1. **PANEL**

**Ritual as a social practice in present-day society / Rituál ako sociálna praktika v súčasnej spoločnosti**

Panel sa venuje otázkam teoretických a metodologických východísk štúdia rituálov v súčasnej etnológii a sumarizuje aktuálny stav poznania slovenskej etnológie o sviatkoch v 21. storočí.

Zaujíma nás, aký význam majú sviatky pre súčasnú spoločnosť a aké funkcie plnia nielen pre samotných sviatkujúcich, ale i pre producentov alebo udržiavateľov sviatkov. Hlavné témy: 1,sviatky v obsahu verejného diskurzu (tlač, internet, a pod).; mechanizmy šírenia informácií o starších i práve vznikajúcich sviatkoch; obsah, pôvod a spôsoby slávenia; 2, sociálne a kultúrne kontexty akceptácie ritualizovaného správania, politické rituály počas štátnych sviatkov, rituálne správanie účastníkov náboženských pútí či prechodových rituálov

**Panel vedie**

Katarína Popelková

Key-note speaker

Barna, Gábor: Rites and Feasts. Possible questions and answers on the present-day functions of rites and feasts (Department of Ethnology and Cultural Anthropology, University of Szeged, Hungary)

Why is it, in our ever more rationally planned and organised age, that there are still events accompanied by rites in our individual and community lives? What is it that makes rites important in our individual and community lives? How is it – even if they are not changing – that their number is not declining but increasing? What can this role be? Is it to make occasions more festive? What makes an occasion festive? Does celebrating mean to live with rites and use rites? How does the use of rites or rituals make an occasion more festive? What is the role of the feast and celebration at the level and in the life of the individual and the group (family, settlement, state, nation)? Why is it that we can feel our times to be an age of festivals (=special feasts)? What does this increase mean?

These questions already point to the possible direction for answers, namely that rites can be the vehicles of important elements of content that make them necessary in all ages and all social systems: this content characteristic at the same time also emphasises the social role and function of rites. At this point the world of rites and feasts is connected to the levels of public life, power and politics. Rites and feasts are in constant movement and change.

Rites have become a subject attracting multidisciplinary interest with many new approaches (investigation of cultural memory, media and communication research, theatre research, leisure time research, migration research, material culture research, economic studies, identity, politology and many others). Among the functions of rites it is mainly their expressive, social and renewal role that enables the expression of emotions and convictions and thereby the creation of individual and community identities. Here the rite may be connected with the feast that breaks away from the routine and frame of everyday life and offers the possibility of practising it.

Research on feasts is the result of work in the second half of the 20th century. The English expressions ‘holiday’ and ‘feast’ reflect the dual nature of the concept: a ‘holy day’, a time of freedom, time that is not controlled, as well as the excesses that accompany such events. The feast is a special time. Christianity is a religion of memory, every aspect recalls certain events of the past /the passion story. It lifts the person celebrating it out of the everyday, weekday routine, and makes them part of this special time.

Today we are witnessing the desacralisation, fragmentation and individualisation of rites and feasts. Their religious/Christian nature is pushed into the background and new desacralised feasts have appeared and are taking shape. The religious and secular feasts are becoming separated. Since the turn of the 19th to 20th century national and state days have come to increasingly predominate in the order of feasts and the dominance of civil and ideological celebration can be observed.

The religious, state and national days have been shaping and dividing communities since the 19th century. However the mobility and differentiation appearing at all levels of society also open up a new possibility for integration along which new feasts can appear and together with the global economy and trade, the local economy and society can also take part in shaping them, creating what are now a whole series of local festivals. The social acceptance of the new order of feasts reflects the acceptance of the social order. Scholarship has also become a force shaping identity, celebrating itself and its institutions with the rites of scientific conferences, just as it is doing now in the frame of an international conference.

In this way the feast with its rites can shape religious, national, political, regional and local, group and individual identities. The speakers in our panel are analysing some of these questions in case studies. This paper has drawn not only on the Anglo-Saxon literature and the research findings of German workshops but also on the results of research carried out in Hungary and Central Europe in the past two decades.

**Účastníci/účastníčky panelu**

**Vladimír Bahna: A cult in the making**
(Institute of Ethnology, Slovak Academy of Sciences, Bratislava, Slovakia)

This paper covers the development of a Marian pilgrimage site called Živčák, located in the north-west of Slovakia. Since its inception (an alleged apparition of the virgin Mary), in the late 50ties, till today this place of religious devotion witnessed several changes of its official status, social function, forms of religiosity and the actual appearance of the place. A transition of the church attitude from an official ban, through ignorance, to active support and full time management, was followed by changes in the forms of religiosity related to this site. The initial spontaneous forms of folk Christianity were expelled from the main ritual practice and replaced by the official catholic liturgy. The author argues that this development is in line with theoretical assumptions about the social dynamics of two divergent modes of religiosity - imagistic and doctrinal mode.

**Věra Frolcová**: **The Catholic Feast of Corpus Christi in the 21st century as a base and topic of historical ethnology in an inter-disciplinary medievalistic project. On studies of conservative intentions of Eucharistic processions within the actual context**

(The Institute of Ethnology of the Czech Academy of Sciences, v.v.i., Department in Brno, Czech Republic)

The contribution is based on methodical and empiric experience gained in an inter-disciplinary team project called Visual Culture within the Context of Eucharistic devotion in the late medieval Czech lands. The contribution shall introduce the assignment and possibilities of ethnological heuristics, methodology and interpretation of Christian feasts in a new inter-disciplinary concept. From the methodological point of view, the contribution presents the connection between synchronic and diachronic analysis in ethnology studies. It researches the issues of genesis and importance of conservative elements in religious feasts connected with processions as expressions of communication which were formed by traditions of church and lay culture.

