

## FOLKLORE EDUCATION AT CONTEMPORARY EUROPEAN UNIVERSITIES

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It should be made clear first of all that the subject matter as well as the teaching methods of folklore and folklife<sup>1</sup> are quite multifarious at the different European universities, even within individual nations. The subject of the discipline identified by different names but foremostly by Volkskunde (identical with the current extended meaning of folklore);<sup>2</sup> also called folklife research, regional ethnology, folk culture study, ethnography and ethnology, is a discipline focusing on the study of national cultures. Nevertheless, a close affiliation with related disciplines as anthropology, archeology, prehistory, sociology and philology exists and depends largely on historical antecedents, specific local conditions, practical needs and many other minor factors contributing to the academic status of our discipline. In most cases, as at the universities in the German speaking countries, there is a traditional separation between folklore and anthropology (Volkskunde and Völklerkunde) through the principle of dealing with "our" (viz. European) culture or with "alien" (nonliterate, ancient) cultures;<sup>3</sup> this approach ignores in the main the basic similarities and magnifies the dissimilarities of the subject itself, as well as those of the aims and methods of scholarly scrutiny. This educational separation accounts for the differentiation of native ethnographers interested in the variables of the culture in which they have been born from those anthropologists who explore human groups totally unfamiliar to them.

At a number of other universities on the other hand, anthropology and folklore are being taught jointly within the same department. Emphasis is also in the latter case on the study of the national culture in comparison to other European folk cultures, whereas students are trained in anthropological theory and methodology through basic courses and are required to orient themselves in the main non-European cultures. Since the Second World War, the Scandinavian experiment in the application of anthropological (ethnological) methods in the study of folklore is becoming more and more popular. Especially during recent years, as traditional rural cultures yield to urbanization and technological civilization, the descriptive, empirical and history oriented discipline adapts more and more from the methods elaborated by Anglo-American anthropologists (such as function, culture change, acculturation) and applies these to the study of complex European communities. One can safely say that European ethnologists learned their lesson well and are today somewhat ahead of their masters in researching modern, complex, pluralistic societies.<sup>4</sup> Some modern folklore schools in Germany and in Scandinavia express this change of focus by naming their study "European ethnology"<sup>5</sup> or "Kulturanthropologie."

However, a rift between material and intellectual ("spiritual") culture can also be observed. In Norway, for example, both Folkelivsgransking (ethnology) and Folkeminnevitenskap (folklore) are considered as independent

disciplines taught in different university departments. In the Soviet Union, quite similarly, "folklore" is understood as oral literature and belongs to the Russian or other literature departments as the earlier phase and composite part of national and world literature. "Ethnography" (material culture), on the other hand, has its own specialized teaching institutions, with an emphasis on museology. The separation is ratified by the initially different qualifications and interests of generations of ethnographers. Scientific academies of the Soviet Union, as well as of several other East and West European countries, direct research and training in all disciplines. Folklore usually belongs to the class of the sciences of language and literature, whereas ethnography has its place in the class of historical and social sciences. However, it is fair to note that the recently founded East-Central European research institutes of Bulgaria, Czechoslovakia, Hungary and Rumania emphasize the unity of the discipline in their title: Institute of Ethnography and Folklore. Further parceling of the field of folklore is shown in the specialized training programs being currently set up in areas that require specific skills: ethnomusicology, folkdance research, ethnopsychology, ethnosociology, folk art and architecture, etc. In Rumania, for example, folklorists are trained in three different schools at the University of Bucharest. Folk literature is taught in the Department of Ancient Literature and folklore at the Faculty of Philosophy; ethnomusicology belongs to the Music School and the Fine Arts School takes care of the training in popular art.

The present status of folklore at the European universities is also influenced by the fact that department heads and teaching faculty acquired education between the two world wars or even earlier. At that time folklore was not recognized as an independent study and there was no degree or diploma qualifying professional folklorists. Even in the most folklore conscious countries, where popular demand and generous public support brought to life excellent folk museums and archives and where the collection of museum objects and oral lore was a recognized patriotic deed, scholarly work was more or less the private affair of outstanding personalities. There scholars established their own "schools" of folklore and attracted generations of students to their own limited area of interest. Many of them never taught at universities but worked at public museums or archives and impressed their disciples through exhibitions and publications. University educators involved in folklore study held posts in different departments and could pass on their specific interest only through modest, non-required courses. Even in cases where some recognized scholars succeeded in setting up a folklore chair, courses usually were tailored to fit into major area studies or else they remained special electives. Few students could afford to get their Ph.D.'s in folklore without completing work toward a degree in a field offering means of subsistence. Most of the folklorists before World War II began their careers as educators. Many taught high school for ten to fifteen years until they could achieve recognition and make their living as folklore scholars, and many more could never give up their school positions and had to limit their folklore work to weekends and summer vacations. Therefore many of the leading folklorists are self-taught, with degrees in diverse fields---linguistics, literature, history, classics, geography, economics and even business, geology, law, medicine, mathematics, engineering, divinity and others. This in itself explains the multiplicity of interests and viewpoints so typical in folklore trends.

