of the sample have mainly short stature, a number of high-stature males are found. Long bones are usually gracile, flatter of the tibias can be noted. Adaptation to the warm and dry environment can be traced on the remains of some individuals.*

**Keywords:** *Ancient Egypt, craniology, skull angular morphometrics, dental metric and non-metric traits, osteology.*

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## REMARKS ON V. F. MINORSKY'S CONCEPT OF THE ORIGIN OF THE ETHNONYM *LEZGIN*

*The article examines the concept of Vladimir F. Minorsky regarding the origin of the ethnonym “Lezgin”. A critical analysis involving additional sources challenges the version proposed by V. F. Minorsky. An attempt was also made to study the ethnonymy of Lezgins in more detail, taking into account the time periods and historical circumstances when particular ethnonyms that denote Lezgins were recorded. The study revealed new relationships between ethnonyms. In particular, the original historical form of the ethnonym was identified, which did not differ from the modern self-name of the Lezgins.*

**Keywords:** *ethnonymy of Lezgins, Lezgins, Legs, Leks, Laks, Vladimir F. Minorsky.*

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## SCIENTIFIC LEGACY AND PERSONALITY OF PROFESSOR G. N. CHAGIN

*The article analyzes the richest scientific legacy of the famous Russian historian-ethnographer Georgy N. Chagin, his contribution to the study of the history of the Perm Kama region, the Urals and adjacent territories. The venerable scientist introduced and interpreted new materials, which allowed him to study the mechanisms of interethnic interactions of the ancient and medieval population of the region, taking into account the structural and functional development of various artifacts. He described ethnic contacts in various social spheres: economy, craft, spiritual culture, and how these processes are shaped by traditional cultures. Publications of this outstanding scientist present in detail the stages of settlement and development of the Upper Kama lands from ancient times, cover the culture and life of the population of the Perm Kama region, and explore the complex topic of the christianization of Great Perm. Numerous works of Professor Chagin comprehensively tell the ethnocultural history of the Middle Urals, of the emergence and development of the cities of Great Perm, study the role of the natural environment, describe the cultural and everyday traditions of the peoples of the Perm region, the most complex stages of ethnocultural development, the culture and life of Russian peasants, the history of interethnic relations, ethnogenesis etc. All these issues maintain their importance nowadays, as sometimes they are being “exploited” for political gain. The article also provides examples of remarkable organizational abilities of the famous scientist in holding scientific conferences and highlights this outstanding researcher’s selfless service to science during the decades of his work, his love for his homeland, attentive and careful attitude to his colleagues and students.*

**Keywords:** *Perm Kama region, Middle Urals, G. N. Chagin, history of science, scientific heritage, ethnography, personal culture, human capital.*

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**BOOK REVIEW: RICCARDI A. CHARISMATIC ITALY.  
BRESCIA: ED. MORCELLIANA, 2021. — 245 P.**

*Andrea Riccardi's book is the first attempt to give an overview of the very diverse charismatic manifestations of Italian Catholicism in the last two centuries. On the one hand, these are traditional forms of popular religiosity — sanctuaries, devotional and pilgrimage practices, veneration of sacred places and icons, etc. On the other hand, these are charismatic personalities who founded movements and associations that attracted thousands of Catholics who did not manage to fit their religious zeal within the official church. The charismatic personalities also included sophisticated intellectuals who sometimes came into conflict with the doctrinal line of the RCC and thus suffered persecution. Charismatic Italy is a complex and diverse galaxy eyed by the institutional Church with interest and concern. The author guides the reader through the hidden corners of Italian religiosity and draws attention to a topic that has not yet been covered exhaustively. Snatching one or another phenomenon out of historiographical non-existence, A. Riccardi outlined a research route, which is yet to be explored by more than one generation of historians and anthropologists.*

**Keywords:** *charismatic movement, sanctuary, Roman Catholic Church, Second Vatican Council, devotional practice, worship, veneration, pietism, charity.*

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