

In both the pilot and main phases, schoolchildren were more prone to answer questions about names (nicknames, pets' names), leisure time, fandom, as well as fears and protective beliefs. Questions about celebrating various holidays yielded shorter answers. The main phase offered a good overview of today's humour use (e.g. through materials from meme creators and -fans). Several traditional joke models were revised in somewhat updated format (e.g. the blonde jokes, three-nation jokes, etc.).

As could be expected, the most popular holidays in Estonian homes are Midsummer Day and Christmas; birthday celebrations tend to decline in importance. The descriptions of school traditions involved fascinating local traditions and intertwining with older lore.

In the answers about games played, many past favourites were highlighted; however, in comparison to the previous collection action in 2007, the importance of computer games had considerably increased. As a new form of play, imitating the plots of computer games or TV-series was mentioned.

The fears brought out were a mixture of psychological, real life, and supernatural fears, with strong media influence as could be expected, involving killer clowns, darkness, spiders, UFOs/aliens, and ghosts. Additionally, a number of respondents admitted they believed in the existence of aliens, yet did not express fear for them.

The general atmosphere of the material was friendly and positive. Although pupils described several fears, they were also aware of either realistic or supernatural ways for fighting them (with the help of protective spirits and items, charms, positive auto-suggestion, supportive kin). So the obtained material yielded a vivid picture of today's youngsters' thoughts, feelings, and beliefs, resulting in an expressive document of the era, offering valuable material also to future researchers.

Reet Hiimäe

POLAR READINGS 2018 ON BOARD THE KRASIN ICEBREAKER

On 27 and 28 April 2018, an international conference under the heading "Polar Readings 2018: Technology in the history of the Arctic development" was held aboard the icebreaker Krasin. The conference was held for the sixth year, before the annual Icebreakers Festival on the River Neva, organized by the Museum and Exhibition Center for Technical and Technological Development of the Arctic (Arctic Museum and Exhibition Center) and the department of the Museum of the World Ocean at Saint Petersburg, "The Krasin Icebreaker". Scholars representing different scientific disciplines, museums, and archives, as well as public figures and any concerned participants gathered in the historical interior of the famous ship.

The exact subject of Polar Readings changes every year; in 2018 it was titled "Practices and equipment in Arctic exploration". The aim of the conference was to summarize the historical experience concerning the topic. The organizers declared a wide range of

scientific directions from the history of technological thought of different times to the mechanisms of environmental management and survival in the Arctic regions. The conference program included 50 reports, not divided into sections, so there were busy schedules on both days. Thanks to this, representatives of different disciplines (archaeologists, historians, museum experts, geographers, biologists, engineers) were able to listen to each other's presentations and join in fruitful discussions within certain directions, which was one of the organizers' aims.

Polar Readings discussed the technical features of the organization of research expeditions and the development of the Arctic region in the 19th and beginning of the 20th centuries. Considerable attention was paid to the analysis of various types of equipment (icebreakers, research ships, polar aircrafts, all-terrain vehicles, submarines, etc.) used in the history of the complex development of the Soviet Arctic. A whole set of presentations focused on the problems of searching, preservation, and restoration of the objects concerned with the technical development of the Arctic.

We would like to address in greater detail the reports of the anthropological block. All of them studied the problem of functioning of the system of traditional environment interactions and life support of the indigenous peoples of the North in the context of new social and economic processes in modern Russia. V.N. Davydov (Peter the Great Museum of Anthropology and Ethnography (the *Kunstkamera*)) explored the modern technologies for the mastering of environment, performed by the indigenous peoples of the Arctic through the rational use of ambient resources and new energy regimes. A.Y. Chistyakov and S.B. Kiselev (EthnoExpert company) focused on the interaction of the Yamal LNG with the Nenets reindeer herders of the Yamal Peninsula. A.N. Terekhina (Peter the Great Museum of Anthropology and Ethnography (*Kunstkamera*)) and A.I. Volkovitskiy (Centre of Arctic and Siberian Exploration of the Sociological Institute of the Russian Academy of Sciences) examined the problem of using the term 'snowmobile revolution' in different Arctic regions, and various practices of using snowmobiles in the modern culture of the Yamal Nenets. E.A. Davydova (Peter the Great Museum of Anthropology and Ethnography (*Kunstkamera*)) introduced the transformations of technologies for storing and cooking food in Chukchi culture. O.B. Stepanova (Peter the Great Museum of Anthropology and Ethnography (the *Kunstkamera*)) presented the study of modern northern Selkup camp as an element of anthropogenic landscape. Y.M. Plyusnin (Higher School of Economics) summarized his explorations of life support strategies and people's crafts of the Russian North population in the 20th – beginning of the 21st centuries.

On the second day, the participants of the Polar Readings 2018 discussed and worked out a resolution containing recommendations and appeals to authorities, research organizations, and other stakeholders.

The successful work of the conference, and its schedule in particular, forms a certain direction for analysis. We understand that the theme of these Polar Readings implied a bias towards the history of polar technology and the technological development of the North, but we were primarily interested in the context focusing on the indigenous peoples of the Arctic. The correlation of the report topics and a further discussion between the participants demonstrated, of course unwittingly, the general model of representations of the Arctic in modern Russia: key directions of development, priorities, and statuses of various actors.

In addition to six specialized anthropological approaches described above, only three papers addressed the 'aboriginal' theme. Archaeologists V.V. Pitulko (Institute for the History of Material Culture of the Russian Academy of Sciences) and S.V. Gusev (Russian Institute for Cultural and Natural Heritage named after D.S. Likhachev) described the Stone Age technologies in the archaeological sites of the Arctic. M.V. Titova (Museum of Art Development of the Arctic named after A.A. Borisov, Arkhangelsk) presented archival data concerned with the artistic expedition of A.A. Borisov to Novaya Zemlya, with a reference to the local Nenets depicted on his canvases.

It is well known that the success of Arctic expeditions, starting from the 18th century, was significantly connected with the fact that travelers and explorers used technologies of adaptation of indigenous peoples of the northern latitudes: clothes, food, transport, etc. Local people were hired as guides, carriers, interpreters. During the Soviet period, the indigenous peoples were also irreplaceable participants in the social and technical development of the North. Unfortunately, such a view was not presented in any speech at the conference. Thus, the culture of the indigenous peoples stagnates within the frames of 'prehistoric antiquities' or 'exotic culture' against the background of the conquest of Arctic vastness by pioneers, or industrial development, the achievements of polar technology, which are inherent in the colonial approach, that acquired new forms in the 21st century. We have seen many times that in Russian federal media the Arctic topic arises, as a rule, only in connection with the building of a new industrial facility, or pumping of hydrocarbons, launching a new icebreaker or constructing a military base – strategic projects of high priority for Russia. Indigenous peoples appear in the context of supporting the 'traditional lifestyles' by industrial companies, similar to the conservation of the population of polar bears.

Moreover, at the interdisciplinary conference, once again we witnessed how the approaches of different scientific disciplines are far from the approaches, methods, and discourses of each other and especially from ours – anthropological. Presentations focusing on the Nenets' use of snowmobiles or the modern nutrition of Chukchi provoked non-anthropologists to criticize technical and technological innovations as interventions destroying the 'traditional' culture of indigenous peoples. We claim that such a reaction only supplements the 'colonial' image of an aborigine and also denies the possibility of partnerships and the equality of human capabilities.

No doubt such conferences are of great importance for the cross-disciplinary interaction and, if we may say, for the popularization of the anthropological view of the problems of the indigenous peoples of the North.

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