**Katarína Popelková: Holidays – the Mirror of Society. An Ethnological Perspective of the Research on Holidays in the 21st Century**

(Institute of Ethnology, Slovak Academy of Sciences, Bratislava, Slovakia)

The research team of the Institute of Ethnology of the Slovak Academy of Sciences in Bratislava has dealt with the research of holidays since 2011. The members of the team perceive holidays as interruption of the daily routine accompanied by normative acts and by the attributed symbolic meaning. They understand holidays as a framework for the realisation of rituals, as a communication opportunity and as a medium for the dissemination of socially relevant contents. The team maps holidays from the point of view of the scope of their function and the ways people experience them. Holidays are described and analysed in the current social contexts at different social levels and with gnoseological objectives focusing on the society which finds reflection in holidays like in a mirror. Through holidays it is possible to observe links between three areas of interest: politics (represented by the state, political parties and churches), economy (represented by business and advertising) and citizens (at the level of communities, groups or individuals). The aim of this paper is to present the findings of an analysis of enacted and formalised political and religious holidays, as well as selected recurrent exceptional occasions linked to certain groups, locations, regions, etc.

**Teresa Smolińska: Transformation of the Carolling Tradition in the Contemporary Polish Culture**

(University Opole, Faculty of Philology, Department of Culture and Folklore Studies, Istitute of the Polish Language and Culture Studies, Opole, Poland)

How to move from liturgy and folk religiosity towards the ceremonial rite, spectacle and street theatre? What are the various ideas and the limits? The author emphasizes two phenomena related to Epiphany: missionary carollers who inspired by priests raise money for the missions, and the Cortege of the Three Kings that has become a new form of a ‘mystery play’ pointing to the theatralisation of liturgy in city streets. There is a shift in tradition: city dwellers have replaced villagers. Although ongoing secularisation is also evident in Poland there are visible inconsistencies in the world view and the relativisation of attitudes towards experiencing the sacrum. Many Poles develop folk religiosity during ‘festive occasions’ and the two emphasized phenomena are a case in point.

The author calls for observation and analysis of this type of new cultural offer centred around the Church in Poland. She asks about the dimension of folk piety in the modern consumer society.

**Dorota Świtała-Trybek: Union feasts – beer taverns in the mining environment**

(University Opole, Faculty of Philology, Department of Culture and Folklore Studies, Istitute of the Polish Language and Culture Studies, Opole, Poland)

Feasting used to be and today still is the crowning of almost every celebration. In the mining environment, feasting is related to a professional holiday falling on December 4, on St. Barbara’s Day, when the patron saint of miners is remembered. Over the centuries, the tradition of organizing miners’ meetings over beer on this occasion has been solidified. On the basis of archival materials as well as materials collected during field research in mining communities, the author discusses the specificity of beer taverns and indicates the processes of their transformation. In the last two decades, we have observed the gradual disappearance of certain components of mining taverns, which is directly related to the difficult situation of the mining industry (mainly in terms of coal) in Poland.

**Juraj Zajonc: “We Don´t Have to Do Anything, Just to Die and Attend the 1st May Parade”: the Aspects of the Acceptation of Holidays Today**

(Institute of Ethnology, Slovak Academy of Sciences, Bratislava, Slovakia)

The aim of this paper is to summarise, on the basis of the recent research on current holidays, the reasons by which Slovak citizens justify their refusal, tolerance, acceptation or celebration of certain occasions as holidays. The analysis which served as a basis for the findings focused on holidays which were chosen according to their perception by Slovak inhabitants as citizens and members of gender, age, ethnic, confessional and other groups, such as state, political, church or new holidays. The analysis has also brought findings about the differences in celebrating the same holiday by different groups. This fact represents the basis for reflections about possible shifts in the interpretation of the meanings of holidays with regard to the current needs of a particular group which accepts holidays in a certain form.

1. **PANEL**

**Komunikácia a pamäť: medzigeneračný prenos**

Komunikovanie reprezentácií minulosti medzi generáciami, resp. v rámci jednej generácie sociálnej skupiny (rodiny), predstavuje dôležitý proces reflektovania a prenosu skúseností a informácií. Jednotlivec, člen skupiny (rodiny), sa prostredníctvom tohto prenosu stotožňuje s udalosťami, javmi, procesmi a osobnosťami, ktoré skupina považuje za dôležité.

Pri skúmaní (medzigeneračnej) komunikácie skupiny ako spomienkového spoločenstva je možné sledovať proces aktívneho, spoločného utvárania minulosti v komunikácii, ako aj proces zapĺňania prázdnych miest v príbehoch zo strany poslucháčov. Panel má formu diskusného okrúhleho stola.

Panel vedie

[Monika Vrzgulová](http://uet.sav.sk/?q=sk/monika-vrzgulova-phdr-csc)

Účastníčky panelu

[Éva Kovács (Vienna Wiesenthal Institute for Holocaust Studies, Rakúsko / Center for Social Sciences, HAS, Budapest, Maďarsko)](https://vwi.academia.edu/EvaKovacs)
[Janina Hajduk-Nijakowska (Instytut Polonistyki i Kulturoznawstwa Uniwersytetu Opolskiego, Poľsko)](http://pol.uni.opole.pl/jhajduk.html)
[Jana Nosková (Etnologický ústav AV ČR v.v.i., pracovisko Brno, Česká republika)](http://eu.avcr.cz/pracovnici/FILES/Noskova_Jana.html)
[Ľubica Voľanská (Ústav etnológie SAV, Bratislava, Slovenská republika)](http://http/www.uet.sav.sk/?q=sk/lubica-volanska-herzanova-mgr-phd)
[Soňa G. Lutherová (Ústav etnológie SAV, Bratislava, Slovenská republika)](http://www.uet.sav.sk/?q=sk/sona-g-lutherova-mgr-phd)
[Monika Vrzgulová (Ústav etnológie SAV, Bratislava, Slovenská republika)](http://www.uet.sav.sk/?q=sk/monika-vrzgulova-phdr-csc)

