LITHUANIAN INSTITUTE OF HISTORY   
**International Conference**

**Town and its Inhabitants in the Perspective of Ethnological Research: Festivals and Leisure Time**

**5th and 6th November, 2015**

**Kražių st. 5, Vilnius**

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**FINAL PROGRAMME**

**5th of November, 2015**

8.00 - 8.45 Registration

8.45 - 9.00 Opening of the Conference

**A variety of Urban Research: Plenary session. Chairs: Cozette Griffin-Kremer and Vida Savoniakaitė**

9.00-9.25 Waldemar Kuligowski (Poznań, Poland). Festivalizing of culture. Tradition and ethnicity in a Guča Trumpet Festival (Serbia) and Carnival of Santa Cruz de Tenerife (Spain).

9.25-9.50 Nevena Škrbić Alempijević (Zagreb, Croatia). Urban festivals and citymaking in Croatia.

9.50-10.15 Nina Vlaskina (Rostov-on-Don, Russia). Informal public holidays in the Russian big city.

10.15-10.40 Bożena Gierek (Kraków, Poland). Folk fairs and open air markets in Kraków.

10.40-11.05 Julia Buyskykh (Kyiv, Ukraine). Carnival in urban protest culture: the phenomenon of Kyiv’s Euromaidan (21.11.13 – 19.01.14).

11.05-11.30 Veneta Yankova (Shumen, Bulgaria). Historical reenactments, identity and leisure.

11.30-11.55 Anatoly Shcherban (Kharkov, Ukraine). From the city to the village. Everyday life and holidays in Oposhnya in nineteenth and twentieth centuries**.**

12.00-13.00 Lunch break

**Session 1. Leisure and festivals in history. Chairs: Natalia A. Arkhipenko and Nevena Škrbić Alempijević**

13.00-13.20 Lina Laurinavičiūtė Petrošienė (Klaipėda, Lithuania). Lithuanian Shrovetide or the Ushering-Out of Winter Festival during the Soviet era.

13.20-13.40 Elena Shcherban (Charkov, Ukraine). Transformation of the old culture of Kharkiv in 18th -19th centuries.

13.40-14.00 Juozapas Paškauskas (Vilnius, Lithuania). 19th century Lithuanian spas: recipes of setting modern leisure.

14.00-14.20 Richard Witt (Athens, Greece). Ottoman and Greek shadow-puppet theatre and the citizen’s self-image.

14.20 – 14.40 Coffee break

**Session 2. Contemporary culture and traditions. Chairs: Veneta Yankova and Richard Witt**

14.40-15.00 Cozette Griffin-Kremer (Brest, France). Immigrant Integration through Festival: Technical Prowess, Empowerment and Inclusion.

15.00-15.20 Shimanskaya Olga (Nizhny Novgorod, Russia). Festivals culture of Nizhny Novgorod in the ethno-confessional perspective of the modern town.

15.20-15.40 Ekaterina Iagafova (Samara, Russia). Simēk in modern ritual Chuvash culture.

15.40-16.00 Natalia A. Arkhipenko (Rostov-on-Don, Russia). Victory Day celebrations in the southern Russian city: the tradition forming mechanisms.

16.00-16.20 Оxana Yaremchuk (Odessa, Ukraine). Holidays as a way to the regional consolidation in multicultural city.

**17.00 Excursion. National Museum of Lithuania**



**6th of November, 2015**

**Session 3. Festivals in different cultures. Chairs: Nina Vlaskina and Oládélé Caleb Orímóògùnjé**

8.30-8.50 Lina Gergova & Yana Gergova (Sofia, Bulgaria). Cultural heritage on foreign territory: Bulgarian monuments in Rome and Bucharest.

8.50-9.10 Akvilė Motuzaitė (Turku, Finland). Transnationalism and identity reflection in Lithuanian women’s home environment in the Finnish-Lithuanian and Greek-Lithuanian families.

9.10-9.30 Mariyanka Borisova & Nikolai Vukov (Sofia, Bulgaria). The Festive Days of the Bulgarian Community in Chicago – Models of Cultural Heritage in Migration.

