

**Institute of Ethnology
and Social Anthropology**

Slovak Academy of Sciences

**Methodology, Ethics, Writing and Visions in Ethnology and Social
Anthropology Conference**

June 13th – 14th 2019, Bratislava

BOOK OF ABSTRACTS

The conference is a closing event of the VEGA research grant *“The application of innovative approaches in ethnology / social anthropology in Slovakia”* (VEGA, No. 2/0050/16), and an initiating event of the VEGA research grant *“Reflexive Writing as a Method of Ethnographic Inquiry”* (VEGA, No. 2/0088/19).

© Mgr. ADAM WIESNER, PhD., Institute of Ethnology and Social Anthropology SAS, Bratislava, 2019

© Mgr. ĽUBICA VOĽANSKÁ, PhD., Institute of Ethnology and Social Anthropology SAS, Bratislava, 2019

© Institute of Ethnology and Social Anthropology SAS, Bratislava, 2019

ISBN 978-80-973372-1-6

CONFERENCE PROGRAMME

Thursday, June 13th 2019

9.30 - 10.00 - Registration

Moderator: Eubica Voľanská

10.00 - 10.10 - Opening

Official opening of the conference by the director of the Institute of Ethnology and Social Anthropology SAS in Bratislava, Tatiana Zachar Podolinská

10.10 - 11.15 - Keynote Presentation

Johnny Unger (Department of Linguistics and English Language, Lancaster University, Great Britain), "Creative writers and national identity: Developing a reflection-based discursive methodology for creative texts"

11.15 - 11.30 - Coffee break

11.30 - 12.30 - Writing Ethnography as a Creative Process

Moderator: Monika Vrzgulová

(11.30) Adam Wiesner, (Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences in Bratislava, Slovakia), "Therapeutic overlap in autoethnographic writing"

(12.00) Michaela Žáková (Department for the Study of Religions, Faculty of Arts, Masaryk University in Brno, the Czech Republic), "Play with methods: Potentials of combining the narrative auto/biography with 'Garfinkel's ethnomethodological experiments'"

12.30 - 13.30 - Lunch break

13.30 - 15.30 - Institutional Anthropology

Moderator: Adam Wiesner

(13.30) Lubica Voľanská (Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences in Bratislava, Slovakia), "Observation of organisational culture: Case study of Topoľčianky stud farm"

(14.00) Karin Brünneemann, (4 CEE, s.r.o.), "Leadership styles: A cross-cultural research approach"

(14.30) Helena Tužinská (Department of Ethnology and Museology, Faculty of Arts, Comenius University in Bratislava, Slovakia), "Challenges from intersections of linguistic and legal anthropology: Ethnography of court proceedings with asylum applicants in Slovakia"

(15.00) Monika Vrzgulová, (Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences in Bratislava, Slovakia), "Oral History interview – relationship and space of trust"

15.30 - 15.45 - Coffee break

15.45 - 17.45 - Experiment in Anthropology

Moderator: Vladimír Bahna

(15.45) Martin Lang (LEVYNA, Masaryk University in Brno, the Czech Republic), "Economic games, physiological measurements, and non-invasive monitoring: A new toolkit for experimental anthropology"

(16.15) Danijela Jerotijević (Institute of Social Anthropology, Faculty of Social and Economic Sciences, Comenius University in Bratislava, Slovakia), "The role of rituals in regulation of anxiety and stress: From Malinowski to experimental anthropology"

(16.45) Peter Maňo, (Institute of Social Anthropology, Faculty of Social and Economic Sciences, Comenius University in Bratislava, Slovakia), "Experiments in the field: Religious signalling and mate choice in Mauritius"

(17.15) Vladimír Bahna, (Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences in Bratislava, Slovakia), "Ascribing competence to a source of information and the cultural success of rumours and conspiracy theories"

18:30 – Conference Dinner at Prešporák Cafe

Zámočnícka 10, Bratislava (www.facebook.com/Presporak)

Friday, June 14th 2019

Moderator: Lubica Voľanská

09.00 - 10.00 - Keynote Presentation

Tatiana Bužeková (Department of Ethnology and Museology, Faculty of Arts, Comenius University in Bratislava, Slovakia), “‘Black box’ of the anthropological research: Comments on the study of contemporary spirituality”

10.00 - 10.30

Matej Paulík (Department for the Study of Religions, Faculty of Arts, Masaryk University in Brno, the Czech Republic), “Spirituality and its functions in coping with specific mental problems”

10.30 - 10.45 - Coffee break

10.45 - 12.15 - Challenges in Methodology

Moderator: Helena Tužinská

(10.45) Barbara Láštiová (Institute for Research in Social Communication, Slovak Academy of Sciences in Bratislava, Slovakia), “Measuring and reducing anti-Rome prejudice in Slovak schools: Methodological challenges and lessons learned”

(11.15) Michal Uhrin (Department of Ethnology and Museology, Comenius University in Bratislava, Slovakia), “Ethnographic research and experimental methods: External and ecological validity of experimental findings”

(11.45) Rick Feinberg (Fulbright Distinguished Chair of Anthropology at Palacký University Olomouc, the Czech Republic), “Auto-experimentation in wave piloting and celestial navigation: Vaeakau-Taumako, Solomon Islands”

12.15 - 13.00 - Lunch break

13.00 - 13.45 - Poster Session

Radoslava Semanová (Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences in Bratislava, Slovakia), “Researcher caught by informed consent”

Tomáš Kubisa (Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences in Bratislava, Slovakia), "Movement of Slavic – Aryan Vedas as a manifestation of new types of spirituality in Slovakia"

Tomáš Winkler (Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences in Bratislava, Slovakia), "Concepts connected with creativity in urban anthropology"

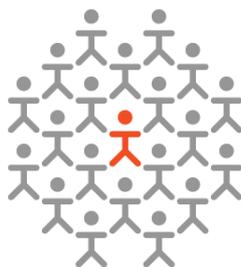
13.45 - 14.45 - Space in Contemporary Ethnology and Social Anthropology

Moderator: Vladimír Bahna

(13.45) Jaroslava Panáková (Institute of Social Anthropology, Faculty of Social and Economic Sciences, Comenius University in Bratislava, Slovakia), "Site-seeing: Research Methodology Reviewed"

(14.15) Milan Fujda (Department for the Study of Religions, Faculty of Arts, Masaryk University in Brno, the Czech Republic), "Studying expat settling and dwelling without religion but with 'religion' "

The event will take place at **Centrum Salvator, (Jakubovo námestie 4-5 / 2557)**. The Centrum is situated in the old town of the Bratislava City, close to the main bus station and Eurovea Shopping Centre. The entrance is from Jakubovo square.



**Institute of Ethnology
and Social Anthropology**
Slovak Academy of Sciences

BOOK OF ABSTRACTS

Editors:

Adam WIESNER

Eubica VOĽANSKÁ

Vladimír Bahna

Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences in Bratislava, Slovakia

Ascribing competence to a source of information and the cultural success of rumours and conspiracy theories

Abstract

In the past 15-20 years, experimental methods have become more and more widely applied in fields which have been traditionally considered as qualitative and interpretative endeavours, like anthropology or religious studies. The main areas where scientific experiments entered anthropology were cognitive and evolutionary anthropology as they naturally cross with disciplines like psychology, human behavioural ecology or biology. One particular area which can be studied within this approach is the study of rumours and conspiracy theories. For most of the 20th-century rumours and conspiracy theories have been in the focus of folklore studies or politology, but recently it has become a massively interdisciplinary field. It is considered that the cultural success of conspiracy theories is, besides other things, affected by two aspects which make them cognitively appealing. Firstly, they represent information about possible threats (Bahna, 2015; Boyer & Parren, 2015) and secondly, they frame this threat in terms of intentional motives of particular people or groups, (Bahna, 2015; Brotherton & French, 2015; vanPruijen & van Vugt, 2018). Boyer and Parren (2015) showed in a series of experiments that a source of threat-related information is intuitively judged as more competent than a source that does not convey such information. While using a similar experimental design as Boyer and Parren the research here presented focuses on the human bias to over-attribute intentions to behaviour and to prefer explanations which involve intentional causes of events. This work was supported by VEGA research grant “*The application of innovative approaches in ethnology / social anthropology in Slovakia*” (VEGA, No. 2/0050/16).

Keywords: conspiracy theories, rumours, competence, intentionality

Bahna, V. (2015). Kognitívny a evolučný kontext šírenia konšpiračných teórií. *Slovenský národopis*, 63 (3), pp.196-206

Boyer, P. & Parren, N. (2015) Threat-Related Information Suggests Competence: A Possible Factor in the Spread of Rumors. *PLoS ONE* 10(6)

Brotherton R. & French C.C. (2015). Intention Seekers: Conspiracist Ideation and

Biased Attributions of Intentionality. PLoS ONE 10(5)

van Prooijen, J.-W., & van Vugt, M. (2018). Conspiracy Theories: Evolved Functions and Psychological Mechanisms. *Perspectives on Psychological Science*, 13(6), 770–788

Presenter's biography

Vladimir Bahna PhD., is a researcher at the Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences. The areas of his research interests include religious rituals, the transmission of religious narratives and conspiracy theories which he approaches within the naturalistic framework of cognitive and evolutionary anthropology.