Hlavné body diskusie zvolené účastníčkami panelu

* Aké stratégie používa najstaršia generácia pri odovzdávaní pamäti (vrátane stratégie mlčania)?
* Ako obe nasledujúce generácie  zvládajú skúsenosť generácie, ktorá je jej nositeľkou?
* Ako špecifické skúsenosti rodičov a starých rodičov vplývajú na deti/vnukov a ako deti /vnuci integrujú skúsenosti rodičov a starých rodičov do vlastných životov a identít?
* Ako sa deti a vnuci zúčastňujú na vytváraní rodinnej pamäti?
* Aké politiky spomínania/pamäti používajú súčasné elity?
* Akým spôsobom ich šíria a ako sa menia tieto spôsoby/stratégie v čase?
* Ako kultúrna pamäť ovplyvňuje rodinnú pamäť?
* Akým spôsobom sú materiálne objekty prepojené s individuálnou a kolektívnou identitou a pamäťou?
* Ako je problematika majetku prepojená s procesom identifikácie?
* Ako rozličné výskumné metódy ovplyvňujú spôsob nášho uvažovania o pamäti a identite?
* Aké sú rozdiely v písaných a ústnych formách naratívov?
* Aký vplyv majú naratívy zdieľané v rodine na aktuálne správanie jej členov?
* Reflexia terénneho výskumu: úloha výskumníka
* „Tiché vedomosti“  v teréne – ako môžu sociálni vedci a výskumníci komunikovať svoje skúsenosti mladšej generácii bádateľov (aké sú limity metódy interview pri štúdiu pamäti)?
* Problematika sociálnej/kultúrnej pamäti bez spomienkových rituálov (pamäť socializmu v medzigeneračnej komunikácii)
1. **PANEL**

**Fórum mladých vedcov (posterové prezentácie PhD. študentov) / Young Scientist Forum (PhD students´ poster presentation)**

**Panel vedie**

Lucia Ditmarová

**Vivien Apjok: Painted Furniture in a New Perspective. Questions and Methods of Re-interpretation of Museum Objects and Archival Documents from 19th Century**

**(University of Szeged, Faculty of Arts, Department of Ethnology and Cultural Anthropology, Doctoral School of History, Szeged, Hungary)**

What can museum objects and archival documents tell us about the past in the 21st century?

In my research I analyse a furniture collection (and especially the bridal chests) of a museum from the 19th century. The collection is really missing data in point of fabrication and usage, that is why it is quite difficult to refill these data, and “vocalize” the objects. Dealing with the methodological problems is really important in this case, so, I tried to set out a research-methodological issue. Nota bene, our problem it is not unique: painted bridal or hope chests (with similar motives) can be found in Austria or in Slovakia (special chests of Komárno).

In our case, painted furniture is saturated with a lot of information: colourful paintwork shows the fashions and changing fashion of periods and styles (e.g. renaissance, baroque), what can be fitted into the Hungarian (and European) folk art of the 19th century; the brides’ names on chests (and archival documents) help to explore the usage and social status of Makó population in the examined era; and analysing museum objects can show us the process of musealization, function change of chests (from trousseau-function to holding function).

**Natália Blahová: Institutions and their Representations of Compatriotism (The case of diaspora politics of Slovakia and Slovak diaspora in Romania)**

**(Institute of Ethnology, Slovak Academy of Sciences, Bratislava, Slovakia)**

The new political configuration of states in the post- communist era and other historical challenges which affected the formation of Slovak Republic has also influenced the reconsideration of the relations with the population living outside the mother country. The aim of my presentation is to provide an insight into these relations at the institutional level.

My research examines an organizational field for the institutional agenda-setting which refers to the process of defining the main goals and strategies. I focus on the creation and spreading of the representations of “compatriotism” at the level of political, public and media agenda. The ethnographic research conducted in various time periods between the years 2013- 2016 has involved also methods of participant observations and ethnographic interviews with the representatives of the examined institutions.

There are several reasons why and how the state engages in its diaspora. Based on Alan Gamlen´s theoretical approach to diaspora politics, the examined institutions, through the building of institutional and symbolic capacities, create and distribute the representations of “compatriotism” as an integral part of one Slovak nation and thus spread the national political community beyond the borders of mother country.

**Lucia Ditmarová: Contemporary Legends and Rumours in Specific Environment**

**(Institute of Ethnology, Slovak Academy of Sciences, Bratislava, Slovakia)**

My research and the study will focus on specific types of narratives – contemporary legends and rumours, which have been the preferred narrative genres since the 2nd half of the 20th century from the point of view of (not only) folkloristic research.

The main aim of this work is to show the impacts of the social context on the repertoire, form and functions of contemporary legends and rumours in everyday lives of individuals – sellers of the Nota Bene street paper in a specific environment. This work seeks to explore how contemporary legends and rumours occur in the chosen environment of research – the Proti prúdu Civil Association (OZ Proti prúdu) which publishes the Nota Bene magazine, and on what levels of everyday life they focus or how they reflect everyday life – the “world” of items, values, attitudes, norms, desires, ideas, etc. Another aim is to find out what role these narratives play in the given environment – what is their significance and social functions.

The theoretical basis for my research is the theoretical-methodological framework of the US sociologist and social psychologist G. A. Fine (1992) – “The Folklore Diamond” which includes four variables – social structure, personal imperatives, the performance dynamics, and the narrative content – which are more-or-less interlinked and connect the outer world to the content of the text through a person or a situation.

The methodology applies a qualitative approach, and the main research methods include participant observations and unstructured and semi-structured interviews.

