

Appendix 1. Comparative modules of the VW project

We have identified three comparative aspects that will guide the research for the larger project:

1. Mobility patterns in nation-state building after 1945. This module will underscore the connection of mobility patterns and nation building: this idea stems from B. Anderson's concept of bureaucratic pilgrimages, and would involve some historical sociology on the patterns of educational and professional migrations. Are they centered around the national capital, or do they transgress the border of the republic? How was this accomplished during the socialist period and what has changed afterwards? What were the mobility patterns of the elite intellectuals (intelligentsia) directly involved in nation-state building on both federal and republican level during the socialist (federal) periods?

2. Appropriation and representation of public symbols in private spaces after 1945. This module will center around the question what role national identity plays today in the everyday life of the populations of these countries. What are the dominant national symbols displayed in private spaces? What were the most common national symbols during the socialist period present in people's private spaces? What are the social biographies of these artifacts and the individual stories surrounding their presence in people's homes? What are the changes of public symbols in private spaces after 1991? The researchers will investigate this by focusing on the capital and a selected village community, and would involve mainly participant observation as well as (oral history) interviews.

3. Institutionalization of folklore "culture" and official representation of folklore after 1945. This module will focus on the construction of "national folklore" and will address the project of nationalizing folklore studies. What were the character and the aim of nationalizing folklore studies? The main emphasis of this module will be on the ways folklore has been displayed, and the perception of folklore by "ordinary" people. We will compare how folklore has emerged and been institutionalized in the four countries that participate in this project since 1945. What were the initial links between folklore and nation-state building during the federal periods? How did the supranational (federal) socialist ideology co-exist with the individual national legacy of the republics? What is the role of folklore and these institutions after 1991? What are the major changes in both form (ways of representation) and content after the independence of the countries? The research will especially focus on institutions officially designated to analyze and preserve folklore such as the institute of folklore and ethnographic museums.