As university chairs, as a rule, were created for individual scholars, the

few folklore departments that existed were operated by a single full professor. University instruction in Europe has always been (and still is) regarded as a great honor and distinction; therefore, volunteer assistants, modestly paid instructors and part-time seminar instructors were always at hand to aid him, in addition to the occasional honorary professors who taught whatever they liked. No wonder that the scope of the curriculum was rather narrow, limited to the main concern or even the ad hoc complex of problems of the professor.

Unlike the curricula of the diploma granting fields in continental Europe, folklore and other studies leading to a Ph.D. degree were rather unstructured. No compulsory examinations were administered in this system; semester-closing oral reports, seminar papers were optional; only class attendance was required until the student completed his eight semesters in succession. For a doctoral examination he had to submit his dissertation. Upon acceptance, he was allowed to have it printed and to take an oral examination on the basis of thorough familiarity with a lengthy reading list, including all substantial publications. Those who majored in folklore usually took their two minors from the two subjects in which they had already a teaching license.

The above system is still in operation at the majority of European universities. Folklore is still considered a minor area within different related and better established disciplines in which practical need calls for a large number of professionals. Since folklore usually belongs to the Faculty of Philosophy, where high school educators are trained, most of the humanistic high school subjects might be combined with folklore. Folklore courses might be required for certain types of study, as in the case of the curriculum of Greek philology, Medieval Studies or Hellenistics at the University of Athens, Finnish or Swedish language or literature at the universities of Finland. Attractive figures of class enrollment demonstrate the general basic popularity of folklore classes of this type. Many students make the decision to take a minor in folklore at that early state of their university studies.

The situation of Volkskunde in the German speaking countries is most typical. As the study of the material, social and intellectual culture of the German people was developed as a constituent part of the study of Germanistics, many universities maintained the old structure in which students of German language and literature might specialize in folklore as major or minor degree candidates. Meanwhile, some of the universities succeeded in the foundation of independent departments of German folklore, offering M.A. and Ph.D. degrees combined with two related fields. Nevertheless, because of the scarcity of job opportunities in Holland and Austria, as well as Switzerland, students prefer rather to take a minor in folklore. Just a few of the departments of folklore at the West German universities have developed specific area concentration in order to train specialists for the research institutes, museums, archives and other institutions related to them. The German folklore department in Göttingen, headed by Kurt Ranke, specializes in international folk narrative research; folk-song and ballad is the focus of the teaching program in Freiburg, under the chairmanship of Lutz Röhrich. Social life, folklore of the mining industry, Central and Eastern Europe is emphasized at the two Marburg chairs of Gerhard Heilfurth and I. Weber-Kellermann. The Volkskunde institutes of Tübingen (Hermann Bausinger) and Hamburg (Walter Hävernick) are most concerned with "Gegenwartsvolkskunde," industrial and urban folklore,

while the culture areas and atlas work is the orientation of the Bonn chair of M. Zender. Even less well organized departments follow a definite pattern earmarked by the vocation of the chairman: Folk architecture in Münster (B. Shier), folk drama, custom and folk religion in München (L. Kretzenbacher), etc. Although the chairman as full professor is the unipersonal director of the Volkskunde departments, a quite substantial instructional staff, guest lecturers and research workers of the affiliated institutes have their share in the training programs. However, none of the folklore curricula are structured. Besides the practices, exercises and lower level seminars conducted by the assistants on the basis of the chairman's main lectures, lecture courses are devised individually by each teacher. No effort is made to cover large areas or whole genres of folklore; courses usually offer the newest research results in a specific problem as reviewed by the specialist himself. Therefore, the successive generation of students might attend entirely different classes. Hence, folklore education is not based upon class learning of the whole body of knowledge. Lectures are to demonstrate the working methods and scholarly thinking of the folklorists within different segments of the discipline whereas exercises, research seminars and individual readings round out the training. In the aforementioned German folklore departments students might take a major or minor in folklore combined with two related disciplines: Germanics, history, archeology, fine arts, religion, geography or sociology.