9.30-9.50 Stsiapan Stureika (Vilnius, Lithuania). Social value of Afghan celebrations in Minsk.

9.50 – 10.10 Coffee break

**Session 4. Religion and festival. Chairs: Оxana Yaremchuk and Waldemar Kuligowski**

10.10-10.30 Oládélé Caleb Orímóògùnjé (Akoka, Yaba. Nigeria). The Rites of Passage in Ifá Cult among the Yorùbá.

10.30-10.50 Rasa Račiūnaitė-Paužuolienė (Kaunas, Lithuania). Bulgarian and Lithuanian town festivals: a case study of the nativity of the blessed Virgin Mary’s feast.

10.50-11.10 Urszula Wilk (Warsaw, Poland). Popular religiosity on the streets of Valencia. The case of milacres de San Vicente Ferrer.

11.10-11.30 Svetoslava Toncheva (Sofia, Bulgaria). New Spirituality’s Holy Practices and Feasts – the Life of the White Brotherhood in Sofia.

11.30-11.50 Irena Regina Merkienė (Vilnius, Lithuania). Salesians feasts for children’s in Vilnius (Lithuania) in the 21st Century: social and ethno cultural dimensions.

12.00-13.00 Lunch break

**Session 5. Leisure time in Vilnius. Chairs: Irena Regina Merkienė and Nikolai Vukov**

13.00-13.20 Jonas Mardosa. (Vilnius, Lithuania). Coffee house in city youth recreational culture: beginning of the 21st century.

13.20-13.40 Audronė Daraškevičienė. (Vilnius, Lithuania). Maternity leave realities in Vilnius during the Soviet times and in the independent Lithuania.

13.40-14.00Rasa Paukštytė – Šaknienė. (Vilnius, Lithuania). Vilnius, Lithuania. Leisure “in the family” and leisure “from the family”.

14.00-14.20 Irma Šidiškienė. (Vilnius, Lithuania). Professional day in Vilnius as a professional identity-building practice.

14.20-14.40 Žilvytis Šaknys. (Vilnius, Lithuania). Friends’ leisure in contemporary city: Age, social status and gender.

**14.50-15.30 Final discussions. Urban ethnology: Past, present and future**

**16.00 Excursion. Karaim Kenesa**

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**Organising Committee:** Lina Laurinavičiūtė-Petrošienė, Jonas Mardosa, Rasa Paukštytė-Šaknienė, Rasa Račiūnaitė-Paužuolienė, Žilvytis Šaknys and Irma Šidiškienė

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**Abstracts**

* **Nevena Škrbić Alempijević (Zagreb, Croatia). Urban festivals and citymaking in Croatia.**

In this paper I approach urban festivals as arenas that possess ability to transform locations and attach new meanings to the cityscape. My focus will be on contemporary street and open-air festivals in Croatia that produce diverse perceptions of and practices in the urban public space. I analyse, on the one hand, the link between city branding and festivals, which I observe as a means of creating the imagery of an attractive tourist destination. On the other hand, I examine the role of festivals in the processes of identity construction and the production of social memory within local communities. My research encompasses cultural policies related to festivals, through the overview of strategic documents and interviews with political agents. Also, it takes the bottom-up approach by raising the question whether urban festivals provide local citizens with an opportunity to observe and experience their hometown in a different way.

* **Ekaterina Anastasova (Sofia, Bulgaria). Sacred Places in Bulgaria and Baltic states.**

The paper presents comparative research of sacred places in the period of post-modernity (and particularly during the period 1990 – 2015) in urban space of Bulgaria and Baltics. The sacred places/the sacred space in the contemporary science are an object of research in two main perspectives: in the classical sense of the term, which presumes religious context and belief in the exceptionality of one object or another (natural or cultural), related to the activity of divine powers. Different context in the research of the sacred is brought by the investigation of nationalism in modernity and post-modernity when sacred places and events, related to them (f.ex. the “appearance of the Holy Virgin”) are being constructed in perspective of national and social crisis. Relying on field work in Bulgaria and Baltic states, the paper suggests research of contemporary sacred places as a part of the multicultural landscape, seen as dynamic process of construction of religious and historical symbols in Bulgaria and Baltics.

