INTERNATIONAL CONFERENCE PERSPECTIVES ON CONTEMPORARY LEGEND
(28 June – 02 July 2016, Tallinn, Estonia)

Tallinn (Estonia) hosted the 34th International Conference Perspectives on Contemporary Legend, held on 28 June – 02 July 2016. The conference took place in the old medieval part of the town in the premises of the Institute of Theology of the Estonian Evangelical Lutheran Church. The conference was organised by the Folklore Department of the Estonian Literary Museum and the Estonian Academic Folklore Society with the support of the Estonian Literary Museum, the Cultural Endowment of Estonia, the Estonian Research Council (under research funding project IUT 22-5 “The narrative and belief aspects of folklore studies”) and the Centre of Excellence. These narratives (including rumours and conspiracy theories) form part of the sphere of political folklore and reflect historical and recent political events (legends about Stalin, elections in Belarus, civil war in Ukraine, migration crisis, stories, missing plane etc.). As summarised by the organizers Eda Kalmre and Mare Kalda: “Although these stories are thematically a classic in the field, these case studies are always new, expressed in new contexts and approached from new perspectives” (Kalda, Kalmre 2016). Another interesting topics are humorous as well as scaring stories (for example, black cars and white vans) – these two different emotional impacts on the audience still provoke scientific debates on the socio-psychological function of the genre of contemporary legends. Besides stories as those presented, there are many examples of other forms of legends and folklore in general – from card games through religious, mythological and magic ideas to architecture.

As an active participant to this conference, I can confirm the traditionally very fruitful, friendly and perfectly managed atmosphere of these meetings. The conferences and resulting collections of papers and studies, originally created by a small group of specialists in the US and some Western European countries fascinated by contemporary legends and new approaches in folklore studies in the 1980s, bring together dozens of experts from all continents today. The conference in Tallinn was attended by around 40 participants from 14 countries of the world, and we are happy to see an increasing number of papers from the countries of the former “Eastern bloc” each year, which compensates for the recently considerable imbalance in the coverage of the topic of present-day legends and rumours in this field compared to the countries where this kind of research emerged originally.

ZUZANA PANČOVÁ,
Institute of Ethnology SAS in Bratislava

Mare Kalda during her presentation. Photographs: Zuzana Panczová.

Conference participants Gail de Vos and Jean-marie Rouhier-Willoughby in the historical building of the Institute of Theology of Estonian Evangelical Lutheran Church, Tallin.

Mare Kalda during her presentation. Photographs: Zuzana Panczová.
The 10th edition of the scientific festival – the European Researchers Night – was held on Friday, 30 September 2016. This event took place simultaneously in 33 European countries and in several Slovak cities and towns, namely in Bratislava, Banská Bystrica, Žilina, Košice, Poprad and Tatranská Lomnica. In the capital city of Slovakia, researchers gathered in the Old Market Hall, V-klub, in the Museum of Natural Sciences of the Slovak National Museum, and in the Slovak National Gallery.

Over 70 scientific stalls were installed in the Old Market Hall and at the SNP Square, including the one of the Institute of Ethnology SAS under the name Slovak Othernesses. As this name suggests, the central topic of the presented activities was otherness, diversity and heterogeneity which we face in different forms in our daily life and which also represents a frequent subject of research of the researchers from our institute. The different specific fields were presented to visitors by the youngest generation of researchers and PhD students. They were very busy from the opening of the gates of the Old Market Hall at 9.00 o’clock in the morning until late night. Our stall was visited mainly by school children in the morning and by the general public in the afternoon.

Visitors could choose from a wide range of activities. As an example we can mention a game aimed to determine the origin of words taken over from other languages, which is one of the consequences of Slovaks’ contacts with other nations and ethnic groups. The “IQ test of present-day myths and rumours” with xenophobic overtones, which are born through co-existence of various population groups, also met with
success. In addition, the visitors tried to work with blind maps by means of which they could learn that the perception of the geographical space is a social construct, and not an immutable fact. The other activities included the identification of the regions of origin of various ornaments and their use abroad. Children and adults could also take colouring books with traditional ornaments and colour them in the comfort of their homes. The most popular activity among visitors was photographic mini-research. The participants were asked to write on the board an adjective – an attribute that best describes Slovaks. The question was: “What are Slovaks like?” They subsequently had themselves photographed with this self-stereotype, and the images were added to the presentation which was projected on canvas at the stall until the evening. Throughout the day, researchers gathered over 200 images of people from various age groups. The opinions about how we perceive ourselves were various – both negative and positive ones. The organisers of this activity plan to evaluate this “small” research in the near future and produce a material study as its output.

