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<th>Albena Gueorgieva</th>
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<td>Albena Gueorgieva</td>
<td>Between the Worlds – the Dolno Dryanovo Thracian Sanctuary</td>
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<td>Albena Gueorgieva</td>
<td>/Abstract/</td>
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<td>Albena Gueorgieva</td>
<td>The paper is a scrutiny and an analysis of two interviews, documented during a fieldwork in October 2016, about the Dolno Dryanovo Prehistoric and Thracian Sanctuary in the Landscape Historical Park ‘Gradishte’ (Gotse Delchev Region, South-Western Bulgaria). The sanctuary was discovered in 2000 and was socialized during a project for European trans-border cooperation between Greece and Bulgaria in 2007-2013. Some archaeological excavations were carried out on the territory of the Sanctuary and they proved that the place was used for religious rituals in the remote past. In the same time, some objects are rationalized in a way, which reveals contemporary ideas and knowledge, probably impossible or contradictory to the ancient Thracian culture. This indicates a process of contemporary assimilation of the prehistoric sanctuaries and their transformation into meaningful and actual for our days monuments of culture. Thus, the Sanctuary is significant as not only a bridge between the real and the supernatural world, but as a connection between various traditions and mentalities as well.</td>
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<td>Albena Gueorgieva</td>
<td>is Doctor of Sciences and Professor in the Institute of Ethnology and Folklore Studies with Ethnographic Museum at the Bulgarian Academy of Sciences. She is the author of the books Etiologicntite legendi v bulgarskia folklor [The Etiologic Legends in Bulgarian Folklore], Sofia: University Press St. Kliment Ohridsky, 1990; Razkazi i razkazyvane v bulgarska folklor [Stories and Storytelling in Bulgarian Folklore], Sofia: Figura, 2000; Obrazi na drugostta v bulgarska folklor [Images of Otherness in Bulgarian Folklore], Sofia, PH Gutenberg, 2003; Folklorini izmereniya na hristiyanstvoto. Ustni razkazi i lokalna religioznost v rayona na Bachkovska manastir ‘Uspenie na Presveta Bogoroditsa’ i na Hadjidimovska manastir ‘Sv. Velikomachenik Georgi Pobedonosets’ [Folklore Dimensions of Christianity. Oral Narratives and Local Religiosity in the Region of Bachkovo Monastery ‘Dormition of Virgin Mary’ and in Hadzhidimovo Monastery ‘St. George’]. Sofia, Prosveta, 2012. E-mail: <a href="mailto:albenaang@abv.bg">albenaang@abv.bg</a>.</td>
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<th>Aleksandar G. Marinov</th>
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<td>Aleksandar G. Marinov</td>
<td>The overlooked side of Romani migrations – processes, identities, formations, and potentials</td>
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<td>Aleksandar G. Marinov</td>
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<td>Aleksandar G. Marinov</td>
<td>International migration nowadays, especially within the boundaries of the European Union, is commonplace and especially so for Eastern European Roma. Migration abroad for Roma has proven to be one of the few options for their survival as well as for the sustenance of their families. Roma in Eastern Europe look westwards as the most reasonable and favourable direction to satisfy their most basic economic needs. Even though the studies of Romani migration today seems to have reached a reasonably satisfactory understanding about the legal, political and economic reasons and effects of Romani migration, there seems to be a facet which has been discussed less and ill-understood – namely the cultural impact of their movements. This paper therefore seeks to address this gap by looking at the case studies of Bulgarian Roma migrants. Thus, it seeks to achieve two main things. Firstly, to give a podium to the Roma, offer their own stories and interpretations and thus offer an alternative reading of the Romani identities and narratives. And secondly, based on these stories, extrapolate an understanding about the emergence of (new) phenomena such as the viability of trans-national Romani identity, alternatively the emergence of new Romani identities, political formations, space-making and feelings of belonging.</td>
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<td>Aleksandar G. Marinov</td>
<td>Ph.D. has recently joined the University of St Andrews as a Research Fellow and has been involved with the works of the Romani Cultural and Arts Company (Cardiff, Wales) as a volunteer, trainer and research assistant since 2012. Holding degrees in Political Science and International Relations, he has graduated with a PhD in Geography from Swansea University (2016) and his interests revolve around the fields of Romani Studies, mobilities and contemporary Romani migrations. Aleksandar Marinov won the Gypsy Lore Society Young Scholar’s prize award (2016) in Romani Studies with the paper “Belonging and space-making: Bulgarian Roma in Migration”. Recently, he contributed with book chapter entitled “Romanipe: Roma Identities...”</td>
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**Alexandr Prigarin**

**The House-building Practices of Bulgarians: Traditions and Innovations in comparative prospect the metropole – colonies**

/Abstract/

Bulgarians on an extent of more than 200 years live not only in the ethnic territories, on the Balkans, but also in educations of diaspora. In particular, the largest the bush of enclaves arose in Northern Black Sea Coast (Budzhak, Odessa region, Azovians Step, the Crimea). Such ethnocultural phenomenon gives ample opportunities for the analysis of factors of stability and transformations of national culture. Especially, it can be productive concerning separate complexes of material life.

A similar historiographic attempt was made by L. V. Markova in the 1970-1980th concerning the dwelling. Accumulating of original empirical material (expedionary researches), and also enhancement of methodological acceptances (semiotics), the practical of Bulgarians of the metropole and resettlement communities allows to specify questions of a typology house-building.

Synchronous collection of field material on specific subethnic communities of Bulgarians, allows to enter double comparison: horizontal (variability allocation) and stadial (determination of mechanisms of reproduction). The concept of expressiveness of the dwelling is based not so much on its material form how many on contextual specificity of the house in system of its properties and the attitudes towards him. The scheme of evolution of ethnically peculiar components of the Bulgarian dwelling is as a result offered. This scheme is included in realities of historical processes (resettlements, social and economic development, features of ecological conditions). In case of such approach becomes possible to disaggregate scientific knowledge about "behavior" and "reproduction" of tradition, factors of their forming in material life in general

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Prigarin Alexandr, Doctor of History, Professor of Department of Archeology and Ethnology of Ukraine in Odessa National "I.I. Mechnikov" University. He is an author of more than 250 scientific publications on the subjects: theory and methods of ethnographic (anthropological) researches; expressiveness of material culture of the population; history of formation and migrations; ethnic structure and identity of the population of the Southern Ukraine in the European context; ethnoconfessional originality of the Russian Old Belief population of Ukraine, Moldova, Romania and Bulgaria. E-mail: prigarin_alexand@mail.ru

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**Alexander Ganchev**

**From Ukraine to Finland: employment agencies between employees, employers and politics**

/Abstract/

Mediation in employment abroad is a service sector appearing after the collapse of the Soviet Union and after the formation of labor migrations of its former citizens. In our report we want to show you the research results of one of the areas of this sector, related to the employment of Ukrainian citizens in the seasonal agricultural work in Finland.

This migration sector history has been evolving over the past 15 years and by rights can be called the phenomenon of the 21st century. In this short period of time a market of migration service with its specifics, functions and its range of opportunities was formed in Ukraine. The market’s geography has obtained its characteristics due to the active role of some subjects of migration service (further subjects). Today there exist 4 centers in Ukraine: Uman, Odessa, Kiev, and Kharkov.

Today’s market of employment service in Finland represents a wide range of companies and individual persons working in the legal field of Ukraine and beyond its borders. Here within, companies that work in the legislative field form only a tip of the iceberg. The overwhelming majority works as consulting service agencies and individual entrepreneurs, and unfortunately only a few companies are licensed employment agencies.

The state of the current migration service market is in need of activity that will be legal according to international migration laws. Sadly now the state of the migration service sector is a poorly organized, chaotic and ineffective system. There exists a real need for migration service to follow legislative laws that will be legal, clear and controlled by public authorities. In such a way we will raise this standard bar of the migration service and bring this industry out of the depth of illegality.
Alexander Ganchev is Associate professor at the “O.S. Popov” Odessa National Academy of Telecommunications, Ukraine. Ganchev defended his dissertation at the “St. Kliment Ohridski” Sofia University. He did a comprehensive study of the family and family customs of the Bulgarians in Bessarabia. He is interested in the migration of the Bulgarian population in Ukraine both in historical and contemporary aspects. Among his publications are: “Българите от Украйна и Молдова – студенти в България. Мигранти или емигранти’’ [Bulgarians from Ukraine and Moldova - students in Bulgaria. Migration or emigration], in: Bulgarian Folklore (Vol. 1, 2008); “Labor Migrations from Ukraine to the European Union Today and Tomorrow: Factors and Forecasts, in: Migracijske i entice teme (Vol. 27, 2011); Migratory processes in Europe: evolution of the migratory interactions of the EU and Central and Eastern European countries (2012, editor). E-mail: alexander_ganchev@yahoo.com

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Andrea Mignogna

The Ashes of the Balkan Route

/Abstract/

The report is composed by the amount of experiences, interviews and datas collected in three months through the so called "Balkan Route", several months after its closure, from the beginning of December 2016 until the beginning of March 2017. During this travel i crossed nine nations: Slovenia, Croatia, Serbia, FYROM, Greece, Bulgaria, Hungary, Austria and Germany. The main target of the research is to understand which are the aim of the nations, that still hosted thousands of refugees, about their rights, their integration and their future, meeting and interviewing governative and non-governative actors of the crisis, like UNHCR, Helsinki Committee, Press offices of Ministries of Interiors, NGO’s, refugees, activist and so on, visiting camps and borders when was possible. Trying to understand how the behavior of one nation can influence the refugees hosted and how much is doing the international community to help the refugees through all the “safe nations” of the Balkan area.

Andrea Mignogna is co- owner and founder of the photographic agency “Glue Photography” in Sardinia, Italy. E-mail: andreamignogna@hotmail.it and andrea@gluephotography.com

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Anelia Kasabova, Tsvetana Manova

The memory on a labor-educational school - experiences and politics

/Abstract/

Based on Tsvetana Manova collected narratives of people who worked or were associated with the Labour-educational school “Violeta Yakova” in the village of Vranya stena, Pernik district (1962 - 1995) we will try to highlight the multi-layered and nuanced memory on the "institutions for compulsory education ": How the broad topic on special schools and juvenile offenders is remembered, the value positions, the visibility and invisibility of certain themes. The analysis aims to show how people construct their personal, group and local identity. The interconnections between gender, generation, social status will be highlighted.

The stories will be presented in the context of the politics of memory and disputes on the socialist past, analyzed will be the uniting and/or dividing power of memories.