Brünnemann, Karin

4 CEE, s.r.o.

Leadership styles: A cross-cultural research approach

Abstract

Until the early 2000s, much intercultural research and training have focused on “how to do business in China”, teaching dos and don’ts when interacting with people from a different country or even region. Today, managers face more complicated scenarios. They often have to lead diverse, multicultural teams around the globe in different situations. They negotiate with large and small, new and well-established customers and suppliers on different continents, in different industry sectors. This, in turn, means that leaders in the 21st century might greatly benefit from using different leadership styles with different people from different cultures in different situations. Although there is some research on situational leadership, there are so far only a few studies connecting this with leadership across cultures. Leadership can be defined along two variables: task orientation and people orientation. There may be some general correlation between leadership styles and cultural dimensions, for example, task-oriented leadership styles may prevail in cultures with high power distance. However, cultural dimensions like high vs. low power distance are focusing on national culture only and neglect other aspects of culture like industry, size and age of an organisation, history, and others. Since leaders nowadays are facing such great diversity, such a one-dimensional approach to culture may not equip leaders with the necessary knowledge and skills to handle the rapidly increasing diversity. In order to be successful, it is not sufficient to avoid mistakes, misunderstandings, discrimination and conflict. Managers must employ adequate leadership styles allowing them to increase their teams’ creativity, reduce risks, improve decision quality, and extend opportunities. Leaders must also consider that Millennials and Generation Z employees expect to be led differently than Baby Boomers – Generational characteristics being yet another aspect of culture. In today’s fast changing environment, organisations may have to frequently and flexibly adapt their organisational culture to be successful. Many companies struggle with this task, not having tools, methods, and competence in place to initiate and sustain such cultural changes. Looking into research regarding the development of individual culture may provide new approaches to addressing problems of adaption of organisational culture. Findings from investigations into individual culture might even provide some results that could be transferred to research into organisational culture. In this paper, I argue that knowledge of culture and cross-cultural management might be beneficial to understand and foster organisational change even in such organisations that are active on a single (national)

market. I present an extended model of culture, taking various cultural aspects, both individual and organisational, into consideration. I also present how awareness of these different factors may help today's managers acquire different leadership styles and switch between them as is appropriate in a specific (cultural) context. Furthermore, I demonstrate how organisations may generally benefit from applying results from cross-cultural research to sustainably adapt their organisational culture to the challenges they are facing in the 21st century.

Presenter's biography

Karin Brünemann, Dipl. Wirt-Inf.; MSc; Cand. PhD; PMP®. Karin studied business information systems, psychology, intercultural business communications and is now in the final stages of obtaining her PhD in management with a specialisation in leadership & organisational change. Her main research interest is in the field of intercultural management. She is a scholar-practitioner with more than 25 years of international experience in project management, supply chain, information technology and digital transformation. Karin has so far worked in 24 countries and lived in 8. She is a university accredited intercultural trainer and a certified business coach. Besides being a university lecturer, Karin has been running her own company in Bratislava for 11 years and is serving many renowned international clients. She also volunteers as Vice President of Professional Development at the Project Management Institute's Slovakia Chapter (www.pmi.sk), a non-profit organisation.

Karin's full bio is available here: <https://www.linkedin.com/in/karinbrunnemann>

Bužeková, Tatiana

Department of Ethnology and Museology, Faculty of Arts, Comenius University in Bratislava, Slovakia

“Black box” of the anthropological research: Comments on the study of contemporary spirituality

Abstract

The paper pays attention to the anthropological study of altered states of consciousness (ASC). The author places the investigation of ASC in a broader context of the debates on rationality and objectivity of anthropological research that resulted in the emergence of the interpretative trend. These discussions were important in a general change of the anthropological investigation of supernatural beliefs, last but not least in terms of forming anthropologists' attitudes towards the ontological status of the “other reality”. The interpretative or humanistic approach in its extreme form means acceptance of its existence and therefore to rejection of the scientific method. Most of the mainstream studies, however, imply a moderate stance: the anthropologists do not express a definite opinion on reality of supernatural beings and at the same time they still use the standard ethnographic method rooted in the materialist theoretical platform. The author points out that in the study of ASC such procedure results in treating the human mind as a “black box”. She argues that ignoring knowledge of distinctive cognitive processes could be helpful in explaining social phenomena. The anthropological study of neoshamanism offers a suitable example of the humanistic approach. In neoshamanism ASC play a central role: modern shamans are supposed to revive traditional healing practices which were described by ethnographers as rituals involving the so-called trance. In the atmosphere of postcolonialism the ethnographies of traditional shamanism served as a confirmation of indigenous spirituality. At the same time, shamanic practices were understood as useful techniques in attaining harmony by people from western societies. The modern (or urban) shamanism thus emerged as a result of popularisation of anthropological studies in a globalised culture. As a product of the humanistic approach, it became associated with the anthropology of consciousness and experiential studies on religious beliefs. Interpretation of shamanic ASC in this vein leads to intermingling of emic and etic terms which results in obscuring social aspects of neoshamanic practices and production of ethnographies emphasizing individual experience. The author argues that if we want to stay in a materialistic perspective and explain spiritual practices as socio-cultural phenomena, we should pay attention to the workings of the human mind, especially to particular memory mechanisms and emotional judgements. The author illustrates her argument by the

results of her research on neoshamanic groups in Bratislava. This text is an output within the grant project MŠ SR VEGA Nr. 1/0421/17 Symbolické reprezentácie nebezpečenstva [Symbolic representations of danger].

Presenter's biography

Tatiana Bužeková studied theoretical mathematics at the Faculty of Computational Mathematics and Cybernetics of the Moscow State University and later history of religions and ethnology at the Faculty of Arts of Comenius University in Bratislava, where she currently teaches. She is interested in anthropology of religion, medical anthropology and cognitive anthropology. She carried out ethnographic research on folk beliefs, witchcraft beliefs, neoshamanic practices, autobiographical narratives, and reminiscent stories. She is currently doing research on alternative spirituality.

Feinberg, Rick

Fulbright Distinguished Chair of Anthropology at Palacký University Olomouc, Czech Republic

**Auto-experimentation in wave piloting and celestial navigation:
Vaeakau-Taumako, Solomon Islands**

Abstract

This paper involves what I term “auto-experimentation,” or experimenting on myself, to learn and assess the arts of seamanship and navigation as practiced in the southeastern Solomon Islands. In 2007-08, I spent nine months with people from the Vaeakau-Taumako region of the Solomons’ Temotu Province, exploring local seafaring techniques. I had planned to combine verbal instruction with a 150-km voyage in a large outrigger canoe, without the aid of navigational instruments. However, no voyaging canoe was operative during my time in the field. Therefore, my investigation was largely based on conversations with experienced sailors and navigators. In addition, I devoted a portion of my study to testing my own ability to use what I had learned from those conversations. Here I recount my efforts, when travelling on cargo ships and motor canoes, to estimate my heading and location by tracking the movements of stars, the sun, and wind and wave patterns. I then consider my own level of success and what it might suggest about the effectiveness of methods imparted to me by my interlocutors. My experiment was crude, and my conclusions must be tentative. Still, knowing the basics, I estimated my direction and detected changes in course by sight and feeling with some degree of accuracy as judged by reference to a magnetic compass. I fairly consistently underestimated changes in course based both on celestial and kinaesthetic data, but I believe I could have corrected much of that error with sufficient practice. It’s also possible that my degree of error would not have been large enough to prevent successful landfall. On the negative side, I was either unable to detect several phenomena on which Vaeakau-Taumako navigators claim to rely, or I found them sufficiently problematic that I would have been unable to depend on them with confidence had I been master of my own boat and out of sight of land. Such “signposts” include reflected waves, which I perceived but weakly even close to shore. Flight patterns of birds at dusk indicated the direction of land, but my experiment could not confirm the distance at which they might be helpful. I could detect no sign of the southeast swell wrapping itself around a large island in the way that two of my local mentors told me it should. And *te lapa*, underwater streaks of light that are said to point toward land, remains enigmatic. In short, my limited experiment suggests that certain techniques and phenomena are grounded in empirical reality and could be used effectively by an experienced wayfinder. My lack of success with others does not rule out their potential value, but it calls for further confirmation.

Presenter's biography

Richard ("Rick") Feinberg is currently Fulbright Distinguished Chair of Anthropology at Palacký University Olomouc and Professor Emeritus of Anthropology at Kent State University in the United States. He earned a Bachelor of Arts degree from the University of California, Berkeley, in 1969. He received his MA from the University of Chicago in 1971 and his PhD, also from U of C, in 1974. He has conducted research with the Navajo of the southwestern US and with several Polynesian communities in the western Pacific. He has served in leadership positions in the Association for Social Anthropology in Oceania, the Central States Anthropological Society, and the American Anthropological Association. In addition he spent two decades as a member of Kent State's Faculty Senate, including one year as Senate chair.