The big interest in visiting our scientific stall was a pleasant surprise for our organisational team. The curious questions of the visitors proved that the topics studied by the Institute of Ethnology SAS are attractive for society. From the point of view of the ethnologists, this event accomplished the set objective – to explain to the public the work of researchers, inform them about research and scientific outputs in an understandable and attractive manner, and raise the general interest in science in Slovakia. If the next edition of the European Researchers Night is as successful as this year, there are many things to look forward to.

KATARÍNA RABATÍNOVÁ, Institute of Ethnology SAS in Bratislava

“Science in their hearts” – hostesses of the Institute of Ethnology stand at the European Researchers Night (from left to the right: S. G. Lutherová, L. Volanská, I. Šusterová, L. Ditmarová, K. Rabatinová). Photo: Archive of the Institute of Ethnology SAS
On the occasion of the 70th anniversary of its founding, the Institute of Ethnology of the Slovak Academy of Sciences prepared as one of its events an international scientific conference entitled *Ethnology in the Third Millennium: Topics, Methods, Challenges*, held on 19–21 October 2016 in the SAS Congress Centre at Smolenice Castle. The conference was held under the auspices of the Representation of the European Commission in the Slovak Republic and in collaboration with the COST action COMPACT, the research network supported by the European Cooperation in Science and Technology (COST), the Visegrad Forum of the French Institute for Research in Social Sciences CEFRES in Prague, and partner institutions – the Ethnological Institute of the Academy of Sciences of the Czech Republic in Prague, the Department of Ethnology and Cultural Anthropology from the University of Szeged (Hungary) and the Department of Culture and Folklore Studies of the Faculty of Philology of the University of Opole (Poland). Besides experts from the Institute of Ethnology SAS and scientific partner institutes from the V4 countries, the conference was also attended by several foreign experts from France, Germany, Belgium and Norway. The conference programme consisted of seven panels and a plenary meeting.

The event was opened by Tatiana Podolinská, Director of the Institute of Ethnology SAS (IE SAS). She listed in her opening speech the most important achievements of this institute. She referred to the mission of ethnology as science about man which is supposed not only to bring new knowledge in a heuristic way, but also contribute to better understanding and harmony in society. On behalf of the conference organisation committee, the participants were welcomed by Monika Vrzgulová. Her welcoming speech was followed by greetings by prominent representatives of the partner institutions: Gábor Barna from the University of Szeged, Teresa Smolífska from the University of Opole, and Zdeněk Uhrek, Director of the Ethnological Institute of the Academy of Sciences of the Czech Republic (EI AS CR) in Prague. The official ceremony culminated with the opening of the panel exhibition documenting 70 years of existence of the Institute of Ethnology SAS, prepared by Daniel Luther and Dušan Ratica (both from the IE SAS). The rest of the evening was characterised by friendly talks between the conference participants, accompanied by live and reproduced music.

The plenary meeting *Thematic and methodological challenges in current ethnology and anthropology*, which was held on Thursday, 20 October, created the space for discussions on a number of issues. The speakers returned to the basic concepts of ethnological/anthropological (as well as social-scientific) research, such as social change, ethnicity and identity, space and cultural identity, or migration as social movement. They came to new conclusions obtained through the application of selected concepts in their empirical research. Haldis Haukanes from the University of Bergen, Norway, presented the results of her research about the projection of the future and the perception of the past in the post-socialist space of the Czech Republic. She identified interesting disproportionalities between theoretical assumptions about (social) changes in the models of the future among the present-day youth and empirical results rather confirming the persistence of older models. The plenary paper by Tatiana Podolinská dealt with the theoretical term of “ethnicity without groups” in the field of Roma studies. She highlighted the need to perceive ethnicity as categories of practice.
that can be explored only by means of specific agendas of concrete actors, which she subsequently showed through the ways of construction of the Roma identity in the pastoral discourse of selected Pentecostal movements in Slovakia. Valentina Gulin Zrnić from the Institute of Ethnology and Folklore Studies in Croatia described the recent experience of her team which seeks to intervene in the urban environment of Zagreb with the help of certain artists and, in this way, positively influence citizens’ attitudes to the city or engage them in the city mapping process using the walking ethnography method. Zdeněk Uherek pointed out in his paper that it is not only migrants who move between countries in the course of migration, but also social relationships and knowledge, thereby constructing special ties to the “old homeland”. He presented this current topic also from the important historical perspective.