* **Natalia A. Arkhipenko (Rostov-on-Don, Russia). Victory Day celebrations in the southern Russian city: the tradition forming mechanisms.**

Research is devoted to the analysis of the components of the tradition of celebrating Victory Day in the southern Russian city (Rostov-on-Don), including methods and forms of greetings, visiting the graves of veteran relatives and special commemorative practices, visiting \ watching a military parade, participation in national holidays, family celebrations, decoration of homes and cars, and occasional clothes, models of the celebratory behavior of citizens. In addition, we study the space-time characteristics of the Victory Day celebrations, as well as the factors (climatic, ethnic, historical, social) that influence the formation of the specifics of the holiday. As sources we use the results of participant observation, interviews and questionnaires, family photo and video archives of the residents of Rostov-on-Don. Thus the emotional dominants and overall cultural semantics of the holiday are defined. As a result, we draw a conclusion on the structure of the tradition of celebrating Victory Day and the mechanisms of formation of this local tradition.

* **Julia Buyskykh (Kyiv, Ukraine). Carnival in the culture of urban street demonstration: the phenomenon of the Euromaidan (21.11.13 – 19.01.14).**

This research attempts to describe and systematize the carnival elements of the urban culture of protest, a notable example of which turned out to be the Euromaidan. The lower chronological border is due to the very beginning of the protest movement in Kyiv. On November 21, 2013 the first student meeting in support of European integration of Ukraine in the central Square of Independence had occurred. The upper chronological border is explained by the first strong clashes between the demonstrators and police on the Hrushevs’ky Street, which caused the tragedy of the first deaths among the protesters. After that, the nature and direction of the protests have changed dramatically. Thus the components of carnival culture of the street demonstration lost their meaning and disappeared. The research is grounded on the principles of “participatory action research”. It is based on my own observations as a participant of the protests and volunteer, as well as careful (almost everyday) photo documenting of the events.

* **Mariyanka Borisova & Nikolai Vukov (Sofia, Bulgaria). The Festive Days of the Bulgarian Community in Chicago – Models of Cultural Heritage in Migration.**

The current paper presents the main representations and forms of the Bulgarian cultural heritage that is preserved, distributed and reproduced by various traditional and newly found Bulgarian migrant institutions and organizations in Chicago. The focus is on holidays and festivals organized by Bulgarian schools, folk dancing and singing groups, musical formations in Chicago, which put in the focus of their work the Bulgarian language, traditions and history. All these can be regarded as means of spending free time and of providing entertainment on festive days, but can also be seen as indicative of maintaining links with the culture of origin and of reasserting cultural and historical identity. Based on authors’ fieldwork observations of the Bulgarian institutions in Chicago and on their continuous explorations of emigrant communities after 1989, the paper elicits the models through which Bulgarian cultural heritage shapes up as a consolidating factor for Bulgarians abroad.

* **Audronė Daraškevičienė (Vilnius, Lithuania). Maternity leave realities in Vilnius during the Soviet times and in the independent Lithuania.**

The maternity leave is called “the child care vacation” in Lithuanian spoken language as in the Law on sickness and maternity social insurance of Republic of Lithuania.  Many people the word "vacation" associate with relaxation and leisure. Therefore the “child care vacation” can be included in the list of objects analyzed in this conference. The purpose of the report is to analyze what were/are the realities of women residing in Vilnius on maternity leave in the last decades of Soviet times and in the first decades of 21st c. The main tasks are to find out: 1. what activities women residing in Vilnius on maternity leave were/are engaged in during different eras; 2. what goals mothers had/have during the maternity leave; 3. how the daily routine of the mothers residing in a town is unique compared to the daily routine of mothers residing in rural areas of Lithuania.

