

Places of memory (papers by H. Novotná and B. Soukupová) and the concept of provoked memory (S. Ferenčuchová and P. Kouřil) were among the most interesting ones. Jewish minority and construction of Jewish memory (or memoryscape) formed a dominant interest in the presented papers. Only a few papers concentrated on other minorities: e.g., the German minority (J. Nosková in Brno between the wars) or the coping with ruins of originally German landscape around Brno (S. Ferenčuchová and P. Kouřil). The very special case of minorities represented the minorities of the modernist Baťa city of Zlín (inhabitants of the original Zlín, seniors, etc., in the paper of B. Vacková and L. Galčanová).

Even though such a conference cannot act as a representative overview of Czech and Slovak urban studies or urban anthropology, in this case it showed a coherent picture of how social sciences can deal with minority memory. The outcomes of the conference will shortly also become accessible to other interested scholars and students, as the conference will have permanent form in a collective monograph called "Unquiet Memoryscape of a (Post)Modern City" which will be prepared from chosen conference papers.

Karolína Pauknerová

References:

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SIXTH SYMPOSIUM OF THE ICTM STUDY GROUP ON MUSIC AND MINORITIES

July 19-25, 2010, Hanoi, Vietnam.

The international ethnomusicological organization the *International Council for Traditional Music* (ICTM) has its world conference every odd-numbered year (the most recent one took place last year in the South African city of Durban; the next one is planned for July 2011 in St. John, Canada). In the even years the majority of its study groups meet; the work in them is usually considered the main reason for the ICTM.

The *Music and Minorities* study group is one of the newest (founded in 1999) and most numerous (approximately 300 members). Its last, sixth meeting took place June 19-24, 2010, in Hanoi, North Vietnam. In comparison with the next-to-last meeting in Prague (May 2009, see *Urban People* 2008, 2: 228) the number of active participants decreased and their composition changed. This was the understandable consequence of the relatively high travel costs, which prevented the participation of the majority of South and East European researchers, who otherwise are very numerous. Of the approximately 40 active participants, one-fourth were directly from Vietnam, and a further eight from Southeast and East Asia. More important than the home country of the researchers, however, were the unsurprisingly various discourses which became evident both in the participation of conference topics and in the approach to them. The topic *Other Minorities* was chosen only by the Finn-

ish group, who dealt with the Swedish linguistic minority in Finland; the Australian Cornelia Dragusin, who using the example of Japanese Tenrikyo demonstrated the formation of a new minority and two case studies of African material (the mendicant Ethiopian group Hamina and a Ghanaian hiplife singer who use the Ga minority language). Similarly, few researchers chose the otherwise favorite topic of *Music and Minorities in Education*: Kai Aberg spoke about *The Transmission of Musical Knowledge and Music through Formal and Informal Education among Finnish Kaale (Roma)*; Hande Saglam focused on bimusicality among Austrian students of music, and Larry Hillarian dealt with teaching materials that acquaint secondary school pupils with (minority) Malaysian music in Singapore, thereby opening room for a further discussion of cultural plurality.

The absolute majority of contributors chose the third conference topic, *The Role of Music in Sustaining Minority Communities*. Within the topic, two tendencies loomed large: “conservational” (in the titles of the papers various forms of the word “preserve” appeared) and “observational.” To the former group belonged not only papers of our Vietnamese colleagues (e.g., the director of the hosting Vietnamese Institute of Musicology Le Van Toan spoke about *Collecting and Preserving Music of Ethnic Minorities; Experience from Vietnam*), but also, e.g., the paper of the Belgian ethnomusicologist Anne Caufriez, *The Female Polyphony of North Portugal*.

While the former tendency can be perceived rather fatalistically (even with the best attempt at preservation, cultural

expressions change, and this is understood as an impoverishment of cultural diversity; and “preservation” whether in the form of technically perfect recordings or, on the contrary, the introduction of the genre in the framework of, e.g., a musical festival is at least subconsciously felt as an unequal substitution), representatives of the other – “observational” – tendency usually attempt to ascertain how the changes in music relate to changes in culture (and this is whether music is considered a reflection of culture or as a constitutive element of it, and then as a possible agent of change). Both of the Czech papers belong in this area: Zuzana Jurková’s *Romani Worlds of Contemporary Prague*, about strategies of performances of Romani music, and Zita Skořepová Honzlová’s *Ziriab – Arabic Music in the Czech Republic*, about music as an expression of ethnic culture and religious identity of foreigners living in the Czech Republic for a long time. The papers of Dan Lundberg (about changes in relations between the Swedish majority and local travelers and musical reflections of these changes), Bożena Muszkalska (using Bachtin’s concept of dialogicity in music in research of the Polish minority in Brazil) and Yoshitaka Terada (*Kulintang as a Pan-Filipino-American Identity*) were interesting.

The meeting of the Music and Minorities study group (which this time was called a Symposium) was linked to the meeting of the newest study group of Applied Ethnomusicology. I don’t consider very fortunate the partial connection of both groups on an organizational level (e.g., a common business) and personal connection (e.g., Music

and Minorities vice chairman Svanibor Pettan is, at the same time, chairman of Applied Ethnomusicology), but it is understandable. Mainly the concept of music cultures as irreversibly disappearing traditions in a globalizing world calls directly for a great variety of guidelines for their preservation. I heard two interesting papers, also during the connected sessions of both groups. The Nestor of Norwegian ethnomusicology Kjell Skyllstad, the painstaking and convincing advocate of the obligations of scientists to look for applications for their findings, told about a project connecting the concept of economic and cultural maintenance in Laos with the sustainability of a network of tens of NGOs. Here music becomes a building block of conscious ethnic identity in a new context. Todd Saurman, who has been working with his wife for a long time among ethnic minorities in Thailand, spoke about the reflective method in which through dialogues they help members of local communities to find what they consider to be culturally important, and to discover a way for viable transformation of what is basic.

Never before had a meeting of the *Music and Minorities* group received such official and visible support (Ministry of Culture, Sports and Tourism, Vietnamese Institute of Musicology, Vietnam National Academy of Music), which was much more than just declared on the program pamphlet. The sessions took place either in a large hotel in the very center

of Hanoi or in the unbelievably well built and extensive Institute of Musicology; newspapers and television reported on the conference before the opening and during it... Musical ensembles from distant Ho Chi Minh City and also from Thailand and Java came to one of the concerts for participants of the conference. Not even such support, however, offset the rather depressing fact that the absolute majority of Vietnamese researchers did not speak English, the only language of the conference, and thus – despite the fact that they had simultaneous interpreters – there remained a human and professional separation. And thus one of the important “applications” was the very fact of the conference in Vietnam: to locals and to foreigners it was clear that no massive (even state) support replaces expertise and insight, without which it is again difficult to aspire to involvement in the main scientific stream. Despite all kinds of barriers, expenses and logistic demands, it is quite fine that this symposium could be organized outside of the Euro-Atlantic space. If (collective) science is to contribute to (collective) knowledge and understanding, it is only successful if it goes beyond the borders of “kindred” regions, which share not only language, but also style and the spirit of complete communication. How otherwise can we understand those whom we still don’t understand?

Zuzana Jurková