Anelia Kasabova, Assoc. Prof., PhD, Institute of Ethnology and Folklore Studies with Ethnographic Museum – Bulgarian Academy of Sciences, Bulgaria. E-mail: anelia.kasabova@abv.bg

Tsvetana Manova, Assoc. Prof., PhD, Regional Historical Museum-Pernik, Bulgaria. She graduated at Sofia University “St. Kliment Ohridsky” in 1969 - faculty of history and philosophy. She is Head of the Ethnography department at the Regional Historical Museum in Pernik from 1969 to 2010. Creator and performer of the ethnographic exhibition in Regional Historical Museum - city of Pernik and the exhibition “Businci pottery” in Busints village. She is autor of 39 research publications in the periodicals of the Bulgarian Academy of Sciences and is author of the books (in Bulgarian): “Juice from the root” (2011) and “A tear instead of song - Krushevo village - documents and materials” (2014); “Bulgarian ritual mask” and “Faces of masks, masks for faces” (2008 - co-autor) – album. E-mail: c.manova@abv.bg

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Artun Dinç

The Memory Construction and Destruction Games Within the Scope of Persianization Politics in Iran
During the regimes of both the Pahlavi dynasty – which was brought to head of the government in 1926 by domestic quislings and foreign powers – and the Islamic Republic in Iran, efforts have uninterruptedly and systematically continued to eliminate all Turkish cultural symbols, from abstract to concrete elements. These efforts were made within the scope of “assimilation politics in the realm of informal relationships” and “culturecide politics in the realm of formal relationships”. There are some differences between these two regimes in terms of approaches, intensities, and forms of implementation. In this context, some systematized political implementations can be illustrated as follows: 1. Prohibitions and inhibitions against the use of Turkish personal names for those who demand them; 2. The change of the Turkish names of geographical locations such as provinces, cities, villages, rivers, and mountains to Persian names; 3. Historical artifacts bearing the traces of Turkish culture are either deliberately destroyed by official authorities or left to their fates without any required maintenance; 4. Prohibitions and inhibitions against publications written in Turkish by circulars issued as law. For example, all texts – books, magazines, certificates of ownership, formal deeds, textbooks, etc. – that were written in Turkish were burned by Persian authorities in ceremonies after the fall of the nation-state in Tabriz in 1946. This “book burning” exemplified and allowed the repetition of the same activity on the same day every year by those Persian racist groups close to political authority lobbies; 5. On the one hand, general bans of the learning and use of the Turkish language, history, and other cultural components in all institutional structures and especially in the realm of educational activities and, on the other hand, the imposition of Persian as the only official language and of Persian history as the only official interpretation of history is continued by political authorities.

Artum Dinç is a PhD Candidate at the Department of Sociology, Ankara University, Turkey. He is interested in cultural sociology; more specifically, his work examines cultural interactions in the Middle East. Selected publications: Iran’da Güney Azerbaycan Türklerine Uygulanan Asimilasyon (Farslaştırma) Sürecinin Gündelik Yaşamda Görünümü: Tebriz Örneği, Çağdaş Türklük Araştırmaları Sempozyumu 2010 Bildirileri Kitabı, 2017 (Forthcoming); “How is Positioned Turkey in Russian Anti-Western Policies?”, co-author: Vildane Özkan, West East Journal of Social Sciences, August 2014, 3/2, pp: 21-35. “Dillerarası Etkileşim Süreçlerini Belirleyen Kimi Etkenler”, Modern Türkülük Araştırmaları Dergisi (MTAD), September 2011, 8(3), pp: 7-23. DOI: 10.150/MTAD.8.2011.3.34, E-publication: 30 November 2011. E-mail: artumdinc@hotmail.com

Cédric Duchêne-Lacroix

Where are you a local of? About rituals and spatiality of multilocal people here, there and in-between

In all European countries people’s professional and private life courses are increasingly fragmented. This is resulting not only from job transfers or changes, alternating periods of work and unemployment, but also from parental and conjugal separation, the emergence of patchwork families, the geographical dispersion of family and friends as well as work and, last but not least, leisure. This has increased the number of transitions, living places, transitional social and geographic spaces for individuals, as well as the distance between their places of residence, their social ties, and their activities. The dispersion creates reconfigurations of every day practices at different places and multilocal living forms (when people live in more than one usual dwelling). The either transitory or persistent regional, national and also international multilocal living experiences take different forms: Living Apart Together couples, weekly commuters, second home residents or joint custody of children. With these forms some rituals are initiated and reloaded here (at a first living place), there (at another living place) and in-between as moment of spatializing, appropriation, recognition. I propose to shed more light on this phenomenon with a focus on swiss cases.

Cédric Duchêne-Lacroix, Dr., Senior researcher and project leader, University of Basel, Department of “Sciences of Society”,
Desislava Naydenova

In The Footsteps of The Medieval Traveler

/Abstract/

Could one say that the medieval man lives in a global and cosmopolite world? Medieval times left us literatures abundant in global themes, global subjects, global purview, and global imaginary. The most famous examples are known to everyone: The Thousand and One Nights, whose provocative, extraordinary plots cut a swathe from the Near East all the way to China, the Decameron, whose characters tramp all over the European and Islamic Mediterranean.

Surveying a variety of cultural documents – chronicles, hagiography, apocrypha, canon law texts one focus of the paper is how medieval man created, transformed and adapted the concept of fictional (Hell and Paradise) and foreign world (the passing of Western pilgrims’ armies through the lands of the Balkans on their way to the Holy Land).

Another focus is to investigate some stereotypes, which were created at the meeting between different communities. Were the Balkans land of plenty or dark forest in the eyes of the Crusaders? Were the Latins cannibals or were the Greeks tender and feminized?

Desislava Najdenova, PhD, Historian, Chief Assistant Professor at Cyrillo-Methodian Research Centre – Bulgarian Academy of Sciences. Research interests: Medieval Studies, History of Bulgaria, Cultural History, History of Byzantium, Historiography. E-mail: dtnajdenova@abv.bg

Desislava Pileva

(In) tangible Meanings of Tangible Belongings within Mixed Families’ Life

/Abstract/

Living abroad for decades, becoming part of outer society, building family away from the own kin and country, these all are living-in-circumstances for migrants. In such situation they take up every opportunity to go back home, if possible, since not only space (may) keep them away from their place of origin, but also political/military and financial reasons. These back-and-forth trips allow immigrant partners to introduce their spouses and children to their native culture at a close glance. Taking back along some tangible items which embody intangible cultural meaning, turns out to be a common practice among the mixed families, eager to maintain the sense of belonging to the non-Bulgarian heritage. This conveyance, including goods and belongings of sentimental matter, is a peculiar manner of binding together the immigrant’s past (native cultural heritage) to his and his family’s present (their everyday life in Bulgaria).

Desislava Pileva is M.A. in Ethnology and Cultural Anthropology of Sofia University “St. Kliment Ohridski” (2012). Since January 2015 she has been working on her PhD thesis on Immigration and Mixed Families in Bulgaria, in the Department of Historical Ethnology in the Institute of Ethnology and Folklore Studies with Ethnographic Museum – BAS. The current field of her research is dimensions of cultural interaction within families between Bulgarians and immigrants from the Middle East and North Africa. Scholar interests: migration; socio-cultural integration; religious and ethnic minorities; mixed families. E-mail: desislava.pileva@abv.bg

Elena Dyakova

Invasion and immersion: the experience of reconstructing the "other world" in the classical museum space using artifacts of the culture of folk carnivals from the Russian Ethnographic Museum
**Elena Dyakova** is Researcher of the Department of Ethnography of the peoples of Belarus, Ukraine and Moldova, The Russian Ethnographic Museum (Saint Petersburg). She participated in a number of research projects and attended various international conferences, where discussed her results.

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**Elisa Brey**

The Migratory Careers of Adult Migrants in the Outskirts of Madrid: Between Society and Community

/Abstract/

The aim of this work is to analyse the changes experienced by adult migrants in Spain, during the first years of the economic recession (2007-2012). It will be considered which kind of resources help them to give a new orientation to their strategies so they can maintain a minimum income and keep a regular legal status. Migrants have access to different resources provided by their individual characteristics, their family, the informal and the formal networks in which they take part, and the public services of the local administration. Depending on the type of resources which is predominant, their migratory career will adopt an orientation following the logic of the society or the community. These results are part of a research conducted to obtain a Ph.D. in political and social sciences at Complutense University of Madrid (Spain), and Liège University (Belgium). Tools from the fields of Sociology and Anthropology were adopted. On the one hand, 50 semi-structured interviews were conducted with migrants from Romania, Morocco, countries from Sub Saharan Africa and the Andean Community (Bolivia, Colombia, Ecuador and Peru), representatives of local associations and coordinators of municipal programmes. On the other hand, although it was not initially planned, 20 observations and 5 participations could take place thanks to the contacts established during the fieldwork.

Elisa Brey is a Ph.D. at CEDEM and University Complutense of Madrid, where she obtained a degree in Sociology and a Master in Demographic and Territorial Studies. She is working on immigration, social integration and citizenship in urban spaces, under the supervision of Marco Martiniello and Joaquin Arango. Her main fields of interest are sociology of migration and urban sociology. Her research also includes elements dealing with the political answer to integration at the national and local levels. Elisa Brey is a postdoctoral researcher and a project manager at University Complutense of Madrid. She is a member of the Group for Studies on International Migration (GEMI) and she is associated with the Center for Ethnic and Migration Studies (CEDEM) of the University of Liège. She has been a visiting researcher at University of Warwick (United Kingdom), 2007, and Universidad Alberto Hurtado (Chile), 2012. Her PhD (2016) introduced a typology on the experiences of migrants in the metropolitan region of Madrid, considering their access to regular documentation, work and housing, in times of economic crisis. At the moment, she is working on transitions from temporary to permanent migration in Spain, in the framework of an FP7 Project. E-mail: elisa_brey@cps.ucm.es

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**Elya Tsaneva, Hristinka Basheva**

Adoption from Foster-care in Bulgaria - latest legal ideas analyzed through some recently collected empirical data

/Abstract/

Child-adoption and foster care are the two main directions in the state care for the children-in-need. Both are well situated in the traditional culture which creates psychological pre-requisites and motivates the good starting position of both programs in our present day. In the same time, they reflect extremely vividly the socio-political nuances of the official view on children-in-risk and need, and follow very closely the international influences on the subject. As elements of the alternative child care both adoption and foster care enter into specific interrelations, and show convergences and fields of mutual coverage, but also of controversies that might hinder their successful realization. The present report studies the ideas of this realization in the work-in-progress Family Code, involving some recent field studies on the subject from adopted and foster situations in different areas in Bulgaria.

