

European Ethnology and Folklore at the Swedish Universities

EUROPEAN ETHNOLOGY AND FOLKLORE is an independent academic subject at three of Sweden's universities: Stockholm, Lund and Uppsala. The title of the subject is the same at all three universities, *Nordisk och jämförande folklivsforskning* (Nordic and comparative ethnology and folklore) and the field encompassed is material, social and spiritual culture.

In *Stockholm* a chair was founded in 1918 at the *Nordiska Museet* (Nordic Museum) and by agreement with the University of Stockholm the holder of the post has a teaching programme there which corresponds to that of a full-time professor. *Institutet för folklivsforskning* (The Institute for Folk Life Research) is connected with the chair as an institute for research and education and the costs of its work are covered by state grants through the Nordic Museum. Field work is carried on by the institute in cooperation with the Nordic Museum in different parts of the country. The staff of the institute consists of 7 people not counting the professor, who is the head of the institute. The principal part of the teaching is done by Professor John Granlund. Other parts of the education are attended to by temporary teachers. Albert Eskeröd (head of a department of the Nordic Museum), Börje Hanssen, Mats Rehnberg (head of a department of the Swedish Radio) and Gustav Ränk are docents at the university of Stockholm. They have however no permanent appointment as teachers of the subject.

In *Lund* the present chair of Nordic and comparative ethnology and folklore, especially ethnology, was erected in 1946. The professor belongs to the section of history and philosophy of the university. The holder of the chair is head of *Folklivsarkivet* (the Institute of Ethnology and Folklore of the University of Lund). This institute works principally in the south of Sweden. The staff of the institute is the professor, an archivist, two part time assistants and 5 other employees.

The teaching staff consists of Professor Nils-Arvid Bringéus, Research Docent Anna-Birgitta Rooth, Docent Brita Egardt, Docent Sven B. Ek, Docent Jan-Öjvind Swahn and for certain specialized parts of the education part-time teachers.

In *Uppsala* a chair of Nordic and comparative ethnology and folklore, especially folklore, was erected in 1948. The professor belongs to the section of linguistics of the university. The holder of the Uppsala chair has until 1967 also been in charge of *Landsmåls- och folkminnesarkivet* (the Institute for Dialectology and Folklore Research) but a special temporary post has now been created for the head of this institute.

The chair at Uppsala is vacant at present and Docent Bo Almqvist is holding the office pro tem. Docent Almqvist is in charge of the teaching of folklore and Docent Phebe Fjellström is in charge of the teaching of ethnology. For certain parts of the courses temporary teachers are employed. Bengt Jonsson (head of the Swedish Folk Music Archive), Olov Isaksson (director of the State Historical Museum), Anna-Maja Nylén (head of a department of the Nordic Museum) and Göran Rosander (district antiquarian of the province of Jämtland) are all docents of the subject in Uppsala though they have no permanent appointment as teachers.

In *Gothenburg*, *Institutet för folkminnesforskning vid Göteborgs universitet* (the Institute for Folk Life Research of West Sweden) is linked to the university, but up till now the single official attached to the institute has not done any teaching. The collections of the institute mainly fall under the heading of folklore, but in the historical museum of Gothenburg there are complementary collections concerning material culture. In Gothenburg there is a sufficient demand for education in the subject and, as a start, evening classes in ethnology and folklore have been organized from the autumn of 1967.

In *Umeå* chairs in Lappish culture and language and in social anthropology have been proposed for the university. Umeå also has the embryo of an institute for research into dialect and folklore of Upper Norrland (*Folkmåls- och Folkminnesundersökningen i Övre*

Norrländ) and good museum collections. The special character of the culture of Norrländ and Lappländ makes the establishment of a special teaching post in ethnology of great importance.