**Věra Štofaníková: The Maison Masaryk in Paris: Investigating Places in Anthropological Research (CEFRES /Centre français de recherche en sciences socials/, Praha, Czech Republic; Institute of Ethnology, Faculty of Arts, Charles University in Prague, Czech Republic)​**

The presentation focuses on the everyday life of Czechs living in Paris associated with the so-called Maison Masaryk at 18, rue Bonaparte, a building which symbolizes their country in the heart of historical Paris. This place represents an important lieu de mémoire. It was named after T. G. Masaryk and his provisional government’s work until 1918 in these very premises as they strove to create an independent Czechoslovak republic. Since then, the history of the building has been connected with the political development of the Czech lands. Hence the national mythology surrounding this building and it’s becoming a symbol of a Czech identity based on imaginary common roots in Paris. Nevertheless, memory is far from being the only meaning this place bears today. As such institutions as the Czech centre, the Czech school, the Czech consulate and other smaller interest associations, groups or individuals have settled there, it displays a variety of functions.

The case study, although seemingly quite ethnographic and specific, deals with the memory studies, migrations and integration as well as with the anthropology of institutions.

Based on a six month-long field work, this research tries to show a perception of a place on the basis of its material, functional and symbolic meanings. The main goal is to present what an important role one concrete physical place with strong functional and symbolic meaning can play for an ethnic community living outside its homeland, and how it can contribute to the process of integration to the hosting society while maintaining cultural and linguistic values.

**Kamila Sawka: Cultural Heritage of Kresowiaks in Silesia**

**(University Opole, Faculty of Philology, Department of Culture and Folklore Studies, Istitute of the Polish Language and Culture Studies, Opole, Poland)**

Numerous works present the Eastern Borderlands of the Second Polish Republic as a place of cultural pluralism. Repatriated people, leaving their homeland took with them only those objects which were believed to be worth protecting and handing down to posterity. After 1945, in the area of so-called Recovered Territories these media of cultural heritage were expected to become an indicator of the repatriated people’s identity.

My attempt is to analyse the phenomenon which refers to the objects of ‘that time’ and ‘that place’. The empirical studies encompass Kresowiaks’ community, Wicyń village (region of Peremyshliany, Lviv Oblast, Ukraine) and its inhabitants who after World War II settled down in Silesia. The interpretation of collected materials refers to the concept applied by researchers – the medium of cultural memory. Among the objects connected with cultural heritage of Kresowiaks one can find household equipment, photographs, family documents as well as devotional articles. I attempt to take into consideration the material signs of the past since, after 70 years, in the new reality they still are significant symbols of Kresowiaks, they evoke memories connected with family life, and they constitute symbols of remembrance.

**Jan Semrád: Living in a housing estate in the 21st century**

**(Institute of Ethnology, Czech Academy of Sciences, v.v.i., Praha, Czech Republic)**

My work aims to establish how citizens live in contemporary cities. During my research the focus will lay on the housing estate Lesná in Brno (Czech Republic). My aim is to find out how living in a housing estate is perceived by the inhabitants. Furthermore I am interested in how the identity of the inhabitants is formed under such circumstances, how potent the identity is and what are its effects. The study of different ways and forms of formal, informal and especially associational life, as well of that of civic engagement and social networks is connected to my topic and thus discussed likewise. My research is done via interviews with heads of different associations as well as with regular citizens. I employ the method of participant observation. I also take part in some of the related social activities and thus am able to analyse them not only as an outside observer but also from the inside. Even though my research is still taking place I can safely assume that the relations of some citizens towards Lesná housing estate is highly positive. Community members often try to compensate for the lack of inter human relations with various activities and projects. Those are created for the members of the community as well as those from the outside; such activities would encompass various markets and sales, picnics and such. My research could potentially help understand how living in a housing estate is perceived by its inhabitants, how the social life in such circumstances work and how the identify of citizens of such places is formed.

1. **PANEL**

**Aplikovaná antropológia - Ako sa vysporiadať so súčasnými sociálnymi a spoločenskými výzvami? / Applied anthropology – How to cope with current social and societal challenges?**

Panel, ktorý sa zameria na otázky praktického využitia aplikačne/angažovane zameraného etnologického výskumu pri riešení problémov v súčasných spoločnostiach. V tomto kontexte sa budeme sústrediť na využitie prístupov angažovanej/aplikovanej antropológie/etnológie v mestskom prostredí v rozličných oblastiach: ľudské práva, zdravie, sociálne nerovnosti, vzdelávanie, medzikultúrna komunikácia atď.

Cieľom panelu bude i pozorovanie možností zapojenia sa výskumníka a vedomé ovplyvňovanie procesov (tzv. participatívny výskum) a etické aspekty aplikovaného výskumu. Hlavné témy: menšiny, verejný priestor v meste, dobrovoľníctvo, starostlivosť o starších, migrácia a integrácia migrantov, interkultúrna komunikácia a etické dilemy v aplikovanom výskume.

**Panel vedie**

Miroslava Hlinčíková

**Moderátorka panelu**

Soňa G. Lutherová (Institute of Ethnology, Slovak Academy of Sciences, Bratislava, Slovakia)

**Key-speaker**

**Joana Breidenbach: Civic Tech and the European refugee crisis (betterplace lab,** Berlin, Germany)

The number of people fleeing war, violence and persecution is higher today than at any point since the 1940s. 60 million refugees worldwide have fled their home country or are internally displaced. Digital technology is playing a big role in the experiences of refugees. Smartphones are an essential piece of kit for millions as they travel. And this dimension of technology has not gone unnoticed: a refugee tapping on a smartphone, taking a selfie, the generator-powered phone-charging stations within refugee camps – these are among the iconic images of the present crisis.

This opens the way for digital initiatives to support refugees, and these are proliferating. A new eco-system is emerging internationally with unprecedented speed, intensity and diversity. With partners, Betterplace lab undertook field research in February-March 2016 to investigate this emerging phenomenon. We carried out qualitative interviews in Jordan, Greece and Turkey with two different groups: (1) various civil society actors, both established and "disruptive", using digital approaches in their work with refugees; (2) refugees themselves. We wanted to understand the kinds of initiatives that are being tried, and the way that different actors work and interact – and also assess whether these initiatives are based on sound assumptions about the refugees' needs and the way they use technology.

