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# Folk Knowledge: Models and Concepts

*Bratislava, March 26th to 28th 2013*

## Abstracts

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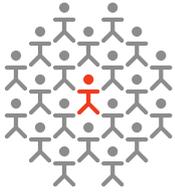
### *Some Interpretations of Gender Roles in Two Hungarian Vaishnava Communities*

The colourful religious „supermarket” of 21st century Eastern-Central European countries includes religions of Asian origin too, like the Vaishnavas, also known as Krishna Devotees. Beside the dominant Judeo-Christian religious tradition, it can be interesting to take a glance at some minority religious communities of other origin. Although Krishna consciousness stems from India, the devotees live in Europe, where they are imbedded in the local social and religious context, they also face society’s contemporary challenges. One of these challenges is defining and experiencing gender roles. In my presentation I focus on two small Hungarian Krishna devotee groups: the Hungarian Vaishnava Hindu Association and the Hungarian Community of Sri Chaitanya Saraswath Math. For the Hungarian Vaishnava Hindu Association I shall analyse the posts on gender roles in the blog of a prominent devotee. I shall construct an interpretation here about the ideal dimension of gender roles provided by this devotee. In the case of the Hungarian Community of Sri Chaitanya Saraswath Math, I shall rely on the „partial truth” of my ethnographic fieldwork. Although my fieldwork was originally conducted in another theme, gender issues in the light of religion and the actual social context often became the subject of my interviews and conversations with the devotees. In this community I shall interpret the lived practice too beyond the ideal division.

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**Marta Botiková**

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### ***The Construction of Pre-Christmas Symbols or the Saint Nicolaus (Santa Claus) Complex***

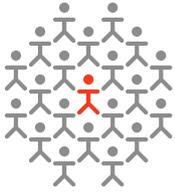
The question of tradition and its changes is one of the central themes of ethnological research. In the past fifty years, during the period when our cultural-geographical space was influenced by various waves of historical and political changes, ethnological knowledge was challenged to explain the dynamics and variability of these changes. This paper will deal with the construction of the recent setting or framing of a „tradition“ using the case of symbols of the pre-Christmas period of winter cycle, by focusing on the dynamic changes, social agents and the media.

Historical overview illustrates that there has never been anything like „our traditional Saint Nicolaus“ in this country. The celebration was different in the rural and urban circumstances and differentiated also in the Catholic and Lutheran surroundings. The figure of a historical saint was gradually substituted by a politically acceptable representative, Old Man/Grandpa Frost. The parallel existence of the two gift givers was an example of different representations in the private and public way of celebrating and approaching the holiday. The third representative of a similar cultural function, Santa, had his own evolution in his “country of origin” and he entered our space under new historical-political circumstances. Together they form a grotesque trinity in a melting pot of a glocalised tradition. Comparing the stories, the ways of acting, the message, the material goods connected with them, the representation in the media and in the ethnographic material should help us to understand the similarities and differences occurring within the frame of the pre-Christmas symbol of a “gift giver”.

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### **Juraj Buzalka**

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#### ***Popular devotion and religious consolidation: some remarks on post-socialist power relations***

Presenting some ethnographic material from 2003 and 2004 gathered in South-East Poland and more recent public role of religion in Slovakia, this paper discusses two main themes. First is the diminishing importance of popular religiosity and subsequent consolidation of institutional Churches after post-socialist transformation in Eastern Europe. Second deals with the importance of institutional religion in political processes and more generally with the behavior of high-ranked Catholic clergymen in politics. It is argued that by studying the role of institutional church we can learn a good deal about wider implications of uneven development on social organization of power in what I call post-peasant Eastern Europe.