Due to the coincidence of a number of facts following World War II, the prestige of folklore as a discipline has considerably grown and has demonstrated its usefulness in everyday life. It became clear that in the study of contemporary sociocultural change, the ongoing industrial expansion, population mobility, transculturation, search for national identity, revivalist-populist movements, and the intensification of mass education and welfare, the application of the folkloristic approach was of essential value. This recognition can be seen in the above mentioned set-up of specialized, although unstructured German folklore programs. Qualified folklorists today not only find jobs in research institutions and in the increasing number of regional, open air and city folk museums, local archives, special libraries and teacher's colleges, but they are also welcomed by publishing firms, newspapers, radio and television stations and different agencies of popular culture.

The practical need for well trained experts to fill certain positions called into existence a well structured and carefully devised curriculum leading to a diploma qualifying one for jobs at the leading folklore institutions. The diploma is equivalent to the B.A. degree and similar to the license for a high school teaching post. After their graduation, following eight semesters of required course work, students are qualified to work in (1) museums, (2) research institutes, and (3) different organizations for applied folklore.

The continuation of study in a more specialized area toward the M.A. and Ph.D. degrees is based on individual research work and study under the guidance of an expert, not necessarily a member of the university faculty. In spite of the advantageous job openings, all folklore training programs demand enrollment in one or two other fields granting a high school teaching license. This new kind of curriculum is not yet settled and by no means uniform. In many cases it is still in the experimental stage,

subject to continual modification. Its emphasis depends largely upon the demand of the trainees, the nature of the facilities and also on local circumstances.

Universities established this system from 1948 onward, the most recent program having been established in 1964. These universities are located in two geographical areas, North and East-Central Europe. Although the North European schools (one in Denmark, one in Great Britain and three in Sweden) agree in their focus on Folklife and European Ethnology, whereas the East-Central European universities (one in Hungary, in East Germany, in Bulgaria, and three in Czechoslovakia) are unanimous in the acceptance of an anthropological bias for all aspects of folk culture, one cannot say that the compulsory curriculum can be related to ideological principles. Norway and Finland use different training methods and so do the Soviet Union, Poland, Yugoslavia and Rumania. Indeed, there is a similarity in the background that launched new folklore education programs in the East Central European countries. After World War II the new Communist regimes brought all departments of the national museums as well as the diverse private, city and county-owned local and regional museums under a centralized governmental management. A large scale plan was also formulated for the setting up of modern museums as centers of mass education. By the same token, institutions for popular art and education were organized into a network of local agencies. Also, the previously rather symbolic scientific academies were converted into functional institutions directing scholarly activities through the state sponsored research institutes. These three actions could not have been successful without well trained experts and the replacement of the free and unplanned folklore programs with systematic ones. The Faculty of Philosophy that offered earlier diplomas only to high school teachers had worked out a similar diploma granting curricula for professional librarians, archivists, social workers, and ethnographic, archeologic and fine art museologists who filled the newpositions in due course. Since in the system of planned economy admission figures for incoming students are annually fixed in view of the number of job openings, class enrollment in folklore is limited to and hardly ever exceeds twelve. Obviously, the number of scholarly positions in the museums and research institutes do not multiply beyond reasonable need. Nevertheless, folklorists find jobs at numerous posts. Folkdance and song ensembles hire folklorists who collect and organize raw materials for their use; expert advisors are employed by theatres and motion picture enterprises as well as by the folk art and craft cooperatives. Folklorists play an extremely important part in the popular culture training programs, the direction of rural culture centers,, in social work, family health care and many other fields.

In most of the organized European systems, folklore is equally divided between (1) classwork and (2) practice:

(1) Classwork

(a) Lecture courses. All major subjects at the core of the training program are presented by lecture courses. The students are required to take notes. Class notes and an additional list of readings are the subject of an oral report (colloquium) at the end of each semester.