Elya Tsaneva, Assoc. Prof., PhD. Her research interests are in Theory of Ethnicity and Identity; Ritual Kinship; Anthropology of Hazards and Disasters. She has more than 9 monographic works and edited volumes. The author is published more than 40 articles. E-mail: etzaneva@gmail.com

Hristinka Basheva, BS in History (2006, Sofia University); MS in Ethnology and Cultural Anthropology (2010, Sofia University);
**Evgenia Troeva**

**Binding the Present with the Distant Past**

/Abstract/

The report presents observations on a variety of cultural activities by means of which the distant past of the Bulgarian lands is represented, experienced and interpreted. The text focuses on various forms of representations of the past (reenactments, workshops, festivals, open-air museum) from different regions of Bulgaria (Ohoden, region Vratsa; Neofit Rilski, region Provadiya; Kazanlak). It offers an analysis of contemporary events, practices and rituals which are carried out in order to demonstrate the continuity present and the ancient inhabitants of the country.

Evgenia Troeva, PhD, is Associate Professor in the Department “Historical Ethnology” of the Institute for Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences. Her research is focused on issues of religion, memory, identity, and ethnicity. She published two books (‘The Demons of the Rhodopi’ (2003) and ‘Religion, Memory, Identity: The Muslim Bulgarians’ (2011)), is co-author of another two (‘Minority rights, inter-ethnic and inter-religious relations in municipalities with diverse population’ (2008), co-authors I. Kyurkchieva, Ts. Boncheva-Luacheva, M. Koseva, D. Dimitrova, and ‘Zwangsarbeit in Bulgarien (1941-1962). Erinnerungen von Zeitzeugen’ (2012), co-authors A. Luleva, P. Petrov) and has a number of articles on the aspects of inter-ethnic/inter-religious relations, cultural memory and heritage, religious identity. E-mail: troeva@abv.bg

**Halyna Stoianova**

**Perception of “Ours-foreign” in Tradition Funeral Ritual of South Bessarabia Bulgarians**

/Abstract/

The perception of “Ours-foreign” in the funeral ritual may be considered through the different aspects. Firstly, in relation to the ceremonial space of death: the influence of the dead on the alive, the location of the “otherworld” and actions, connected with spirits coming there. Secondly, from the point of view of the sense of “self” and “non-self” death: how the circumstances of the death may influence on the content and structure of the funeral ritual. Thirdly, from the perspective of the executors of the ritual action, merely how the kinship or non-kinship with dead may influence on the composition of participants of the funeral ritual. All the items connected with dead (their cloths, water in which they were washed) have been endowed with the magical power that may harm the alive. They have been considered as evil spirits and they have been removed out of the borders of the “our” world in “otherworld” by throwing away or pouring out. The closing of the doors, gates after carrying out of the dead, the tradition to “seal up grave” – these actions exercise the function of protection from the harmful influence of the dead and is directed to avoidance of the new death before soon. The composition of the participants of the ritual actions in the flow of the cycle of funeral rituals demonstrates that the presence of the close relatives of the dead is undesirable. This prohibition is a special measure of protection from the dead taking somebody of the close relatives together with him. The circumstances of the death influence on the structure of the ritual. The “suffer death” simplifies the funeral ritual, reduce the number of the participants and fix the special place for the spirit of the dead in the “otherworld”. The funerals of the first child, unbaptized baby or unmarried youth belong to the category of the special.

The report has been based on the materials of the field research in the Bulgarian villages of the South Bessarabia.

Halyna Stoianova, PhD, Associate Professor, Department of Archeology and Ethnology of Ukraine, Odessa “I.I. Mechnikov” National University. Her thesis was dedicated to the problems of sex-and-age structure of the funeral rituals of Slavic population in South-Western part of Ukraine. The sphere of scientific interests is traditional maternity and funeral rituals of different ethnic groups of the South Ukraine, ethnic stereotypes, gender studies, urban anthropology. Main publications: Родинный ритуал у болгар Южной Бессарабии: структурно-семантические особенности/ Българите в Северното Причерноморие. Изследования и материали. – Т.9. – Одесса: Друк, 2006. – С. 275-281; Тема дороги в похоронном ритуале (на материалах славянского населения Южной Бессарабии) // Наукові праці: науков.-методичний журнал. – Т.96. Вip.83. – Миколаїв; Venezia: Вид-во МДГУ ім. Петра Могилы, Ca’Foskari, 2008. – С.146-148; К вопросу консервации традиции в полиэтнической среде: на материалах родильной и похоронной обрядовой практики болгар Южной Бессарабии// Человек в истории и культуре.
A. A. Emin

Islamophobia as a Social Phenomenon in Western Countries

/Abstract/

The purpose of my research is to examine Islamophobia as a social phenomenon and human rights violation in today’s world and to analyze its historical development. The growth of Islamophobia, or anti-Muslim racism, has been dramatic throughout Western societies. There have been increased attacks on Muslims, on their religious and community centers, and a series of measures targeting Muslims have been passed in in recent years. In view of many political circles and media Muslims have been depicted as extremists and a danger to non-Muslim societies. These representations often have adverse repercussions in the daily interactions of Muslims in non-Muslim societies and puts their future into doubt.

Hayri A. Emin is a PhD student in International Relations at the Faculty of Economic and Administrative Sciences at “Trakya University” in Edime, Turkey. He graduated with a Masters in International Political Relations and Security Studies from the Faculty of Philosophy at Sofia University “St. Kliment Ohridski”, Bulgaria. His scientific interests include, among others, international relations, Balkan politics, security issues, Islamophobia, freedom of religion and belief, hate crime, civil society, and minority issues. E-mail: hayriemin@gmail.com

Hristo Kyuchukov

The Religious Songs of Muslim Roma

/Abstract/

The paper will present linguistic analyses of the religious songs performed by Muslim Roma. The first group of Roma are Pentecostal Christian Roma from Bulgaria who in the past were followers of the Muslim religion. In their gatherings they perform Evangelic songs in Balkan Turkish. The second group of Roma are Macedonian Muslim Roma in Germany who are stronger followers of the Islam and they are creating and performing religious songs in Romani, mainly in Arlia dialect spoken in Macedonia. The both groups of Roma are audio and video recorded, and the texts of the songs are transcribed and analyzed linguistically. Together with the linguistic analyses some cultural characteristics of the both religious groups will be shown.


Hubert Wierciński

Is the primary care in Poland betwixt between the “local” and “global” medical discourse? The ethnographic study of the cracks, the “local and global” and the “new and old” in Polish primary care

/Abstract/

The past two decades in Poland have been a turbulent period of reforms in the state-provided healthcare system. One of the outcomes of the reforms started in 1997 is the creation of privatized primary care – Podstawowa Opieka Zdrowotna (POZ) – where a many practitioners have turned into entrepreneurs.
This shift has a profound impact on POZ and the doctors identity. In the paper I will demonstrate how contrasting medical ideologies – the “traditional”, focused on patients’ story and body, and the “modern”, “efficient”, cost-saving, anchored in standardized regimes – clash in contemporary POZ. I suggest that the fluid character of POZ is driven by three intersecting factors: the transitional context of medicine in the post-socialist state, globalization and the clash of medical civilizations in a neoliberal culture, and a redefinition of medical practice, driven by bureaucratization, technological development and standardization. Furthermore, my observations indicate that the doctors’ self-image is also fluid, spanning from “traditional” concepts of a free, state-provided “family medicine”, and “modern”, neoliberal settings of medical practice based on cost-savings and efficiency.

Thus, I believe that POZ is currently betwixt in two contrasting cultures. One is a strong pro-social and pro-community approach articulated in the 1997 reform goals, inspired by “Health For All Strategy at Alma Ata” (1978). The second is an explicit attachment to private and market-based discourses and practices, based on efficiency strategies promoted by global actors. This clash is the main reason for several major POZ issues – instability in practitioners’ professional identities, difficulties in patient-doctor relations, and disillusionment in primary care.

Hubert Wierciński, Assist. Prof., PhD, Department of Ethnology and Cultural Anthropology, University of Warsaw, Poland. E-mail: hubertwier@gmail.com

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**Ina Pachamanova**

**Male/Female/Unisex – Traditional Views and Contemporary Stereotypes**

/Abstract/

The main idea of my paper is to discuss some aspects of the interaction between old and new, "our" and "foreign", traditional and modern views and believes, entwined in the contemporary conceptions for man and woman (male and female; masculine and feminine) and to study the extent of influence of different factors in their formation, as well as to what extent they are formed on the basis of stereotypes, or can they be defined as ones.

Ina Pachamanova, PhD, is a Chief assistant professor at the Department of Ethnology at the Sofia University “St. Kliment Ohridski”. Born in Sofia, 1973. Graduated from Sofia University "St. Kliment Ohridski" with speciality in History and specialization in Ethnology. She defended doctoral dissertation on “The Woman in the Bulgarian Family (Mid-1940s - the late 1980s)". Main scholar interests: Bulgarian traditional culture; ethnology of modernity (in particular, the period of socialism); family. E-mail: inavv@abv.bg

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**Irina Sedakova**

**Russian and Bulgarian Facebook communities: between the virtual and real Ritual Year(s)**

/Abstract/

This presentation put forward several ideas regarding the academic investigation of similarities and differences between two close and still very distanced languages and cultures of Russia and Bulgaria seen via posts on Facebook. The paper focuses also on the clash between virtual and real cultural situations in the two countries. Based on the data collected by the author on the pages of Russian and Bulgarian Facebook with the Ritual Year as the major theme, the comparative study aims at:

- Figuring out the importance of the festivals and rituals in the run of the ritual year in Russian and Bulgarian Facebook;
- Compiling the lists of main festive complexes as mentioned in two Facebook communities and designing the hierarchy of calendar, life-cycle rituals, religious and state official (historical) celebrations; national, borrowed feasts, etc.;
- Analyzing the reasons for similarities and differences in the list and the hierarchy of the festivals covered and discussed on Facebook;
- Investigating the Bulgarian vision of Russia and the USSR through the festivals and discussions of their role in the modern society;
- Scrutinizing the cultural and ethnic relics and memories of the transition from the Julian to Gregorian system in Bulgaria and keeping on the Julian calendar in the Russian Orthodox
Church; investigating the collisions the two calendric systems generate;
- Analyzing the extent, to which the virtual and the real Ritual year(s) coincide in their apprehension in the two countries.

Some issues of the Ritual year like celebrating the names day, commemorating practices, local fests and rituals will be explored in more detail, so to demonstrate the main trends in the development and revival of traditional culture in the two modern virtual / real societies.