The first thematic panel under the title Ritual as a social practice in present-day society opened with the key paper by Gábor Barna. He reflected in his paper on the changing functions of holidays in today’s world and compared the “holiday calendar” of four countries close in terms of geography and culture – Hungary, Slovakia, the Czech Republic and Austria. Vladimír Bahna from the IE SAS informed the participants about his findings concerning the dynamics of the relationship of believers and church to the unofficial place of pilgrimage Živčák near Turzovka. Věra Frolcová from Brno (EI AS CR) focused on the forms of the Catholic holiday Corpus Christi in the present-day Moravian countryside and compared it to medieval records on its celebration. Teresa Smolińska illustrated the transformations of the carolling tradition in today’s Poland through the example of the Three Kings’ Day which has recently become a kind of an “urban street theatre”. Her colleague Dorota Świtala-Trybek from the University of Opole dealt in detail with the rituals of Polish miners, including friendly get-togethers in a beer pub on the occasion of St. Barbara’s
holiday. Juraj Zajonc and Katarína Popelková from IE SAS acquainted their colleagues with the results of their research on the current forms of feasts in Slovakia: the first paper summarised the findings about the different levels of acceptation of holidays such as Halloween, St. Valentine’s Day and May Day; the second one informed about how state holidays are becoming a platform for public debates on the internet and for political fights before elections.

The papers presented in this panel pointed out the new methodological setting of the ethnological study of present-day rituals in Central European countries. From the analysis of opportunities on which people choose ritualised behaviour the research moves towards the mapping of the processes which stand “behind” the empirically captured and ethnographically described phenomena or to the mapping of the causes and practical reasons that influence actors, their motivations and behaviour. Whether the focus of the study is on religious, political or professional holidays, urban feasts, festivals or visits to places of pilgrimage, ethnologists reveal in the uncommon behaviour of the participants its group, cultural and mental aspects. Feasts taking place in the public space and in the presence of a large number of people change from pompous rituals to festivalisation. This process, which has become more intensive in the 21st century, weakens on one hand the spiritual and formal aspects of events, and, on the other hand, the relaxed performativeness of the atmosphere enables smooth overlapping of symbolic and practical actions. The strategically chosen ritualisation of the actions of the key actors works as an effective means for the communication of socially important messages.

The second conference panel on Communication and memory: inter-generational transfer was dedicated to the issue of the hand-over and spread of the representations of the past between various generations. The panel had the form of an open discussion.

Short excursion of the conference participants in Smolenice Castle. Photo: Radoslava Semanová.
roundtable. The discussion was moderated by Monika Vrzgulová and, together with her, the issues raised were debated by her colleagues Ľubica Voľanská and Soňa G. Lutherová (both from the IE SAS). The panel was also attended by a foreign guest, ethnologist Jana Nosková from the EI AS CR. The audience sitting in a circle joined the debate with their questions and remarks.

Each participant to the debate shortly introduced her scientific work related to the topic of the panel. They subsequently continued the debate and outlined answers to the following questions: How are the different generations involved in the creation of representations of the past? What are the differences and similarities in their approaches and strategies? In what way are representations being spread and changing in time? In what way is family memory influenced by other forms of memory (e.g. social or cultural memory)? The debaters paid special attention to their own methodological and ethical problems and dilemmas they face during their research of the representations of the past.