* **Lina Gergova & Yana Gergova (Sofia, Bulgaria). Cultural heritage on foreign territory: Bulgarian monuments in Rome and Bucharest.**

Many cities are connected with Bulgaria and Bulgarians in historical and political perspective – however, Rome and Bucharest certainly are among the most important. Italian and Romanian capitals host several monuments of persons who are in the heart of the national pantheon – the memory of poets, rebellions, politicians is built for generations in sculptures and plaques. These particular memorial places have a different life – usually they are not significant for the local people but are of high importance for the migrants and for the Bulgarian state and its representatives.

In the proposed paper we intend to present diverse attitude towards these monuments from the point of view of local people and authorities, of Bulgarian migrants/minorities and of Bulgarian officials in the two cities. Our analysis is based on various materials collected by the authors in 2014-2015 and is trying to incorporate the perspective of cultural heritage abroad and in migration and the ideas of urban memorial spaces and connected public rituals as essential part of the nation-building.

* **Bożena Gierek (Kraków, Poland). Folk fairs and open air markets in Kraków.**

It is generally accepted that development comes from urban centres, so it is equated with the urban way of life. But what does it mean “the urban way of life”? Does it mean negation, refusal of everything that might be connected with the countryside (the rural areas), especially in the context of globalisation and the changes that come with it? I would argue with the positive answer to the second question. In my paper I intend to show that the bonds between the rural areas and the city have not been cut off, even more, they seem to be revived and strengthened. I will describe one of the signs of it, which are occasional (e.g. Easter, Christmas ) folk fairs organised regularly in the city centre of Kraków. Besides the occasional big fairs in the city centre there are many open air markets in various parts of Kraków, in which people from the countryside have their simply stalls with their products which are sold regularly, some of them even every day. These markets will be also of my concern. To accomplish the above goal I will draw from my interviews with sellers, my observations made while visiting such fairs and markets. I will also make use of advertisements and leaflets related to the described events.

* **Cozette Griffin-Kremer (Brest, France). Immigrant Integration through Festival: Technical Prowess, Empowerment and Inclusion.**

“Maying” customs in France, either associated with May Day or with other festive dates show how participation in traditional festivals can work as an effective tool in social integration for individuals or groups, including “outsiders” who find a place in their new communities through engagement in associative work in festivals. Some newcomers, however, cannot break into this positive spiral. One of the wisest of strategies is to recognize and adopt the expertise of “elder” authorities on “how to do it right” and this most certainly is the case of active participants in the Lily-of-the-Valley Festival in Rambouillet, France. The emphasis here will be laid upon the participation of festival float-builders, their sense of cooperation and belonging, as well as their pride in carrying on what they always term “the tradition”.

* **Ekaterina Iagafova (Samara, Russia). Simēk in modern ritual Chuvash culture.**

Simēk is one of the main rites of the Chuvash ritual calendar. Traditionally, it is associated with a memorial customs of the people and is one of the three mandatory days of remembrance of the family ancestors. It corresponds to Semik (Three days before Pentecost) in the calendar rites of the Russian people and is held either on Thursday (with the unbaptized Christians) or on Saturday before the Trinity (with the majority of the Orthodox Chuvash). In modern ritual culture Simēk is performed in the villages as a remembrance rite with a visit to the cemetery, which involves both the villagers and permanently living in cities members of the family-related groups. After visiting the graves the relatives continue communication while visiting members of the family, which turns a memorial ceremony into a festival. Thus, Simēk strengthens family links and contacts between the villagers and city dwellers. With increasing level of religiosity in a modern society the importance of Simēk as the means of preserving and spreading ethnic traditions has increased. The research was accomplished with financial support of Russian Fond of Humanitarian Studies (RFH, project No. 14-01-00360).

* **Veneta Yankova (Shumen, Bulgaria). Historical reenactments, identity and leisure.**

This report discusses the heritage reenactments created, experienced and understood differently (or similarly) in various cultural contexts and by different groups. The text analyses some cases from Bulgaria, Hungary and Lithuania and examines the questions like the individual and the collective forms of constructing the past, of forming identities and the politics of remembrance and its uses in the leisure time.