Irina Sedakova, Prof. Dr., is a leading research fellow and the head of the Center for Balkan linguo-cultural studies at the Institute for Slavic Studies, Russian Academy of Sciences. Her academic fields of study are Slavic and Balkan linguistics, folklore and ethnology. She delivered papers in over 150 international conferences and congresses. She has published three monographs and over 350 articles in 30 countries and has edited 30 books, among them “Balkan Motives in Bulgarian Language and Culture: Childbirth” (in Russian) Moscow: Indrik, 2007; in Bulgarian, Sofia: Izdatelstvo na BAS, 2013), “Bulgarian Language with Lingua-Cultural Comments” (Moscow: Buki Vedi, 2015). E-mail: irina.a.sedakova@gmail.com

Ivaylo Markov

Memory and Rituality in a Changing Religious Landscape. Orthodox – Muslim Interactions in the Region of Pole, East Albania

/Abstract/

The proposed paper focuses on the region of Pole in East Albania. The ethnic and religious landscape in this region is extremely variegated and dynamic in both the past and present. The population has lived in a contact zone where the differentiations and contradistinctions in symbolic terms have gone along with the cultural interactions and adoptions. According to the historical sources in the second half of the 19th – the beginning of the 20th century the villages in the region were settlements with mixed Orthodox and Muslim population, but Christians still prevailed. For less than a century the demographic picture has been completely changed. Today Orthodox Christians live only in Erbele (three families) and Gorno Karchishte (one woman married to Muslim Albanian).

The memories about the villages’ Orthodox past, collected on the field from Orthodox and Muslim interlocutors are examined in the paper. The researcher’s attention is especially turned to narratives, concerning the Orthodox churches which are still maintained in both villages (despite the former Enver Hoxha’s atheistic regime), and to present celebrations of the patron-saints’ days as an important “lieux de mémoire”. Christians, who formerly left the villages and currently live in inner Albania or abroad, annually come back for the fest along with their descendants. Muslims, who presently inhabit the villages attend it as well, taking part in some of performed ritual practices, and simultaneously, being excluded from others.

Ivaylo Markov, PhD, hold a doctoral degree in Ethnology (since 2011). Currently he is an assistant professor at the Department of Historical Ethnology, Institute of Ethnology and Folklore Studies with Ethnographic Museum – BAS and a part-time lecturer at the Sofia University “St. Kliment Ohridski”, where he reads the lecture course Anthropology of Migrations within the master’s curriculum of Interpretative Anthropology. He has participated in several research projects in the region of Southeastern Europe, working among communities with different religious, ethnic, and social affiliation in Albania, Bulgaria, Macedonia, Serbia and Slovenia. His research interests are directed to investigations of trans-border mobility and migrations, Balkan communities and identities, family and kinship, cultural/natural heritage and local development in borderlands, etc. The results of his work has been presented at numerous international conferences, as well as in research articles/book chapters, most of which are published in peer reviewed journals and book series. In 2015 he published his dissertation as a monograph under the title Migration and Socio-Cultural Dynamics: The Albanians from the Republic of Macedonia (in Bulgarian). Sofia: Gutenberg, 407 p. E-mail: ivo.d.mark@gmail.com

Juan F. Gamella

Illusions and delusions of a generation that did not believe in rituals nor in borders: A personal account

/Keynote speech/

“All my cousins are in facebook”: Social media, transnational online spaces and kin networks in a Korturare Diaspora from Western Romania
This paper uses data from a long term ethnographic project (MigRom) in which we studied three large family networks of Korturare Roma originating in a small region in Transylvania who were residing in Spain, and whose relatives lived in over 40 localities of Western Europe and North America. This radiating form of transnational migration has grown since 1990 and has been paralleled by an intensification in the use of new communication technologies and services including smartphones, laptops and internet, that allowed the use of cheap phone calls, texting and social networking. In this paper we will analyze the structure, development and content of a network of 1,053 Facebook “friends” from the perspective of three cousins living in Spain and that expands today over 14 countries. We will pay attention to two crucial practices of this emergent social space: 1) the process of incentivating, facilitating and supporting mobility projects to new places, countries and continents. 2) The processes of cultural reproduction associated to the online broadcasting, often live, of ritualized processes concerning two key ritualized groups of events: the cycle of weddings (including betrothals, baptisms, feasts and demonstration of the “honor” of the bride); and the ritualized procedures concerning the administration of justice and conflict resolution through the procedure of the kris or romani court.

Juan F. Gamella, Prof. PhD, is an anthropologist and professor of Cultural Anthropology at the University of Granada, Spain. He has been working with groups of Spanish Gypsies since 1993 in several areas of Andalusia, Madrid and, more summarily in the Basque Country and Catalonia. He was head of the Social Anthropology Department for the period of 2007-2010, and visiting researcher at the University of California, Santa Cruz in 2010 and 2011. Since 2013 he coordinates the Spanish team of the joint project “MigRom: The immigration of Romanian Roma to Western Europe: Causes, effects and future engagement strategies” from the EU Seventh Framework Programme. Among his publications are: “Drugs and Alcohol in the Pacific”, 2002 (edited book); “Historias de éxito. Modelos para reducir el abandono escolar de la adolescencia gitana”, 2011; „The long agony of Hispanoromani. The remains of Caló in the speech of Spanish Gitanos”, with C. Fernández and J. Adiego, 2015; “Cannabis cultivation in Spain: A profile of plantations, growers and production systems”, with Alvarez and Parra, 2016; “The decline of infant and child mortality among Spanish Gitanos or Calé (1875-2005) with E. Martín, 2017. E-mail: gamella@ugr.es

Kremena Hristova

Worlds and Fears

/Abstract/

At the end of 2013 has happened the last one for the moment intensive intertwine between people and cultures on the European cultural scene, which separated the societies into three categories: pro-, anti- and moderate – as the latter stayed in the periphery of the media interest. Large number of people, who fled from Middle East to Europe after 2013, has initially been underestimated from some institutions, incl. Bulgarian, but later has managed to provoke political initiatives on European level. In June 2016 European Committee announced a strategy, which put culture in the heart of the external relations of EU. No such precedent was known before, since EU has always regarded culture as a topic of national policy of the member countries and not as a common policy of the Union. “New” citizens of the Old continent and cultures which they brought with, have successfully build a puzzle of fear and changes at the same time. How the new reality affected cultural-policy developments? Why culture became important external relations’ instrument? Answering these questions will give better perspective to the challenges of international cultural interaction from the last three years and in future.

Kremena Hristova is a PhD Student at the Department of History and Theory of Culture, Sofia University “St. Kliment Ohridski”, Bulgaria. Her research interests are focus on the role of culture in external relations, cultural policies on national level, International cultural policy, mechanisms of international cultural cooperation, cultural diplomacy. She is Co-founder of A25 Cultural Foundation and a member of the Initiative group of “Sofia Conversations on Europe”. She is co-author of the Concept for transition to digital cultural diplomacy. The concept is part of the initiative of Institute for Culture next to the Minister of Foreign Affairs for development of intercultural relations, Co-author of the survey “European Models of “Export” of National Culture Abroad”, 2008. Author of analysis on the need of foreign cultural policy of European Union. Published in: Ideas in Management and policies for culture – 2007 – 2013. UI “St. Kliment Ohridski”, Sofia: 2014. E-mail: kremena.hristova@a25cultfound.org

Kristina Frye

Brain Drain or Brain Gain? A Comparative Study of Bulgarian and Romanian Youth Migration
Bulgaria and Romania have undergone significant economic and political transitions in the last twenty-eight years, from socialism and a command economy to democracy and free markets. Both countries joined the EU in 2007, yet they still struggle to reach the same level of development as their fellow EU members. Higher wages and educational opportunities pull youth to go abroad, yet a number of migrants also return to their home countries after capitalizing on this freedom of movement. How do they make the decision whether to stay or come back? What do these migration patterns mean for the economic and social development of the home country? What kind of policy would attract migrants to return? This study will compare the incentives and effects of youth migration from Bulgaria and Romania in an effort to inform future social and economic policy targeting youth.

Kristina Frye is a recent graduate of Middlebury College in Vermont, U.S.A, where she received her Bachelor of Arts in International Politics and Economics. She is from the Washington, D.C. area and recently moved to Sofia as a Research Fellow under the Fulbright Program. Her 10-month grant is split between Bulgaria and Romania, and she will be moving to Cluj-Napoca in February. Her interest in migration and Eastern Europe stems from her courses in labor economics, experience abroad in Moscow, and thesis work on “skill mismatch” and human capital resources in Russia. Email: kfrye@middlebury.edu

Lilia Uslowa

Memory culture, identity dynamics and arriving in the changing society
A Case History: GDR, Bulgaria and the FRG

The head thesis concerns the influence of socialist past and the collective “we”-identity on post-socialist development of the hybrid identity in East Germany. It is emanated from the identity of a “collective” individual who has the possibility to adapt to the new reality by developing a hybrid identity. In order to answer the question of cultural difference and the difference between the so-called collective cultures and the “third” intermediate identity, the new influence of the ethnic environment and the diaspora must be enhanced. Bulgarian scientists, artists, academics etc., who came in GDR, they have experienced German unification and remain in East Germany after 1990, are subject of this study. These groups of foreigners have not been till recorded statistically and as a specific group has not been explored. All of artists, scientists and academics have had similar rights as GDR citizens. Status: They were not migrants, but specialists who had to help build socialism – “Mutual socialist help”. Bearers of hybrid identities are not only German citizens who have other names or no German appearance, which make them recognizable as “strangers”. In most cases, the East Germans also have different worlds of experience similar to “being foreign”. Foreigners in East Germany and East Germans develop almost the same kind of hybridity because of the similar socialist past.


Lina Gergova

Căluș in Romania between Tradition, Heritage and National Calendar

Romanian căluș is a traditional ritual male dance performed mainly on the Pentecost Day in many villages
in the regions of Oltenia, Modova and Transilvania. Nowadays it is very popular as a scenic dance not only for men but also for boys and girls. Since 2005 the căluş healing ritual was inscribed in the UNESCO’S Representative list of the intangible cultural heritage of humanity. In 2008 the first and the second day of Rusalii (Pentecost and Pentecost Monday) were declared official non-working holidays in Romania and thus they entered in the national calendar.

The Romanian national calendar is a mixture of international (1 May, 1 June, etc.), secular (Small Union Day, Great Union Day, etc.) and religious (Easter and Christmas, Pentecost Days, St. Andrew’s Day) holidays. Elaborating this calendar the national elites try to include in the image of Romania historical, Orthodox and European perspectives. The paper claims that the traditions, and especially such a unique rural tradition like căluş, are the indispensable ancient background for a solid and complete nation’s image. In order to illustrate this idea, I will trace the development of the căluş ritual and mainly the căluş dance from traditional spaces and uses to a national symbol not only as a representation of Romania abroad but also as an initial ingredient of the national identity building processes through calendar, persons and images.