**Účastníčky panelu**

**Petra Ezzeddine: We are welcoming our expert on migration!: personal reflection on the “expert” positionality in the engaged anthropology projects for (with) migrants and refugees (Department of general Anthropology, Faculty of Humanities, Charles University, Prague, Czech Republic)**

In this presentation I will focus on the tension between "fidelity" to our discipline, the communication of current issues related to migration processes in the public media and the professional challenges of migrant advocacy in the anthropological practice. Are Czech (Slovak) anthropologists prepared to enter a public and political debate over the current increased mobility of refugees? I will try to critically reflect my own personal experience with the effects of engaged anthropology projects in the social environment of Czech NGOs and international organizations working with migrants and refugees. What kinds of expectations are placed on us by our donors, media, academic colleagues, but also migrants themselves?

**Miroslava Hlinčíková: Who has the right for research? Reflection on mutual relationships with informants in applied research projects in Slovakia (Institute of Ethnology, Slovak Academy of Sciences, Bratislava, Slovakia)**

Social researchers who practice engaged research often face different dilemmas and challenges in their approach to the research process. One of the most important and ambivalent issues is their partnership with informants and the degree of participation of the people (research subjects) on the research itself. As Arjun Appadurai argues research is recognised as a right of a special kind and should be regarded as a more universal and elementary ability. I will explore the ways of partnership, nexus between the action and research and the suggested right as part of democratization process of research. In my presentation I will reflect on my experience with different applied projects in the field of migration and integration in the context of Slovakia and will think how citizenship, knowledge and research are interconnected.

**Mgr. Kateřina Sidiropulu Janků, Ph.D.: Margita Lázoková. A person in game (Department of Sociology, Faculty of Social Studies, Masaryk University Brno)**

The applied and participative/action research practices come into the center of interest among qualitative researchers in Europe as new forms and intensities of inequality emerge in contemporary world. Alongside, the applied research outcomes serve as a legitimization means of humanities facing the intensification of concentration of resources to the high-tech science areas. Looking at the four-year career of applied research relationship with Madame Margita Lázoková, the witness of events of post-1945 Slovak Roma work migration to the Czech lands I will discuss both dimensions. How far do we succeed to eliminate the contemporary inequalities using the participative/action research methods? Do we manage to contribute to the societal good with our applied research projects outcomes in a way that legitimizes our research industry in the eyes of donors?

**Myrto Tsilimpounidi: Containers As Social Landscapes (Institute of Sociology, Slovak Academy of Sciences, Bratislava, Slovakia)**

A dockyard full of shipping containers forms a kind of visual short-cut to imagining the successful mechanisms of globalisation through the flows and distribution of products and goods around the world. On the other hand, containers used as detention centres in the urban peripheries become the exemplar of the untold stories of the much less celebrated consequences of globalization and the unequal distribution of wealth. In this case, containers signify the narratives of containment and contagion that are exemplar of the logic of Fortress Europe. In the era of financial austerity, material deprivation and dispossession the division between ‘us’ and ‘them’ along nationalist and ethnic lines is particularly accentuated. Such divisions serve as fertile breeding ground for vulnerability, uncertainty and fear resulting in new patterns of prejudice.

In this project, containers have been identified as forming different functions that intersect with human rights and humanitarianism: from the containers of goods and products arriving in Greece celebrating the new era of European trade and patterns of consumption, to the migrants arriving in metal boxes and being detained in containers announcing a new era of containment for the unwanted ‘Others’. The project is based on the premises of visual research and is accompanied by a photographic exhibition (on ppt).

**Ľubica Voľanská, Helena Tužinská: Intercultural communication courses: business with education (Institute of Ethnology, Slovak Academy of Sciences, Bratislava, Slovakia; Department of Ethnology and Museology, Faculty of Arts of the Comenius University, Bratislava**

**Slovakia)**

Anthropology since its beginnings has focused on the role of transmission of cultural knowledge. Through its history various theories aimed to explain the complexity of mutual understanding of persons with various backgrounds. On the basis of experience with teaching and doing research in an intercultural environment in Slovakia the authors ask several questions:

(1) How are symbolic classifications West/East, North/South related to the actors' country of origin? We would like to focus on the versatility of concepts heavily used in the work of Gert Hofstede et al.

(2) What are the differences in the ways how emic and etic perspectives were used in interpretation of ethnographic material in an interdisciplinary team?

The authors conclude with questions on the possibilities of transmission of anthropological standards. We discuss the ways in which cultural traits are selected and simplified for justifications used in intercultural context.

1. **PANEL**

**Funkcia fám a konšpiračných teórií v medziskupinových vzťahoch / Functions of rumours and conspiracy theories in relationships between groups**

Pri koncipovaní tohto panelu vychádzame z predpokladu, že fámy ( a v rámci nich najmä konšpiračné teórie) veľkou mierou prispievajú k utváraniu a formovaniu skupinových identít a vzťahov medzi spoločenskými skupinami resp. ich členmi. Sú to rýchlo sa šíriace informácie, ktoré i bez opory v podobe priamych dôkazov dokážu z rôznych dôvodov získať v spoločnosti popularitu. V ich dôsledku môže dôjsť nielen ku ovplyvneniu postojov a konania členov skupiny, ale i k vytvorenie podmienok pre vznik davového typu správania.

Panel sa bude primárne venovať otázke úlohy fám pri formovaní medziskupinových vzťahov v rôznych podobách. V rámci širokej škály fámických podaní sa príspevky sústredia aj na špecifickú oblasť konšpiračných teórií, či už v podobe propagandistických textov alebo živelne šírených informácií, distribuovaných rôznymi typmi médií. Štyria účastníci panelu ((V. Bahna, J. Giry, G. Mesežnikov, Z. Panczová) sú členmi COST akcie "Komparatívna analýza konšpiračných teórií" (COMPACT CA 15101), ich prezentácie sa sústreďujú na tie problémy, ktoré rieši i daná COST akcia, a tak je panel zároveň príležitosťou pre disemináciu jej aktivít. Príspevky sa orientujú na fámy reflektujúce, eskalujúce alebo legitimizujúce určitú formu medziskupinového napätia či násilia (etnického, politického, náboženského, alebo i v rámci súperiacich prúdov v oblasti medicíny, vedy či konkrétneho náboženstva a pod.). Panel bude otvorený rôznym typom vedeckých prístupov z oblasti spoločenských vied skúmajúcich danú problematiku v súčasnej i historickej perspektíve.