Fujda, Milan

Department for the Study of Religions, Faculty of Arts, Masaryk University in Brno, the Czech Republic

Studying expat settling and dwelling without religion but with “religion”

Abstract

The life of expats is full of hopes and challenges of many kinds. We study travails of qualified foreign workers settling, dwelling and working in Brno and the South Moravian region. The troubles and joys of staying and working in a foreign country also have many aspects which might be summed up as "religious". But to include this functionally in such research without resorting to useless exoticizing is a challenge. We have been invited to participate in a project of expats living in Brno. The receiver of the research results is an organization providing multifarious practical assistance to these expats. The receiver's aim is to collect more detailed data on their clients as well as on people who are for various reasons not their clients, in order to (1) expand and improve the provided services and (2) to have detailed information about the quality of expat life in order to lobby for improvements in municipal policies. We were invited to the project in order to analyse qualitatively the life travails of our participants and also to focus on the religious aspects of their life. Religious facilities are treated as one aspect of the life environment and our task is to study, how well the religious needs – whatever it might mean – of the participants are satisfied. The students of religion know that “religious needs” may mean practically whatever dependent on time, place, society, culture. We therefore had to tackle how to study this among people of very divergent origin with very divergent relationships to their respective traditions and the way that we would embark on practical issues which might be addressed also politically if necessary. That was a great challenge for our research team. We had to tackle practical aspects of foreigners' religious life, if there is any, without being able to study a particular community ethnographically and in a very limited time span of two years while also addressing other aspects of the participants' lives. Indeed, our only usable methods to carry out the task are hybrid semi-structured narrative interviews and focus groups. The logic of the use of these methods together with their functioning and strategies to tackle related challenges is the topic of my presentation. I will be speaking of our effort to handle this challenge by bypassing religion, but – to our own surprise – to including it finally as well.

Presenter's biography

Milan Fujda is an assistant professor at the Department for the Study of Religions at the Faculty of Arts of the Masaryk University. In his past, he explored aspects of modernity that made possible the acculturation of Indian traditions in the Czech society. Recently, he has moved to more detailed studies of social ordering inspired by ethnomethodology and actor-network-theory, turning ethnographic attention to contemporary dance improvisation. He is currently working on a book with the working title *Managing Uncertainty: The Belief in Modern Society*, presenting results of the last research project. He was a contributor to *The Relational Dynamics of Enchantment and Sacralization: Changing the Terms of the Religion Versus Secularity Debate*.

Jerotijević, Danijela

Institute of Social Anthropology, Faculty of Social and Economic Sciences, Comenius University in Bratislava, Slovakia

The role of rituals in regulation of anxiety and stress: From Malinowski to experimental anthropology

Abstract

Anthropology has been dealing with rituals from the beginning of the discipline. Rituals are directly observable and almost intuitively recognized actions – when one observes a religious ritual one knows it is ritual without being told it is. However, this aspect can also make it difficult for the research (Jerotijević, Maňo, 2015). Observability, but without explicit explanation (people perform a certain activity, but they do not know how to explain why they perform it, or what it's meaning is), led to the effort to find out the meaning of the rituals. For symbolic anthropology, ritual is a symbolic activity and the task is to “unveil” its “hidden” meaning. On the other side, theories grounded in cognitive sciences, approach ritual as a form of action – what makes ritual special is a belief that supernatural agents are (somehow) involved in them. These theories do not focus on the symbolic meaning of rituals, but on the mind and how it represents this kind of action. Anthropological theories focused on various aspects of rituals – the already mentioned symbolic function; ritual as a form of communication, influence of rituals on prosocial behaviour and group solidarity, or collective identity. This research path followed the classical theory of Émile Durkheim. On the other side, the anthropologist Bronislaw Malinowski claimed that collective rituals might be a reaction to potential threat and that their implicit function was to reduce stress and anxiety which people might be feeling in some situations. Using his ethnographic data from Trobriand Island he showed that his informants used rituals in those situations when they could not fully lean on their empirical knowledge. This thesis was many times repeated in anthropology and ethnology, but it was not empirically tested. On a theoretical level, a thesis about the relationship between (at least some) collective rituals and anxiety was elaborated by few authors. Alan Fiske followed up Freud's vague and sketchily elaborated theory which was among the first to point out the (formal) similarity between individual and collective rituals e.g. similarity in repetitiveness and pressure. On the other side, anthropologists Pascal Boyer and Pierre Lienard (2006) assumed that humans and some mammals have evolved mechanism that they called “hazard-precaution system”. Under some circumstances, collective rituals can initiate activation of this system (e.g. rituals are performed to avoid something bad happening). During the last decade, few studies were published which experimentally tested the hypothesis about the relationship

between ritual and anxiety. In my presentation I will focus on the use of mixed methods in anthropological research (combination of qualitative and quantitative methodological procedures). I will try to show benefits of this approach and I will present some of the studies which tested the mentioned hypothesis (Lang a kol. 2019; Krátky a kol. 2016; Sosis - Handwerker 2011; Norton - Gino 2014; Karl – Fisher 2018). These studies suggest that in some circumstances there is a relationship between ritualized activities and stress that participants experienced. Finally, I will focus on further challenges of these approaches in the study of alternative spirituality that is more interested in experience (manifested in ritualized activities) than knowledge and the philosophy behind those activities. This text is an output within the grant project MŠ SR VEGA Nr. 1/0421/17 Symbolické reprezentácie nebezpečenstva [Symbolic representations of danger].

Presenter's biography

Mgr. Danijela Jerotijević, PhD. is a social anthropologist working as a research assistant at the Institute of Social Anthropology at the Faculty of Social and Economic Sciences, Comenius University in Bratislava, Slovakia. She studied comparative religious studies and archaeology and obtained a PhD. degree from the Department of Comparative Religious Studies (Comenius University, Bratislava). Her dissertation was based on long-term field research in central Serbia. She analysed social and cognitive aspects of supernatural harm beliefs and practices. Her main focus is on anthropology of religion and medical anthropology, but she has also been participating in projects in the field of anthropology of education and anthropology of exclusion. In a broader context, she is interested in evolutionary, cognitive and cross-cultural features of human thought and behaviour. Currently, she is involved in projects focusing on collective rituals and she is performing field research on alternative spirituality in Slovakia. She is also a team member (the Eastern Europe team) of the international interdisciplinary project Geography of Philosophy. Her teaching experience includes courses of cognitive anthropology, psychological anthropology, anthropology of religion, theory and methodology of field research.

Kubisa, Tomáš

Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences in Bratislava, Slovakia

Movement of Slavic – Aryan Vedas as a manifestation of new types of spirituality in Slovakia

Abstract

The project is focused on the research of the Slavic-Aryan Vedas movement. Within the sociology or ethnography of new religious movements in Slovakia, this group has not yet been studied. Within the general typology of religious movements, this movement could be included among the so-called "neo-pagan movements" or among the ethno-religious groups. The planned ethnographic research will provide insights into the functioning and structure of this group, including its history and establishment in Slovakia, the spectrum of its activities, its membership of thematic content and the vision and ambitions of its "leaders". Classical ethnographic methods of research will be used for qualitative research: biographical method - interview and participant observation. Because the movement / group disseminates and promotes its theses mainly through the internet and its website, research will also focus on collecting and then analysing online documents the group presents on its website. Also print production started to be disseminated lately; research will include print documents in the subsequent analysis. The research results will be processed and interpreted through critical discourse analysis. An analysis of the structure and hierarchy of the group will also be used to analyse networks within social groups. My research should bring the ethnography of the studied group in Slovakia. The research will try to answer the question of whether this group is a classic "new religious movement", or whether its thematic content and agenda is wider in context, and what group of the population is addressed and attracted by its "teachings". The ambition of the project is, however, to examine, in the background of this qualitative probe, the broader thesis of gradual secularization and post-traditionalization of the religious scene. The growth and establishment of elements of non-traditional religiosity (non-Christian based on a rather egalitarian structure or looser, self-functioning groups, implementation of the secular agenda - Russophilia and nationalism, along with religious agenda) within the religious landscape in Slovakia could be considered as one of the confirmations of such a tendency within the general tendency of secularization in the area of Europe at the beginning of the 21st century.

Presenter's biography

PhDr. Tomáš Kubisa - obtained his master's degree in Ethnology and non-European studies (2009) at the University of Saint Cyril and Methodius in Trnava, followed by rigorous examination degree PhDr. (2010) at the department of Ethnology and Cultural Anthropology, Charles University in Prague. He is currently working as specialist staff at the Institute of Ethnology SAS, where he is focusing on administration of the scientific archives archival research, applied archival science. He is also a PhD. candidate, his research is focused on new religious movements, and post-traditional religiosity.