Lina Gergova, PhD, is an assistant professor at the Department of Anthropology of Verbal Traditions, Institute of Ethnology and Folklore Studies with Ethnographic Museum at the Bulgarian Academy of Sciences. She received her B.A. in Ethnology and M.A. in Intercultural Communication at the ‘Paisii Hilendarski’ University of Plovdiv and PhD in Folklore Studies at the Institute of Folklore – BAS. She is a specialist in the field of everyday and festive urban culture in post-socialist / post-Soviet space. Lina Gergova has many specializations abroad (Austria, Italy, Slovakia), teaching experience in Bulgaria and Lithuania, Marie Curie fellowship in Estonian Literary Museum – Tallinn (2010-2012) and the co-editor of the 8th Yearbook of the SIEF Working Group on the Ritual Year ‘Migrations’ (Soﬁa: Paradigma, 2014) and the e-volume ‘Welcome to Cybersia! Notes from the Digital Field’ (http://iefem.bas.bg/welcome-to-cybersia-2014.html). L. Gergova has worked on many national and international research projects on the topics of national commemorations and feasts, migrations and migrant institutions, urban studies, etc. E-mail: lina.gergova@gmail.com

Magdalena Slavkova

School experience and difficulties for the children of Roma migrants

/Abstract/

Western European communities are inhabited by Bulgarian Roma due to intra-European migrations. These migrations pose new challenges for schools and other institutions working with children of migrants. This paper deals with specific school experience of children of Roma migrants faced different challenges in their socialisation abroad and when returning with their parents back to Bulgaria. The paper contributes to the broadening of understanding the Roma children’s social and cultural inclusion in different educational systems and various ethnographic aspects of their enrollment and adaptation. The ethnographic research was conducted in the summer of 2017 among Roma return migrants from Spain, Greece, Germany and the UK, making a distinction between problem definitions of school staff, parents and children. Ethnographic data from previous studies among Roma in Spain and Greece are also employed. Specifically speaking, we are talking about four types of students: children who study in the Bulgarian schools, whose parents live and work abroad and they are brought up by their grandparents; children who were born in Bulgaria and are enrolled in the schools abroad; children born and enrolled in the schools abroad, whose parents are Roma migrants from Bulgaria; and children of Roma return migrants born abroad or in Bulgaria and experienced process of readaptation in the Bulgarian schools. Furthermore, a number of Roma children attended classes in Bulgarian literature and language, History and Geography at the Sunday schools abroad recognised officially by the Bulgarian state and for which training they receive certificates. The discussion is framed on the difficulties children faced in their adaptation in different social and cultural milieu. The experience of Bulgarian pupils is also presented in order to compare it with the difficulties of Roma children. It is argued that a dialogical approach seeking mutual understanding and tolerance may contribute to finding solutions for the problems of pupils. The Roma children are discussed as students with potential and not just as pupils dropping out of the educational systems, as often they have been analysed in the official documents.

Magdalena Slavkova, PhD is Research Associate at the Department of Balkan Ethnology, Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences. Her book “Evangelical Gypsies in Bulgaria” (in Bulgarian, 2007) deals with religious Evangelical mobilisation of Roma/Gypsies in Bulgaria and explores the multiple ethno-social roles of religion. She is co-author of the book “Ethnicity, religion and migrations of the Gypsies in Bulgaria”, 2013, with Yelis Erolova (in Bulgarian). Among her recent publications are: “Transforming traditions of Bulgarian Rudari migrating to Greece”, in: Exchange, Dialogue, New Divisions?: Ethnic groups and political cultures in Eastern Europe. (Zürich: Lit Verlag, 2016); “Prestige and identity construction among Pentecostal Roma in Bulgaria”, in: Romani Pentecostalism: Gypsies and Charismatic Christianity. (Frankfurt am Main: Peter Lang, 2014); “Migrations and social relations among Bulgarian qualified cadres and non-qualified workers in Portugal”. 
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Mare Kõiva, Andres Kuperjanov
The Time of Wooden Gods

/Abstract/

The presentation will focus on the resurrection of large wooden figures, including wooden idols of gods. We will take a look at how material signs and figures are used to change the meaning of landscape and create a space with new meaning, what part so-called wooden gods and figures originating from folklore play in this, what part they form among wooden figures, and what the motivation behind creating these figures is. Mythology, folklore, nationality and representations of history are still important topics today, but they also function in the arena of humour and entertainment. Some places and figures have been integrated into religious traditions, which is why we will be presenting some of the principal elements of rituals. Some such places have been constructed in close proximity to sites of archaeological heritage to communicate with our forefathers, but there are also new places designed for contemporary people. Seeing as wooden figures require maintenance in the Estonian climate, they have a limited lifespan and must be replaced sooner or later. Additionally, figures and crosses have been excluded from religious practices some 500 years now. Therefore, we have the opportunity to observe practices resulting from sociocultural needs and New Age movements. Records of mythology-related wooden figures being erected outdoors date back to the 19th century. Georg Julius von Schultz (1808-1875), an Estophile and a cultural actor of Baltic-German heritage, opened a mythopark near his home in Friedenthal in around 1862, which featured curios named after Estonian mythological and pseudomythological creatures. This turned into a family tradition, lasting until the 1940s (Pärnik 2006). Using original wooden figures to decorate homes and public spaces was a trend of the early 20th century. The re-establishment of sacral places and the erection of wooden figures to those places became prominent again in the last 20 or so years of the 20th century when the national movement was at its peak. The start of this tradition is marked by dramatic events and discussions: the destruction of wooden idols erected by the Estonian Indigenous Religion movement by members of the charismatic new church Elu Sõna (Word of Life) in Toomemägi in the city of Tartu and sacral sites established by leaders of spiritual movements (Vigala Sass, Thule Lee). At the same time, the creation of figures and sacral spaces could well be centred around civil initiatives or village communities, the State Forest Management Centre or intellectual and liberal individuals. Since wooden figures are a source of income for wood carvers – such figures are used to decorate gardens and other places or to create special recreational areas – these trends have also conditioned changes in wood carving.

Mare Kõiva, Prof. PhD, is senior researcher at the Folklore Department of the Estonian Literary Museum. She was head of the Center for Excellence in Cultural History and Folklore in the period of 2005-2007. She is member of international and national scholar societies as well as various scientific committees for study of beliefs and narratives. Her interests are in the sphere of religious communities, diasporas and new spiritual movements. She is author and editor of over 400 academic publications. E-mail: mare@folklore.ee

Andres Kuperjanov, PhD, Estonian Literary Museum, Estonia. E-mail: cps@folklore.ee

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Mihaila Yordanova
The Egyptians dreaming of a better yesterday

/Abstract/

Nostalgia has had a subtle, yet constant presence on Egyptian social media for the past few years. Since 2011, dozens of pages dedicated to a particular time period, such as the monarchy or the rule of Nasser, have appeared and their popularity has been on the rise ever since. The purpose of this pages seems to go beyond the admiration of snapshots of the past, as the content is often utilised to reflect and express Egyptians’ growing discontent with the present. Yet, despite their similarities, the different nostalgics appear unable to find common grounds, instead actively engaging in arguing with and “othering” their counterparts. But why are the nostalgic Facebook users so adamant to attack people that largely share their passion and outlook? This presentation is concerned with precisely this issue. It focuses on two main case
Mihaila Yordanova holds a Bachelor’s degree in Arabic and Middle East Studies from the University of Exeter, UK. As part of her program she spent a year studying in Egypt and conducted dissertation research in Tunisia. Currently, she is completing her Master’s degree in Middle Eastern Studies at the University of Oslo, Norway, where she also works as a research assistant. Her work focuses predominantly on Egypt, with her thesis exploring the various nostalgic expressions currently circulation on Egyptian social media. E-mail: mihailay@student.ikos.uio.no

Mila Maeva

Between worlds – magic in immigration (Bulgarian cases from the UK)

/Abstract/

Immigration to the United Kingdom has been one of the most important issues driving the debate over whether or not the UK should remain a member of the European Union. Britain’s exit from the EU, or “Brexit”, was decided in a June 23, 2016, referendum, with some seeing an exit as way to slow immigration into the UK. The aim of my study is to discuss the Bulgarian’s new UK life and especially their magical and healing practices in the Great Britain. The attention will be on the continuation of different magical experiences after settlement in the UK such as lead casting or carrying amulets against bad eyes. The paper is based on ethnographic qualitative research and includes direct interviewing, life story (autobiographic) methods and narrative analyses conducted from 2001 to 2015 in the UK and Bulgaria.

Mila Maeva, PhD., is Associate Professor at Institute of Ethnology and Folklore Studies with Ethnographic Museum, BAS. She is an author of numerous articles on culture and identity of Muslim (especially Turkish) population in Bulgaria, Turkey and FYROM. At the moment her research interests are focused on Bulgarian migration waves to the Great Britain, France and Norway. Her research interests are: migration, Islam, Muslims, Turks, Balkans, cultural influences, intercultural dialog, comfort zones. Main publications: Maeva, M. Bulgarian Turks-Emigrants in Turkey (Culture and Identity)”, Sofia, 2006 (in Bulgarian); Maeva, M. Contemporary Bulgarian Emigrants in France – Light and Dark Sides. In: Dimitrova, T., Th. Kahl (eds.). Migration from and towards Bulgaria. Berlin, Frank and Timme, 2014, 37-54; Maeva, M. UK Policy Towards Bulgarians and Stereotypes about them since 1989. EUXENOS - Culture and Governance in the Black Sea Region, 22/2017 [Looking Beyond the Public Discourses on Migration: Experiences of Bulgarians and Romanians in the UK. Ed. Polina Manolova], pp. 7-24; Maeva, M. Bulgarian Elderly Migration to the United Kingdom, or: “Grandparents are Our National Pride”. Ethnologia Balkanica, №20, 2017; Maeva, M. Bulgarian Immigrant in England – past and present, Sofia, 2017 (Bulgarian). E-mail: mila_maeva@iefem.bas.bg; mila_maeva@yahoo.co.uk

Mina Hristova

Between the past and the present, between here and there, between ‘us’ and ‘them’

/Abstract/

The presentation will aim to explore the differences between the everyday lives and identities of the people belonging to two different socialist societies, divided by the Bulgarian – Yugoslav border. The focus will be on the cases of the Bulgarian border town Kyustendil and the Serbian border town Bosilegrad, predominantly populated with Bulgarian minority. How do people which are supposed to be „the same“ developed their identities in the context of two different societies, entangled by the old and the new, between the past and the present? What would mean to be a Yugoslav, a Bulgarian in Serbia and Bulgarian on the border pre- 1989? How did they ‘understand’ each other? How did that change after the fall of the regimes? How was/is identity used as a strategy of survival and/or connection to the „others“ across the border? The presentation will be based on ethnographic fieldwork conducted in 2016/2017 under the frame of Program for career development of young scientists’ at the Bulgarian Academy of Science.

