

## Editor's Note 2015

This year's volume of *Folklorica* demonstrates the power and creativity of vernacular culture. It features articles that articulate the role folklore plays in our lives in contexts that span the personal and intimate to international mass media and social networks. They represent the range of contemporary approaches to data sources for our scholarship, from the Internet to stories told in a family circle. but also demonstrate that folkloristics, a discipline often associated with the past, has an important voice in the analysis and understanding of political events and identity in the globalizing world today.

Elena Boudovskaia brings us an analysis of a storytelling performance by a mother and son in a Rusyn family. The role of storytelling by these two generations reinforces the importance of narrative as a factor in the creation and maintenance of identity within social and kin networks. The heart of our field, the story, has not lost its resonance, but remains vibrant and relevant today. It is especially rewarding to present material from the Rusyn tradition, one that is rich and yet often overlooked in the context of the "larger" Slavic groups that have dominated their homeland.

Olga Lyanda-Geller also focuses on story, but in this case turns to the interplay of literary, popular and oral sources in her analysis of "Masha and the Bear" in the Russian tradition. Her article represents the rewards of focusing on textual analysis, one of the hallmarks of folklore studies. It also reveals how intertwined orality, popular culture and literature have always been. The willingness to embrace intertextuality in this way represents a contemporary view of the folk tradition that is not bound by the insistence on "original" and "oral," but takes a broader view of how we draw on a variety of sources to create our folk stories.

The articles by Natalia Lysiuk and by Larisa Fialkova and Maria Yelenevskaia take us to the events on the Maidan and in Ukraine since 2014. Lysiuk examines the vernacular expression of these cataclysmic happenings, in particular toward Victor Yanukovich, in Kiev itself. She finds a richness of material that connects to past folk tradition, but also to popular culture and literary sources, like Lyanda-Geller. Her work illustrates the innovation of the folk imagination in the context of political upheaval and protest. Fialkova and Yelenevskaia focus on the same events, but among Russians and Ukrainians in the Israeli diaspora. Their "fieldwork" was not on the ground in the Maidan, but in the virtual space of the diaspora community, on social networks including Facebook, blogs and discussion boards. Their analysis of this "netlore" demonstrates the role that the digital age is having on folklore and its

dissemination, but also the persistence of the material in coping with dissent and political and personal upheaval.

I wish to express my thanks to the external reviewers of these articles for their thoughtful and timely commentary; to the authors for their fine work and patience with revisions; and to my editorial assistant, Rick Spencer, for all his diligence and care with this year's volume.

Jeanmarie Rouhier-Willoughby, Editor