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Main Abstracts

The Tragedy of Folklore: A Survey of the World History of Academic Folklore

[Japan]SUGA Yutaka, translated by LU Weiwei

Looking at the world history of folklore, we find that American and German folklore has been radically changing for decades, while Japanese folklore has been stubbornly refusing to change. The experiences of America and Germany have positive implications for the future of Japanese folklore: They have made Japanese folklorists aware of the possibility of a major shift in definition and research methodology, and at the same time suggested the way of “de-disciplinization” for Japanese folklore. At present, these future-oriented changes are a necessary condition for Japanese folklore’s avoidance of the tragedy of disappearing from the academic world, i. e. survival. If folklorists continue to reject these changes, Japanese academic folklore will tragically withdraw from the academic world in the near future. At the same time, however, we must foresee inevitable barriers to this reform and understand that surmounting these barriers does not necessarily mean opening up a new smooth path.

Key words: academic folklore; Japanese folklore; American folklore; German folklore; de-disciplinization

The Question of “Folklore as Everyday Life Studies”

[Japan]IWAMOTO Michiya, translated by ZHAO Yang

This paper discusses how the author came to advocate “Folklore as Everyday Life Studies” as well as its significance, focusing on the multiple meanings of the concept of “Everyday Life” and their interrelationship and the motive in naming it “Everyday Life Studies” in folklore. In East Asia, “folklore” expressed in ideographic Chinese characters has affinity with UNESCO’s intangible cultural heritage, but in the future as its limitations appear it needs to be recreated from the perspective of “Everyday Life” which is opposite to that of cultural heritage. The indigenous folklore studies in Japan, China and Korea have their respective unique soil of “Everyday Life” research. By referring to each other’s research perspectives and accumulations, we aim to co-create this research paradigm in East Asia and introduce it to the world.

Key words: everyday life; folklore, life-world; living wealth; ecology; society

Other Than Yanagita: Diverse Forms and Consistent Perspectives of Japanese Folkloristics

[Japan]SHIMAMURA Takanori, translated by LI Changqing

This paper deals with six folklorists who have made remarkable achievements in the history of Japanese folkloristics and discusses their positions and characteristics. They are Kumagusu Minakata, who was a folklorist living in a rural area but continued to disseminate his research results to the world; Shinobu Orikuchi, who formulated many excellent folklore theories based on his extensive knowledge of ancient literature; Fuyu Iha, who made enduring achievements in Okinawan folklore research; Kyosuke Kindaichi, who pioneered the study of Ainu oral literature; Tsuneichi Miyamoto, who walked a distance equivalent to four and a half times the perimeter of the earth for his folkloric research; Keisuke Akamatsu, a Marxist folklorist known for his sweeping criticism of Yanagida. The content of their studies is not yet known in China. As an academic resource that can be shared by East Asian folkloristics, it is hoped that their works will be translated and introduced, and their methods and theories will be examined in the future.

Key words: history of Japanese folkloristics; Kumagusu Minakata,; Shinobu Orikuchi; Fuyu Iha; Kyosuke Kindaichi; Tsuneichi Miyamoto; Keisuke Akamatsu

Vernacular Studies in Japanese Folklore

LU Weiwei

The introduction of the concept “vernacular” into folklore studies is the latest attempt by Japanese folklorists to distinguish this new paradigm from traditional folklore. In recent years, the term “vernacular” has been widely used in the field of humanities and social sciences in the West and has become an important jargon in contemporary cultural studies with its connotation expanded. The invocation and elaboration of the concept of vernacular in Japanese folklore is closely related to the research trends such as daily life studies, public folklore studies and counter-hegemony folklore studies, aiming to find more objects for Japanese folklore studies and introduce vernacular as a method. At the same time, however, there are problems of ignoring the power issues implicit in vernacular and contradicting with established concepts, which calls for deeper and more reflexive exploration. Moreover, we need to return to the origin of Chinese folklore and review the connection between the Vernacular Movement and the birth of Chinese folklore, to construct a vernacular theory for Chinese folklore.