(b) Exercise. A general type of exercise is conducted usually during the first two semesters. Its purpose is to teach basic techniques, such as the compilation of bibliographies, composition of scholarly papers,

handling of footnotes, preparation for field trips, transcription of field materials, organization of field materials, library work, use of standard books and classifications. Also, the feasibility of basic theories is demonstrated. Another type of exercise is optional and might be centered around a more specific area or aims at the acquisition of a particular skill: identification and description of museum objects, dance and music notation, analysis of old manuscript sources, etc. Grades are given on the basis of general performance.

(c) Seminar work. Seminars, often distinguished as pro-, middle, and upper seminars, are run, as a rule, parallel to the main lecture courses. These seminars elaborate on the essential problems of the given course through additional readings. Although seminar methods might differ, usually each student is assigned to prepare a paper for discussion and to serve as a principal discussant to another. Students are graded according to the value of their presentation and their ability in the discussion. The upper seminar might also be a thesis discussion group in which the doctoral candidates submit their problems (the outline of the thesis, certain chapters of the work in progress) for discussion. While a lower seminar is usually directed by assistants, the thesis seminar is handled by a full professor.

## (2) Practice

(a) Fieldwork. There is practically no folklore teaching institution in Europe which does not encourage participation in field trips. Field excursions are an absolute requirement even in the departments of literature offering courses in folklore as a minor area. Within the framework of the curriculum there might be three types of fieldwork: (1) a collective excursion to a specific area (or village) once a year. Guided by members of the faculty, every student is assigned to collect one particular folklore item on his own. Problems and results are later discussed in class. In many cases, folklore departments have their own research region. University institutes often organize exchange visits and common excursions. Indeed, several exchange trips have been carried out by the institutes of neighboring countries in Europe. Some of the folklore departments have continuous projects in fieldwork for the depth study of a community or region, or a nationwide distribution study in the variation of folklore phenomena. Materials accumulated by the students of different classes are being worked up finally into monographic works. Not only can the students in this case pursue their own interests in collecting, but they can also experiment with new techniques in this laboratory of research. (2) After the completion of the first two years in basic training, students can select the topic of their diploma thesis, usually to be later expanded for their Ph.D. work. It could be that someone's thesis might not require field collection; however, funds are available for anyone who wants to base the study in question on fieldwork materials. (3) In connection with the period students are required to spend in a museum (see below), they are assigned to different museum object collecting trips. They also have to assist in advising amateur collectors, work out field guides, questionnaires, etc. If there is an atlas in progress, students might be sent to work on one of the key locations.

(b) Work in museums, archives, special collections, libraries, etc. As already stated, most folklore departments are closely affiliated with an institution that offers its facilities for the education of experts and

which also claims the best trainees upon graduation. When not in class, students spend most of their time in scrutinizing materials stored in these institutions. Museum work is particularly required for the museum oriented training programs. Students spend one summer month as paid employees at the museum for two years and are employed on a half time basis for their final (fifth) year of study. During this time students have to work in each section under the direction of the section heads.

In the structured training programs there is an examination after the second year, which tests the students on the materials they have learned until then. Similarly, another examination follows after the fourth year. The diploma examination after the fifth year encompasses all materials studied, and tests on practical experience, provided that the diploma thesis was accepted. The period of independent study for higher degrees might be half a year or longer, the policy in this matter varying from one university to another.

#### NOTES

1

It seems to be convenient to use this meaningful combination, which is gaining more and more popularity in the United States.

2

Ake Hultkrantz, General Ethnological Concepts (Copenhagen, 1960), pp. 243-247.

3

Wolfgang Steinitz, "Volkskunde und Völkercunde," Deutsches Jahrbuch für Volkskunde, 2 (1956), 269-275.

4

Tamas Hofer, "Anthropologists and Native Ethnographers in Central European Villages," Current Anthropology, 9 (1968), 311-315.

5

"Situation universitaire de l'ethnologie Europeene---The Academic Position of European Ethnology," Ethnologia Europaea, 1 (1967), 243-323; Ingeborg Weber-Kellermann, Deutsches Volkskunde zwischen Germanistik und Sozialwissenschaften (Stuttgart, 1969), p. 85.