**Panel vedie**

**Zuzana Panczová**

**Key-note speaker**

**Julien Giry: A Social Function of Rumors and Conspiracy Theories: Strengthening Community’s Ties in Trouble Times. A multiscale analysis**

**(IDPSP – University of Rennes, France)**

It is well-known that rumors and conspiracy theories flourish in periods of war or political destabilization to give a social answer to those situations. Because they are shared in an already cohesive group, rumors and conspiracy must be seen as collective deliberations or narratives. Not only do they reaffirm the dominant and established values of the group but also they are, for better or for worse, a way to strengthen and mobilize a community in danger, whatever this danger is real or not. Rumors or conspiracy theories emerge to explain the “real” or hidden causes behind evil things and they design those who are guilty for them.

The aim of this paper is thus to present and analyze this social function of rumors and conspiracy theories in a multi-scale perspective: macro, meso and micro. I will then demonstrate that if, of course, rumors and conspiracy theories develop in periods of open conflicts such as (civil) wars or revolutions; they also appear in more latent struggles such as the opposition between Established and Outsiders. This is why in this article “trouble times” seems more appropriated than crisis, conflict, war, etc.

Hence, several social situations will be examined through many examples drawn from tree different levels of analysis. First, at the macro level, I will remind how rumors and conspiracy theories play a significant part in periods of open conflicts regarding the whole society like the French Revolution or the ethno-confessional riots between Sikhs and Hindu after the death of Indira Gandhi. Secondly, at the meso level, I will dwell on limited but dramatic cases of violent confrontation with the authorities of dissident groups such as the events in Jonestown (1978) and Waco (1993). Finally, at the micro level of a neighborhood, I will demonstrate that even though there is no open conflict, rumors arise to reaffirm – symbolically at least – the values or the habits of the established group. Two cases will be taken into account: an established and cohesive group challenged by outsiders; an established social leadership challenged by an insider.

To conclude, I will question the paradigm us/them, the self/ the others, in the definition of the enemies, of the scapegoats. The current migrant crisis will be a good way to illuminate it.

**Účastníci/Účastníčky panelu**

**Petr Janeček : “Only urban people believed in this... ” Czech Springer narratives between rumours and anecdotes**

**(Department of Ethnology, Charles University in Prague, Czech Republic)**

The paper analyses social context of Czech oral narratives about the Springer/Spring Man, a mysterious urban phantom said to be able to jump to extraordinary heights with the aid of an amazing spring-like mechanism attached to his boots, investigated by Czech ethnology since the classical study by Miloš J. Pulec (1965). This regional version of international Spring-heeled Jack narrative complex became popular during the last months of the Second World War, materializing itself in rumours, contemporary legends and personal experience narratives, but also anecdotes and jokes. Following the classical wartime sociological study by Antonin J. Obrdlik “Gallows Humour – A Sociological Phenomenon” (1942), the paper describes the main characteristics, distribution, variation, but especially social context of these oral narratives, and compares them with other international phantom scares connected with the UK Spring-heeled Jack tradition, like Russian poprigunchykis of the Bolshevik Revolution of the 1917 or German Hippenmännchen of the early 1950’s.

**Grigorij Mesežnikov: Politics and conspiracy discourse in Slovakia**

**(Institute for Public Affairs, Bratislava, Slovakia)**

IVO survey, conducted in 2013 as a part of international project on the functioning of conspiracy theories in the public discourse in selected European countries, revealed the depth and spread of conspiracy interpretations of development of society and the world in Slovakia Research data confirmed that the spread of conspiracy ideas and stereotypes among Slovak population is comparable with their spread in other transition countries. Their relevance increases when they become an organic part of the discourse, associated with some social conflicts. In Slovakia, in the recent years the situations related to the different group conflicts (internal or external) emerged in which the holders of conspiracy ideas were engaged on the side of one of the parties of these conflicts (events in Ukraine and the Russian-Ukrainian conflict, the referendum on family, the activities of right-wing extremists, the refugee crisis). Activities of the actors of conspiratorial discourse provided useful empirical material for analysis that confirms that the primary purpose of disseminators of conspiracy ideas is not to solve the problems, but to capitalize them politically.

**Vladimír Bahna: Humans, natural-born conspiracists**

**(Institute of Ethnology, Slovak Academy of Sciences, Bratislava, Slovakia)**

This paper provides a cognitive explanation of some aspects of conspiracy theories. Human mental capacities to predict behaviour and thoughts of other individuals in society process and produce information, beliefs and intuition about mental states of others (intentions, motivations etc.). This ability, also called the Theory of Mind, enables humans to produce complex social interactions and effective cooperation but it is also crucial in the creation of coalitions, cheater detection and in prediction of threats from other conspecifics. Previous research shows that socially spread explanations of world phenomena, which trigger these mental mechanisms (i.e. they propose human like intentions as causes of these phenomena), have better inferential potential whereby they become intuitively more relevant as alternative explanations. It is argued here that conspiracy theories, as they postulate a potential threat as a result of hidden intentions of a group of people, represent explanations with higher levels of intentionality than non-conspiracy explanations and thereby are cognitively more attractive and hence more successful in social transmission.