### **Tatiana Bužeková**

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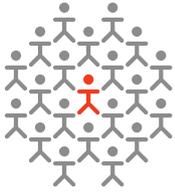
#### ***Gender dynamics of neo-shamanic groups: Sacred femininity and power***

In all western countries neo-shamanic groups share an important characteristic: statistics demonstrate significant prevalence of women. This phenomenon might be a result of women's limited functioning in public sphere related to the state institutions and the state power; alternative healing and spiritual practices belong to a sphere where women have possibilities for social and individual functioning. On the other side, neo-shamanic groups have inner power dynamics related to gender. Some authors argue that in small religious groups without charismatic leaders strong personalities may appear charismatic and occupy positions of high status. Such gender dynamics historically have been associated with a positional advantage to males, although in such settings charisma might be decoupled from gender characteristics that tend to disadvantage women. I have conducted my research in a neo-shamanic group in Bratislava belonging to the FSS (Foundation for Shamanic

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Studies). In this environment charismatic authority has been for a long time absent: according to the concept of core shamanism, being a shaman does not mean to have a 'gift' and a leader is usually represented as a person who is just more skilled than other group members. However, during several years of my research there was a process of group stratification that resulted in a formation of new groups and an emergence of male charismatic leaders who initially did not represent themselves as charismatic. Their self-representations at present usually refer to specific inner qualities related to the particular stereotypical female characteristics. I assume that this image corresponds to (1) representations of a woman in neo-shamanism and (2) general orientation of neo-shamanism toward altered states of consciousness and preference for non-rational ways of knowledge.

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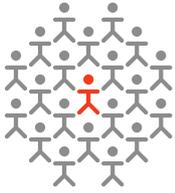
***Schema theory, cultural conflict, social exclusion and education***

Our paper refers about how we try to exploit the cognitive approach in research of phenomena related to the relationship of inhabitants of so called „excluded localities“ to education. Czech Republic belongs to countries with large Roma minorities. Great part of the Czech Roma minority lives now in social exclusion as a result of economical, social and political developments in last decades. Low education level they reach and limited success in the job market that follows from it is often considered to be one of main sources of their current situation.

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This low education is often considered to be caused by segregation of Roma children in special/practical schools and low value that Roma culture gives to school based education. Five years ago, we decided to look closer on this relationship of Roma children and parents – inhabitants of excluded localities - towards education. As anthropologists, we wanted to see how they understand education in the whole context of their lives. So we started to conduct a long term anthropological research in one excluded locality in West Bohemia, consisting of participant observations and interviews with all involved actors – parents, children, teachers, neighbors, doctors, employers, local politicians, social workers, NGO representatives. We draw our data and conclusions from this locality. We were interested mainly in concepts and categories that these actors use in connection to education and school, on what grounds Roma think about education and on what grounds teachers and other majority members think about Roma in this context. Our research doesn't show any simple and easy picture of a conflict of two different cultures and corresponding cognitive structures and value orientations but a world of sometimes more and sometimes less subtle nuances, movement, ambivalences, starting with the very category of „Roma“ and following to various concepts of education in the family and understanding of the institutionalized schooling. Theoretically, we build mainly on the schema theory of Strauss and Quinn and Sapirean conception of culture as distributed meaning.

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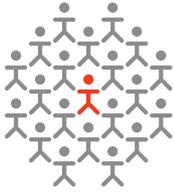
### ***Who cares? The commodification of care for seniors***

Hired domestic and care workers, the form of employment which seemed to be on a verge of disappearance in modern societies provide today to an increasing degree a private solution to a public problem. Migrant women as providers of care work, for instance, leave their home for work because they perceive this as the only way to sustain their family. Thus social organization of care in late capitalist societies is systematically connected to structures of global economy and social inequalities. The changing family relations, increasing women's participation in the labour market, and changing patterns of family life style meet with demographic trends of ageing of the European population and

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simultaneously with institutional trends of weakening of the Western model of the welfare state and rising neo-liberal globalisation. Yet, caring activities have been integrated to some extent into the system of other institutionalized and regulated activities in the labour market, though given the overall exploitative conditions of low status, low pay and precarious situation of many domestic and care workers.