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APPENDIX I: COURSES TAUGHT IN 1968/69  
IN SOME OF THE GERMAN FOLKLORE DEPARTMENTS

Freiburg

Röhrich: The German Folk Legend  
Heiske: The more recent German folksong and the history of its collection and study  
Röhrich: Upper seminar: Folk poetry and custom concerning birth and weddings  
Röhrich and Petzold: Proseminar: German folk legends  
Petzold: Proseminar: Folkloristic aspects of the worship of the saints and the cult of the shrines  
Basler, Boesch, Heiske and Röhrich: Folkloristic colloquium  
Kummer-Schroth: Exercise in ceramics  
Weis: Exercise: Devotional pictures

Göttingen

Ranke: Historiography of the science of folklore  
Möller: Folklore of the nineteenth century  
Ranke, Schlesier and Colpe: Ethnological seminar: Rites of initiation  
Ranke: Doctoral seminar  
Möller: Problems of contemporary folklore  
Graf von Pfeil: Introduction to the folklore of Nether-saxonia

Hamburg

Hävernick: Habitat, part III  
Hävernick: Exercises in German folklore  
Freudenthal: Exercise: Folk ideology  
Lühr: History of West European costumes, 1350-1600

Marburg

Heilfurth: German folklore and its Central European cultural relations  
Weber-Kellermann: Ethnostructures in Southeast Europe with films and sound tapes; Yugoslavia, Bulgaria, Hungary, Rumania and German minorities  
Höck: Proseminar: Time and emigration as a folkloristic problem as demonstrated by regional examples  
Heilfurth, Foltin: Analysis of TV shows  
Weber-Kellermann: Seminar: Community study in Southeast Europe; methods of recording and documentation  
Heilfurth, Oberfeld and Lingelbach: Seminar: Children's literature---a literary genre?  
Heilfurth, Foltin, Schwebe: Upper seminar: Problems, methods and forms of folkloristic documentation  
Heilfurth: Colloquium: Contributions to Central European folklore study  
Heilfurth, Weber-Kellermann and Höck: Folkloristic excursions

Munich

- Kretzenbacher: Legend and image; introduction to folkloristic iconography  
 Kretzenbacher: Basic forms of folk customs  
 Schroubek: Proseminar: Folksong and popular song  
 Kretzenbacher: Upper seminar: Complex customs; origins, life forms; present status  
 Kretzenbacher, Gebhard: Upper seminar: doctoral colloquium  
 Kretzenbacher: Field trips in Bavaria and complex excursions in Germany and elsewhere

Tübingen

- Dölker: Dialect research in the German Southwest; history, methods, problems  
 Schwedt: Problems of culture area research  
 Bausinger: Seminar: Introduction to folklore  
 Scharfe: Seminar: Traditional forms of social control  
 Schwedt: Seminar: Geographical methods of folklore  
 Dölker: Seminar: Proverbs and sayings  
 Excursions

Vienna

- Wolfram: The costume  
 Wolfram: Symbols in folk art and folk belief  
 Wolfram: Seminar: Methodology of folklore as exemplified by important personalities  
 Wolfram, Fielhauser: Proseminar: Exercises in the study of folk religion  
 Schmidt: The old textile stock, with special reference to Austria  
 Lipp: Cultural regions of Austria II  
 Klaar: The study of the forms of settlement  
 Klaar: House types  
 Gaal: Comparative study of the Carpathian region: economy and tools

## APPENDIX II: FOLKLORE EDUCATION IN HUNGARY

The first chair for "Hungarian Ethnography" was established in 1934 at the University of Budapest. It was created for Istvan Györfy, a distinguished scholar in folklife, ethnohistory and ethnogeography. Those who obtained a doctorate in the subsequent years could not find adequate jobs until the museums, badly damaged by the war events, were rebuilt. A training program was initiated at the University of Budapest in 1947, offering a license in diploma in ethnographical museology in order to fill positions in the newly set up network of folk museums. Initially the curriculum of the first two years comprised ethnology, archeology and art history in equal share, whereas specialization followed afterwards. Later on, during the early fifties, the three fields had been separated and developed according to their specific requirements. Since 1957, except for minor modifications, the training of folklorists has become well

established. In this framework, students obtain their diploma in folklore at the same time they obtain one in a teaching field (history, literature, foreign languages, etc.). Students attend courses, pass semester exams, license (diploma) examinations and write their license thesis. Following graduation they might find jobs in museums, research institutions and in secondary or higher education. This system is current at the Eötvös University (Budapest) and at the Kossuth Lajos University (Debrecen). The Institute of Ethnography at the Eötvös University consists of two departments sharing the teaching load: (1) Folklore Department, with Professor Gyula Ortutay as chairman and with Associate Professors Imre Katona and Tekla Dömötör and Instructor Vilmos Voight. (2) Material Culture Department, chaired by Professor István Talasi. Associate Professors: Jenő Barabás and Tamás Hoffmann. A full time librarian operates the library of the Institute. At the Kossuth University the chairman is Professor Béla Gunda; Assistant Professor is Zoltán Újváry; there is one librarian and a secretary.