* **Оxana Yaremchuk (Odessa, Ukraine). Holidays as a way to the regional consolidation in multicultural city.**

The self-organization component of consolidation process is based to a greater extent not on intelligence, but on feelings. In its basis, it is no rational logic and principle of excluded middle, but the ambivalent logic, aimed at myth and poetic consciousness. Unifying mythological symbols, rituals, holidays cover those communities which are consolidated on a self-organization basis. To sum it up, it is necessary to emphasize that political technologies are the way to generalize mythology which, in its turn, includes social environment of city holiday stored in the depths of historical memory and collective unconsciousness. This is especially important for multicultural cities such as Odessa. Its regional festival "Humorina" celebrate it`s 40th anniversary in 2013. It is known in many parts of Europe and non-European countries. We will present its phenomenology in carnival.

* **Waldemar Kuligowski (Poznań, Poland). Festivalizing of culture. Tradition and ethnicity in a Guča Trumpet Festival (Serbia) and Carnival of Santa Cruz de Tenerife (Spain).**

My paper is an attempt to apply Häussermann and Siebel’s concept of festivalization to the current state of culture in Europe, with particular emphasis on the phenomenon of festivals. First, the festival is presents as a part of European cultural heritage that is ancient in origin. Second, the development of festivals in the 20th and 21st century is discusses, including the growing differentiation among them and their increasing number.

An article is based on ethnographic fieldwork conducted by the author in two different places: Guča Trumpet Festival (Serbia) and Carnival of Santa Cruz de Tenerife (Spain). In conclusion, there is suggestion that contemporary festivals are somewhere between the paradigm of McDonaldisation and the active co-creation of culture in term of joyful consumption of pleasures.

* **Lina Laurinavičiūtė-Petrošienė (Klaipėda, Lithuania). Lithuanian Shrovetide or the Ushering-Out of Winter Festival during the Soviet era.**

The relationship between ethnographic calendars and public holidays which were based upon them in the second half of the twentieth century in the context of Soviet ideology has, so far, not come under keener scrutiny by ethnologists. In modern research on expressions of ethnic culture, including Užgavėnės, or Shrovetide, conducted during the Soviet period, the ethnocultural processes which took place are only cited episodically, listing negative factors which merged, leveled or otherwise distorted ethnic traditions. Although there may be objections to this statement, there were significant efforts made during this complex historical period to resist this, or at least partially preserve the identity of the ethnic group. The report analyzes how public celebrations of Užgavėnės/Ushering-out-Winter Holiday were organized and held during the Soviet period (1959-1989). It traces the evolution of the Soviet holiday and its relationship to the traditional/rural forms of celebrating Shrovetide.

* **Jonas Mardosa (Vilnius, Lithuania). Coffee house in city youth recreational culture: beginning of the 21st century.**

Based on the data from ethnographic field studies among the students of Lithuanian University of Educational Sciences (LEU), the report examines cafes in the city youth recreational culture. Ethnographic data show that a variety of cafes allows to attract visitors and gives them an opportunity by the interests to find a place in their free time. However, it is concluded that visiting cafes for students is more routine than necessity of pastime.

* **Irena Regina Merkienė (Vilnius, Lithuania). Salesians feasts for children’s in Vilnius (Lithuania) in the 21st century: social and ethno cultural dimensions.**

Report deals with Catholic Church’ influence on ethno cultural socialization of children’s. Field researches were held in 2001-2015. Object of research is catholic calendar feasts, organized by salesians’ pastorate, volunteers and teachers of Day Centre of Saint John Bosco Church’ in Vilnius. At the time of fests’ Epiphany, Pancake Day, Tom Day in use was participant observation method. In 2003 was initiated, in 2013 and 2015 proceeded experimental test of participatory action research. The tasks of the report are to characterize peculiarities organization, determine affinity and particularity of feasts, to fix possibilities to inoculate components of traditional culture in to children’s feasts as an instrumentality  of socialization and ethno cultural education.

