

INTRODUCTORY NOTE

The papers presented in the first section of this issue of *Narodna umjetnost* are a selection of the papers which were originally presented at the panel "Challenging the Nation-State: Migration, Multiculturalism and Transnationalism", organised by Jasna Čapo Žmegač (Institute of Ethnology and Folklore Research, Zagreb) and João Leal (Department of Anthropology, Universidade Nova de Lisboa and CEAS, ISCTE) within the context of the 8th Congress of the Société Internationale d'Ethnologie et de Folklore (SIEF) that took place in Marseille in 2004.

The common concern of the papers is to discuss the tensions between nation-state ideology and the new realities of migration, multiculturalism and transnationalism in Europe, and, more generally, in the Western world.

The diversity of ethnographic contexts addressed by the papers must be noted. The Croatian 2nd generation in Germany (Čapo Žmegač) and the Portuguese 2nd generation in France (dos Santos), practices of identity among 3rd and 4th generation of Irish descendants (Legrand), nick-naming among Dominican immigrants in Madrid (Sánchez-Carretero), the internet connections established between ex-Soviet migrants in Europe (Fialkova and Yelenevskaya), and, finally, the recreation of Holy Ghost festivals by Azorean immigrants in the US (Leal), provide indeed a wide and diversified range of situations in which debates about contemporary migration, ethnicity and transnationalism can be grounded.

Despite the diversity of their specific arguments, these papers share a number of common concerns. In some of them there is a strong emphasis on the inner complexities of diasporas and migrant groups, especially in terms of their generational structure. Most of the papers also share a strong sensitivity towards the dialectics and tensions between transnationalism from above, based on nation-state policies directed towards migrants, and transnationalism from below, based on the actual practices and representations of the migrants themselves. A strong emphasis on the ways in which diasporas are metaphorically constituted as spaces of belonging can also be found in most of the papers.

The papers presented in the second section deal with the issue of ethnographic fieldwork within Croatian *anthropology at home* or *ethnologie du proche*: based on his research into a religious community within the Roman-Catholic Church, Šantek argues that field research remains the fundamental ethnographic activity enabling the uncovering of unknown processes of social life; Pleše examines the possibilities of defining her re-

search of electronic correspondence – a deterritorialised practice with no grounding in a field – as "fieldwork"; Gulin Zrnić discusses the research in which the researcher almost entirely – practically, contextually and cognitively – participates in the field with the aid of the concept of *auto-anthropology*. All three contributions have resulted from the work on the project "Ethnography of contemporary everyday life and processes of identification" that is headed by Jasna Čapo Žmegač at the Institute of Ethnology and Folklore Research.

The Editors