At present, the post-socialistic Czech Republic is in the process of transforming its social system which is not capable of managing an adequate care of its old citizens. In the last years we witnessed an increase in the number of mediating agencies that imports mainly Ukrainian migrants for the purpose of engaging them in care work focusing on elderly people. Seeing that this is a new unexplored problem, I decided to conduct the pilot ethnographic research of the mentioned social problem. The aim of the paper is to examine commodification of care work for seniors – elderly people – provided by hired female migrant caregivers from Ukraine.

### **Andrej Findor**

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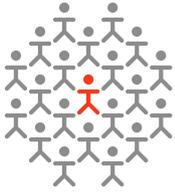
### ***Moral Intuitions and the Reduction of Prejudice***

Carrying on Jonathan Swift's putative dictum that you cannot reason person out of something that they were not reasoned into, the paper will introduce students to the fields of moral psychology and prejudice reduction. It will focus on Moral Foundations Theory, an empiricist approach to studying the asymmetrical interplay between intuitive moral judgments and moral reasoning, and the contested role it could play in developing intervention strategies and policies designed to reduce racial prejudice. An empirical case study dealing with ethnic/racial prejudice against Roma in Slovakia will illustrate the need to account for the influence of intuitive moralising on prejudice and its subsequent ex post rational justifications. This case study will also emphasize the futility of prejudice reduction strategies, built on rationalist understanding of human morality and racial prejudice. Instead, a set of guiding principles for developing effective and resonant prejudice reduction interventions will be proposed and critically scrutinised.

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**Martin Fotta**

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**The history of *Cigano* nomadism and the *Calon* spatiality in Brazil**

In my presentation I argue that the contrast between the “nomadism” of Brazilian Calon-Gypsies in the past with the “sedentarism” in the present, which is often made by academics and other commentators in Brazil, is factually wrong and ignores social relations that underlie Calon spatiality. I show that the few historical sources available suggest that the *Cigano* the use of space in the past was variable and that it often resembled that of non-Gypsies. Descriptions of *Cigano* “nomadism” used in academic discourse in Brazil can be then seen as continuations of authorities’ portrayal of *Ciganos* in the past. Moreover, it reflects analyst’s own categories. But having arrived at these conclusions, how is one to understand claims of Calon, who themselves make a split between the “travel” (*viagem*) attributed to their ancestors of “before” and their own fixed domicile (*moradia*) of “today”. On the basis of my ethnographic research of Calon in Bahia, I conclude that Calon notion of fixity presupposes a different relationship to time and space, which has to be understood in Calon own terms. I show how Calon dichotomisation relates to their relationships to their deceased and Calon understanding of historical change. As a corollary to this, I suggest that there exists a different way to talk about the Calon history of spatiality, which reflects Calon own concerns and which does not necessarily give priority to their (lack of) relationship to land or to economic opportunities.

**Noelia Bueno Gómez**

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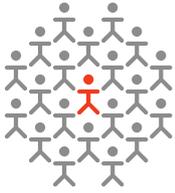
***Folk Memory and poetic justice: the case of the “Romance del comandante Moreno”, a popular ballad collected in the north of Spain***

The Ballad of the Commander Moreno was collected in several different versions in two hamlets of the municipality of A Fonsagrada, in the North of Spain, in 2007 and 2010. This ballad, and the series of small poems and narrations associated with the same events, tells the story of the Commander Moreno and his soldiers, who were assassinated during Spanish Civil War in this