* **Akvilė Motuzaitė (Turku, Finland). Transnationalism and identity reflection in Lithuanian women’s home environment in the Finnish-Lithuanian and Greek-Lithuanian families.**

Mixed family’s home environment carries different cultural meanings and can be seen as a reflection of family identity. In the research cases of mixed families the majority of women were Lithuanian living with Finnish and Greek husbands in urban residences of Finland and Greece. The aim chosen was to reveal, if such families’ home reflects different partners’ ethnic identity. The combination of different material elements and artefacts would signal traces of transnational family’s culture.

Research results reveal that some Lithuanian women find it important to display objects and artefacts referring to their ethnic identity and culture. These items do not necessarily indicate mere different nationality but demonstrate cultural elements that make a link to Lithuania. The artifacts mentioned by women and noticed at homes can be preliminary grouped according to their function. Such and similar cultural elements strengthen aspect of transnationalism in the mixed family’s home environment and life.

* **Oládélé Caleb Orímóògùnjé (Akoka, Yaba, Nigeria). The Rites of Passage in Ifá Cult among the Yorùbá.**

This paper reveals the Yorùbá world-view on the death as an in-escapable phenomenon. The main objective of this paper is to discuss the procedural steps in the rites of passage of the Priests in Ifá Cult among the Yorùbá while the different types and causes of death will be mentioned in passing. The paper also discusses the duty of the Ifá Priests in the Yorùbá society and why they are accorded such a unique ritual burial ceremony.

* **Juozapas Paškauskas (Vilnius, Lithuania). 19th century Lithuanian spas: recipes of setting modern leisure.**

In my paper I will explore spas culture of the end of nineteenth and the beginning of twentieth century Lithuania. I will seek to explore how culture of health resorts created and refined an acceptable practice of leisure and pleasant vacation. Rhythms of this kind of the recuperative rest (including balls and social functions) reveals new insides into the development of the manners and morals of the Lithuania aristocrats as well as for emergent bourgeoisie. Exploration of vacation leisure in the end of nineteenth Lithuania reveals webbed together the overreaching concepts of rationality, respectability, satisfactory, pleasure, and science. These concepts of holiday-making could be seen as structures of modern life and its particular way of setting leisure.

* **Rasa Paukštytė-Šaknienė (Vilnius, Lithuania). Leisure “in the family“ and leisure “from the family“.**

The object of the research is leisure of a city family, which is divided into two categories: 1) leisure “from the family“(the one devoted entirely to “yourself“, your personal needs, interests and rest) and 2) leisure “in the family“ (the one spent by all the family together or part of family members). This report is based on the ethnographic fieldwork in Vilnius city in 2013-2015 and deals with leisure forms preferred by the citizens at weekends and during festivals. The research carried out enables to compare two different periods of time: the Soviet and the present one.

* **Rasa Račiūnaitė-Paužuolienė (Kaunas, Lithuania). Bulgarian and Lithuanian town festivals: a case study of the nativity of the Blessed Virgin Mary’s feast.**

The article analyzes the problem of religious identity in Bulgarian and Lithuanian town festivals. *Object of the research* is the festival of the Nativity of the Blessed Virgin Mary in Sofia and Šiluva in the beginning of the 21st century. The paper is based on field investigation materials gathered by the author in Bulgaria and Lithuania in 2010-2014. The following *tasks*are: analyze the religious identity of Bulgarian and Lithuanian urban people based on the feast of the Nativity of the Blessed Virgin Mary in Sofia and Šiluva; determine the connections of religious identity between the believers of Bulgarian Eastern Orthodox and Lithuanian Roman Catholic Churches; examine the significance of religious identity based on the current religious rituals of the Nativity of the Blessed Virgin Mary’s festival. The results of the research indicate that Christian religious identity of Bulgarian Eastern Orthodox and Lithuanian Roman Catholic believers still constitutes the basic socio-cultural value in Bulgaria as well as in Lithuania.