The third “evening” panel of the conference was dedicated to PhD students from the participating institutes. The Young Scientist Forum poster presentation showed the research of Vivien Ajjak from Szeged, Věra Štofaníková from Prague, Jan Šemrád from Brno, Kamila Sawka from Opole and Natália Blahová from Bratislava. Their works ranged from a new perspective of painted clothes chests through the place of the Masaryk House in Paris in the memory of its visitors, or activism at a present-day Brno neighbourhood and cultural heritage of Polish migrants from Ukraine up to institutions of the Slovak diaspora in Romania. On one hand, the research focusing on daily social processes tackled new themes which constantly arise in the context of the changing social reality (current life and community activities within a city neighbourhood). Another part of the papers were concerned with more traditional topics, but with the application of new methods or theoretical approaches (re-interpretation of museum objects and their contribution to knowing the
past, objects as a means of cultural memory, expatriate organizations and their impacts on the process of ethnical identification of expatriates). Hence, the specific character did not lie only in the form of presentation and the possibilities of getting feedback from more experienced colleagues, but also in the diversity of topics and applied approaches in the different research projects by means of which young scientists seek to respond to the challenges of the present-day society.

The last day of the conference on Friday, 21 October, continued with panel 4 on **Applied anthropology – How to cope with current social and societal challenges?**, which dealt with the practical use of application/engagement-oriented ethnological research. The participants of the panel and of the plenary had lively debate about the possibilities of involvement of researchers, conscious influencing of processes (participatory research) and the ethical aspects of applied research. The panel was organised by Miroslava Hlinčíková and moderated by Soňa G. Lutherová (both from the IE SAS).

The panel was introduced by Joana Breidenbach from Berlin, founder of the BetterplaceLab platform, which works as a research laboratory exploring the possibilities of use of digital technologies for social purposes. In her paper, she reflected on digital technologies and their role in connection with the migration phenomenon and, specifically, the support that can be provided to refugees by means of such technologies. The picture material on the different ways of use of container houses and stories hidden behind them formed the basis of the paper by Myrto Tsilimpounidi (Institute of Sociology SAS, Bratislava) on visual sociology. By means of contrast pictures, she highlighted the different interpretations and explanations of their contents. Petra Ezzeddine (Department of General Anthropology, Faculty of Humanities, Charles University in Prague) spoke about her own experience in negotiations as expert in migration in the mass media and interviews with donors outside the academic sphere in general. The paper by Miroslava Hlinčíková focused on the ethical aspects of the relationship between a researcher and other partners in research (contacts) and democratisation of the research process. Kateřína Sidiropulu Janků (Department of Sociology, Faculty of Social Studies, Masaryk University in Brno) raised similar questions in her reflection on the research experience from a project on Roma labour migration in Czechoslovakia after 1945. To what extent are we able to eliminate the unequal position of researchers and other project actors by means of participatory action research methods? Are we successful in proving the legitimacy of applied research projects in the eyes of the donors? Helena Tužinská (Department of Ethnology and Museology, Faculty of Arts, Comenius University in Bratislava) and Lubica Voľanská (IE SAS) dealt with the position of lecturers with ethnological/anthropological qualifications in the field of inter-cultural seminars. They reflected on the possibilities of transfer of anthropological standards into this field and on the ways cultural particularities are chosen and often simplified in the inter-cultural context.

Panel 5 was entitled **The functions of rumours and conspiracy theories in relationships between groups.** The concept of this panel was based on the assumption that rumours (and particularly conspiracy theories) largely contribute to the creation and shaping of group identities and relationships between social groups and their members. It is fast-spread information which is able to gain popularity in society for different reasons even without support in the form of direct evidence. This can result not only in influencing the attitudes and actions of the group members, but also in the creation of the conditions for mass behaviour. The panel dealt primarily with the role of rumours in the shaping of relationships between groups in various forms – not only at the theoretical level, but also given the historical experience and the current events in society (migration crisis, war in Ukraine and Syria, terrorist attacks, political radicalisation and manifestations of extremism using national, ethnical and religious tensions, “alternative”
The papers presented in this panel had not only an international, but also an inter-disciplinary dimension (the analyses were based on approaches used in ethnology, folklore studies, political sciences, cognitive anthropology and psychology, and the activities of the non-profit sector were also mentioned). The papers by four participants of the panel (Vladimír Bahna, Julien Giry – IDPSP – Institute of Public Law and Political Sciences, Université de Rennes 1, France; Grigorij Mesežnikov – Institute for Public Affairs, Bratislava; Zuzana Panczová, IE SAS) tackled conspiracy theories which are perceived as a sub-category of rumours with specific impacts on group attitudes and actions. These experts are members of the Managing Committee of the COST action “Comparative analysis of conspiracy theories” (COMPACT CA 15101), supported under the Horizon 2020 EU framework programme launched in April this year. Hence, this panel was the first opportunity for the dissemination of information in this field in Slovakia. A vivid picture of this topic was completed by Eva Krekovičová (IE SAS) who sought links and relationships between conspiracy theories and ethnic stereotypes.

