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- Martin Jemelka, *Závodní kolonie jámy Jiří v Moravské Ostravě*..... 1
(Factory colony of the mine „Jiří“ in Moravská Ostrava)

Abstract: The study focused on the factory colony of the mine „Jiří“ in Moravská Ostrava, by now only marginally reflected upon by the regional historians, does not aim to be a monograph dealing with the history of one of the rough number of 55 miners' colonies on the territory of contemporary Ostrava. The study of the colony of „Jiří“ that existed from the year 1872 or 1889 to the year 1970 was motivated, first, by the author's interest in the proletarian colonies in Ostrava. But it also constitutes part of the research project begun in the year 2010. The research should culminate at producing a modern topography of miners' colonies of Ostrava that would replace the problematic topography of Jaroslav Bílek (1966). The study of the colony of „Jiří“ aims to refute the myth of its foundation before the year 1860, to describe in detail its constructional- architectonic development and the living standard, positively resolve the problem of the number of houses in the colony, and especially to remind the fact, unique in the region of Ostrava, of the double foundation of the colony in the years 1871 and 1888. Besides the general information concerning the setting and surroundings of the colony of „Jiří“ and its civic amenities, the study should provide the correction of the data on the population development of the colony in the years 1890–1910 presented in the thesis of Drahoslava Dušková (1976).

Keywords: social history, historical demography, ethnography of proletariat, proletariat, proletarian housing, proletarian colonies, Moravská Ostrava, mine „Jiří“, miners' colony of the mine „Jiří“.

- Ondřej Klípa, *Polish women workers in Czechoslovakia: what made them to come?*
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Abstract: Post-war Czechoslovakia needed foreign labour and the ineffective system of planned economy even increased the demand. Polish labour was preferred in a significant way by Czechoslovak companies during the whole period of the communist regime. Therefore, some companies from certain industrial sectors, such as glass and textiles, became almost dependent on Polish labour. Overwhelming majority of the workers were women. At the same time, governments and central planning bodies of both countries tried to control and sometimes even limit the foreign workforce both from economic and political reasons. After the arrival of Polish guest workers, rumours about their immoral behaviour, perceived as hunting for husbands in Czechoslovakia in order to stay in an economically better developed country, spread among their Czech neighbours. This stereotype is based on facts in some cases but do not necessarily evince a relationship between cause and effect. It is likely that negative opinion on the Polish workwomen was influenced by a stereotypical view of their country of origin (and of foreigners in general) and their gender. Other reasons for taking a job in the CSR, like a wish to escape from social control at home as well as to obtain scarce commodities, played an important role.

Keywords: foreign workers, guest labour, planned economy, Czechoslovakia, Poland, stereotypes.

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Keywords: Pausanias, ancient Greece, travels, folklore, legend, mythology.

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Keywords: assistance to fellow countrymen, Gorna Mitropolja, construction of collective identity, missionary-educational activity.

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Abstract: The article deals with the Victor Turner’s anthropology of pilgrimage in the light of the journey to Compostela. First, an introduction to the concept of rites de passage and communitas is given. The following is a description of the Way of Saint James, its medieval and postmodern forms. The core of the study lies in the comparison of the ethnohistoric as well as ethnographic data and corresponding pilgrims’ competing discourses with the theory. It is argued that communitas may be conceived as a structuralistic, sociological or psychological phenomenon, and that all of these levels may be included in the pilgrimage. Nevertheless, it is sustained that it depends on various circumstances and multiple discourses that operate and interact in the pilgrimage process. Finally, three Turner’s topics are stressed to be useful in the present anthropology of pilgrimage: the experience as subjective feeling, bodily practice, and sensual enjoyment. Using the arguments of Halbwachs, Bruner,

Connerton or Stoller, a shift from general ideas, norms, values, systems and structures to specific images, feelings, experiences and goals is recognized. Thereby the Turner's anthropology of performance and experience is situated within the particular direction of the postmodern turn and recent social theory.

Keywords: pilgrimage, Victor Turner, Way of Saint James, experience, performance, communitas.

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Keywords: Immigrant integration, migration to rural areas, Romanian, Roma, Pentecostalism.

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Keywords: Belorussian folklore, Slavonic folklore, folk legend, Moon, Moon spots, fratricide.

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Keywords: urban ethnology, transformations of post-socialist societies, identity, Borne Sulinowo, Poland.

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Abstract: Autonomy of science and art is an ideal of every civilized society. The distance between a certain society and this ideal depends on a large number of parameters, among which cultural enlightenment and consciousness of the main protagonists in realization of these two areas seem to be most important. Unfortunately, Serbia cannot boast with a high level of independency of creative processes. Nowadays, in formal sense, they enjoy a higher level of autonomy in terms of the state ideology; however, at the same time, they are essentially and basically restricted by it. The very notion of autonomy here is related to financial and, more than this, to ideological independence of free and creative thought, that is to the question to which extent scientific creativity manage to transcend current cultural-historical-social context and to find universal regularities of human civilization in it. Intensity of social changes and postmodern market ideologies are reflected both at official scientific

policy and at internal determination of context and concept of ethnological/anthropological researching which quite often become trapped in the shallow of topicality.

Keywords: autonomy of science, scientific policy, quantity, ethnology/anthropology, actuality, relevance.