* **Anatoly Shcherban (Kharkov, Ukraine). From the city to the village: life and holidays in Oposhnya nineteenth and twentieth centuries.**

Oposhnya village (Poltava region) - center of folk pottery culture of Ukraine. Founded in the early 17th century as a small town he grew up to the middle of the twentieth century. Oposhnya then became the village. But some vestiges of the former urban life and consciousness are stored in the home of indigenous people so far. The social structure of the population Oposhnya always been colorful and heterogeneous in composition classes residents significantly different. The most viable and creative activity of the people of the town forces concentrated among artisans, craftsmen, artisans. Layers which are constantly replenished come from the post-reform villages. In Oposhnya the strongest and most advanced in this respect have become potters, weavers and embroiderers. They developed and transformed national traditions Oposhnya actually until the end of the 1980s. In the culture and life of the population Oposhnya united "professional", scholars and folk performances. In the nineteenth century Oposhnya gradually coming to the forefront in the pottery not only the Left-Bank Ukraine and Eastern Europe. This progress is caused by important factors, among them - the surviving urban (trade and craft) consciousness of local residents.

* **Elena Shcherban (Kharkov, Ukraine). Transformation of the old culture of Kharkov 18th – 19th centuries.**

Analysis of the characteristics and mechanism of transformation of new relations of urban culture to the countryside, their causes confusion, interference and still perceived consequences on the example of the city of Kharkov (Ukraine) - the subject of our study. Scientists have turned and now turn to the original sources, but on the intrinsic value of the Kharkov urban culture, its distinctive features have not yet been research. From the vast array of everyday culture of Kharkov remained a relatively small part of unsaved were many manifestations of the nascent urban culture 18th – 19th centuries. Remain relevant in-depth study of all the factors that influenced the transformation of the old culture of Kharkov and search combining the modified elements of culture villages and towns.

* **Shimanskaya Olga (Nizhny Novgorod, Russia). Festivals culture of Nizhny Novgorod in the ethno-confessional perspective of the modern town.**

Nizhny Novgorod is a multiethnic city, where the Orthodox traditions are strong and the Orthodox festivals are celebrated widely. At the same time Nizny Novgorod region is a big center of the Old Belief with strong communities, bearers of the traditional Russian culture, booklore, Znamenny chant and crafts, adapting to the conditions of a megalopolis, bearers of the Old Believers’ interpretation of the festivals. The Muslim community also plays an important role, consisting of the Mishar Tatars and migrated Muslims, celebrating their festivals. Historically there are small Catholic and Lutheran communities, integrating their parishioners during the festivals. Over the last 25 years the amount of the Protestant communities has increased. They organize festivals of the protestant culture. There are also national cultural communities of other ethnic groups, functioning as expatriates’ communities and uniting the people around the intrinsic national traditions and feasts in the town.

* **Stsiapan Stureika (Vilnius, Lithuania). Social value of Afghan celebrations in Minsk.**

Afghan community in Belarus estimates nearly 1200 people (90 per cent of which lives in Minsk) which is not much but enough to create a closed social space. They try to be hidden and invisible in a city space. The only way out for manifestation of their culture are different celebrations: mostly weddings but also participation in different festivals like Festival of National Cultures in Grodno, Refugee Days, religious and Afghan state holidays etc. At one hand these celebrations serves for strengthen of community on the ethnic base while on the other become presentations of Afghan culture to a broad Belarusian world. Belarusians are usually invited to such events.

Conference presentation will be based on fieldwork done in Minsk in 2010-2011. I am going to examine different dimensions of Afghan holidays as an action and as communication tool.

* **Žilvytis Šaknys (Vilnius, Lithuania). Friends’ leisure in contemporary city: Age, social status and gender.**

Part of our leisure we are spending with friends. Friendship is an informal social relationship. Contrary to kinship, friendship is an acquired, not an ascribed status. The different meanings of friendship are depending upon to gender, age and social status. Significant differences we can find even in the same society. In this report in order to analyse friends leisure in contemporary Vilnius I’ll try: 1. To find out how the concept of friendship is understood; 2. To analyse the attitude to the opposite sex friendship after the weddings; 3. To reveal the gender differences in friends leisure.