The aim of panel 6 with the short title Cultural Heritage was to open a discussion on theoretical concepts, methodological approaches, thematic orientation and urgent challenges concerning the ethnological/anthropological research of culture heritage in the 21st century. The key paper was presented by Noel B. Salazar, Belgian anthropologist and author of several publications on cultural heritage, from the Faculty of Social Sciences of the University of Leuven, Belgium. He spoke about the relationship between cultural heritage and tourism. According to him, tourism is one of the strongest tools by means of which heritage is not only “consumed”, but also created. He also spoke about the development of heritage-oriented tourism (mainly UNESCO monuments) as an opportunity and a risk. Sustainable tourism requires strategies to eliminate the negative impacts of tourism without threatening its benefits. Hana Červinková (EI AS CR) recounted the story of the “Centennial Hall”, a unique architectonic work in Wrocław, which is listed as UNESCO world cultural heritage and which raises contradictory interpretations within the local community linked to memory, citizenship and identity. The Hungarian anthropologist Tamás Régi (University of Applied Sciences of János Kodolányi, Székesfehérvár, Hungary) spoke about his research conducted within the Ethiopian tribe Mursie and the impacts of the construction of a dam on local life and heritage and, in particular, on the understanding and concept of heritage and tradition by the local community. Daniela Stavělová (EI AS CR) focused in her paper on the commodification and hybridisation of intangible cultural heritage and specifically on the “Ride of the Kings” after it was included in the list of intangible cultural heritage of humanity in 2011. Alexandra Bitušíková (IE SAS) presented an example of local activism aimed at preserving the Calvary in Banská Štiavnica. The papers in this panel highlighted the diversity of the scientific discussion about cultural heritage, reflecting the fact that heritage is a value-burdened term and that what is or what is not cultural heritage is the result of political and power relations.

The last panel of the conference in Smolenice was the presentation of national ethnological journals of V4 countries (V4-Networking Panel). Teresa Smolińska presented the Polish LUD journal, Hana Červinková the Český lid journal, Ágnes Fülemile (Ethnographic Institute of the Hungarian Academy of Sciences, Budapest) the Acta Etnographica Hungarica journal, and Vladimír Potančok and Gabriela Kiliánová (both from the IE SAS) the Slovenský národopis/Slovak Ethnography journal. Besides short stories about the history and development of the journals, the participants of the panel learnt about the current problems of the ethnological journals from all participating countries which are very similar – digitisation, an effort to reach impact
factor and current contents, problematic financing, seeking of suitable topics, authors and reviewers, and the maintaining of the expert level and regional or national character in spite of pressures on globalisation and universality. The participants called for finding solutions to common problems by combined efforts and for mutual help and solidarity.

The conference and lively discussions during the panels and in the lobbies resulted in many interesting conclusions and ideas for further work in this scientific field. Some of them were summarised by Tatiana Podolinská, Director of the Institute, in her closing speech in the form of “headlines” in current ethnology and anthropology:

(+) Seek to ensure maximum sensitivity and ethical correctness not only with respect to contacts, but in the entire research field. Similar correctness should be respected also against the very researcher by practising reflective ethnography and auto-ethnography.

(+) In order to eliminate the remains of post-colonialism in our approach, we should design and conduct our research with expertise and personal engagement as fair-trade, i.e. research in the form of actions with benefits for all stakeholders, while taking into account the constant potential impacts of our actions in the field.

(+) Even though we agree with the most recent slogan of the non-asymmetric anthropology that “everybody has the right to research”, as representatives of top academic and university institutions, we are aware of the fact that we are the bearers of expertise par excellence and that as such we are responsible for the scientific purity of our disciplines. This position should be appropriately demonstrated in the public.

(+) The research data should be disseminated and popularised not only within the scientific and professional circles, but prepared simultaneously also for the lay public and the decision-making sphere. It is necessary to work more closely with the mass media (on a professional basis) and shape proactively the public discourse so that it is not based on stereotypes, but on the findings from our basic and applied research.

(+) Contribute to the greatest extent possible to understanding the constantly changing society – not only by bringing basic knowledge, but also with concrete expertise and application outputs for the social practice.