Lang, Martin

LEVYNA, Masaryk University in Brno, the Czech Republic

Economic games, physiological measurements, and non-invasive monitoring: A new toolkit for experimental anthropology

Abstract

Nowhere is the gap between the humanities and the sciences manifested more strongly than within anthropology. The gap is manifested as epistemological tensions over reductionism vs. holism, nature vs. nurture, and the study of micro vs. macro context. The divergent research approaches in the humanities and the sciences produce separate bodies of knowledge that are difficult to reconcile. On the one hand, cultural anthropologists study abstract symbolic systems of particular cultural groups while on the other hand, biological anthropologists may study the evolution of the shoulder joint for throwing or carbon-dated plants digested by our ancestors. The common thread in both opposing poles of one discipline is an interest in the complexity of human beings and human culture, yet each subdiscipline approaches this complexity with different metatheoretical assumptions and methodological toolkits, which are often incompatible. For example, while we can create a very detailed picture of human behaviour on the level of neural networks, such analyses are very distant from the real complexity of human behaviour. The same could be said about the measures of energy expenditure or hormonal levels, often utilized by biological anthropologists. Recently, however, the rise of the theory of cultural evolution provided a much-needed framework for tackling cultural complexity with experimental methods, manifested mostly in the use of economic games in the field. In my talk, I will briefly review the work within the discipline of cultural evolution and go a step further and suggest that another potentially useful method is to combine observations, surveys, and economic games with monitoring participants' physiological processes during usual, context-dependent behaviour. Of course, such a combination of approaches can lead to many potential pitfalls, echoed in the criticism of naïve consilience put forth by the famous evolutionary biologist E. O. Wilson. To overcome these issues, I will discuss some of the principles of complexity science, including the mechanistic approach, which may help us understand how complex phenomena such as human cultures originate and why we need interdisciplinary and multi-level studies in order to properly model these phenomena. Such a framework should include the understanding of how humans evolved to possess a specific cognitive architecture; how this evolved cognitive architecture functions; how its functioning is dependent on the specific context and socio-ecological environment; and how is the socio-ecological environment evolving in interaction with the human cognitive architecture. By

studying human cultures in their contextual variability, mechanistic composition, and evolutionary history, the sciences and the humanities should be able to fruitfully collaborate while avoiding the previous pitfalls of excessive reductionism, progressivist evolutionism, and sweeping overgeneralizations. This point will be illustrated by the authors' research that combines ethnographic observation with physiological and behavioural observation obtained during real-world cultural events and with data obtained through controlled laboratory studies, which together offer a strategic advantage in understanding complex phenomena such as human cultures.

Presenter's biography

Martin Lang obtained his Ph.D. at Masaryk University in 2016 for a dissertation on the effects of ritual behaviour on anxiety and social bonding. During his graduate career, Dr. Lang worked at the Anthropology Department at the University of Connecticut with Dimitris Xygalatas, and after obtaining his Ph.D., he worked for two years at the Department of Human Evolutionary Biology at Harvard University with Joseph Henrich. Currently, Dr. Lang is a researcher in LEVYNA at Masaryk University. His work focuses on the evolutionary underpinnings of ritual commitment signalling; on the cultural evolution of moralizing gods; on the role of music and synchronous movement in human cooperation; and the relationship between ritualized behaviour and anxiety.

Lášticová, Barbara

Institute for Research in Social Communication, Slovak Academy of Sciences in Bratislava, Slovakia

Measuring and reducing anti-Roma prejudice in Slovak schools: Methodological challenges and lessons learned

Co-author: Andrej Findor

Abstract

In this paper we discuss lessons learned from a research project carried out in 2015-2019. The aim of this project was to design and experimentally test indirect contact interventions to reduce anti-Roma prejudice in Slovak schools. The study theoretically draws on contact hypothesis in social psychology (Allport, 1951), where direct contact under optimal conditions is believed to reduce prejudice against outgroup members. In the absence of opportunities for direct contact, various forms of indirect contact (extended contact, vicarious contact, imagined contact) were shown to have a similar effect. In recent school-based interventions, indirect contact based on stories is frequently used, as stories are shown to facilitate attitude change by reducing resistance (Murrar & Brauer, 2019), this effect being mediated by perspective taking (Vezzali et al, 2014). Psychologists work either with literary fiction (Vezzali et al., 2014), or with authentic peer stories (Liebkind et al, 2014). The present study used a between-subject pre-test post-test design, where students from 14 classes at 7 elementary schools in six Slovak towns ($n = 429$, 218 boys and 211 girls, $M_{age} = 13,32$) were randomly assigned either to an experimental or a control group. The students in the experimental group participated in 3 in-class sessions focused on peer stories about different outgroup members. We found the intervention reduced social distance, increased trust and improved behavioural intentions, but did not improve attitudes or reduce anxiety towards the Roma. In this process we faced several challenges. First, standardized psychological instruments for measuring prejudice had yet to be adapted and validated in Slovak cultural context. Second, age and culturally appropriate interventions needed to be developed that would challenge the normative status quo, which allows blatant stereotyping of the Roma. Third, logistic and ethical questions needed to be tackled when repeatedly entering the school environment as an outsider and disrupting the routine educational process in schools. Last but not least, we faced a dilemma about potential reproduction and reinforcement of anti-Roma prejudice by simply making it salient by our research. In this paper we discuss some of our imperfect solutions to these dilemmas. This work was supported by the Slovak Research and Development Agency under contract no. APVV- 14-0531.

Presenter's biography

Barbara Láštiová is a social psychologist and a senior researcher at the Institute for Research in Social Communication of the Slovak Academy of Sciences. Her main areas of interest include intergroup relations, constructions of social identities in various contexts (European integration, transnational migration), citizenship and participation, political psychology, and methodology of qualitative research.

Maňo, Peter

Institute of Social Anthropology, Faculty of Social and Economic Sciences, Comenius University in Bratislava, Slovakia

Experiments in the field: Religious signalling and mate choice in Mauritius

Abstract

Societies the world over engage in synchronized, repetitive, and highly formalized and structured collective behaviours known as rituals. The costs of ritual participation can be very high in terms of invested time, energy, resources, or missed opportunities. Still, there seem to be no obvious benefits to ritual participation – rituals generally obscure the causality between their constitutive actions and the desired outcomes. A very promising avenue for research appears to be the utilization of the Costly signaling theory that views the individual and between-group variation in ritual investments as costly displaying of non-apparent, but socially relevant individual qualities. The formalized ritual arena provides the shared space for an honest communication of these qualities. Religious rituals seem to be particularly suited for signaling commitment as they refer to superhuman authority and alter the perceived cost-benefit ratio. Nevertheless, the quantification and operationalization of ritual costs are necessary, yet often omitted components of the theory's application. On the one hand, this paper focuses on the signal senders and their ritual investments in the context of the demanding Kavadi annual religious ceremony of the Mauritian Tamils. The presented work tries to explain the variation in ritual costs by looking at various demographic, socioeconomic, and psychological factors. Results show that socioeconomic status and sex are the best predictors of ritual costs, such that low-status people and men pay higher costs– they endure more piercings, carry bigger structures in the procession and spend more hours preparing them, and participate more often in the ceremony. A possible interpretation of these findings would be that devotees utilize various forms of capital in the ritual arena to honestly signal their character, in an attempt to improve or maintain their social standing. Alternatively, from the standpoint of human mate choice theory, male traits that can be deemed as behavioural sexually-selected signals include physical prowess, risk-taking, or bold behaviour. Collective rituals involving intense physical effort and suffering may provide an ideal arena for displaying such behaviours. Thus, participation in such rituals might provide an important cue for mate selection, functioning as a manifestation of boldness, physical prowess, dependability, or loyalty to a group. However, there is a paucity of research on the association between the cost of ritual participation and perceived attractiveness of an individual, i.e., mate selection. Field experiments offer the advantage of studying phenomena in the context, where they

naturally occur. The researchers can, therefore, benefit from the fact that their project's design will respond to the said context, thus increasing its ecological validity. To uncover the causal relations between ritual displays and partner choice, we decided to test our ideas experimentally in this community. This paper thus follows an integrative approach in the study of culture and religion, one that brings together naturalistic and socio-cultural perspectives – on the one hand, it borrows methods and theoretical models from evolutionary sciences, and on the other, it adjusts them to a relevant ethnographic context, employing the required anthropological expertise. In doing this, it represents an inter-disciplinary project in the study of religious ritual behaviour.

Presenter's biography

I am an anthropologist interested in religious rituals and morality & religion, from an evolutionary perspective. I received my M.A. from the Institute of Cognition and Culture, at Queen's University Belfast. I am a research fellow at the Laboratory for the Experimental Research of Religion (LEVYNA) and an alumnus of the Experimental Anthropology Lab (<https://www.experimentalanthropology.com>).

I have been doing fieldwork in Mauritius since 2013 using both ethnography and experimental methods in exploring ritual participation, religious views, and moral outcomes. I currently hold Ph.D. positions in Anthropology at Comenius University in Slovakia and in Religious Studies at Masaryk University in the Czech Republic.

