

ABSTRACTS

Sándor András

■ ***Why are Land Otters Dangerous?***

Keywords: *Alaska, anthropology, beliefs, literature, Tlingit*

The author presents the history of the Alaskan Tlingit community in connection with his own novel set in Alaska, entitled *Gyilkosság Alaszkában: Sherlock Holmes a tlingitek földjén* (*Death in Alaska: Sherlock Holmes on the Land of the Tlingit*). As a novelist, the author was interested in the present-day situation of the Tlingit people, in connection with environmental and ownership issues, and also their relationship to Tlingit traditions. As a scholar, he based his research on the Tlingit beliefs on works by Frederica de Laguna, Franz Boas, Maurice Godelier and others.

Miklós Csapody

■ ***The Erdélyi Fiatalok and the Bánffys***

Keywords: *Erdélyi Fiatalok, Miklós Bánffy, Ferenc Bánffy, Dániel Bánffy, Transylvanian Hungarian Aristocracy*
The movement and journal called *Erdélyi Fiatalok* (Transylvanian Youth, operated between 1930 and 1940) was founded by a new generation of Transylvanian Hungarians, members of a national minority who proposed a scope of public service after World War I. Above village research work, they aimed to secure intellectual reinforcement as well as to raise Hungarian villages. Numerous members of the aristocratic Bánffy family played an important role in Hungarian culture, economics and politics, like baron Ferenc Bánffy, a landowner peer, count Miklós Bánffy, a culture organizer and novelist, or baron Dániel Bánffy, who was also

interested in agriculture. There was one leader of the movement, who got in connection with all of these aristocrats, between 1931 and 1944. He was Imre Mikó, a lawyer, who published his work called *Az erdélyi falu és a nemzetiségi kérdés* (The Transylvanian village and nationality issues) with Ferenc Bánffy's support, in 1932. Between 1939 and 1940, Mikó became confidant of Miklós Bánffy, president of the Hungarian People's Community in Romania, while later, as a secretary general of the Transylvanian Party, Mikó co-worked with the minister of agriculture, Dániel Bánffy in the Hungarian Parliament. This study is a demonstration of these culture-historical relations.

Anna Keszeg

■ ***Pocahontas's Wedding. Native American Motifs in the Global Fashion Industry***

Keywords: *cultural appropriation, Native American, fashion industry, indigenous fashion, design*

The aim of the article is to present the inherent conflict between Native American cultural symbols and the western fashion system. In the first part we summarize those western fashion phenomena which referenced Native American values and became later a counter-argument in the indigenous fashion design breakthrough. Brands as Chanel, Ralph Lauren and Victoria's Secret are the main references in this regard. The second half of the article presents the major factors which contributed to the emergence of indigenous fashion designers. We conclude with a critical observation on the possibility of interactions between Native American clothing culture and western fashion.

Judit Szathmári

■ ***Self-(de)(termi)NATION: the 1961 American Indian Chicago Conference***

Keywords: *American Indian Chicago Conference, colonization, New Indian Idealism, Indian Reorganization Act, relocation*

The state of American Indian communities in the United States has historically been viewed as the aftermath of colonization, rooted in exterminations, removals, assimilation, and the 20th-century policies of termination and relocation. While colonization does, through historical trauma, affect present-day issues, since the mid-20th century, scholarship has propagated a more realistic image of American Indians. The 1961 American Indian Chicago Conference serves as a milestone in the change of perception, and is responsible for the creation of the “new Indian Idealism” that reestablished America’s Indigenous population as proactive agents and not merely reactive subjects in federal Indian policy. Indigenous self-determination, *de jure* secured by the 1934 Indian

Reorganization Act but *de facto* hindered by federal paternalistic practices, was revitalized at the 1961 Chicago conference and thus American Indian communities were given the opportunity to complete the cycle from NATION, through termination and determination, to Self-determiNATION.

Andrea Tompa

■ ***Tame wolf – representing minority in literature and performing arts***

Keywords: *Joseph Beuys, otherness, minority, performance, stereotype*

The article titled Tame wolf – representing minority in literature and performing arts focuses on how vulnerable groups, different minorities can be represented in different art projects. Starting from Joseph Beuys’s Coyote performance, the article argues that contemporary art can challenge the stereotypical image of the “dangerous other” alienated from the viewer/reader, and open a dialogue with the “tame” other, who is ready to speak and become concrete and personal.