The international conference represented a decent culmination of the celebration of the 70th anniversary of the Institute of Ethnology SAS. The research topics, theoretical discussions and methodologies that we apply in tackling our research tasks resonate also in our partner institutions in Europe. In addition to visions of common topics and joint projects, similar meetings also bring the formulation of new issues that deepen and move the theoretical discussions in social sciences and humanities forward.

ALEXANDRA BITUŠÍKOVÁ, NATÁLIA BLAHOVÁ, MIROSLAVA HLINČÍKOVÁ, GABRIELA KILIÁNOVÁ, SOŇA G. LUTHEROVÁ, ZUZANA PANČOVÁ, TATIANA PODOLINSKÁ, KATARÍNA POPELKOVÁ, VLADIMÍR POTANČOK, ĽUBICA VOLANSKÁ,
Institute of Ethnology SAS in Bratislava
The Pecha Kucha Night event was held in Mladosť Cinema, Bratislava, on 9 November 2016. Bratislava has been familiar with this activity since 2008, and this event was previously held also in Nitra, Poprad, Prešov, Trnava and Žilina. Even though this format was created by architects, designers and artists (the first Pecha Kucha Night ever was organised in Japan in 2003), this special edition, organised in cooperation with the Soyart civic association and the Institute of Ethnology SAS in Bratislava, focused on interactions between social sciences and art.

The principle of the Pecha Kucha Night is based on a format which intentionally limits the presenters so that they explain their projects or objects of research in a brief, understandable and attractive manner. Each presenter has 6 minutes and 40 seconds for his/her speech, during which s/he can show a maximum of 20 slides and speak for a maximum of 20 seconds on each slide. Even though this format is said to be originally created for “teaching architects to speak to the point”, it turned out that it can be useful for social scientists, too.

What were the topics of the Pecha Kucha Night dedicated to interactions between social sciences and art? The first participant to speak was Mária Rumanová, documentary film director, who presented her film *Hotel Úsvit* about the inhabitants of Čierna nad Tisou. This town lost its former economic importance and is being abandoned by people – the film captures the life stories of some of those who have not yet found the strengths to leave this town. According to the author and the overall impression from this film, it is a kind of a social document “with understanding”. The understanding of human weaknesses was also shown by Olav Brekke Mathisen, Norwegian journalist and co-author of the book *Den Jaevla Naboer*, in which he analyses various bizarre disputes between neighbours in Norway from the visual and human perspectives – which could occur elsewhere in the world. Ivan Brezina from the Institute of Experimental Psychology SAS in Bratislava presented his research on understanding wisdom in Asian countries. Maroš Boroš, graduate from sociology, acquainted the audience with the possibilities of use of internet data in social sciences on the basis of an analysis of debates on social networks on the Referendum on Family, which took place in Slovakia in 2015. Soňa G. Lutherová from the Institute of Ethnology SAS presented the story behind her documentary film *Zatopené* (*Flooded*). Her intention is to fill in the gaps in Slovak history through an example of a particular building (a gothic-renaissance castle in Parižovce, which had to be moved because of the construction of the Liptovská Mara dam) and the family of its former owners (Stein family). Matej Rabada, graduate from the Department of Textile of the Academy of Fine Arts presented interesting details about how he “revived” the blueprint technique in Slovakia.

In the second part of the evening, Vladimír Bahna, another researcher from the Institute of Ethnology SAS, informed the audience about the issue of disgust as a topic for anthropological research and experiment. He confronted the audience with photos which not only had a certain informative value, but were also reasonably “disgusting”. Architect Martin Zaiček and photographer Andrea Kalinová presented their long-year project *Abandoned (Re)creation*, in which they discover the disappearing aesthetic value and the genius loci of spa buildings in different Slovak towns. Their aim is not only to point out the deteriorating places, but also to bring them back to life, though just for a temporary period, through art interventions. In the next presentation,
Barbara Lášticová from the Institute of Social Communication SAS explained her project on the exploration and mitigation of prejudices and stereotypes, carried out together with sociologist Andrej Findor. She illustrated this topic using an analogy with the world of characters in the books on Harry Potter. Hanna von Bergen from Norway presented the atmosphere of Oslo’s Most Generous Market. Through this event, the organisers seek to create a money-free zone, a place where people donate or exchange things and services without a financial counter-value. Ľudmila Horňáková, graduate from the Department of Intermedia of the Academy of Fine Arts, spoke about the efforts to improve relationships between people through direct actions. In her various art projects she works in the field with people from different social groups (elderly people, homeless people, people from specific neighbourhoods). Tatiana Bužeková from the Department of Ethnology and Museology of the Faculty of Arts of the Comenius University presented her research project dealing with social and individual memory, identity and emotions. She examined the recollections of people from two municipalities with regard to important milestones in their collective history related to their confession. The last one to present was photographer Matej Kleibl who is passionate about the preservation of disappearing monuments in Petržalka, Bratislava. Thanks to his enormous efforts he managed to preserve the last wall painting at a block of flats in Petržalka (the other ones fell victims of the new heat insulation of buildings).