Mina Hristova is currently a PhD student at the Institute of Ethnology and Folklore Studies with Ethnographic museum-BAS with a dissertation topic on the anthropological dimensions of borders and identities (looking at Serbia, Bulgaria and Macedonia, both in terms of their past and present) and at the University of Graz, where she works on urban space and its role in the division of ethnic societies in Macedonia focusing on the current politics of nation-building in the country. Research interests include anthropology of borders, identities, memory and nationalism. She is currently leading a project under the ‘Program for career development of young scientists’ at the Bulgarian Academy of Science resembling her dissertation. Her fieldwork includes different confessional, national...
Neal Suleimanova

Why keep protecting the few without external incentives? Compliance with minority rights norms after attaining IO membership in Latvia and Georgia

/Abstract/

While research on developments in minority rights field in the South and East European countries has shown that political incentives in the form of International Organization (IO) membership conditionality was a driving factor in facilitating transposition of minority rights norms into domestic legislation, compliance with IO recommendations post-conditionality remains a puzzle. This paper contributes to the broader literature on ‘Europeanisation’ by first, examining transposition of and compliance with minority rights norms once the main ‘carrot’ of membership conditionality is consumed. Secondly, it presents a comparative perspective on adoption of minority rights reforms in EU and non-EU countries (Latvia and Georgia respectively). Last, by incorporating analysis of both ‘top-down’ and ‘bottom-up’ processes of change, it contributes to the emerging research on the role of ‘bottom-up’ processes in Europeanization of domestic policies.

Neal Suleimanova is a PhD candidate, Research assistant to Assoc. Prof. Ulrich Sedelmeier, International Relations Department, London School of Economics and Political Science, UK. Research areas and interests: Minority rights, International Organisations, Post-Soviet countries, Conditionality. E-mail: N.suleimanova@lse.ac.uk

Petko Hristov, Violeta Periklieva

(Un)Familiarity, common Identity, instrumentalized identity. Cross-border relations between the regions of Petrich, Republic of Bulgaria and Strumica, Republic of Macedonia

/Abstract/

Until the final setting of the political border, the regions of Petrich and Strumica function as a regional community understood as social and territorial unit developed rather under the impact of economic and social mechanisms than by the exercising of political power. The common micro-economic model premises the creation of common cultural heritage which follows the outlines of the market. In this sense, the measure of cultural integration is not the national not even the hypothetical pre-national community but the region within which there is a constant and intensive interaction. The setting of the border and life in the context of different national communities and of competing nationalistic discourses destroy the unity of the three aspects of the regional community: cultural, economic and administrative. From regional identity the region of Petrich and Strumica goes to borderness. In this sense, the ethnic or national affiliation appears to be open to “arrangement”, negotiation and manipulation. Living in a state of borderness, the people of the regions of Petrich and Strumica develop a strategy of adaptation to the border – pragmatism. Pragmatism does not emerge on its own but it’s historically determined; it is based on and at the same time is part of the traditional forms of contact between the populations on both sides of the border. At the same time, although, on the one hand, it pushed into the background the rest of the traditional forms of contact, on the other hand, it is precisely pragmatism that becomes a basis for their survival and a trigger for their revival. However, today it is hard to speak of the existence of real regional identity as before; it is more adequate to speak of various degrees of familiarity.

Petko Hristov, PhD, is Associate Professor at the Institute of Ethnology and Folklore Research with Ethnographic Museum at the Bulgarian Academy of Sciences. Over the past few years, his main scholarly interests involve studying labour migrations on the Balkans; the construction of social networks among trans-border migrants; family and kinship; the construction of identity with the help of culture and traditional religiousness; political anthropology.

Collectivism vs. individualism: the marginalization of the person during the Communist regime

/Abstract/

In this report, the author's recent researches on some psychological aspects of the personality process, based on the biographical method will be presented. The analysis will cover chronological frameworks of the period of communist regimes in Southeast Europe during which respondents have experienced their childhood and adolescence. The personal experience will always lead to reconstruction of these life stages because that's where we find those codes that in adulthood can allow us to unravel a particular person and his actions. The main mechanisms of socialization of the individual in the family and school environment and the problems that arise from the imposition of ideological models of behaviour on children will be discussed.

Petya Bankova, PhD, is Associate Professor, Institute of Ethnology and Folklore Studies with Ethnographic Museum - Bulgarian Academy of Sciences. Main fields of research: Customs and rituals related to the life cycle; family; socialization of the individual; childhood; adolescence; anthropology; education; Armenian ethno-confessional community in Bulgaria; traditional and contemporary children's games and toys; media. Main publications: Bankova, Petya, 2014. Are We Guilty for Being Afraid. – Romanian Journal of Population Studies, Special issue: Glimpse into the Communist Childhoods, Guest Editor: Luminița Dumănescu (indexed in EBSCO and CEEOL database), № 2, Printed in Romania by Presa Universitară Clujeană, 99-121, ISSN 1843-5998; Bankova, Petya. 2016. The Value of the Gift and the Price of the Present – Bulgarian Ethnology. (3), 356-373, ISSN 1310-5213, e-ISSN 2367-6892. E-mail: petiab4@hotmail.com

The student brigades in USA (2000-2010) - A new beginning or life experience?

/Abstract/

The fall of the communist system in 1989 in Bulgaria became a possibility for many Bulgarian citizens to leave the country in search for a better life. Along with the stream of “Gastarbeiter” to Western Europe, many Bulgarian students also use the chance to work and travel abroad. The Youth has its own reasons for that kind of decision. One summer as a regular worker in Western Europe or USA, could support financially the study of a young student, it is a new life experience, it helps to improve the useful English language, or just gives a chance for travel. That is how Bulgarian students gradually became part of the European youth culture for travel, work and exchange in contrast of the previous generations in the 80-90ties. The goal of the present report is to tell more about the different ways for work and travel of the Bulgarian students in the first decade of the XXI century, mostly in USA. The report will discuss their reasons for leaving to America, personal impressions and stories, influence upon their professional development and life choices. Main sources of the research will be mostly interviews, articles in different blogs, personal memories of the report’s author, as well as documentary information about the conditions and work offers in different Work and Travel agencies.

Plamena Stoyanova, Assist. Prof., PhD. She holds a Master’s degree in Archival and Documentary Studies at the Faculty of History at the “St. Kliment Ohridski” Sofia University. In 2012 Stoyanova defended a doctoral dissertation on the subject: “The policy of the State towards the Gypsy population in Bulgaria /1944 -1989 /”. Since 2013 she is Assistant Professor at the Department of Balkan
Rachko Popov

Virgin dead in the world of demons

/Abstract/

Many ethnographic studies dedicated to tradition and funeral customs, discussed about the strong believe of our ancestors, that the souls of the dead could became vampires. Specifically speaking, the dead young people, whose souls do not pass through the first marriage night, which means that they left this world non-socialized, become vampires. Yet, the vampire is one of the most terrible demonic characters in the mythology. Therefore, at the funeral of such non married members of the society, the funeral-wedding ritual is obligatory to be organised. The dead young people should be buried in wedding dress. Some specific ritual wedding symbols as the wedding flag were also included. During the socialist period this type of ritual disappeared, as it was empirically proved by the story of my interlocutor from a village in the Strandzha Mountain, (Southeast Bulgaria), which is the scientific problem that will be presented and analyzed in the paper.

Rachko Popov, Prof. DSc, is Professor in Ethnography and History and has specialized in Moscow, Berlin and Munich. His scholar interests are in the spheres of mythology and calendar festive-ritual system of the Bulgarians, Balkan and Slavic peoples. He has been the director of the Ethnographic Institute with Ethnographic Museum, Bulgarian Academy of Sciences from 1993 to 2009. Rachko Popov is author and editor of the books: “Butterfly and German”, 1989 (In Bulgarian); “Saints-twins in the Bulgarian People’s Calendar”, 1991 (In Bulgarian); “Bulgarian Folk Calendar”, 1997 (In Bulgarian); “Sakar. Ethnographic, Folklore and Language Study”, 2002 (editor, In Bulgarian); “Saints and Demons in the Balkans”, 2008 (in Bulgarian). E-mail: balkan.ethnobg@yahoo.co.uk.

Rahel Laura Vesik

Cosplay culture in Estonia

/Abstract/

The term ‘cosplay’ was coined by Japanese designer Takahashi Nobuyuki in the 1980s based on American fan culture, but it was not before the 1990s that the term came into wider use as anime became more popular in Japan. Cosplay culture is based on characters from Japanese anime (animations), manga (comic books) and games and knowledge of those characters. People interested in anime, manga or games are referred to as ‘otaku’. Fans dress up as particular characters and some perform in character at the convention. It is considered important to film the entire preparation process (to record how the character is born) as well as the event itself.

The history of cosplay in Estonia is related to the AniMatsuri festival that started in Tartu 10 years ago. The first Estonian website dedicated to anime is called Baka and the people behind it also lead the organisation of the first thematic convention called AniMatsuri. A characteristic of AniMatsuri is that it involves many different events related to Japanese culture, such as a tea ceremony, reading manga, a cosplay competition, karaoke, traditional Japanese games and videogames, minifairs and demonstrations of Japanese martial arts (kendo, aikido), etc. People between the ages 12-40 visit AniMatsuri, but similarly to Japan, the people participating in the cosplay competition are usually around 20 years of age. Due to the popularity of the event, there are also performance opportunities during festivals like JAFF in Tallinn and even PÖFF. In 2015, the first such event took place in Tallinn, bringing together young people with an interest in cosplay.

There is a chance to win a small prize in the costume competition, but wearing a costume serves another purpose as it allows free entrance to the event. In addition to EuroCosplay there are three different types of venues where people can perform: parade marches, dance performances and stage shows.

As of late, Estonian cosplay characters have also visited events such as Unicon in Latvia and EuroCosplay in London and participated in events in Japan, etc. Cosplay is considered to be an aesthetic practice and it has been studied as a performative activity (Lamerichs 2011). Researchers have also highlighted the creative performative and ritual behaviour of
cosplayers (Jenkins 2010) as well as the notion of disguise that underlies cosplay. My presentation will compare cosplay events in different communities.

Rahel Laura Vesik is born 1993 in Tartu. Finished Tartu Descartes Gymnasium in IT branch at 2013. Hw has studied Philosophy from 2013-2016. He starts studying BA in Cultural Studies in 2017. He has worked with Estonian Literary Museum with digitalization of the history of Folkloristics. The author is active member of SIEF from 2013 and is member of IUAES from 2014. Area of interests: Japanese pop culture; cosplay; animal studies. He published an article on Japanese pop-culture. E-mail: sakura@tdl.ee

Reet Hiiemäe

Zombies, aliens and the Slenderman: supernatural beings in the contemporary children’s lore

/Abstract/

My paper will concentrate on continuities and changes in the contemporary Estonian children’s lore about supernatural beings. I will talk about fears and aggression that are connected with such supernatural beliefs as well as about protective mechanisms (e.g. avoidance, outsmarting the supernatural being, amulets) that children use for overcoming their negative emotions. One of the topics of the paper will be cultural and linguistic loans (e.g. the popularity of anglicisms, international newcomers like monsters, aliens, the Slenderman) and their sources (e.g. films, computer games, narrative folklore). I will also investigate the interactions of fantasy and real life, believing and non-believing in childrens folklore and some related methodological problems. The paper is mainly based on materials that are collected in the recent 20 years, but I will also draw parallels with older folklore.

