



ABSTRACTS:

RIITTA HÄNNINEN:

The Meaning of Freedom in Snowboarding Culture

The article examines the different ways in which snowboarders in Finland perceive the experience of freedom. The ideal of freedom in snowboarding is manifested through various cultural practices, such as, for example, hanging out with friends, learning new tricks and techniques, taking it to the edge, i.e., riding faster and more impressively, as well as competing outside the official regime of the sports world. It can be argued, that snowboarding plays an important role in the everyday lives of those interested in riding, which further contributes to the system of values characteristic of the sport. On a more general level, the article discusses the process of commercialization and its implications for the youth culture within the Western society.

The method of inquiry used in the study is ethnographical in its nature and it focuses on the question why snowboarders find riding essential to their everyday lives in the first place. The concept of freedom, which lies at the heart of the analysis, is constructed primarily from the snowboarders' point of view, with the intention of shedding light upon the ideological structure of the sport as a whole. The research material employed in the study consists of theme interviews (n=35) and an open-ended questionnaire (n=745) published on the two major Finnish snowboarding web-sites.

INKA JUSLIN:

Dance narration and the feminine mimesis in Ob-Ugrian women's dances

This article is based on revitalized performances of Ob-Ugrian village rituals as well as interviews with female Khanty and Mansi dancers. It enhances two notions, that of the *dance narration* and the concept of *feminine mimesis* in women's dances. The dance

narration refers to the interpretation of dances, to the local notion of *personal rhythm*. It also denotes the *lore* narrated by dance songs.

The dance lore not only points to the context of the bear feast, but illustrates with various attributes *how* women dance. These narrative elements form the *feminine mimesis* of the bear feast. The *feminine mimesis* evolves together with the dances, as women perform their gender. It is a space bringing together different aspects of life, education of youngsters, mothers' role in the performance and people's respect for nature.

My analysis reveals that dancing corresponds to ethnomimesis of the bear feast. The experiencing of the bear lore and its epics, which connect people's present to that of their ancestry, accomplishes multiple desires. The lived experiences acquire their meaning within the framework of heritage. Various fragments, stories, and individual desires constitute today's bear lore.

PIRJO KRISTIINA VIRTANEN:

Multidimensional tradition – distinctions of native youths and their indigenous traditions in Brazilian Amazonia

The article focuses on the Amazonian young natives' conceptions of cultural traditions. It looks at the way young Manchineri, Apurinã and Cashinahua living in the Acre state, Brazil, 'operate' with what they call their cultural traditions and what is its role in their everyday lives. The data used for the analysis consists principally of interview material, but fieldwork methods also involved participant observation, video recordings, photographs and drawings made by these young people. The analysis applies the category of the sacred, as it explains the symbolic limits set in different societies. The results show that corporeal and spatial distinctions of young Indians' cultural traditions provide the prime means for categorizing behaviour, and for creating and maintaining a traditional system of values as a viable resource for adjusting themselves to the demands of the changing social circumstances. Young Amazonian Indians operate with the dynamism of 'tradition', continuously recreating and reinterpreting their indigenous traditions. They have learnt this already in their relation to nature, and presently continue in the relation with the state and non-Indians. For a young native person, 'tradition' offers a social and cultural space amid a dominant society. However, tradition represents rather temporal transformations than the state of being.

TEA VIRTANEN:

Pastoralists in Mecca: the moral economy of Mbororo pilgrimage

The article explores the meaning of cattle for the Mbororo pastoralists of Adamaoua, Cameroon, in realising and conceptualising the pilgrimage to Mecca. The cattle form the material base for the pilgrimage, as it is only through cattle sales that the Mbororo are able to carry out the spiritually and materially highly valued journey. Furthermore, the possibility for the pastoralists of going on a public pilgrimage through selling cattle has significance for the local power relations, as it has blurred the traditional power hierarchy in Adamaoua by providing the Mbororo – who are at the bottom of that hierarchy – a more visible Muslim status in the region. The cattle also shape the way in which the Mbororo conceptualise the pilgrimage experience by forming an elemental part in a set of symbolic transformations through which the blessing (barka) of Mecca reaches the Mbororo camps of Adamaoua, and the pilgrimage is absorbed into the social and cosmic order of the pastoral community. In pastoralists' moral discourse these "pastoral" transformations are contrasted with other peoples' more dubious transactions during the pilgrimage. The Mbororo underline that while their own trips to Mecca are guided by social and spiritual reasons, for many other peoples in Adamaoua the whole undertaking is based on a selfish and pure economic motivation.