Key words: vernacular; Japanese folklore; everyday life; Zoku; public folklore

From Gender Trouble to Paradigm Revolution: The Construction of**Feminist Folklore Studies in China**

KANG Li

The construction of feminist folklore studies is a conscious reaction of folklore scholars reflecting on the complexity of gender system in the process of folklore culture continuation. The original intention of combining feminism and folklore studies is to bridge the failure of the existing paradigm in the face of new social changes. However, whether the combined results can be independent as a sub-discipline depends on the extent to which Chinese practitioners can internalize the gender perspective and gender-sensitive paradigm rules from feminism into the routine rules of the discipline of folklore through the cultivation of gender awareness. At present, in the field of Chinese folklore studies, the construction of this sub-discipline is still in its infancy, and its construction process has no choice but to face many “gender troubles” arising from the internal tension of feminism. However, trying to improve and innovate the discipline paradigm is not only the demand for the construction of feminist folklore, but also the driving force for the continued development of the whole discipline.

Key words: Chinese practice; women’s experiences; gender sensitivity; feminist methodology; paradigm rule

Gender, Role and Field: Female Images in Improved New Year Pictures and**Social Changes in the Late Qing Dynasty and the Early Republic of China**

YUAN Zhoufei, LI Lujia

As a historical image showing the changes of social features and customs in the Late Qing Dynasty and the early Republic of China, the Improved New Year Pictures should not only analyze its language and picture relationship, subject-matter, content and modeling language from the perspective of artistic aesthetics, but also study its relationship with the overall social context and cultural power field from the overall perspective of social and historical development, then grasp the reasons for the changes of female images in New Year Pictures and the historical inevitability behind them. In the Late Qing Dynasty and the early Republic of China, women, as a special group in the transformation from “Old Etiquette and Customs” to “New Etiquette and Customs”, became one of the main themes of the Improved New Year Pictures under the influence of the Enlightenment ideas such as the women’s liberation and the establishment of women’s schools publicized by modern newspapers and periodicals. The presentation of female images in the Improved New Year Pictures will help to better understand the changing process of women’s social roles and life field in the Late Qing Dynasty and the early Republic of China, as well as the interactive relationship between this process and the change of the whole social

etiquette and customs order.

Key words: Improved New Year Pictures; women's liberation; interaction between etiquette and customs; field; Late Qing Society

Folk Ideologies: Women and Men

[USA]Hill Gates, translated by CHEN Jian, WANG Wenjuan

In traditional Chinese society, through women's massive and long-standing participation at the religious ceremonies, the form and content of folk ideology were altered. Striking examples of that are revealed in the inappropriate intrusion of female gods into the heavenly bureaucracy. Such deities are represented by Mazu and Guanyin, what they embodied is maternalism, compassion and the implication of common concern. In folk narratives, female power of a positive kind is consistently coded as either asexual, anti-sexual, or maternal. The popularity of female gods is in large part because women's enthusiasm for their rituals stood as evidence for their power. Women engage in reproduction and resistance to male power by taking charge of household finances, and thus construct a kind of folk ideology as resistance. Although women's ability and female assertiveness also have pervasive, positive consequences, their obvious "naturalness" based on gender differences restricted the scope of their power to modify kinship roles in a certain political economy. Contrary to the inferences of extreme cultural constructionists, what the Chinese do is to naturalize gender, that is, they don't take things only as their invention.

Key words: folk ideology; folk ritual; goddess; female power

Gender as a Perspective and Gender as the Foundation of Social Order:

An Interview with Prof. Hill Gates on Feminist Folklore

MA Dandan, [USA]Hill Gates, translated and proofread by LI Yuanyuan

On February 17, 2019, Ma Dandan, a Fulbright scholar, conducted a special interview on gender studies with Hill Gates, a famous American anthropologist and emeritus professor at Stanford University. This interview revolves around the gender division of labor and explores how women's labor in history is related to the custom of foot binding, so that foot binding as a means of control actually fixes women's labor role in the social division of labor, with the purpose of strengthening their dependence on the patrilineal family in traditional society. According to Gates's fieldwork experiences in China, she emphasized the possibility and necessity of taking women as research objects. Although most of research based on the female perspective can touch the gap of traditional research, it is still fundamentally different from the research on gender as the basis of order, and the latter has some value in terms of equal rights at the social level.