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Abstract: The paper is based on a long-lasting research carried out among the members of Serbian ethnic/national minority in Hungary. The research focused on the topic of ethnic identity. This paper is an attempt to derive the actual concept of ethnic identity out of its results, together with the manner in which it is symbolized in the case of the observed group. The approach assumes that (ethnic) identity is a socio-cultural construction, whereas the results are based on statements and behavior of the group members themselves – those who declare themselves as Serbs..

Keywords: Serbs in Hungary, ethnic/national minority, ethnic identity, symbols of identity.

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Abstract: Political folklore can be regarded through processes of construction of paradigms, and the production of festivals. There is no doubt that folklore, as a national concept and a commercial product, has become a means in the creation of various strategies of power on its path to becoming the national identifier as well as the commercial product in the everlasting confrontation between cultural forms and the ideological formations. The folklore construction in the conventional zones, along with its regulation role in the intangible heritage, as well as during the performing of the folklore performances, establish one complex system of controls, interests and commodities. The most exclusive examples of the folklore tradition's production are, in effect, various events – festive events that become a significant domestic and tourist phenomena based on their ritual and seasonal journeys. A case study of a *Dragačevski sabor trubača* (The Trumpet Festival of Dragačevo) is analysed through the zone of national and commercial supervision and representation, leaving behind a deep trace of folklore's politicising.

Keywords: folklore, politics, bureaucracy, Festivals in Serbia, The Trumpet Festival.

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Empire (1830) and after gaining independence (1878), including all the international implications.

Keywords: Ottoman Empire, Serbia, feudalism, agrarian relations, changes.

Miroslav Válka, *The Reflection of the South Slav in Czech Social Magazines of the Second Half of the 19th Century as a Source of Study of the Formation of Ethnic Images* 307

Abstract: Social magazines contributed to a great extent to the image of South Slavs which was formed in the consciousness of Czech society in the second half of the 19th century. The period after the fall of neo-absolutism (1860), accompanied by relaxation of political rigour, meant a new stage in the development of Czech national life. Czech periodicals of social character come into existence together with the above mentioned development of national life; they were to replace German papers in bourgeoisie circles. They included e.g. *Besedy lidu*, *Čas*, *Květy*, *Obzor*, *Osvěta*, *Světazor* and *Zlatá Praha*. Slavic subject matter played an important part in the profile of the individual periodicals. The image of South Slavs, which social periodicals in the Czech society were creating by means of fiction, travel stories, historical and ethnographic scientific literature and, last but not least, by means of illustrations production and reproduction of works of visual artists, was in the spirit of Slavic mutual cooperation. Armed conflicts for the sake of gaining national independence, which create the icon of the South Slav as a fearless fighter for freedom, won the heart of the public. Analogously, archaic autochthonous manifestations the Czech society lacked are sought in the folk culture of South Slavs. Czech society thus created a largely idealized and romantic image of the life and culture of South Slavs, into which it projected its own ideals and desires.

Keywords: ethnic images, South Slavs, Czech social magazines.

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(Medieval fields of Great Britain and their significance for Bohemian agricultural development research)

Abstract: Extensive medieval and Early Modern field systems have been preserved in English countryside. The article aims at achieving synopsis on English research for the purpose of explaining similar traces of past agricultural activities in the Czech Republic. In England, majority of preserved field systems consist almost exclusively of ridge and furrow, whilst in the Czech Republic strip lynchets and field boundaries are mostly detected. However, local ridge and furrow is mentioned many times in Bohemian documentary evidence. Comparison with British field systems already helped to put Czech research into a broader context (Dohnal 2003; 2006). The author therefore recommends employing British research in explaining Bohemian archive and iconographical materials on local ridge and furrow. The article describes the main results of exploring English ridge and furrow, its appearance, date of origin, purpose and variations. Other remnants of medieval landscapes (strip lynchets) are discussed as well. Special attention is paid to “reversed S” shape of many medieval fields, hardly explained phenomenon related probably to complicated maneuvering with plough teams.

Keywords: : Landscape, Historical geography, England, Middle Ages and Early Modern Period, Land Use, Agriculture, Ridge and Furrow.

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Keywords: Gypsies, Roma, Religiosity, Czech Republic.

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Keywords: Maurice Bloch, religion, ritual, cognition, violence, dualism.

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with respect to various levels and types of witch (social level – neighborhood witches, village witches; supernatural level – night witches; counterwitches). Among neighborhood witches (about whom people believe that they perform some kind of magic: placing eggs etc. in the hope that they will hurt neighbors; intentional praise), women are typically assumed to be guilty; men appear only in the subcategory of people with evil eye. Similar holds for all the subcategories of village witches, except for those who earned their reputation because of the assumption of their possession of a book of magic (where men predominate). Night witches (in the form of lights or vague presences which make it difficult for people to find their way) are always female (they are spoken about using the feminine gender; when they are recognized as people from the village, they are always women). In contrast, the ratio of men to women among counterwitches, to whom people turned for help against witches, rises dramatically. The most influential counterwitch whom people visited in this area was a man. The relationship between the sexes can also be seen through an analysis of (migratory) legends about witches whereby many of them reveal a concealed misogyny.

Keywords: witchcraft, Slovenia, gender relations, folk religion and beliefs, field research.

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