The number of people attending the Pecha Kucha Night Bratislava, vol. 35, exceeded the capacity of the Mladosť cinema in which this event took place. According to many participants, the presenters from social sciences were the surprise of the evening, as they proved with their speeches that scientific presentations do not need to be lengthy or even boring. The lively feedback of the audience highlighted the fact that it can be a way of bringing scientific knowledge close to the general public.

SOŇA G. LUTHEROVÁ, VLADIMÍR POTANČOK, Institute of Ethnology SAS in Bratislava
This year, the Institute of Ethnology of the Slovak Academy of Sciences (IE SAS) joined again the Science and Technology Week in Slovakia. The ambition of this event is to improve the perception of science and technology in society, popularise it and raise the interest of young people in studying it and inform the public about new knowledge and about the need to support science and technology. The researchers of the IE SAS, like many others, do not keep the important research results just for themselves and seek possibilities to share their expertise with the general public. One of the issues that is debated widely in society and is studied by part of the IE SAS experts are Roma. They therefore decided to contribute to this event with the 2nd edition of the Academy of Roma Studies which followed on from the previous year’s Academy, held again under the auspices of the Representation of the European Commission in Slovakia.

This three-day event was organised in the premises of the Ombudsman’s Office at Grösslingova 35 in Bratislava on 09–11 November 2016. The Academy consisted of a series of lectures for the public and a course of Roma language. The 2nd edition of the Academy aimed to present the current trends in the field of Roma studies in Slovakia and the Czech Republic and continue with the regular course of Roma language for the public.

During the first day of the Academy (09 November), the participants attended the interesting lectures by renowned experts in Roma studies from Slovakia and the Czech Republic after having been welcomed by Tatiana Podolinská, Director of the IE SAS, who explained the purpose and the importance of this event, and Mária Kadrliaková, Political Reporter of the Representation of the European Commission in Slovakia.

The official opening was followed by the first out of four lectures. Andrea Madarasová Gecková and Andrej Belák from the Faculty of Medicine of the Pavol Jozef Šafárik University in Košice tackled the frequent myths about the bodies and health of Roma. They presented many interesting findings directly from their field work and dispelled the stereotypes widely shared in society. Jan Širůček from the Institute for the Research of Children, Youth and Family, which is an expert institute of the Faculty of Social Studies of the Masaryk University in Brno, explained the issue of inappropriate testing of socially and culturally disadvantaged children in the Czech Republic— which is also discussed in Slovakia. After these two lectures the participants, who filled up the entire room, used the opportunity for an inspiring discussion with the experts. The discussion continued during the break. Zdeněk Uherek from the Ethnological Institute of the Czech Academy of Sciences spoke subsequently about the migration of Roma, and Arne Mann from the IE SAS presented detailed data about the period of persecution and mass killings of Roma during World War II in his paper entitled The Roma Holocaust. The first day of the Academy was closed by Ivana Šusterová, PhD student of the IE SAS and co-organiser of the event, by thanking the experts and participants.

These lectures were followed by a two-day intensive Roma language course (10 and 11 November) for registered participants. It was designed for beginners interested in acquiring basic Roma language skills, which are a prerequisite for deeper understanding of Roma. The course was conducted by Pavel Kubaník, linguist, experienced in teaching the Roma language and working at the Roma Studies Seminar of the Charles University in Prague. He acquainted the participants with the basic principles of grammar and vocabulary, thanks to which they were able to tell something not only about themselves but also about their family and households already during the first day of the course. Both days were filled with various activities related to the Eastern Slovakian dialect of the Roma language (used by most Roma living in Slov-
The participants were not only taking notes, but were also drawing pictures, assigning cards or listening to the fairy-tale “Le rašaskero rikono” (The Priest’s Dog). The course was characterised by a friendly atmosphere and the lecturer also included the socio-cultural perspective of the life of Roma. The acquired knowledge will undoubtedly facilitate further contacts of the course participants with Roma.