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zone in 1937. In a rural context where oral narratives have had a strong importance for centuries, the elaboration, constant reconstruction, widely transmission and acceptance of this ballad –even among those who had fought in the other side of the war- shows a particular desire of maintaining the memory of the events and judge what had happened. In absence of an official memory –the History done during Franco’s regime in Spain did not tell the stories of the Civil War losers- and in absence of an official judgment previous to the execution of the fugitive soldiers, all the traditional oral strategies of this culture started to work. In this particular context, I will show how this ballad expresses a needy of remembrance and justice and how it makes remembrance and justice –thus fulfilling a performative function. I will complete this explanation taking into account other stories told in the same region around those events, always with remains of the same fear that during the era of censorship made this story an “open secret”. All of them show, sometimes through hyperbole and other aesthetic resources that make them historically inaccurate or contradictory, the collective expression of a concrete folk memory and poetic justice that really functioned as history and justice for decades. In 2007, after the entry into force of the Law of Historical Memory, the ballad and the oral testimonies around the death of Commander Moreno and the soldiers of his battalion were useful for the historians to locate the bodies, what can be seen as collaboration between folk memory and academic History. In 2010 there was presented a documentary about those events, which took into account the Ballad and the testimonies, a contribution to poetic justice and memory in a different level and a different context.

### **Danijela Jerotijević**

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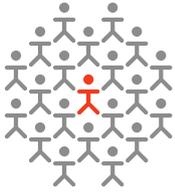
### ***Moral aspects of supernatural harm beliefs in Serbia***

According to the Orthodox doctrine, a man has free will to act as he wants during the life. His deeds will be judged after his death, on the day of reckoning, and his soul will after that reach either heaven, or hell. The doctrine teaches that the God is not punishing people during their life; their deeds are supposed to be counted and to influence only their after-life. However, this abstract theological concept is usually differently explained at the more concrete, every-day level of

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folk beliefs. If a man behaves inappropriately in every-day social interactions (according to the local moral standards), people will warn him that he could expect the God's punishment. In accordance with it, some negative events might be explained as the actual signs of the God wrath and also his punishment. On the other hand, person's own misfortune is almost never explained by himself and his/her relatives as the wrath of the God, rather as the result of the negative supernatural influence of some of his/ her neighbours, cousins etc. The paper, based on cognitive theories, brings some possible explanations of these discrepancies.

**Mario Katić**

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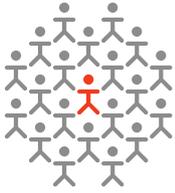
***Mirila: from Ritual to Theater***

*Mirilo* is a custom which was once a segment of the funeral customs in the region of Dalmatian hinterland. Either in a casket or shrouded in cerements, the deceased was placed on the ground, onto a designated area previously used as a resting spot - *mirilo*, for the first and the last time before arriving to the cemetery. The bearers of the body then laid one stone at the head and one at the foot of the deceased. After a short prayer, the procession would head toward the cemetery where the deceased was then buried. *Mirila* (pl.) once had religious significance; it was a ritual associated with the souls of the deceased and the boundary between the living and the dead. Since the 1970's the population of some locations in that region have migrated to work outside Croatia or in tourism on the shore. They built houses and apartments and increasingly started basing their everyday life in the new tourism economy (sun and sea). The custom of *mirila* with time has been completely deserted, and their locations were destroyed by paving of new roads. In early 2000, the Tourist board of Starigrad in cooperation with the Ministry of Culture protected some sites of *mirila*, cleaned them and presented to tourists. There was a need for expansion of tourist offer to cultural heritage, and *mirila* where a good example. Since then, *mirila* have become recognizable tourist attraction which lead to the 2011 award for "the most original tourist attraction" in Zadar County. One performer artist, Josip Zanki, inspired by the ritual, from 2001 to 2008 built *mirila* with living people resting on them, this performance theater happened in Croatian and European museums and in nature. In my presentation, I intend to

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problematize the role of a different context and how it influences the meaning given to this object of material culture, as well as practice connected to it.

