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**From Memory Towards History or How Can Oral History to Contribute to Contemporary History of Travelling and Tourism? A Czech Research Perspective.**

In proposed paper the author will try to resume the experiences from the research project aimed to the contemporary history of travelling and tourism in Czechoslovakia (and Czech Republic) after 1945. Both in the past and in the present the travelling and tourism can be defined as multidimensional activities on the crossroad of political, economic, social and cultural lives of individuals and contemporary societies. The oral history proposes a valuable tool and a great opportunity to gain a new perspective in the research, which is not possible to obtain from other historical sources (like archival collections, mass-media products, movies and pop-culture outputs etc.) The main goal of proposed paper is to introduce mainly the perspectives of narrators, which were working (or are still active) in "tourism service" professions (like businessmen, managers and employees in hospitality industry, in travels agencies, in transport, in spas etc.), but also in public and private domain responsible for tourism policy, research, education and propagation agenda (like tourism officials, university scholars, research experts etc.) Despite the main accent will be aimed to the analysis and interpretation of narrators experience from "Cold War" (before 1989), I will try to introduce also the most visible aspects of interviews connected with the post-Velvet Revolution period after 1989.

**Tuomas Hovi**

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**"Sauna, sisu and hard work". Stereotypes or the main ingredients of Finnish American cultural ethnicity?**

There are more than 600 000 persons living in the United States, who identify themselves as Finnish American, or at least recognize their Finnish ancestry. Many of these people have never visited Finland and don't know how to speak Finnish and yet they still recognize their Finnish ancestry and identify themselves as Finns. Yet, at least since the 1920s there has been a concern among scholars as well as certain active members within the Finnish American community about the future of Finnish ethnic identity in North America. The main reason for these concerns was the assumption that the Finnish language would disappear in America and therefore also the Finnish identity. Language is an important element of identity but it is not the only one and although it is true that Finnish language or at least the use of Finnish language has diminished rapidly in the last 30 years among Finnish Americans, the Finnish identity or Finnish American identity has not disappeared.

Today the Finnish American identity is still very strong especially in the Upper Midwest. Although the everyday use of Finnish language has all but disappeared, Finnish American identity is being uphold and portrayed with concepts like sauna, sisu and hard work. Even though these concepts are very much considered stereotypical, they still come up in Finnish American interviews as the key aspects of Finnish American cultural identity. This paper examines what Finnish Americans themselves see as Finnish American culture and what that cultural heritage means to them. This paper is based on interviews done during fieldwork trips to the United States in 2016 and 2017.

## **Sulevi Riukulehto, Katja Rinne-Koski**

University of Helsinki Ruralia Institute, Finland

### **Transgenerational Memory in Attitudes towards Russians in Kuortane, Finland**

The presentation is based on the research data that was created in 2012–2013 by the University of Helsinki Ruralia Institute in order to collect the ideas, views and feelings of home in Kuortane, South Ostrobothnia, Finland. Eleven group discussions, four outdoor group walks, and one group drive (a discussion held in a minibus) with a total of 116 informants produced more than 30 hours of discussions that were recorded and transcribed for analysis. In the collection of data, the elicitation interview method was used. The elicitations evoked informants to discuss the topic in a natural and comprehensive way. No pre-structured questions or options of answers were given.

When the inhabitants of Kuortane talked about ethnic groups they most often talked about their relation to Russians. However, no picture, question or any kind of stimulus concerning Russia or Russians was included in the elicitation battery. Russians were discussed tens of times in nine discussions in all. The most important motif that raised the Russians under discussion were the personal memories of war. Four layers of narratives can be differentiated: 1. Kuortane during the Great Northern War (1714–1721), 2. the Finnish War (1808–1809), 3. the Era of Grand Duchy of Finland, and finally 4. the memories of the 20th century Finland including the Finnish Civil War (1918) as well as the Winter War (1939–1940) and the Continuation War (1941–1944). The oldest layers of memories had already passed through 13 generations. Interestingly, in Kuortane the layers of 18th and 19th centuries seem to be as living or even more living than the newer ones.

**Zeila Demartini**

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### **Portuguese immigrant women narratives: multiple experiences**

To discuss the situations faced by immigrants we have focused on individuals still not much accosted in immigration studies: the woman. The data on immigration in Brazil make it difficult to discuss the importance of immigrant women from the various groups that have reached in the São Paulo context, since the nineteenth century, in all its complexity. We try to analyze and compare the narratives that can allow the observation of questions that accompanied the experiences of Portuguese immigrants who came to São Paulo in the second half of the twentieth century using the Oral History methodology. Portuguese immigration to Brazil was a complex process since Portugal constituted a colonial nation present in various regions of Africa until 1970. Thus, immigrants of Portuguese origin did not come from the same territories, societies and cultures when they arrived in São Paulo. We consider the narratives of immigrants of Portuguese origin coming from two streams: those living in Portugal and those who then resided in Africa before departure, thus we take as reference narratives of women who came from Portugal, Angola And Mozambique, all of which identified themselves as Portuguese. Women's memories are fundamental to raise questions about their insertion in this new context and their participation in overcoming the challenges that the displacements carried, especially in situations of crisis. We seek to explore the conditions of its coming and its insertion in São Paulo, the experiences lived in the contexts of origin and in the Brazilian context. The experiences and memories are multiple, because these Portuguese women were raised in very different social contexts. Our studies allow us to affirm that it is impossible to deal with immigration in a homogenizing process without considering the specifics given by the contexts of origin and adoption.