Panáková, Jaroslava

Institute of Social Anthropology, Faculty of Social and Economic Sciences, Comenius University in Bratislava, Slovakia

Site-seeing: Research Methodology Reviewed

Abstract

Based on the material of ethno-tourism in a Yupik-Chukchi village of New Chaplino, Chukotka, this article examines some methodological possibilities in ethnography of Self/Other. It is shown that Michael Yampolsky's interpretation of mimetic and non-mimetic vision is essential to the recognition of tourist gaze (John Urry's term) as a multifaceted phenomenon and in this way it shall be reassessed in relation to Self. My reflections on ways of seeing in the context of travel are based on the study of sight-seeing ethno-tours in the remote village of New Chaplino, provided by the locals to the foreign cruise tourists. New Chaplino (Providenski district, 448 inhabitants in 2004) has been planned to become one of the main tourist sites of the Chukchi southern coast; up to now, however, it is predominantly cruise tourism which takes place in the area, with up to 3-4 cruises actually visiting the village in the short summer season. Most of the tourists come from the U.S.A., Canada, France, Japan; cruise tourists are mainly retired couples. The context of short visits (2-4 hours) of the cruise tourists in the village (that is sight-seers rather than vacationers) frames the ways tourists see and sight-see the tourist site. It is proposed that spatial and sensory practices as an important part of ethno-tours within a particular village are to be studied as a specific type of "documentary choreography"; the latter concept is based on Dziga Vertov's term interval, Jean Rouch's term ciné-transe, and David MacDougall's approach to social aesthetics. A key aspect of ethno-tourism – cultural appropriation – is viewed as a practice of experiencing the tourist site as a sensory landscape. Here cultural visions and body techniques of both guests and hosts are engaged in the process of producing "tourist reality". The study introduces the notion that the tourist site is constructed by the sight, both of a tourist and of a local host. Drawing on Bill Nichol's term "ethnotopia", I argue that ethnotopic desires are intertwined with the notion of absence, non-presence, or latency; tourist's epistemological appropriation of the other's culture drawn from his acceptance of a place as a tourist site is more than from the presence of "observable" initiated by the absence of "visible". From the point of view of psychic force and cognition, displacement such as travel creates paradoxes, not by rejecting or denying, but by telling the story afresh (Didi-Huberman, 2001/2008). According to Merleau-Ponty, seeing is conditioned by the absence of visible. "Visible and invisible", he writes, "are mirror categories", in other words they are interchangeable. Mirrors are not representations. It is the invisible of the world which dwells in the world, preserves it, and makes it visible (Merleau-Ponty,

1964/2007). Photographing, in this sense, does not just mediate iconic signs or produce mimetic images of the world; it results in print outs of traces of what is yet to appear. Constitution of the tourist site by means of seeing is directly linked with the tourist photographic images – the material proofs of tourist gaze (Urry 1990).

Presenter's biography

Jaroslava Panáková received her PhD in Social Anthropology at St. Petersburg State University in Russia and her MA in documentary cinema at FAMU Prague, the Czech Republic. She carried out her postdoctoral research at MPI for Social Anthropology in Halle, Germany and at CNRS, Paris, France. Her research interests include mobility, sensory anthropology, and Siberia. She is currently a lecturer at Comenius University in Bratislava, Slovakia. Her latest publications are: 2019 forthcoming "Something like Happiness: Home Photography in the Inquiry of Lifestyles" In Habeck, J.O. (Ed.) *Lifestyle in Siberia* (Cambridge, Open Book Publishers); 2018 "Fotografija kak sredstvo prozhivanija skorbi (Providenskij rajon, Čukotka) " [RUS] (Dealing with grief through photography (Providensky District, Chukotka)), *Kunstkamera*, 2, pp. 201-208. Contact: haliganda@gmail.com, 00421 944615595

Paulík, Matej

Department for the Study of Religions, Faculty of Arts, Masaryk University in Brno,
the Czech Republic

Spirituality and its functions in coping with specific mental problems

Abstract

In my contribution I will discuss people suffering from certain special and unusual symptoms. These symptoms were both psychic and physical. Typical examples of such symptoms are hearing voices, communication with non-human beings, strange feelings in the body, uncontrollable body movement, changes in sensory perception, or loss of life motivation. The lives of these people often became very difficult after the emergence of these unusual symptoms. People were kicked out of their normal everyday life. But, many interesting experiences and new life perspectives have also been brought to life through these symptoms. People usually re-evaluate aspects of life such as their view of themselves and their position in the world, their relationships, or various every day practises and habits. Some of these symptoms include religious or spiritual elements and my informants have often seen them as enrichment of their lives. Beyond the different views of these symptoms, from a practical point of view, these symptoms have meant a problem for my informants. The problem they had to learn to handle and deal with. In our society we have varied scale of institutions for helping people cope with these kinds of problems. Mainly, there is classic biomedical psychiatry. Besides biomedical psychiatry there is a palette of alternative psychotherapeutic organisations and psychotherapeutic methods for coping with unusual physical and psychical symptoms. And there are also many spiritual teachers and traditional folk healers. Each of these areas, in their endeavours to help, understands the symptoms in different ways and tries to allow different practical help and support. For example, classical biomedical psychiatry does not attempt to understand the hidden meaning of symptoms of their patient. From the perspective of biomedical psychiatrists the meaning of symptoms are irrelevant. Their main goal is to suppress them and through this way normalizing lives of their patients. On the other hand, one of the characteristic features of more alternative psychotherapists, for example such of those from Diabasis from Prague, is looking for the meaning of client's symptoms. From their point of view, understanding the biographical cause or meaning of symptoms is crucial for recovery. In my topic I will talk about different ways, in which my informants were trying to cope with their crisis. My contribution will focus mainly on people, who were looking for help mostly from alternative psychotherapies or spiritual teachers. Usually they are people who have not been satisfied with psychiatric help or who have tried to avoid it altogether. The main question that motivates the creation of this contribution to which I will seek answers

lies in asking about the meaning and function of spirituality for people suffering from the symptoms described above in the text. This contribution stems from my elaborate dissertation on the theme "Spirituality and its function in managing life crisis". My topic will combine theoretical thesis with empirical data. I obtained the data for my research by way of qualitative research method, mainly biographical narrative.

Presenter's biography

Matej Paulík is a doctoral student at Masaryk University, Faculty of Arts, Department for the Study of Religions. My long-term interest is in modern forms of detraditionalized spirituality. My dissertation is about function and meaning of spirituality for psychotherapeutic care and for coping with mental crisis.

Semanová, Radoslava

Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences in Bratislava, Slovakia

Researcher caught by informed consent

Abstract

The conditions for obtaining informed consent have recently been tightened. At this point, it is necessary to have personal information written and signed on paper - an informed release form. But, how is the case when I started research with the "only as" voice recording consent to the provision and processing of the interview? Is it ethical to ask the respondent to sign a written release form after a few months, or years, when s/he has already agreed in the audio record? There are considerable complications not only for the researcher and his respondents/partners in the research but also for the ongoing research itself. The second part of the problem is the question of how to properly record the names of the whistle blowers. In many of the interviews, I did not ask respondents for their full name. It wasn't necessary. Why should a field researcher require information that he does not need directly for his research? At the time before the GDPR, it was enough for me that a tramp-respondent that introduced himself as Johnny, just Johnny, and I didn't need any information about his place of residence, his or her birth name, surname, date of birth. Many tramps faced harassment in socialism in Czechoslovakia of various kinds; even because of a civilian name too, when state agencies tried to identify the citizens' names of other tramps. Many people are still very cautious about giving names and signing today. For this reason, I originally chose to record our agreement with their participation in my research on audio recorder. In my contribution, I am going to speak more deeply about how the nature and principles of informed consent affect my case of research. How the GDPR standards that protect data providers affect my ethnographical research and about the problems of transferring laws designed for commercial purposes into ethnographic research and interviewing. And I also think about the standards and laws that protect me as a researcher. This work was supported by VEGA research grant "*The application of innovative approaches in ethnology / social anthropology in Slovakia*" (VEGA, No. 2/0050/16).

Presenter's biography

Radoslava Semanová completed her Master's Degree at Masaryk University in Brno 2014 at the Department for the Study of Religions. Since 2015 she has been an internal doctoral student at the Institute of Ethnology and Social Anthropology of the Slovak Academy of Sciences in Bratislava. The topic of her long term interest and dissertation are construing of power in the totalitarian system, especially in Czechoslovakia from the 1960s to 1980s, in the case tramp subculture.