### **Jan Krátký**

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### ***Priming by Environmental Cues Study: The theory and method***

Various experimental studies show that subjects display a higher level of honest or prosocial behavior when primed by religious concepts. Only recently these experiments left laboratory space and entered the naturalistic settings. Recent studies show the effect of priming by religious concepts and the effect of environmental cues on the honesty and prosocial behavior. More importantly, Xygalatas show how religious material environment shapes our cooperation and sense for prosociality. Authors encourage future research to investigate proximate mechanisms by which religious ecologies evoke prosocial response. Together with a colleague of mine, John McGraw we design an experimental study that also takes place in naturalistic settings. In my presentation I would like to discuss the theoretical background of the study and ask to which extent are real material objects of our world constitutive of decisions we do in mundane situations and what the possible mechanism are behind. This line of thinking further takes us to the priming paradigm itself and its very ability to serve the meaningful answers to our research questions. What powers of influence are at place in naturalistic settings and how little or much we are able to address and also answer via manipulation and control within a general frame of psychological experiment.

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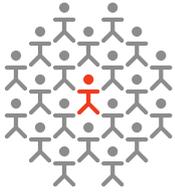
### ***Home and Property in Post-Socialist Bratislava***

Housing is one of the key problems and most important projects in the lives of young people in the post-socialist context. It demands mobilization of their

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social and economic capacities, and reflects their notions, norms and aspirations. In Bratislava, the most common way to secure one's housing is through buying a property. Partly, it is a matter of values and preferences, but it is also a necessity considering other options in the housing market. However, buying is usually accompanied by personal sacrifices and debts, resulting in uncertainties for long years to come. In this, private property operates as both a token of risk and a source of safety. Nevertheless, individuals do not only focus on securing *any* place to stay – they want to feel at home. To make the place one's own means to enter a process of constant appropriation and re-negotiation. The aim of the paper is to analyse the housing strategies of young people in post-socialist Bratislava. The data originates from a yearlong intensive fieldwork with 35 informants. Various in-depth qualitative methods have been used to reflexively analyse home / property relations in their different aspects. As the results show, in a society of uncertainties, private property is conceptualized as a personal goal and point of stability, but it also adds specific tensions and dilemmas to the notion of home.

**Marina Martynova**

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***The Everyday Life of a City as a Cultural Dialogue: The Experience of Moscow***

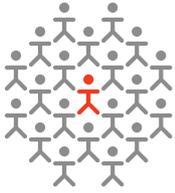
My paper represents a study of the demographic and ethno-cultural processes that are taking place in the city of Moscow and in the Province of the same name during the last two decades. In many countries of the world metropolitan and larger cities are at the same time centers of urban agglomerations most advanced industrially, scientifically, technologically, culturally and politically. The role of cities and towns as those offering wider life opportunities secures them a special place in the general system of social development. For all that, Moscow is not an exception in this respect. Its life is marked with numerous specific features and, moreover, in the 2000s the situation here was changing rapidly.

I would turn your attention to the evolution (transformation) of traditional culture in the modern world in general and in nowadays' Russia especially, focusing on a single aspect of the problem, being the phenomenon of people living their everyday lives in a dialogue between various cultural traditions in a large city. The ongoing changes in the world are so radical that

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the everyday life, previously understood as one of the most conservative areas of human activity, is now experiencing the results of global cultural shifts.

Moscow is Russia's most dynamically changing region. Migration lists among the important changes in the social area here. Moscow is a traditional center of attraction for *migration currents*. In the mid-1990s, every fifth inhabitant of Moscow had been born somewhere outside the city. However, in the 1990s and 2000s the geography of migrations has changed significantly. The last two decades' migrations have added to the cultural non-uniformity of Russia's capital; the size of ethnically non-Russian population has increased significantly. Ethnic Russians remain the predominant group, forming almost 91.6 per cent of the permanent population, but when measured numerically, other ethnic groups number more than 2 million people in the city. Many jobs in the consumers' services are occupied by recent immigrants. The paper will deal with the changes in the Muscovites' culture of everyday life caused by that factor. Since migration to the capital cities is a widespread phenomenon in the world, we think that the findings and methods of this research can be of not just regional, but also of wider interest.

