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Jonathan Friedman
*École des Hautes Études en Sciences Sociales
Kalifornijos universitetas, San Diegas*

Orvar Löfgren
Lundo universitetas

Jonas Mardosa
Lietuvos edukologijos universitetas

Žilvytis Šaknys
Lietuvos istorijos institutas

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Redakcijos adresas:
Lietuvos istorijos institutas
Kražių g. 5
LT-01108 Vilnius

Tel.: + 370 5 262 9410
Faks: + 370 5 261 1433
El. paštas: etnolog@istorija.lt
v.ciubrinskas@smf.vdu.lt

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Foreword

Lithuanian Ethnology is pleased to introduce this volume of the journal, in which an opportunity is given to younger anthropologists and sociologists to present ongoing research. It is already almost ten years that the Master's Programme in Social Anthropology has been in operation at Vytautas Magnus University in Kaunas, from which a number of graduates have pursued scholarly careers by continuing their research projects as doctoral students in anthropology. Obviously, it is time to give their research a chance to be presented in our journal, and so we have five articles by younger researchers dealing with issues of *transnational mobility* and *alternative modernity* as the two main themes in this volume. Both are familiar to our readers: the last one was covered in a special issue of the journal entitled 'Alternative Modernities: Tradition, Identity and Discourse' (vol. 9 [18] of 2010); the other theme, *transnational mobility*, is omnipresent in the journal, as migration (emigration) is an urgent issue in contemporary Lithuania.

So what is special and new in the research by our younger colleagues? New paradigms and also multi-sited ethnographies are used. This is already noticeable in the first article, by Ieva Kripienė, based on her research on Lithuanian immigrants in New York. She argues for the ambivalence of the migrant identity, which is marked by transnational social networks providing a basis for the coexistence of two opposing social bonds, ethnification and hybridisation. Liutauras Labanauskas, in his article on 'brain drain' migration, approaches the issue of contemporary human mobility from a social capital point of view, and proves that the migration of educated young Lithuanians is an expression of a globalised 'world without borders', where the accumulation of human capital is seen as 'knowledge-intensive' and also the 'sharing of brought back innovation to break hierarchies'. The sensitive issue of the social construction of *home* is approached by Vitalija Stepušaitytė, who deals with transnational mobility through the lens of 'modern nomads'. She carried out ethnographic fieldwork among young European travellers who construct their space and place where *home* appears as a 'constantly moving sphere', so it is no more a place from or to where people move. It becomes 'situational', constructed on the way, 'rooted' in the journey as a *rhizome* (Urry 2003) space. The same thematic *home* construction in mobility is dealt with by Will Gordon, who did part of his fieldwork by going on trips with truck drivers. He has tried to portray 'mobile livelihoods' by taking the case of Lithuanian international long-haul truck drivers, and eventually argues that the work and everyday life of Lithuanian truckers, in which every day

embraces this duality of work and everyday life, are closely integrated with each other. The truck's cabin serves as both a work space and a living space. So for truck drivers, *home* refers to both the experience and the construction of *home* in the cab of the truck, and also to a physical place that one returns to, *home as time with family* (Zvonkovic, Manoogian, McGraw 2001). Saulius Matulevičius' paper on 'Indianism', the last one in the young scholars section, brings up the problematic of alternative modernity, by focusing on anti-globalism, neo-paganism and the greenpeace style of social movement in Lithuania. 'Playing Indians' is seen as a world-view centered alternative to modernity in terms of the 're-enchantment' of the world, embodied in a tangible form by constructing an 'alternative ethnicity' and gathering into the 'quasi-diaspora'.

Two more articles in this volume are written by authors with much research experience. Robert Parkin, a British anthropologist and South Asia specialist, presents an analysis of institutional changes and their effects on tribal people in India by focusing on legal pluralism, which provides a background for establishing new tribal states in the country. It is proven in the article that the customary law and nature of tribal political organisations, and globalised 'fourth-world' people solidarity movements, are key issues in understanding the emerging forms of 'civil society' in tribal areas of India. Tatsiana Valodzina's article on folk religion and traditional healing practices in Belarus, based on contemporary ethnographic material from the area, is an in-depth analysis of canonic and folk religiosity systems in their relations with ethno-medicine, as well as in their interaction undertaken by folk healers.

The review section of this volume includes reviews of two major research and publication projects undertaken by ethnologists at the Vilnius-based Lithuanian Institute of History. These are 'An Encyclopedia of Lithuanian Ethnology and Anthropology' edited by Vida Savoniakaitė (reviewed by Vilius Ivanauskas), and the three volumes of The Lithuanian Atlas of Customs edited by Žilvytis Šaknys (reviewed by Rasa Račiūnaitė-Paužuolienė). Both projects are outstanding achievements by colleagues, which cover new ground in the field of ethnology in 21st-century Lithuania. The volumes of the 'Atlas' are provided with summaries in English, and several entries of the electronic version of the 'Encyclopedia' (<http://identities.mch.mii.lt>) are also translated into English.

So international readers are invited to join us in using these and other materials published in our bilingual journal, as well as those digitalised by the EBSCO database.

Vytis Čiubrinskas