**Eva Krekovičová: Between Conspiracy Theories, Images and Stereotypes: the Image of the Enemy**

**(Institute of Ethnology, Slovak Academy of Sciences, Bratislava, Slovakia)**

Recent research in social anthropology, ethnology, imagology and historiography have brought preliminary indications of mutual relations not only between images and stereotypes, but also between images and conspiracy theories (Moscovici 1987), and possibly hoaxes. This paper aims to verify this theory. I will deal with the mechanisms which relate to the existence, transfer and function of these phenomena in human society (with their long-term character /“immortality”?/ on one hand and their fast appearance and processuality on the other hand).

Special attention will be placed on the formation and functioning of the image of the enemy and its occurrence or possible absence within the outlined context with an emphasis on the axiological aspects of the image. This paper is based on selected case studies from my past research, complemented by recently recorded conspiratorial interpretations which have been spread by the mass media (from the period 2010–2016).

**Zuzana Panczová: Migration crisis 2015 in the light of internet rumours**

**(Institute of Ethnology, Slovak Academy of Sciences, Bratislava, Slovakia)**

This paper deals with rumours occurring during the migration crisis in 2015. Threatening and even tragic events viewed from behind “our” borders caused polarization of Slovak society accompanied with excited public debates often based on rumours and conspiracy theories. This paper works on the assumption, that the dissemination of "black" rumours (- rumours announcing negative phenomena: catastrophes, threats, treachery etc., Kapferer 1990: 115), especially rumours targeted against foreigners, could have significant impact on group identification and social cohesion. Observations of the Internet debates (news and their comments in the discussion forum, debates on the social networks) provided a lot of material where the anti-immigrant topics used older (approved) narrative patterns and entered into local established ideological discursive schemes. The analysis will focus on discursive mechanisms using rumours as devices of 1. legitimization of xenophobic attitudes ; 2. strengthening of social (group) cohesion.

1. **PANEL**

**Kultúrne dedičstvo / Cultural heritage**

Hlavným cieľom panelu je otvoriť diskusiu o teoretických konceptoch, metodologických prístupoch, tematickom smerovaní a najnaliehavejších výzvach týkajúcich sa etnologického/ antropologického výskumu kultúrneho dedičstva v 21. storočí. Vedecká diskusia o kultúrnom dedičstve je zložitá, rôznorodá a neraz plná aj protichodných argumentácií. Odráža skutočnosť, že kultúrne dedičstvo nie je pojmom hodnotovo-neutrálnym, ale hodnotovo-zaťaženým. To, čo je alebo nie je identifikované ako kultúrne dedičstvo, je výsledkom politických a mocenských vzťahov, pričom do procesu rozhodovania vstupujú aj ďalší aktéri.

Hlavnou organizáciou, ktorá má rozhodujúci vplyv na stratégie a praktiky identifikácie a hodnotenia hmotných a nehmotných kultúrnych javov v jednotlivých krajinách sveta, je UNESCO. Aj keď zámer tejto globálnej inštitúcie bol a je ušľachtilý, pri identifikácii pamiatok svetového kultúrneho dedičstva dáva UNESCO rozhodovacie slovo vládnym delegáciám, a nie hlasu odborníkov. Ulf Hannerz opisuje stratégie a praktiky UNESCO ako kultúrne inžinierstvo založené na národnej logike a globálnom vládnutí. Práve vďaka týmto praktikám sa kultúrne dedičstvo stalo objektom politickej a ekonomickej agendy v takmer každej krajine sveta. Je predmetom ochrany, ale zároveň komoditou a nástrojom na získanie národnej prestíže a ekonomického zisku. Panel sa sústredí na široké etnologické a antropologické perspektívy výskumu kultúrneho dedičstva v súčasnom svete.

Vyzývame odborníkov v oblasti výskumu kultúrneho dedičstva na prihlasovanie príspevkov v nasledovných sekciách panelu:

* Teoretické úvahy: aké sú hlavné výzvy, témy, teoretické a metodologické prístupy k výskumu hmotného a nehmotného kultúrneho dedičstva z etnologickej/ antropologickej perspektívy?
* Reprezentácie: kto sú hlavní aktéri v procese „heritizácie“ – v procese identifikácie a označovania kultúrnych javov za kultúrne dedičstvo?  Aká je úloha spolupráce a partnerstiev v procese interpretácie a reinterpretácie alebo produkcie a reprodukcie dedičstva? Aké je miesto intergeneračnej a rodovej transmisie hodnôt a javov kultúrneho dedičstva v súčasných spoločnostiach?
* Nehmotné kultúrne dedičstvo: aké sú a ako sa určujú kritéria identifikácie a označenia kultúrnych javov za nehmotné kultúrne dedičstvo? Akým spôsobom hodnotia/ určujú kvalitu a udržateľnosť nehmotného kultúrneho dedičstva rôzni aktéri - odborníci, komunitní lídri, miestni a národní politickí predstavitelia? Aký je proces tohto hodnotenia? Ako v procese participujú lokálne komunity a samotní nositelia nehmotného kultúrneho dedičstva?
* Dobré praktiky a aplikácie: Aké sú vhodné nástroje a prostriedky umožňujúce a podporujúce poznanie, porozumenie, ochranu, produkciu a reprodukciu kultúrneho dedičstva (vrátane rôznych foriem vzdelávania, digitalizácie, sociálnych sietí a pod.)?
* Ekonomika a regionálny rozvoj: Aká je úloha kultúrneho dedičstva v lokálnej a národnej ekonomike, turizme, kreatívnom priemysle a pri vzniku sociálnych a kultúrnych inovácií? Ako môže byť kultúrne dedičstvo dôležitým ekonomickým prínosom a zároveň reprezentantom a strážcom hodnôt, symbolov a významov minulosti, dôležitých pre prítomnosť a budúcnosť?