### **Andrej Mentel**

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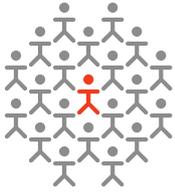
### ***Cultural consensus theory and the problem of ethnographic generalization***

Consensus analysis is a method created by the cognitive anthropologists Susan Weller and Antone Kimball Romney to analyse data coming from structured interviews or questionnaires. Its main value consists of three types of results: estimation of informants' consensus regarding certain domain or practice; "culturally adequate" information about this domain based on informants' accounts; evaluation of score corresponding to the degree of informants' knowledge about the domain. Consensus analysis is effective not only in domains characterised by the high degree of consensus, but in other domains as well. The paper describes the basic principles of the method and some of its applications, for instance, identification of "subcultures" in a domain with high score of consensus (groups characterised by consistent views different from majority's attitudes). The author offers an example of the method's application in the domain of folk psychology.

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**Marianna Mészárosová**

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***Prague in the context of cultural diversity in perception of ethnicity among the members of Hungarian and Slovak minorities***

The contribution deals with the cultural diversity, in the context of perception of the attributes of ethnicity among the members of Hungarian and Slovak minorities, who live in Prague. The author's main aim is to point out the diversity displayed within the social and virtual space of Prague among the both minorities. The degree of occurrence of the attributes in both spaces has been shown as distinct, on the basis of the relevance of time as regards the note of phenomena. The author's next question is: what kind of dissimilarities or similarities will be displayed during the analysis of cultural diversity?

The gained results from fieldworks point out the role of space phenomenon as a medium, which has an impact on the intensity of interest for the characteristic signs of own ethnic, or cultural group. The gathered empirical materials, within the issue „relation of culture to the social space of Prague“, enrich the state of knowledge in connection with the perception of importance of the attributes of ethnicity as far as ethnically and linguistically relative groups are concerned. In addition, this contribution brings information about those relevant factors, which constitute the specificity of identity of both target groups in the multicultural space of Prague.

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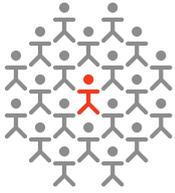
***Filling the gaps in knowledge and making intimate spaces. Case of Yup'ik Eskimos and Chukchis, Russia***

Drawing from the concept of *intimate spaces* by Bachelard, (re)acquisition of traditional knowledge of Yup'ik Eskimos and Chukchis (Chukotka, Russia) is analysed. The process of filling the gaps and making spaces in knowing “our

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business” (*nashe delo*) resembles transcendental geometry of intimacy and existence. In 1990's, local men abandoned Soviet industrial form of whale hunting and re-learned the traditional ways, assembling small men groups and using motorboats. At the same time, such action was not existence-driven – whale meat has not been a key element of people's diet since years – it was motivated rather by the need of intimacy – feeling safe and oneself while dwelling in own place, practice, and community. Together with such actualisation of traditional knowledge, however, the patterns of stable existence have not been fully achieved. In such case, knowledge can turn against the man who possesses it; the tool, which function is to guarantee subsistence, is now directed against existence, while the comforting spaces of intimacy are still lacking. For instance, traditional practice of knot tying, so necessary in the productive and reproductive work of both women and men, becomes a crucial element in the ultimate moment of *inverse* intimacy – in the suicide. In year 2008-9, there were 84 cases of suicide within the population of 50, 263 inhabitants, out of whom more than 85% were of indigenous origin. This indirectly shows how traditional knowledge may turn a place into home where, nevertheless, people still feel out of place.

### **Ioana Repciuc**

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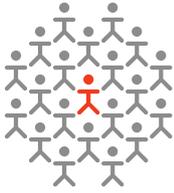
### ***Unreflective knowledge? Romanian folk religious rituals between prescription and practice***

Our recent ethnographical fieldwork, a research on particular holiday and family rites, draws attention to the continuity of more or less rationally acknowledged religious rituals that relate ancient patterns of Romanian religious folklore with newer performances, outside or inside the church, but always considered by believers to be keeping the orthodox way. Pragmatic or psychological, specific or broader motivations of local communities and individuals perpetuate these traditions. From a sociological point of view, Romania's religious conservatism, proved by a still strong adherence to traditional, church-related forms of religiosity enable us to deny the thesis of a generalized secularization in Europe, and especially the individualization theory and the idea of a growing popularity of extra-church rituals. Therefore, by the support of local informers' descriptions, explanations, views on their own ritual performances, we will delineate the ways by which contemporary knowledge of