IVANA ŠUSTEROVÁ, Institute of Ethnology SAS in Bratislava
The historically first joint Czech-Slovak nomination of Puppetry in Slovakia and Czechia has just been inscribed on the UNESCO Representative List of Intangible Cultural Heritage of Humanity at the 11th session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage in Addis Ababa (Ethiopia), at 1st December 2016.

The inscription on this prestigious global list of the intangible cultural heritage crowned with success the three-year administrative process that preceded the nomination and the inscription. The professional and technical preparation of the inscription was accompanied by excellent cooperation between experts, diplomats, civil servants and, last but not least, the communities of the bearers of this element (puppeteers, puppet theatres and festivals) from both countries. This cooperation also demonstrates the close cultural, artistic and social ties between Czechia and Slovakia.

The process of the successful nomination was conducted thanks to the great support and mutual cooperation by the Ministry of Culture of the Slovak Republic, the Ministry of Culture of the Czech Republic, the Slovak State Traditional Folk Dance Company (SĽUK), the National Information and Counselling Centre for Culture (NIPOS) in Prague, the diplomatic missions of the Slovak and Czech Republic at UNESCO and, naturally, the participating communities of the bearers of this element.

The UNESCO Evaluation Body appreciated the quality of the content and technical parts of the nomination and the exceptional value of Puppetry in Slovakia and Czechia for the cultural heritage of humanity. This year, the Intergovernmental Committee reviewed 37 applications for inscription on the UNESCO Representative List of the Intangible Cultural Heritage.

Puppetry in Slovakia and Czechia, perceived as a phenomenon in all its historical forms and various manifestations, represents a traditional cultural element. This kind of theatre brings together dramatic, dramaturgic, staging, scenography, fine-art and musical skills. It forms an integral part of the Slovak and Czech theatre and literary tradition. The original bearers of this element were families of travelling puppeteers (marionettes) whose production represented the first contact ever of the wider popular classes with theatre culture.

Thanks to links to the national awareness-raising process, this element acquired an autonomous form which largely differs from the puppet theatre of other cultural communities. The original, in fact international,
Other puppeteers at the visit at Anton Anderle (1975). From the left to the right: Tibor Sajka, Otakar Dubský, Ján Ružička. Upmost right - Rastislav Anderle, the son of Anton Anderle. Photo from the archive of the author.

Performance of Anton Anderle during Folklore Festival at Myjava (1990). Photo: Helena Bakaľjarová, archive of CTLK – SLUK.
repertoire underwent the process of folklorisation and gradually absorbed domestic language and thematic elements. The characters reflected local figures, mainly comical and folk types with special properties and appearance, such as Gašparko (Kašpárek), peasants Škrhola and Trčko, and others. The traditional puppet theatre as interpretation art, inherently linked to craft and folk production (woodcarving, painting and dressing of puppets, painting of decorations), created, thanks to the hand-over of these practices, skills, experience, as well as objects (puppets, decorations, scenes, etc.) from generation to generation, an extremely strong and firm tradition of puppet theatre, which has been consistently manifested and developed until the present.\footnote{More about traditional Slovak and Czech puppetry can be found also in a special issue of Slovenský národopis / Slovak Ethnology 3/2012 dedicated to the folk theatre. Articles were published in Czech and Slovak by Jaroslav Blecha: The Marionettist Josef Šimek and „His” Puppets in the Moravian Museum Collection in Brno (259-265) and by Juraj Hamar: Folk Puppetry during the Totalitarian Regime in the Second Half of the 20th Century (The Case of Anderle Family from Radvahn) (266-278).}

In spite of the diversification of the present-day Slovak and Czech puppet theatre resulting in the acquisition of different forms, it follows up on the best features of the folk puppet tradition – its theatrical expression, staged character and comedy aspects. Its followers preserve respect towards this tradition, identify themselves with it, and consider its values an important part of its identity and of their cultural heritage.

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