Reet Hiiemäe, PhD, is a folklore researcher, Department of Folkloristics, Estonian Literary Museum, Tartu, Estonia. Research interests: belief narratives, psychology of folk belief, magic and witchcraft, supernatural experiences. Hiiemäe has written books about plague legends (1997), protective magic (2012), foretelling traditions (2013), love in Estonian folklore (2015) (in Estonian), and has numerous popular and scientific articles. For more information about his publications see: https://www.etis.ee/portal/isikuCV.aspx?PersonVID=55296&lang=en. E-mail: reet@folklore.ee

Robert Statkiewicz

Emotions in Motion. How Music and Ritual Could Shape Consciousness - Case of Warsaw Rave Party Cycle WIXAPOL S.A.

/Abstract/

Although word “ritual” brings listeners’ minds into religious and sacred spaces, it is still visible in other social spheres of human life. One of these spheres is clubculture, which emerged in academical sociological works in early 80s’ in Great Britain. Magnetic power of this phenomena stayed strong to nowadays.

In my presentation I would like to present my own research about Warsaw Rave Party Cycle – WIXAPOL S.A. I would describe what WIXAPOL is, who made (or better: makes) it, and why I chose it as my research interest. But the main point of my presentation is endeavor to answer the question: how ritual and music can bring together so many different people?

I also describe my methodological and theoretical toolbox, in which body played huge role – not only as science’s phenomena, but also as methodological tool of gathering information by experiencing. Through my research I tried not only combine few research practices like ethnographic interview, field notes, participating (observation) and autoethnography. I tried to use different theories, concepts and achievements of other science and knowledge currents like phenomenology, sensual anthropolog, neuroanthropology and neurobiology. Example of this could be endeavor of marriage Micheal Maffesoli’s cultural theory of neotribalism with Harvey Whitehouse’s neuroanthropological theory of modes of religiosity and identity fusion or Tim Ingold’s concept of environment. I believe those theories combined together give each other new quality. I hope that my presentation would be helpful for other researchers, especially from Eastern and Southern Europe.

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Savaş Çağlayan

Life Moved from Syria to Turkey

/Abstract/

So called Arab Spring with most generic name, Arab Awakening, Arab Revolt started with burning himself Mohammed Bouazizi in December 2010 who graduated from university in Tunisia and was working as peddler, and continued groups organized through social media. The process called Revolution is still going on today and this process is still creating social effects with it. Although this social movement leaves many pain and tears in the countries outside Syria, the issue of Syria has been influenced in particular by Turkey, Europe. The issue of Syrian immigrants is one of the most important problems to be solved urgently because of immigrants movement.

Savaş Çağlayan graduated from Hacettepe University, Sociology (Turkey) in 1996. He got his master’s and doctorate degree from Ege University, Sociology in 2001 and 2007, respectively. He has been conducting studies on sociology of migration since 2001. His research work is related to the international migration processes within the new theoretical approaches. Currently he is Assistant Professor at the Department of Sociology, Faculty of Letters, Muğla Sıtkı Koçman University. Selected publications: ÇAGLAYAN SAVAS (2015). Suriye Savası ve Suriyeli Göçmenler Teori ve Kavramsal Anlama çabası. Sosyoloji dergisi(6), 193-208; ÇAGLAYAN SAVAS (2009). New Perspective of Exile of Bulgarian-Turks in the Case of 1989 Migration Wave: Preferences or obligations. Bulgarian Born Turks on the Way to EU Membership?. Ege Üniversitesi Edebiyat Fakültesi Sosyoloji Dergisi(20-21), 25-40; ÇAGLAYAN SAVAS (2006). Uluslararası Göç ve Göç Kuramları. Sosyal Bilimler Enstitüsü Dergisi(17), 67-93. E-mail: savascaglayan@yahoo.com

Slavka Karakusheva

Living Here, Sharing There

/Abstract/

As a result of the complex politics of the Bulgarian nation state towards its Turkish minority a huge number of the latter moved to Turkey in different migration waves in the 20th century, the biggest of which in the summer of 1989. Many of the migrants however remained in active communication and maintained various connections over the borders; the development of social media has even strengthened these interactions. The paper explores how Facebook re-connects daily the Bulgarian Turks who are nowadays settles in two different national contexts and the ways they establish transnational connections and networks. Using classical and digital ethnography methods, the research analyses how images, narratives, news, and memories circulate in various Facebook groups and page, how they reinforce the imaginary or real border crossings.


Sofiya Zahova

On the other side of Otherness: literary images of the non-Roma in works by Romani authors

/Abstract/

In the last two decades, comparative literature and cultural studies had paid attention to the Roma/Gypsy images in European art and culture. In addition, in Romani studies scholarship the Romani writings and creation of auto-images by the Roma themselves was also discussed. The proposed paper will discuss another perspective, namely how the Romani writers narrate about the non-Roma and what images do they create about the gadže in their literature works. The analysis and discussion will be based on review
of works by Romani authors from Bulgaria, bringing also comparison with Romani authors from the region of South-eastern Europe.

Sofiya Zahova, PhD, is Assistant Professor at the Balkan Ethnology Department, IEFSEM-BAS and postdoctoral researcher at the Vígidis Finnbogadóttir Institute of Foreign Languages, University of Iceland, Iceland. Her main interests are in the field of Romani Studies, History and Ethnography of the Balkans and Eastern Europe. She is author of the book “Montenegro after Yugoslavia: Dynamics of Identities” (2013, in Bulgarian), “History of the Romani Literature” (2014) and co-author with Mila Maeva of the collection “Ethnography of Migrations. Bulgarians in the Mediterranean” (2013. In Bulgarian). E-mail: zahova@hi.is

Stelu Şerban, PhD, is a sociologist at the Institute for South East European Studies, Bucharest. He holds a PhD degree in political sciences, University of Bucharest, 2003, with the work Ideological Rearrangements of the Political Class in Intervernational Romania. His research interests cover the topics like post-socialist transformations in South East Europe, everyday life in rural societies in South East Europe, long-run political modernization in a comparative perspective, ethnicity, political ecology. He has conducted fieldworks in various areas from Romania (Maramureş, Covasna, Bacău, Constanţa, Teleorman), as well as in Bulgaria (Pleven, Varna, Vidin). Selected publications: “Local institutions and corruption in the rural society in Southeastern Europe”, in Klaus Roth (Hg.), „Soziale Netzwerke und soziales Vertrauen in den Transformationsländern”, LIT Verlag, Berlin, 2007, pp. 175-196; „Pilgrimage and Nationhood in a Transylvanian Village”, in: Galia Valchunina (ed.), Religion and boundaries. Studies from the Balkans, Eastern Europe, and Turkey , The ISIS Press, Istanbul, 2010, pp. 167-186.; At the margins of History, Agrarian Question in Southeastern Europe, special issue of “Marti. The Anthropology Review of the Romanian Peasant Museum”, vol.19, 2014, 208 pp. (editor with Ştefan Dorondel). Email: steluserban@yahoo.com

Stefan Dechev, PhD., is Associate Professor at the South-West University “Neofit Rilski”. He participated in a number of research projects and attended various international conferences, where discussed his results. Among his recent publications are: “‘Procession of civilization’- the first Bulgarian Istanbul cookbook from 1870 and the road to modernity?”. – In: Kent Schull, Suraiya Faroughi (eds.), Rethinking Late Ottoman Civilization. Edinburgh: Edinburgh University Press, 2018 (forthcoming); “Shopaska salat: The Road from a European Innovation to the National Culinary Symbol”. - In: From Kebab to Cevapcici. Eating Practices in Ottoman Europe Interdisziplinäre Studien zum Östlichen Europa. Harrassowitz Wiesbaden (forthcoming, 2017); “Between Slavs and Old Bulgars: “Ancestors”, “Race” and Identity in Late Nineteenth-Century. - In: Geary, P., Klaniczay, G. Manufacturing Middle Ages. Entangled History of Medievalism in Nineteenth-century Europe. Leiden. Brill Academic Publishers, 2013. E-mail: stdetchev@yahoo.com

Svetlana Ćirković

Who bad-mouthed hemp? The contemporary village in eastern Serbia between tradition and the media

/Abstract/

The speeches of the Timok region are registered as vulnerable in UNESCO’s Atlas of the World's Languages in Danger, and the intangible cultural heritage inextricably linked to language shares the same fate. The extinction of the village with the migration of people from countryside to the towns has brought about a drastic transformation of the traditional culture and led to the disappearance of many elements of the intangible cultural heritage. Linguistic field research by the SASA Institute for Balkan Studies chiefly documents language and intangible culture, producing the extensive body of material which required if these are to be protected. In 2015 and 2016, as part of a project entitled Protectors of the Intangible Heritage of Timok Speeches, a team from the SASA Institute for Balkan Studies examined 82
The object of the research is the cultural landscape of Bessarabia. Historical and political processes predetermine the borderland status of this region. Local and national cultures within this space never closely contact with each other. Each culture has its specific *topos*, within which the senses of the historical events, ritual practices, social tasks are functioning and defined. Communicational socio-cultural systems in the region are formed on the basis of ethnic and linguistic space, confessional affiliation, economic specialization, geopolitical orientation. Herewith, none of the existing ethnic groups do not have a sustainable statues of the “indigenous”, but each of the groups in its memorial practice preserves the arguments of historical rights on this territory. The status of the “titular” culture in the region in different times belonged to Roman, Turk and Slavic nations. Such change of the cultural centers subsequent to the significant transformations in the system of social lifts in relation to the ethnic and confessional affiliation. Ethnocultural and linguistic spaces are closely intertwined with social and national spaces. Multi-vector nature of geopolitical processes in Bessarabia provided conditions for regional groups (ethnic, social) and national centers (Turkey, Romania, Russia, Ukraine, Moldova, Bulgaria) to use the communication systems that are oriented on the different vectors of integrational processes. Each communicational space presumes the presence of its “center” and “periphery”, gives rise to net structures (from community to transnational system) that are based on the specific channels of information and special semiotic systems.