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a vivid Romanian folk religion functions. It would be taken into account the very different and yet complementary sources which inform and animate this ritual life, from old ecclesiastical prescriptions to inherited tradition (by family and community socialization), from a neutral observer's experience to sharing collective practices. The main purpose of this paper is to search the contextualized and empirical legitimacy of the much discussed concept of *folk religion* and its contemporary mechanisms of survival. The methodological and epistemological challenge is to provide an ethnological alternative, by a close view to the folk practitioners' perspective, to the general sociological verdicts on living religion.

**Zuzana Sekeráková Búriková**

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***Schedules and gossips: How to define the rules of an au pair employment?***

Drawing on long-term ethnographic fieldwork amongst Slovak au pairs living and working in London in 2004/2005, this presentation focuses on ways how au pairs generate knowledge about au pair institution and fairness of their working and living conditions.

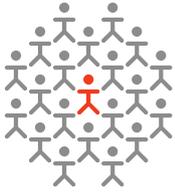
Though the conditions of au pairs' employment are vaguely defined by international law and immigration rules, host families and au pairs usually are not familiar with their details. Furthermore, the actual working and living conditions of au pairs' are controlled neither by immigration policy, nor by commercial agencies mediating contacts between the au pairs and host families. Consequently, the au pairs and host families have often different expectations and particular conditions and relationships depend on individuals. Given the asymmetry in power between the au pairs and host families, au pairs are commonly exploited and have little control over their duties, working and living conditions.

In this paper I will focus on how au pairs deal with this lack of definitions and rules under the conditions of limited power. I will argue that their important concern is fairness of their treatment by host families: au pairs try to find out what kinds of working and living conditions are fair and whether they are staying with (what they call) 'a good family'. When the au pairs judge their treatment by host families, they do not rely on any formal authority (e.g. agencies mediating au pair stays), or abstract model (e.g. legal rules). Instead,

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when establishing what rules of au pair employment are (or should be), they rely on their social networks and compare their experience with experiences of other individual au pairs.

### **Ingrid Slavec-Gradišnik**

Institute of Slovenian Ethnology

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### ***Everyday life research with or without people's voices?: Or, back to writing culture***

The issue concerning “folk knowledge and expert knowledge” furthers/promotes discussions on a series of relationships, including the major one about the disciplinary agendas and everyday life as a research field. This relationship has strongly marked paradigms’ shifts in the process of knowledge production and debates on interpretation and representation.

In anthropology, ethnology and folklore studies, expert knowledge has been grounded in observations of phenomena and practices of everyday life. When looking at expert knowledge, the crucial problem is its correspondence with the empirical reality under research: How are the characteristics and processes of the “everyday” reflected in expert discourses and their narrative genres?

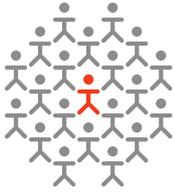
The (auto)reflexive agenda sheds light on knowledge production as a biased intellectual and socio-cultural practice. Knowledge is always situated: a researcher cannot avoid being a researcher and the researched simultaneously, she/he can not conceal her/his personal and professional habitus, particular interests, when she/he is addressing questions to the field. She/he cannot transcend the interpretative character of her/his analyses. And, finally, she/he cannot obscure her/his individual style of narration or “writing culture” and the choice of appropriate forms or genres. All this does, to a certain extent, “objectify” the “subjective” nature of knowledge production.