Tužinská, Helena

Department of Ethnology and Museology, Faculty of Arts, Comenius University in Bratislava, Slovakia

Challenges from intersections of linguistic and legal anthropology: Ethnography of court proceedings with asylum applicants in Slovakia

Abstract

Most asylum applicants in Slovakia go through lengthy court procedures and their asylum appeals on the Regional Courts are often rejected. In this contribution I focus on specifying linguistic means which are manifested in justification of legal practices. I investigate selected details of communication to reveal norms which are created by the judge as a person in the position of the state authority, and the interpreter as a person in the position of the linguistic authority. I draw my examples from fieldwork which I carried out at hearings of asylum applicants between 2006-2008 and 2016-2018 at the Regional Court in Bratislava. Apart from observing judges and interpreters and the asylum applicants who enter already created communication hegemony, I paid attention to other actors who contribute to the applicants' file in the asylum field, such as decision makers, legal representatives and policemen. I examine (1) the linguistic means that weaken the effect of an asylum applicant's argumentation during court proceedings and (2) a particular jargon which is used by anthropologists as well as legal professionals. The hegemonic practices of consensus are reflected in tolerating the interpreter's inconspicuous mistakes, which includes the use of such linguistic forms as the third person instead of the first, passive tense instead of active, and concealment of the subject. The asylum applicant's testimony is treated as subordinate, which is manifested in both linguistic and non-linguistic forms. The participants usually do not speak the same language and come from various professional backgrounds. I analyse discussion on the term "social group", when the interpreters' limited linguistic and communicative competence induced an additional judges' argument. In my interpretation I argue in line with Pierre Bourdieu's statement: "Law is the quintessential form of the symbolic power of naming that creates the things named, and creates social groups in particular. It confers upon the reality which arises from its classificatory operations the maximum permanence that any social entity has the power to confer upon another, the permanence which we attribute to objects." (Bourdieu 1987:838) One of the court interpreters concludes on the work of the state administrators: "We do not know how to listen in a broader context. We stick to some terms, stick to these questions, we imagine that they would answer it in a certain way. It's taken as if it was a template." I will discuss some of the reasons why such "templates" function as if they were "autonomous and neutral" (Bourdieu 1987) and how do actors in the asylum field interpret it in their own context. This text

is an output within the grant project MŠ SR VEGA Nr. 1/0421/17 Symbolické reprezentácie nebezpečenstva [Symbolic representations of danger].

Bourdieu, P. 1987. The Force of Law: Toward a Sociology of the Juridical Field. In Hastings L.J. 38, 814-853

Presenter's biography

Mgr. Helena Tužinská, PhD. is an assistant professor at the Department of Ethnology and Museology, Faculty of Arts, Comenius University in Bratislava, Slovakia. She teaches courses related to concepts such as race, ethnicity, gender, rituals and intercultural communication. She has carried out ethnographic research in refugee camps and asylum courts in Slovakia and has published the results in a book Questions of Description and Translation: Use of Data from Anthropology and Ethnology in the Conduct and Interpretation of Interviews with Immigrants. In cooperation with non-governmental organisations she facilitated training in intercultural communication for various actors in the migration field. She also co-authored an informal survival kit on Slovakia: In_different. As Told By Foreigners.

Most of her texts are available at <https://uniba.academia.edu/HelenaTužinská>

Uhrin, Michal

Department of Ethnology and Museology, Comenius University in Bratislava, Slovakia

Ethnographic research and experimental methods: External and ecological validity of experimental findings

Abstract

In recent years a considerable amount of literature has been published on various aspects of qualitative, quantitative and experimental research methods (e.g. Hall, 2013; Hendl, 2005; Marshall, Rossman 1989; Sperber; Spradley, 1979, 1980; Teddlie, Tashakkori 2009; Xygalatas, 2013). The nature of anthropological research changed after the work of B. Malinowski (Malinowski, 1922). Despite the fact that Malinowski's work is a milestone in anthropological research, he was not the first anthropologist to collect ethnographic data in local settings and by first-hand observation and interview. He was preceded by the scientists who were part of the expedition to the Torres Straits. This expedition not only marks the beginning of major changes in methodology that occurred during the next twenty five years but also demonstrates that a combination of qualitative research methods with quantitative research methods and experiments was part of anthropological field research from the beginning (Barth, 2005; Pelto, 2015). Nowadays with the increasing interdisciplinary trends in anthropology, a growing number of researchers use a variety of quantitative, qualitative and experimental methods that do not necessarily originate in anthropology or ethnology. At the same time statistical and quantitative methods, as well as experimental methods, are at the periphery and rarely used by ethnologists in Slovakia (Mentel, 2002). Qualitative, quantitative, experimental and non-experimental research methods should not be hierarchically ranked by scientists. On the contrary, these are complementary approaches whose appropriate interconnection allows a deeper and broader scientific understanding (Kundtová-Klocová, 2015). In my research, I used the standard ethnographic methods of semi-structured interview and participant observation. At the same time, I applied the theoretical concepts of evolutionary sciences which are often derived from mathematical modelling and experimental research. In my paper I address a complex relationship between kinship, forms of cooperation and religious confession. In particular, I am interested in how religious affiliation and kinship ties affect cooperation between individuals and groups. I explore these phenomena from the perspective of evolutionary anthropology. This branch of anthropology is characterised by the application of evolutionary theory to the study of both biological and cultural aspects of human life. I will present the partial results of analysis of the empirical data collected during the ethnographic research in a village in western

Slovakia that took place from June 2017 to March 2019. The village is situated in the White Carpathians, near the borders with Czechia, and is characterised by dispersed settlements. It has 1113 inhabitants. Approximately 70% of the population declare themselves as Roman Catholics and 20% are Lutherans. The aims of my presentation are as follows: To illustrate the effectiveness of the ethnographic approach as a way of bringing abstract theoretical models to life; To demonstrate how the use of the qualitative methods can test external and ecological validity of experimental research. This text is an output within the grant project MŠ SR VEGA Nr. 1/0421/17 Symbolické reprezentácie nebezpečenstva [Symbolic representations of danger].

Barth, F., Parkin, R., Ginrich, A., Silverman, S. (Ed.). (2005). *One discipline, four ways: British, German, French, and American anthropology*. Chicago: The University of Chicago Press.

Bergman, M. M. (2011). The Good, the Bad, and the Ugly in Mixed Methods Research and Design. *Journal of Mixed Methods Research*, 5(4), 271–275.

Hall, R. F. (2013). 'Mixed Methods: In Search of a Paradigm'. In: T., Lê, Q, Lê (Ed.), *Conducting Research in a Changing and Challenging World*. New York: Nova Science Publishing Incorporated, (s.71-78).

Hendl, J. (2005). *Kvalitativní výzkum: základní metody a aplikace*. Praha: Portál.

Kundtová-Klocová, E. (2015). Experimentální přístup ve studiu náboženství: Podoby a využití experimentu v sociálněvědném výzkumu. *Pantheon*, 9(1), 71-92.

Malinowski, B. (1992). *Argonauts of the western pacific*. London: Routledge.

Marshal, C., Rossman, G. B. (1989). *Designing Qualitative Research*. California: SAGE Publications.

Mentel, A. (2002). Využitie štatistických metód v etnografii. *Slovenský národopis*, 50(1), 5-23.

Pelto, P. J. (2015). What is so new about mixed methods? *Qualitative Health Research*, 25(6), 734-745.

Sperber, D. (1998). Interpretatívna etnografia a teoretická antropológia. *Slovenský národopis*, 46(2), 179-193.

Spradley, J. P. (1979). *The ethnographic interview*. New York: Holt, Rinehart & Winston.

Spradley, J. P. (1980). *Participant observation*. New York: Holt, Rinehart & Winston.

Teddlie, Ch., Tashakkori, A. (2009). *Foundations of Mixed Methods Research*:

Integrating Quantitative and Qualitative Approaches in the Social and Behavioural Sciences. London: SAGE Publishing.

Xygalatas, D. (2013). Přenos laboratoře do terénu: Využití smíšených metod během terénního studia náboženství.. Sociální studia: Náboženství v laboratoři, 10(2), 15-25.

Presenter's biography

Michal Uhrin completed his Master's Degree in ethnology and cultural anthropology in 2016 at the Department of Ethnology and Museology, Comenius University in Bratislava, Slovakia and is currently a PhD student at the same department. In his diploma work he explored preferences of young people in the selection of a long-term partner, which he explained from an evolutionary perspective. He continues this line of research in his doctoral study focusing on kinship and cooperation in a rural environment. He is interested in evolutionary anthropology, anthropology of kinship and cognitive anthropology.

Unger, Johnny

Department of Linguistics and English Language, University of Lancaster, Great Britain

Creative writers and national identity: Developing a reflection-based discursive methodology for creative texts

Co-author: George Green

Abstract

How people talk and write about national identity, as well as national narratives and myths, has long been a focus of both critical discourse studies (e.g. in the work of Wodak et al. 2009) and literary and cultural studies (particularly following Spivak's seminal work in this area, e.g. Spivak 1988). The former body of work, largely associated with linguistics, has primarily focussed on detailed analysis of linguistic/discursive strategies in elite texts (political speeches, media texts) but has also incorporated voices "from below" via focus groups with ordinary people. It has however, not generally dealt with creative texts. The other body of work has tended to identify broader themes relating to national identity and has made explicit links to the biography and lived experience of authors and also the subjects of fiction, but has not involved detailed discourse analysis. What have been left unexplored in both traditions are the practices of writers themselves in including linguistic markers of national identity in their writing. This paper will show how we address this gap, by presenting the results of a small-scale, qualitative investigation into the practices of student creative writers in the UK and Lithuania with an emphasis on self-reflection and self-analysis. We will introduce the multi-level methodology we have developed, which involved asking writers to edit an existing story to make it more "Lithuanian" or "English", and then analysing the edited story, their written reflections, and subsequent focus group discussions. These steps resulted in a greater understanding of how exactly national identity is written into fictional texts, and how the reflexive creative-writing workshop approach can be used to explore topics such as national identity construction.