Key words: biological sex; gender; foot binding; light labor

How Can Folkloristics Become a Modern Discipline: Hermann Bausinger's

Theoretical Inspirations for Chinese Practical Folkloristics

HU Xiaohui

Hermann Bausinger's most notable academic contribution was to push the discipline of contemporary German *Volkskunde* toward empirical culture science and the study of everyday life. Through the new concept of "tradition", he presented a new disciplinary conception for *Volkskunde* and opened up a new world of daily life. In many respects, Bausinger is the academic predecessor and spiritual colleague of Chinese practical folkloristics, because Chinese practical folkloristics in a certain sense is precisely an advance in Bausinger's direction, and through further distinguishing between knowledge enlightenment and practical enlightenment, it is shown that practical enlightenment takes precedence over knowledge enlightenment, and only by taking practical

enlightenment of promoting freedom, rights and dignity of the people as the purpose of discipline can Chinese folkloristics truly become a modern discipline.

Key words: Hermann Bausinger; empirical culture science; knowledge enlightenment; practical enlightenment

Towards a Scientific Folklore Study: An Analysis of Van Gennep's Academic Life

Hu Xiaoyu

The academic life of Van Gennep is barely known by Chinese academic world, though his notion Rites of Passage is widely acknowledged. Being rebellious since childhood, Van Gennep pursued the freedom of marriage, deeply loved his fatherland and stucked to his academic views, even there might be foreseeable consequences. Different from the sociology of religion of the Durkheim School, which used comparative methods for the study of ethnographic materials, Van Gennep believed that the current living folklore had a certain social function, and there is a mechanism behind the function. And the study of folklore was even related with national survival. But at that time, French universities did not set up chairs of folklore, and folklore study lacked scientific guidance. To this end, he set out to compile *Manuel de Folklore Fran 8130864 mtemporain*, which was designed to provide a scientific guide for French folklore investigation and research. It is this set of masterpieces that laid the foundation for the study of modern French folklore, making folklore a science in France.

Key words: Van Gennep; academic; life; folklore

The Co-representation of Writings and Images: The Multiple Records of Miaofeng Mountain

Temple Fair during the Qing Dynasty and Republican Period

LIN Haicong

The Beijing Temple Fair has attracted the attention of scholars, painters, photographers from different classes to make pilgrimages to Miaofeng Mountain, resulting in a set of folk materials with multiple forms and abundant contents since the Qing Dynasty. According to the material characteristics of writing medium, these folklore documents can be divided into writings such as literati notes, inscriptions, local chronicles, and travel guides, pictorial records such as genre paintings and lithographs, and visual archives such as old photos and documentaries. Thanks to the sustainable development of modern technology, the recording method of Miaofeng Mountain Temple Fair has undergone a transformation process from word-oriented forms to the co-representation of pictures and texts. Although various folklore materials rely on different media and emphasis on recording, they eventually converge into a folklore archive and represent the Miaofeng Mountain Temple Fair as a cultural field of interaction between etiquette and customs.

Key words: Miaofeng Mountain Temple Fair; cultural writing; written record; visual expression; folk materials

Modern Folklore Oriented to "Everyday Knowledge of the Folk" and Knowledge Production

LI Xiangzhen

The lack of a unifying concept of modern folklore makes the boundary between the object and the theoretical discourse of folklore unclear, which leads to a situation in which each part acts in its own way, and it is difficult to form an effective dialogue. Returning to folklore's original purpose, namely "everyday knowledge of the folk", is an exploration to establish the unifying concept of folklore. At the same time, based on knowledge production, clarifying the academic mission of folklore scholars, introducing positivist mechanism research, and advocating the academic idea of studying true questions and truly studying questions will help to improve the insight and academic character of modern folklore.

Key words: modern folklore; everyday knowledge of the folk; knowledge production; discipline crisis