Researchers daily cope with their informants'/interlocutors' unique realities, with their “actions, norms and representations”, the schisms between what they do and what they think, with their first or second hand interpretation of their experiences. In the process of transmitting “emic” points of view, researchers as writers are *traduttori e tradittori* (translators and traitors). In academic texts,

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their auctorial voice is still privileged. Do we sufficiently reflect upon methodological challenges and adequate representational strategies expressed in academic genres (knowledge formats) that allow people's voice to be present and heard in ethnographic writing?

**Lucia Trlicová**

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***Food as a symbol: "Cosmopolitan" cuisine as a distinctive feature of diplomatic nobility in Sarajevo***

This paper sets out to introduce the empirical study of diplomatic society – "diplomatic nobility" living and working in Sarajevo and their food consumption practices. Throughout this paper I will be using FOOD as a distinctive characteristic of diplomatic nobility's practice, through which diplomatic nobility expresses elitist distinction and superiority.

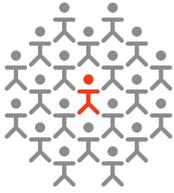
I will suggest that elitist distinction is transparent through food preparation and consumption and that the diplomatic nobility in Sarajevo formed a "borderless/cosmopolitan cuisine", hybrid cuisine featuring local products but using "Cosmopolitan" cooking techniques and presentation.

In my paper I will focus on two food consumption fields that I have identified throughout my research, official diplomatic functions such as National Day Celebrations and unofficial\leisure food consumptions like restaurant visits. Since this paper is work in progress I will propose my questions regarding class distinction, new diplomatic habitus and its practices; and cultural imperialism discourse.

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### **Helena Tužinská**

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### ***Role of Folk Models in Interpreting and Interviewing***

The text focuses on explanation of unwelcome recurring phenomena occurring during interviews with migrants. Conductors' and interpreters' embodied skills, verbal taxonomies and concepts (that might be induced by institutions) contrast with migrants' expectations. Legal (rule-oriented) and anthropological (relational oriented) approaches to some extent help to explain these discrepancies. However, I argue that despite the efforts of people concerned about correct proceedings, the practices lacking respect toward migrants would endure if they stem from folk models (especially concepts of ethnicity and race, verbal concepts and models and representations of morality). Research observations come from the environment of non-governmental organizations that provided legal help to migrants in Czech Republic, Slovakia, Poland, Hungary and Ukraine in 2010-2011.

### **Zdeněk Uherek**

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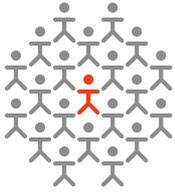
### ***The significance of ethnicity in selected decision-making processes in the Czech Republic: The influence of knowledge and social experience***

The contribution proceeds from the concept of ethnicity as a social construct, which is derived primarily from human mental activity. Since ethnicity is entirely built on knowledge, social experience and the social climate, hence a milieu that constantly changes. Its situational nature implies that ethnicity can be studied only in the context of specific social situations and through social representations. The census of people, homes and flats, where nationality, or ethnicity, is declared in the Czech Republic, is a very specific social situation with its own act of codified rules. Using the shifts in the declaration of nationality, I will show in my paper that the significance of ethnicity is decreasing at least declaratively in the Czech Republic, both in the majority

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population and among members of traditional minorities (e.g. Germans and Poles).

Whereas with the majority and minorities, the significance of ethnicity is decreasing, the social boundary between foreigners and citizens of the Czech Republic is still deep; this boundary is guarded sometimes also by immigration groups who attempt to retain their own integrity. The declaration of ethnicity in the census, however, does not say much about how ethnicity is considered, how it is constructed and under which conditions. This question should have been partially revealed by another recent social event in the Czech Republic, in which the declaration of ethnicity had a specific meaning and that was the elections of the president of the republic. In the historically first direct election of the president of the Czech Republic, it was shown thanks to a wide range of circumstances that the structure of society and the role of ethnicity in its structuration is interpreted in at least three different ways by the current population of the Czech Republic. Other than empirical data, the paper works particularly from the concepts of Rogers Brubaker, Nina Glick-Schiller, Hastings Donnan, Sarah Green and Saskia Sassen.

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