**Svetlana V. Koch**, Ph.D., is associate professor in political sciences of the Department of History and World Politics of the Institute of Social Sciences at the Odessa “I. I. Mechnikov” National University, Ukraine. Since 2000 she has been a participant of the annual ethnographic expeditions in the South of Ukraine, researching the features of the cultural heritage of ethnic groups: Greeks, Bulgarians, Moldovans, Ukrainians, Russian Old Believers, etc. She was the participant of the scientific programs such as: «Greeks of Ukraine: History and Cultures» (2005-2007); «Сербия–Україна: Comparative Aspects of the Coastal Regions (XVIII – XX centuries)» (2011-2012); «Social Transformations in the Borderland – Belarus, Ukraine, Moldova» (CASE, European Humanities University) (2013-2014), etc. The scope of science interests includes: ethnic processes of the modernity; cultural, social, political areas: zones of crossing and interaction; symbolization of space; strategies of the ethnic groups' behavior in different spaces and communicational environments. Prof. Koch is author of more than 60 scientific publications, among which are: "Ethnic Lobbying as Social Practice in Borderland (on the materials of research in Bessarabia)" ("Этническое лоббирование как социальная практика").
Tanya Matanova

Vyshivanka parade and Day of Vyshivanka: old elements, new practices, worldwide extension

/Abstract/

Traditional clothes give a person the opportunity to express his ethnic origin, worldview and will to keep alive elements of his culture. On the territory of the Ukraine such an element of the Ukrainian traditional costume, passed through different stages of the historic development is the embroidered shirt/chemise – vyshivanka. It takes central place in new initiatives, introduces by young Ukrainians. Two of these new and most major events, happening since the beginning of the 21st century, are the “Mega-marsh in embroidered shirts” (since 2008) and “The Day of the embroidered shirts” (since 2007). Both events are introduced locally, in the Ukraine. However, due to the high emigration of Ukrainians they are spread in more than 50 countries, where Ukrainians as well as representatives of the host society take part. The main purposes of the organizers are to preserve the Ukrainian values and the folk tradition to stick and wear embroidered clothes, which is also closely connected with the ethnic and national identity of the Ukrainians. In other words, vyshivanka proves to be an important element in the life of Ukrainians nowadays, having in mind the impressive events, dedicated to it. They show that the embroidered vyshivanka has also another, new function to unite Ukrainians in the homeland and abroad.

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Tsvetelina Dimitrova

The ‘Fight-the-dragon’ motif in the song "The Retrieval of Knez Lazar’s Head"- mythology, history, national idea (Bulgarian-Serbian parallels)

/Abstract/

The text explores the folklore-mythological basis in the song "The Retrieval of Knez Lazar’s Head" in relation to the popular in the Bulgarian and Serbian folklore motif "Dragon in the Well", featuring typical characteristics of the ‘fighting the dragon’ myth. The use of this motif, along with the one of the sacral cephalophoria, is presented as an interpretive optics to the historical realities of the medieval past, their peculiar transposition and role in the formation of sacral patterns within the national idea and identity. Special attention is paid to the relationships between Bulgarians, Greeks and Serbs in the context of the notions of power and holiness in the political-ideological space of Pax Orthoxa.

Tsvetelina Dimitrova, PhD, Assistant Professor, Institute of Ethnology and Folklore Studies with Ethnographic Museum, BAS. Areas of research interest: Folk History and Religion, Ethnology of the Middle Ages. Main articles: Folklore Nostalgia: On the Fields of Bulgarian Ethnology and Folkloristics - In: Bulgarian Folklore, 2016, Special Edition, ISSN 0323-9861; Folk History Between Oral and Written, Sofia 2013; (monograph), Prof. Marin Drinov Academic Publishing House; The plot of "the fall of kingdom" and the image of "the last king" in Bulgarian and Serbian cultural contexts [Syuzhetniyat tip „padane na tsarstvo” i objaznut na posledniya tsar” v bulgarski i srubski kulturen kontekst] http://knjizevnaistorija.rs/editions/157/dimitrova.pdf. E-mail: cvetidim@abv.bg; is_dimitrova@mail.bg

Valentina Vasseva

Communal celebrations in the local environment. Traditions and Modernity

/Abstract/

...
This paper covers a summary of a field observation of the traditional three-day congregation and church holiday in the village of Sklave, Sandaski area during the summer of 2016. The congregation of the church has been commemorated in the past 3-4 years with the sacrificing of a cow ("Kurban" - a sacrificial rite) and a folklore program on the village's square organized by the local lyceum "St. Kliment Ohridski". As the village is considered to be the birthplace of Spartacus, in the last few years a historical re-creation of a "Roman slave market" and gladiatorial fights take place on the Saturday of the congregation (which holds place from Friday to Sunday). According to local legends, in ancient times a Roman slave market took place in the area and a Thracian slave from the Medi tribe by the name of Spartacus was auctioned and sold. Said historical re-creation during the congregation in Sklave are part of the strategy to create a tourist brand "Birthplace of Spartacus". This is done in hope that through cultural tourism a stream of tourists already traditionally visiting the neighbouring town of Sandanski for its renowned ancient mineral springs will also be attracted to the smaller villages in the area. This strategy aims to spark an economical revival of the villages in the area. Notably during the village holidays in Sklave (the local fair and congregation) many of the locals working abroad also travel back to their hometown to take part in the festivities. Some of them were interviewed and their impressions of the festivities, personal stories and reasons for migrating were documented.

Valentina Vaseva, PhD, is Associate Professor in the Department “Historical Ethnology” of the Institute for Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences. Her research interests are in the fields of rituals, migration, and ethnic minorities in Bulgaria. Among her main publications are the monographs “The Rhythm of Life (2006). E-mail: valiavaseva@abv.bg

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Vesselin Minchev

To go or to stay: a sending country perspective

/Keynote speech/

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Vildane Dinç

Name Problem, Namecide and Name Anomie

/Abstract/

In this presentation, first of all, it is defined the problem of name, namecide and name anomie in social-cultural context. Secondly, it is explored the various functions of names, namecide and name anomie. Thirdly, it is comparatively focused and discussed on various cases of namecide and name anomie. Here, specific case is namecide process in socialist Bulgaria during 1980’s. In the context it is evaluated effects of namecide as name-anomie in victim group.


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Vihra Baeva

Between the worlds: beliefs and ritual practices at saint’s graves and relics

/Abstract/

The paper focuses on a specific aspect of Christian religiosity, the veneration of saint’s relics and graves, traditionally considered as a locus of connection between the mundane human world and the realm of the sacred. I present observations on practices performed at the graves and relics of Christian Orthodox saints and analyse the relevant concepts and beliefs drawn from examples found in Bulgaria and the Republic of
Vihra Baeva, Assoc. Prof., PhD, is a member of the department of Anthropology of Verbal Traditions at IEFEM – BAN. She is the author of the monographs Miracle Stories: Local Tradition and Personal Experience and The Thread of Life: Between the Fertility Belt and the Holy Girdle of the Theotokos; co-editor of Dictionary of the Terms of Verbal Folklore. Bulgaria (2013); editor-in-chief of The Dragons in Bulgarian Folklore, Collection of texts (2016). Dr Baeva has published over 50 articles in Bulgarian, English, German, Czech and Serbian in academic journals and edited volumes and lectured at the universities of Sofia, Plovdiv, Krakow, Lodz, Palermo, Prague and Bratislava. She is a scholarship holder of the Netherlands Institute for Advanced Study in the Humanities and Social Sciences – NIAS (2011) and the National Scholarship Programme of the Slovak Republic – SAIA (2016). Fields of interest: ethnology and anthropology of religion, local cults, oral narratives, symbolic anthropology, Bulgarian folklore. E-mail: vihrahabeva@abv.bg

**Violeta Kotseva**

**The disease is never as visible as pimple on your forehead (About the choice between traditional, alternative and conventional medicine)**

/Abstract/

The report is based on a field research from 2016, done in Southeastern Bulgaria. It represents a classic case study. Using the autobiographical method it looks for those signs in the life of a modern healer, who make it actually such. The choices he makes are placed in a social context, taking into account the peculiarities of the time of occurrence and the environment.

The study aims to contribute to the analysis of the situation of cultural co-existence of several different types of medical systems. The peculiar thing is that they are gathered in one person.

The preliminary hypothesis is that the image of the modern healer is not constant but developing subject, thereby responding to the changing environment and needs of patients.

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**Albena Nakova, Yelis Erolova**

**Refugee pathways between European laws and Bulgarian reality**

/Abstract/

Since 2007 Bulgaria has been obliged to harmonize its legislation with the European one, including implementing the Common European Asylum System (CEAS). For most asylum seekers coming from the Middle East, the country has become a transit point of their Balkan route to the other EU member states. The paper focuses on the small number of refugees who decide to settle permanently here and more specifically on their situation, determined both by the national legislation and by the everyday life’s challenges. The Bulgarian Asylum and Refugees Law and the National Governance Programs regulate the basic rights and obligations of asylum seekers and people granted international protection (refugee status and subsidiary protection), and outline the ways for their integration into the Bulgarian society. On the other hand, the implementation of these legislative norms ‘confronts’ with public attitudes, bureaucracy and media propaganda. In this context - between the national asylum policy and the real possibilities for
its fullfilment, the 'divergent' refugee paths for adaptation and integration will be analyzed.


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Zlatina Bogdanova

From the veneration of the Virgin Mary to the Byzantine folk mantikê: cultural narratives and religious symbolism in the Kalinitsa festival in Asenovgrad

/Abstract/

The paper will provide analytical focus on the cultural narratives and religious symbolism projected during the modern day celebration of the Kalinitsa festival in Assenovgrad. This set of ideas and symbols results from the cultural contact and prolonged interaction between the Greco–Roman pagan cultures and the Byzantine Orthodox world. The cultural representations, accentuated and performed during “Kalinitsa”, have found a fashionable outlet: the celebrations, increasingly popular, are now associated with the expanding local bridal industry. Today’s remake of “Kalinitsa” can be considered as a combination of several leading discourses. The first discourse highlights the Presentation of the Blessed Virgin Mary (as it is known in the West), or The Entry of the Most Holy Theotokos into the Temple (its name in the East) - a liturgical feast celebrated on November 21 by the Roman Catholic and Orthodox Churches. The central figures in the feast are the little girls dressed as brides (Калинитса – a pretty bride). According to the local interpretation, the girls are dressed as the Blessed Virgin Mary in the apocryphal story of her Presentation in the Temple. On the other hand, the Greek historian K.M. Apostolidis called “Kalinitsa” in Assenovgrad “klidon” in reference to the divination practices taking place on this day. Acknowledging the Greek influences on Bulgarian folklore, Mihail Arnaudov gave a description of Eniyovden: the divination practice “ладуване/ladvane”, also popular under the Bulgarian “напияване на пръстените” (singing over the rings), is known to the Greeks under the name “χλῆδονες”.