**Panel vedie**

Alexandra Bitušíková

**Úcastníci/účastníčky panelu**

**Alexandra Bitušíková: Cultural heritage and grassroots activism in Slovakia**

**(Institute of Ethnology, Slovak Acdemy of Sciences, Bratislava, Slovakia)**

The paper discusses the growth and impact of grassroots activism on cultural heritage in the Slovak urban environment in the second decade of the 21st century. It is based on Jacobsson and Saxonberg’s (2013) and Jacobsson´s (2015) approach to studying urban movements in Central and Eastern Europe. It focuses on grassroots activism as a very important way of civic engagement in urban heritage practices and development. The key objective is to present the case of heritage-related urban activism in the city of Banská Štiavnica (registered on the World Heritage List since 1993), particularly the case of the Calvary – an important pilgrimage place that was a crucial component of religious life of local communities for more than 200 years since 1751. The paper builds on ethnographic methods of participant observation, interviews and textual analysis of local resources.

**Tamas Regi: The Anthropology of Heritage and Tourism: an Ethiopian Case**

**(Kodolányi János University of Applied Sciences, Székesfehérvár, Hungary; Visiting Research Fellow,University of Oxford, UK)**

The paper is about how the south Ethiopian Mursi, a small scale pastoral society, think about their own heritage and how they try to make some of the elements of their culture visible for tourists. The material I will present is based on an ongoing anthropological research among these people who currently face probably the biggest threat to their traditional culture in their living memory. Recently the Ethiopian government is building a hydroelectric dam, known as Gibe III, in the middle basin of the Omo river. This will create the second biggest dam reservoir in sub-Saharan Africa and eliminate the annual floods. This will change the lives of around 90,000 people residing downstream, including the Mursi and seven other ethnic groups. Moreover, the government has allocated a huge area of agricultural and grazing land in the lower Omo to the Ethiopian Sugar Corporation for the production of sugar cane. Despite the fact that the Lower Valley of the Omo River is listed as UNESCO World Heritage Site since 1980 there seems to be a very rapid change both in the local concepts of heritage and tradition and in the way people relate to their transforming physical environment.

**Daniela Stavělová: Traditional festivity as an intangible cultural heritage – a second life or ending? A case of the Ride of the Kings in Vlčnov**

**(The Institute of Ethnology, Czech Academy of Sciences, Prague, Czech Republic)**

The paper is focused on the Ride of the Kings in the Moravian village of Vlčnov in the Czech Republic. The reasons for safeguarding of this ritual have been monitored for several years from the moment when the custom was inscribed on the UNESCO Representative List of the Intangible Cultural Heritage in 2011, particularly in relation to the issues of cultural heritage, collective and cultural memory and local identity. I am interested to see how the event is modified by the current external pressures and autorities which handle and adapt its content to current requirements. These include the negotiation of cultural ownership, commodification, the process of hybridization and other phenomena associated with the representation and symbolic expression in the mirror of contemporary immagination. The return qualitative research is based on ethnographic data collection – observation, interviews and time-laps visual documentation. The project observes the festivity also by means of ethnochoreology where the study of dance meanings contribute to understanding the implicit social relations of the local community that handles the cultural heritage or memory in terms of its needs.

 **Noel B. Salazar: The tourismification of heritage or the heritagization of tourism?**

**Some anthropological reflections**

**(Faculty of Social Sciences, University of Leuven, Belgium)**

While heritage conservationists argue for the need to place preservation ahead of tourism, the reality is that tourism cannot be longer neglected as an unwanted negative side-effect. It is a dynamic force through which heritage is not only consumed but also created. Tourism development of cultural heritage is both an opportunity and a risk and requires careful consideration, planning, implementation and management. Sustainable tourism development entails the adoption of planning strategies to mitigate the negative impact of tourism without sacrificing its benefits. There is an urgent need for new ideas and concepts that reconcile tourism and heritage preservation with the need for sustainable development. Besides this, more attention needs to be paid to ethical issues, in particular the involvement of local communities, ethical codes of tourism (such as the UNWTO Global Code for Ethics in Tourism), the moral implications of cultural heritage, the responsibilities of museums and the question of who has the power to own and interpret heritage. As global tourism continues to expand, cultural heritage sites and practices will be the source of historically unprecedented numbers of tourists. Most indicators suggest there will be a huge increase in tourism worldwide over the next ten years, virtually doubling the current numbers. While the management of cultural heritage is usually the responsibility of a particular community or custodian group, the protection, conservation, interpretation and (re)presentation of the cultural diversity of any particular place or people are important challenges for us all.

**Hana Červinková, Juliet Golden: Re-envisioning an Early Modernist Urban Landscape in Contemporary Poland**

 **(Institute of Ethnology of the Czech Academy of Sciences, Prague, Czech Republic and University of Lower Silesia, Wroclaw, Poland)**

In this contribution, we build on the anthropological approach to landscape as a cultural process whose meaning-laden relationship to the past deeply impacts its redefinitions for the present. We consider a unique urban protected cultural heritage area inscribed on the UNESCO World Heritage List - the Centennial Hall in Wroclaw, Poland. Centennial Hall is an example of a historical site of technological development and innovation, which has become a place of heritage. While retaining its original function, this cultural landscape continues to be reshaped by conflicting interpretations tied to memory, citizenship, international politics and local identity. Our contribution addresses the complex dynamics of this cultural landscape in the context of changing economic and political conditions of Central Europe.

1. **PANEL**

**V4-Networking Panel**

V rámci panelu prebehne prezentácia profilov národných etnologických časopisov krajín V4, na ktorej vystúpia zástupcovia jednotlivých redakcií. V sekcii Visegrádske fórum bude uvedená agenda CEFRES (Francouzský ústav pro výzkum ve společenských vědách).

**Účastníčky panelu**

Clara Royer

(CEFRES - Francouzský ústav pro výzkum ve společenských vědách, Praha, Česká republika)

Ágnes Fülemile

Šéfredaktorka časopisu Acta Ethnographica Hungarica, Maďarsko

Teresa Smolińska

Tématická redaktorka časopisu LUD, Poľsko

Hana Červinková

Šéfredaktorka časopisu Český lid, Česká republika

Gabriela Kiliánová

Hlavná redaktorka časopisu Slovenský národopis, Slovenská republika