Spivak, G. C. (1988). 'Can the Subaltern Speak?' In Nelson, C. and Grossberg, L. (eds.) *Marxism and the Interpretation of Culture*, Urbana: University of Illinois Press, p.271–313.

Wodak, R., de Cillia, R., Reisigl, M., Liebhart, K., (2009). *The discursive construction of National identity*. Edinburgh: Edinburgh University Press.

Presenter's biography

Johnny Unger is a Lecturer in the Department of Linguistics and English Language at Lancaster University. His research critically examines the relationship of language and power in two main areas, both related to identity: language policy and digitally mediated politics. His publications include "The Discursive Construction of the Scots Language" and the co-authored textbook "Researching Language and Social Media". His most recent publication is a co-authored article in "Applied Linguistics" entitled "Language Testing in the 'Hostile Environment': The Discursive Construction of 'Secure English Language Testing' in the UK". He is currently working on a project examining how creative writing can be used to explore national identity together with George Green. You can follow him on twitter @johnnyunger.

Voľanská, Ľubica

Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences in Bratislava, Slovakia

Observation on organisational culture: Case study of Topoľčianky stud farm

Abstract

Ethnology/social anthropology as a discipline, that has the image of dealing with the "other", the "stranger", with exotic customs and picturesque folklore, occasionally encounters amazement when "normal" people come into the focus of research. This and similar clichés are not uncommon in organizational anthropology up to the present, although organizational anthropology was a branch of the discipline since the very beginning. In the United States in particular, the first large-scale organizational anthropological investigations caused a sensation already in the 1920s (Mayo), and in the following decades this sub-sector became established (Bendix – Fisher 1949).

In the paper, the aim is to describe a case study in the area of organisational anthropology – to be specific the stud farm in Topoľčianky, where I am currently conducting research (2018-2019). This research is related to the possible multinational nomination of the element with the working title Traditions related to breeding of Lipizzaner horses on the Representative list of intangible cultural heritage of humanity as one of the tools of UNESCO Convention for safeguarding the intangible cultural heritage in 2020. This situation puts me as a researcher into a special position.

Ethnological research is always essentially participant observation: an ethnologist in an organisation accompanies individual employees in their daily work, attending meetings, observing body language, experiencing conversations, both in a formal, professional context and at lunch or at a coffee machine. He or she is interested in company history, the industry-specific aspects and the political and social framework conditions – depending on how these factors are relevant in the current situation and with regard to the research question.

Namely, every organisation has its own culture that shapes the behaviour of its employees, the unwritten rules and the hidden codes that make up the corporate culture. In order to study this, however, a methodical approach is needed that enables one to examine corporate culture in such a way that it also reveals these underlying patterns that cannot be represented by a mere opinion poll – like for example the shadowing (Czarniawska 2007).

The people we accompany in their day-to-day work basically have the opportunity to refuse this accompaniment, and it is important to keep pointing out that staff members, who are being accompanied for research purposes, have the right at any

time to ask the ethnologist in a certain situation, conversation or confidential meeting, not to accompany them. The holistic approach that the method grants makes these disturbances important criteria for analysis and opens the way to interesting aspects of the field of the organisational culture.

It is important that field research in an organisation – like any other field research – takes place in economic, political and social contexts and has an impact on the field. In the company we often deal with a face-to-face community: everyone knows everyone. The employees of the company are usually in an economic dependence in a system that is defined by hierarchy and formally defined power structures. It is therefore important to have a prior clarification that the role of the ethnologist in the company is transparent and that any personal information from the company will not be published or communicated in any other way. This work was supported by VEGA research grant *“The application of innovative approaches in ethnology / social anthropology in Slovakia”* (VEGA, No. 2/0050/16).

Bendix, R. – Fisher, L. H. (1949). ‘The Perspectives of Elton Mayo’, *Review of Economics and Statistics*, 31, 312–19.

Czarniawska, B. (2007). *Shadowing: And Other Techniques for Doing Fieldwork in Modern Societies*. Copenhagen: Liber, Copenhagen Business School Press.

Presenter’s biography

Lubica Voľanská is a research fellow at the Institute of Ethnology and Social Anthropology of the Slovak Academy of Sciences in Bratislava. She studied ethnology and history at Comenius University in Bratislava, the University of Regensburg and Vienna University. In a long term perspective, she is dealing with the ethnological research of kinship and family, old age, intergenerational relations, (auto)biographical research and historical anthropology. Her latest book is *„V hlave tridsať, v krížoch sto“*. *Starnutie v autobiografiách v Bratislave a Viedni* (“Young minds, old bodies.” Ageing in autobiographies from Bratislava and Vienna) (2016) focuses on the old age and ageing in both cities. With anthropology of organisations she is entering a new field focusing on day-care centres, aged-peoples’ homes and other. More information about project participation and the list of publications on: <http://www.uet.sav.sk/?q=en/lubica-volanska-herzanova-mgr-phd>

Vrzgulová, Monika

Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences in Bratislava, Slovakia

Oral History interview – relationship and space of trust

Abstract

The oral history interview is a 'multi-layered communicative event' as comments David Dunaway; it is a unique, active event, reflective of a specific culture and of a particular time and space (Lynn, 2016: 13). Interview, more precisely biographical interview, is the tool I have been using for decades. The relationship between interviewer and interviewee is, therefore, an essential question for me. I am interviewing people to find out what happened to them, how they felt about it, how they recall it and what wider public memory they draw upon. Focused on the biographical narratives, as well as in-depth and repeated interviews I have been constantly facing very serious ethical and moral questions according to my role as a listener, as a partner in the interview, but also as a scholar with the ambition to use the interview in my scientific work. I have been doing my work and been aware of the vulnerability of my partners in the research - the interviewees and their families and of my vulnerability as well. Ruth Behar reminds us that "[to] write vulnerably is to open a Pandora's box." (Behar, 1996:19) In my presentation, I would like to develop Hourig Attarian's inspiring ideas (2013: 77-80) on self-reflexivity, which brings to light the grey zones we encounter in our work. This often difficult and fragile process, we, scholars, interviewers perform a balancing act between what becomes necessary to work through ourselves and what we select to present publicly. This process is central to the connections that I create with "strangers," friends, or those who simply remain "familiar persons" in my projects. These people always affect the course of my work, but also me personally. This balancing act is an exercise. I try to understand my own limits, I try to push my own boundaries, and assess how each of these circumstances impacts my research. I will speak about some challenging issues which I experienced and tried to solve during my work. The first issue focused on Holocaust survivors' memory. The second focused on current images of socialism in biographical narratives. I'll discuss some situations I faced in these two types of research when I felt vulnerable and not strong enough to continue the interview. I would like to show my thinking about the relation: privacy – secret - a taboo in one's life story and the listening and understanding. I'll think about how to be prepared for the process of building a safe space of trust and understanding. How to find the balance between the research topic and own values? The oral history research brought to my many questions; such as how responsible to deal with information on and off the record, and about feelings of my vulnerability.

Lynn Abrahams: *Oral History Theory*. Routledge, 2nd Edition 2016.

Ruth Behar, *The Vulnerable Observer: Anthropology That Breaks Your Heart*. Boston: Beacon Press, 1996.

Hourig Attarian: *Encounters in Vulnerability, Familiarity, and Friendship*. In: Anna Sheftel and Stacey Zernbrzycki (eds.) *Oral History Off the Record. Toward an Ethnography of Practice*. Foreword by Steven High. Afterword by Alessandro Portelli. Palgrave Macmillan 2013, 77 – 80.

Presenter's biography

Dr. Monika Vrzgulová is a Senior research fellow at the IESA SAS in Bratislava. She has been working on the topic Holocaust memory in Slovakia and the issues of social (family) memory, identity and memory policy. She has been conducting domestic and international research using the oral history method for over two decades. In 2018 as the Visiting Fellow at the Mandel Center for Advanced Holocaust Studies in USHMM, Washington D.C. she did research based on the OH testimonies, focused on the bystanders to the Holocaust. As a researcher and the key researcher for numerous academic and applied research projects she has cooperated with NGOs in Slovakia and abroad. In 2005-2017 she was the director of the Holocaust Documentation Center in Bratislava. In 2005-2013 she was the member of the Slovak delegation to IHRA. Since 2017, she has been a researcher of the oral history project *Current Images of Socialism*. M. Vrzgulová has published the results of her research in five monographs, dozens of chapters and studies.