The duration of this training program in both universities is five years. Students have to follow the courses designated by the two fields of specialization and they are required to pass the semester exams as well as the three license examinations following the fourth, eighth and tenth semesters. Students have to prepare a license thesis in both of their fields. In folklore they might choose between material culture, verbal or nonverbal folklore or general ethnology. They decide on the subject in agreement with the department in charge. One of the professors advises them from the time they pass the first license examination. One chapter of the thesis has to be elaborated in the course of the fourth year and the thesis must be completed during the fifth. After submitting the thesis, students are allowed to take the final license examination. Simultaneously students are required to participate in field excursions once or twice a year, to do independent field work not pertaining to their specialization, to work in a museum and to perform different practical tasks.

#### The subjects of the license examination

- (1) (a) ethnology of the peoples of the world (Asia, Africa, America, Australia and Oceania), (b) material culture of the Hungarian people, part I (hunting, fishing and gathering), (c) spiritual culture of the Hungarian people, part I (folk belief, drama and ritual).
- (2) (a) peoples of Europe, (b) material culture of the Hungarian people, part II (agriculture, animal husbandry, crafts, transportation, communication, exchange, diet, settlement, construction, costume), (c) spiritual culture of the Hungarian people, part II (folk literature, game, music, dance, decorative art), (d) social groups, institutions and forms of social organization.
- (3) State examination: (a) the Hungarian ethnic groups, (b) the history of folklore research, (c) general ethnographical meseology.

Practice: After the second year students are required to spend a summer month in a museum. During the fifth semester a week (subsequently ten days each semester) should be spent in fieldwork. During the fifth year three months (twenty-four hours per week at least) should be spent in museum training.

#### Plan and program of teaching

Courses are designed in accordance with and within the framework of the

license examinations. Students have to acquire above all a general familiarity with the discipline, a basic knowledge in material and spiritual culture, the peoples of the world, their cultures and ways of life. Also, theories and techniques of research and problems of the folk museum are required. Courses do not automatically comprise all the subjects of the exams, only the principal ones. What is not covered by lectures is given in the list of required readings. Several related subjects (required or recommended) are taught by specialists outside the folklore department. Semester exams are required in basic courses in archeology, physical anthropology, linguistics, literature, etc. Electives might be ethnomusicology, dance or the like. Students in folklore take twelve to fourteen hours per week---the same as in their other field. Besides, there are compulsory courses for all students, such as pedagogy, language and others. Therefore the number of the required courses has to be limited to the most essential. Nevertheless, in order to open a broad vista to important study areas for the interested students, so-called special courses are offered as optional; for example, House types in Hungary, Ethnographical atlas work in Europe, Folklore of North Europe, Research in early manuscript sources, etc.

#### Courses included in the program of training

Basic terminology and concepts of folklore (1st year, 1st sem., 2 hrs. per week) (required sem. exam)  
 Introduction to folklore (1st year, 1st sem) (sem. exam)  
 Introduction to ethnography (1st year, 1st sem., 2 hrs.) (sem. exam)  
 Systematic descriptive ethnography of the peoples of the world (1st year, 2nd sem., 6 hrs., 3rd and 4th years 2 hrs.) (sem. & license exams)  
 Material culture of the Hungarian people (2nd, 3rd and 4th years, 2hrs.) (sem. and license exams)  
 Spiritual culture of the Hungarian people (2nd, 3rd and 4th years, 2 hrs.) (sem. and license exams)  
 Hungarian peasant society (3rd year, 1st sem., 2 hrs.) (sem. and license exams)  
 Hungarian ethnic groups (4th year, 2nd sem., 2 hrs.) (license exam)  
 History of ethnology (5th year, 2 hrs.) (license exam)  
 Introduction to archeology (1st year, 1st sem., 2 hrs.)  
 Introduction to physical anthropology (1st year, 2nd sem., 2 hrs.)  
 Hungarian language dialects (2nd year, 2nd sem., 2hrs.)  
 Hungarian medieval literature (3rd year, 2nd sem., 2 hrs.)  
 General and ethnographical museology (5th year, 2hrs.)  
 Seminars in material and spiritual folklore (1st-4th years, 2 hrs.) (each participant prepares one term paper)  
 Special course: (4th year, 1st sem. and 5th year 1st sem.)