* **Irma Šidiškienė (Vilnius, Lithuania). Professional day in Vilnius as a professional identity-building practice.**

Professional day celebration – it is one of the new modern celebrations, which began to celebrate in Lithuania in the twentieth century. It is a well-preserved not only in people's memory, but today is often supported, continued. This report investigated the professional-day celebration as the significance of the professional identity-building. The report examines the influence of holidays date –idea‘s (that is, date bound to ideology (political, confession), historical memory) and festivities structure on professional identity-building. Comparing professional day celebration during the Soviet period and now, analyse how alternate the form of official ritual and support of celebration by community informal practice, and by the objective to learn how

important for informal celebration the official celebration idea, examines how a professional day propaganda helps informants to perceive and adopt the holidays idea. The study is based on data from media reports and fieldworks in Vilnius.

* **Svetoslava Toncheva (Sofia, Bulgaria). New Spirituality’s Holy Practices and Feasts – the Life of the White Brotherhood in Sofia.**

The presentation is dedicated to the holy practices and feasts important for the spiritual community known as the White Brotherhood, held in the capital of Bulgaria – Sofia. Not specifically considered as urban, the paper aims at presenting their existence in this particular context, concentrating on two phenomena: the paneurhythmy – a specific system of practices for the human’s spiritual development and the spring equinox (22 March) or the beginning of the spiritual New Year. Both practices have long term history and play an important role for the life and the consolidation of the community in its urban form of existence.

* **Nina Vlaskina (Rostov-on-Don, Russia). Informal public holidays in the Russian big city.**

The paper focuses on the public holidays held by the initiative of the informal societies, rather than of the authorities. While uniting city people, official holidays still don’t meet all their needs of leisure, communication and consolidation. The holidays of special significance for the certain (both temporary and constant) groups of citizens also emerge in the city calendar. I will use the data derived from the local web sources and interviews with citizens of Krasnodar and Rostov-on-Don to characterize the diversity of spontaneous urban festive activities.

The paper will address the following issues:

– Where do lists of festive events of urban groups united on the ethnic or social basis match the official list and where do they diverge?

– How do urban festive practices in Rostov-on-Don and Krasnodar correlate with traditional forms of the Cossack festive behaviour?

– What is the role of individuals and groups in the selection and content determination of the significant events?

* **Urszula Wilk (Warsaw, Poland). Popular religiosity on the streets of Valencia. The case of milacres de San Vicente Ferrer.**

The aim of this study is to bring closer to our knowledge the feast of San Vicente Ferrer in the Spanish city of Valencia. This festivity serves as a good example of contemporary popular religiosity in this region. On the day of the celebration, the Associations of los Altares de San Vicente Ferrer perform - on the streets, on stages called altares (the altars) - short plays, that are based on the life of the patron of the city. The feast has a long history - the oldest altar was set in mid-15th century – and the celebrations continue into the 21st century with well-organized associations that have their own sets of rules and customs. Those entities are an element of the utmost importance for the neighborhood. They not only preserve traditional Valencian customs and this region’s own language, but also have an important role in shaping social relationships within the community.

* **Richard Witt (Athens, Greece). Ottoman and Greek shadow-puppet theatre and the citizen’s self-image.**

Traditional Egypto-Turkish shadow-puppet theatre (Karagöz) and its late flowering modern Greek shadow-puppet theatre were historically a special case of a characteristically Asian artistic form. To a much greater extent than elsewhere in Asia, they were performed in, and represented the ways of, the city or large town. Their standard stage set encapsulated not some remote wonderland but the gamut of the town-plan: palace, hovel, thoroughfare. Their (predominantly male) characters confronted a (predominantly male) audience with its everyday acquaintances (the worker, the man-about-town, the crook) and the officials whom it hoped to outwit. The situations sprang from urban pursuits, trades and intrigues. The language – spicy, incisive, and often foul-mouthed – was that of the street. All these elements the puppet-master derived from the urban environment he saw round him, using them to return to the audience, reinforced, its citizen self-image.