More information:

<https://sav-sk.academia.edu/MonikaVrzgulova>

<http://www.uet.sav.sk/?q=en/monika-vrzgulova-phdr-csc>

E-mail: monika.vrzgulova@savba.sk

Wiesner, Adam

Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences in Bratislava, Slovakia

Therapeutic overlap in autoethnographic writing

Abstract

In my contribution I would like to offer a reflection on why I think that the postmodern approach to methods and writing genres within the social science discourse matters, and to point out the phenomenon of the therapeutic overlap in autoethnographic writing. Therapeutic overlap in autoethnography and reflexive writing genres could be viewed from various perspectives. My focus is on highlighting the perspective which embraces social science not only as representational, but also includes its evocative aspect. (Ellis, Bochner, 2000: 747) One point of view is from the perspective of the process of evocative writing, as well as reading. By the means of the principle of “sympathetic resonance” inspired by music theory and applied in evocative or embodied personal inquiry (Anderson, 2001), the focus on rich description of emotional or sensual state of minds or body-related experience enables the reader to recall a similar emotional or sensual experience as is the one described by the writer, and to be in tune with it. Another point of view is from the perspective of the application of the principles of the postmodern school of narrative therapy in autoethnographic inquiry. Strongly influenced by Foucauldian ideas about modern operations of power, narrative therapy practice also draws considerably from cultural studies. Based on the text analogy and the fact that our lives are multi-storied, it integrates Geertz’s concept of thick description and uses it in ways to discover and map as yet untold alternative storylines. The applied framework of narrative practice within the process of writing and self-inquiry can initiate “re-authoring conversations” among the multitude of the writers’ own perspectives on “normalizing judgement” and the operations of power in their lives (White, 2011). Such endeavour empowers the writer in discovering dominant, yet thin, normalizing narratives. These were created by connecting those of their life experiences which were judged against the norms in relation to insertion of their lives into the performance tables and continuums. (White, 2011: 25) Through mapping, unpacking and further re-authoring conversations it can further enable them to identify thin narratives, which are no longer serving their needs, and to develop alternative ones that will be more beneficial in relation to their process of self-empowerment. This work was supported by VEGA research grant “*Reflexive Writing as a Method of Ethnographic Inquiry*” (VEGA, No. 2/0088/19).

Anderson, R. (2001). Embodied writing and reflections on embodiment. *Journal of*

Transpersonal Psychology, 33(2), 83-98.

Ellis, C., Bochner, A. P. (2000). "Autoethnography, Personal Narrative, Reflexivity: Researcher as Subject." In: N. Denzin, Y. Lincoln (Eds.), *The Handbook of Qualitative Research*. Second Edition. Thousand Oaks: Sage, 733-768

White, M. (2011). *Narrative Practice: Continuing the Conversations*. New York & London: W. W. Norton & Company

Presenter's biography

Adam Wiesner is currently a post-doc researcher at the Institute of Ethnology and Social Anthropology of the Slovak Academy of Sciences in Bratislava. He studied General Anthropology at Charles University in Prague and received his PhD degree in 2016 at the Institute of Ethnology, SAS in Bratislava. His main areas of interest include gender nonconformity, reflexive writing as a method of inquiry, and postmodern therapeutic approaches. Beside his academic work he is also a practicing solution-focused coach and therapist interested in applying collaborative and narrative practice. In 2017 he published a monograph entitled *Jediná jistota je zmena. Autoetnografie na transgender téma* (The only certainty is change. Autoethnography on a transgender topic) which deals with gender transition from the perspective of a person who identifies as non-binary.

Winkler, Tomáš

Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences in Bratislava, Slovakia

Concepts connected with creativity in urban anthropology

Abstract

Concepts connected with creativity are nowadays very popular in the media and scientific discourse, but their relevance and usability in urban anthropology is often questionable. The aim of my poster presentation is to discuss the position of these concepts in urban anthropological research and to draw attention on the possibility of the research of “creative centres” in Slovakia in the contexts of urban activism and urban social movements. The concepts of creative economy, creative class and creative cities were popularized mainly by Richard Florida, an American economist and social scientist. Florida (2004: 5) claims that creativity is the motor force of economic growth and the United States and Europe are going through a period of sweeping economic and social transformation from an industrial to a creative economy, which is represented in creative industry. The professions of creative industry are according to John Howkins (2001): advertising, architecture, art, crafts, design, fashion, film, music, performing arts, publishing, research and development, software, toys and games, TV and radio, video games. These sectors are frequently concentrated in creative centres or creative clusters. The concept of creative cities applies creative industries to the urban environment. It claims that the creative city identifies, attracts and sustains talent so it is able to mobilize ideas, talents and creative organizations. It believes that creativity is not only an economic value, but also a problem solving tool. Creativity is in these concepts often idealised and measured only by quantitative methods. Their popularity and attractiveness caused that the generalizations based mainly on the US context, are often automatically and uncritically replicated and applied worldwide. However, the focus on the local political, legislative, economic and social context is very important, especially in the case of post-socialist countries like the Slovak Republic. Creative centres in Slovakia are a relatively new phenomenon. They are not perceived in economic terms, but more as a platform, where creativity meets culture, art and civic activism. This implies the usability of qualitative methods and the relevance of urban social movements in their research in urban anthropology. This kind of research also opens the subjects of their financing, sustainability, public awareness, gentrification and impact on the city. Probably the best example of this characteristic in Slovakia is the Cultural and creative centre Nová Cvernovka, which is the main subject of my dissertation research. Its original place was an abandoned textile factory. In 2006 the owner of this factory offered this area for rent for a relatively

low price, which attracted artists and creative people. Step by step these people formed a relatively closed creative community. In 2015 it became clear, that the community had to leave this building, because of the planned reconstruction and building of a new residential zone. This creative community became more organized and moved to a new place in 2016 – a former school building. It is now an important and popular point on the cultural map of Bratislava. Here we can find approximately 80 studios and ateliers rented by artists, designers, start-ups and civil society organizations. The institution was involved in protests and campaigns several times. Activism is present here also at the level of cultural programme, which frequently reflects subjects such as politics, education, urban development and environmental activism. This work was supported by VEGA research grant “*The application of innovative approaches in ethnology / social anthropology in Slovakia*” (VEGA, No. 2/0050/16).

Howkins, J. (2001). *The Creative Economy: How People Make Money From Ideas*. London: Allen Lane.

Florida, R., Tinagli, I. (2004). *Europe in The Creative Age*. London: Demos.

Presenter’s biography

Tomáš Winkler completed his Master’s Degree in ethnology and cultural anthropology in 2016 at the Department of Ethnology and Museology, Comenius University in Bratislava. In his Master’s thesis he investigated the declared motivations for volunteering amongst young people. Since 2016 he has been an internal doctoral student at the Institute of Ethnology and Social Anthropology of the Slovak Academy of Sciences in Bratislava. Currently he is engaged in dissertation research in which he studies urban, cultural and creative activism based on the example of the Cultural and Creative Centre Nová Cvernovka in Bratislava. His scientific interests include urban anthropology, urban social movements, civic activism and volunteering.

Žáková, Michaela

Department for the Study of Religions, Faculty of Arts, Masaryk University in Brno,
the Czech Republic

Play with methods: Potentials of combining the narrative auto/biography with “Garfinkel's ethnomethodological experiments”

Abstract

Following the conviction of Stöckelová and Abu Ghosh (2013), I see ethnography as a “creative process” rather than a method. This process includes the forms of theorizing, experimenting, data creating, but also includes the ability of reflexivity that shaped our modern society and qualitative research as well. Additionally, when we mention reflexivity in the research field, many studies about ethical dimensions and power relations were written. Aspects of the creative process prevent the idea of possibilities of keeping scheduled methodological research scenarios. When we enter the field, we are confronted with many new situations, limits, and when relevant, are forced to adapt our own approach depending on the concrete field circumstances. Those new needs, I would like to portray on my reflective story about conducted research on forming alternative women's identities in the contemporary Czech society. When I started my fieldwork, I wanted to use the methodological approach of the auto/biography and let participants tell their life stories in connection with the idea of non-interference in the flow of narration. During the research, I surprisingly found that I unconsciously used the words that my participants object to. This led me to the idea of using these problematic words or sentences during the other interviews for clarifying the emic conceptualisations and meanings of the interviewees, in order to preserve their right to object. Therefore, I began to use another methodological approach inspired more by 'Garfinkel's ethnomethodological experiments'. In the conference paper, I would like to discuss the potentials of combining these two contrasting methodological approaches, narrative auto/biography and ethnomethodological experiments, in relation to ethic dimensions and power relations in the research field. The first of them is based on (power) non-disruption of the interviews, second on the intentional interference. Is it possible to compare these two different approaches? How can we work effectively with them? What consequences does it bring, what implications does it have for our data analysis and field research as such? Additionally, this conference paper relates these questions to the issue of contemporary “methodological fetishism”, and researchers' unwillingness to compare different approaches. Reed and Alexander (2009) claim, rather than create new theories and contribute to them; researchers emphasize variables' control and validation of methods. This issue, I would like to discuss. I was confronted with these

researchers' approaches too, especially with negative reactions on my combining of two different approaches (presented above) in my study. Inspired by useful comments of the critics, I would like to discuss the potentials and limits of combining different methods, as well as discuss the role of methods in contemporary ethnographic research as such. In my opinion, the "methodological fetishism" of researchers could lead not only to the broader unwillingness to combine different methodological approaches but also to 'stiffness of research'. However, in the ethnography fields researchers are forced to experiment with methods and react to the new challenges. So, under what rules is it possible to compare different methodological approaches?

Presenter's biography

Michaela Žáková operates as a doctoral student at the Department for the Study of Religions in Brno. My professional interests include issues of ethnographic research and gender studies. Currently, I am also interested in the meanings of sport for the Indian community in the Czech Republic.