#### Folklore courses offered in other fields

Students in literature and linguistics are obliged to attend an introductory folklore course (1st year, 2 hrs.). Also in popular education, archeology and history specialized courses are offered (one sem., 2 hrs.)

#### Higher qualifications after obtaining folklore license

The Ph.D.: The doctoral degree in folklore can be obtained after the diploma. It requires the preparation of a thesis. If this is accepted, the date for an oral exam is set. In this respect, the procedure is identical

with the I.U. system. The title does not mean much today.

Higher scholarly degrees are given by the Hungarian Academy of Sciences: (1) Candidature: A competitive examination is administered to young scholars for the "aspiranture." If admitted, the candidate has to pass different examinations (languages, philosophy, special fields) and prepare during the three following years a thesis of superior quality which he has to defend in public against two opponents; a jury decides this contest. The title includes a substantial monthly payment, in addition to advancement in position.

(2) The degree of Doctor of Sciences is obtained by the same procedure, but on a higher level following the candidature.

The systematic training in folklore since 1949 has resulted in the granting of 116 licenses and 24 candidatures and Doctor of Science degrees.

#### APPENDIX III: FOLKLORE EDUCATION IN CZECHOSLOVAKIA

Three universities, those of Prague, Brno and Bratislava (the capital cities of Bohemia, Moravia and Slovakia) established folklore education after the Second World War. As a purely theoretical discipline, it could be combined during the years 1945-48 with archeology, history, geography, art history, musicology and Slavics. In 1949, however, a planned system of training was established with the aim of introducing folklore as a high school subject and using it in popular education and for the promoting of folk museums. In view of the openings for professional folklorists admission figures were regulated. In 1952 the Czechoslovakian Academy of Sciences was established and soon three related research institutes in folklore and ethnography were set up in the three capitals. At the same time, folk museums began to mushroom and different cultural institutions became interested in employing folklorists.

In the Department of Ethnography and Folklore at the Charles University in Prague Docent K. Dvůrák is the chairman and the teaching faculty includes six assistants. Brno University's chair in ethnology and folklore is held by Docent R. Jerábek; there are three instructors. Komenský University in Bratislava has a Department of Ethnography and Archeology with a folklore seminar and section in ethnology and is operated by chairman Professor R. Bendárik, Docent J. Podolák and two assistants. Out of the five years of study, the period of the first three years is spent with rather general courses. Students attend basic courses in folklore and in related fields, as anthropology, archeology, history, art history, linguistics, sociology, etc. In folklore, courses concentrate on the theoretical basis of folklore and European folklore with a focus on Bohemian, Slovak and Slavonic materials. Students also attend proseminars, exercises in theory and techniques and have to do fieldwork also. In the fourth and fifth years the students continue working in their chosen special fields and prepare their diploma theses. They discuss problems in the thesis seminar. To train specialists, the universities usually invite guest lecturers and advisors from other institutions. There are also so-called part-examinations during the period of learning, which is completed by the license examination and the license thesis.

Practice is an important part of folklore education. This can take different aspects: assisting bibliographical work, work in the document cen-

ters of the university and at research institutes and museums and participation in fieldwork projects. The students in Prague, for example, take part in the fieldwork of the Prague Institute of Folklore and Ethnography, whose research areas are the regions of coal mines, dam construction sites and special regions where rural life is in the process of change. The students of Brno work year round in the field, especially in Moravia, or in museums. In summer they make study trips abroad, mostly into Slavonic countries, as Poland and Bulgaria. In addition, they are required to do field research in one particular community in Moravia or Slovakia. Following the fourth year students have to work in a museum. During their education students do cooperative research with other institutions. Practice is guided by a faculty member and sometimes members of other institutions also assist in consultations. Recently a field project has been established by the University of Bratislava in which folklore students from Yugoslavia, the Soviet Union and East and West Germany have participated.

Five to seven students are the average enrollment in each year. The graduates are granted the Ph.D. degree. The next grade of scientific qualification is the Kandidat (see the Hungarian system).

(A number of articles, some in English, on folklore and ethnological education in various European countries appeared in Ethnologia Europaea, I, 4 (1967). The editors of the FORUM regret that limitations of space prevent our including excerpts from several of these, as the author of this article suggested. Readers interested in the educational systems in various other nations are, however, referred to this publication.)