Since 1967 the Swedish universities have had so-called *subsidiary colleges* in the larger provincial towns. The teaching is carried out by university lecturers and will be of basic character. It would certainly be a good thing if teaching in ethnology and folklore could be carried on there by lecturers from the parent universities. A recently published government enquiry has suggested a total reorganisation of the "research career". Among other things the installation of assistant professors has been proposed. In the case of ethnology and folklore this would be of great advantage particularly if the assistant professor's qualification were chosen to complement those of the head of the department.

"Folklivsforskning" can at the moment be included first of all in a basic degree, "filosofie kandidat" or a parallel teacher's qualification, where the students themselves can choose to take either 1, 2 or 3 points, corresponding roughly to 6 months, 1 year or 18 months of study. "Folklivsforskning" would here be combined with one or more other subjects for a basic degree (6 points). Then follows a higher intermediary degree, *filosofie licentiat-examen*, which corresponds to a doctor's degree in many parts of Europe. Finally, after this examination it is possible to write a doctoral thesis, which can bring the title of *filosofie doktor*, and, if it is approved, qualification as *docent* for university lecturing. The subject has made great advances especially during the 1960's. This coincides with an increase in the overall number of students, but the latter has not, however, increased to 25 times its original number, as is the case with the examinations in *folklivsforskning* in Lund during the last 20 years. Moreover a certain change in the proportions of different "point" groups has occurred at the same time. During the 40's there were a small number of students carrying on relatively thorough studies in the subject. By the 1960's there were many taking *folklivsforskning* only as a subsidiary subject in their basic degree.

The organisation of basic studies varies to a certain extent from one university to the other. The one-point course is everywhere a standard course. In Stockholm this is also the case with the two-point course, but in Lund and Uppsala it has been possible up till now to specialize already at the two-point level and even more so at the three-point stage. In Uppsala it has been possible to choose between ethnology and folklore lines. In Lund there are 6 different study groups: (a) population and social conditions, (b) economy and means of communication, (c) building and interior decorating, (d) handicrafts, folk art and dress, (e) belief and customs, (f) folklore. In Stockholm there are apart from these alternatives possibilities to specialize in 4 additional fields.

From the autumn of 1969 the organization of the basic studies will be uniform at all the universities of Sweden by the establishment of so-called fixed studies. According to propositions put forward the study of ethnology and folklore will be integrated in standard courses at one-point and two-point levels, and after that it is possible to specialize in different fields. The most frequent combinations are between ethnology and folklore and art history and Nordic archaeology. Ethnology and folklore is also very freely combined with other subjects in the basic degree.

The idea of fixed studies is that studies in a subject should be pursued in an established order and within a limited period of time. For the individual student this fixed course of studies means that a decision must be taken concerning the aim of these studies before they are begun. In the arts faculties this choice should envisage the first years of study. Subsequently the student should be given the opportunity — still within a fixed course of study — of a greater choice of instruction. These fixed study courses consist of combinations of closely related subjects and imply a tendency towards special consumer

needs in society. They are intended to give the student a better sense of direction and greater stability in his studies than is often the case at present. Studies will be arranged in the form of courses with oral or written examinations following each course .

Experience shows that many students choose the subject without having any clear plans for their future. The students' handbook points out *the suitability of the subject* for those intending to become museum curators, librarians, teachers and for those working in close connection with modern society, e.g. in the mass media. The figures I have collected for Lund show, however, that the majority of those having 3 points in their basic degree of the *filosofie kandidat* examination have taken up museum posts. Roughly 2/3 made this their career. In addition the universities have provided opportunities for those with *licentiat* and doctors' degrees. All *licentiates* and doctors are or have been active in their profession, but many females with *folklivsforskning* in their basic degree have to a great extent never made direct use of their training after marriage. Those who have only taken the basic qualification have in the main become librarians or, to an increasing extent, gone into teaching. There seems to be a tendency towards a higher valuation of *folklivsforskning* in school. But it would scarcely be realistic to imagine that it can become anything more than a subsidiary subject there. As such a complement *folklivsforskning* has proved very useful.

Prof. Nils-Arvid Bringéus, Lund