

Monika

Porta Nola Necropolis

(Abstract)

The year 2015 marked the beginning of the three-year-long archaeological and anthropological project “Necropolis Porta Nola” in Pompeii with collaboration of the British School at Rome (BSR), Il·lustre Colegio Oficial de Doctores y Licenciados en Letras y Ciencias de Valencia y Castellón (CDL) and Museu de Prehistòria de Valencia (MPV), with support of Soprintendenza Speciale Beni Archeologici Pompei, Ercolano e Stabia. The objectives of the project are to excavate, re-study, evaluate, date and document the structures in the necropolis, conserve the tombs as this is the top priority of the authorities of Pompeii, examine the burials and casts and present the project to the public via different media. Part of the project is a field school, where methodology of excavation, finds processing and preservation are introduced to the students.

Pompeii Project: Porta Nola Necropolis is a follow-up project to the previous archaeological research from the 1920s and the mid-1970s and it aims to understand better not only the area itself, but also the people who were buried in the necropolis and the ones who died here during the eruption in 79 AD.

The activities of the first year were split into three main areas of interest. The first focused on cleaning and excavating a part of the area of Necropolis Porta Nola, namely two schola tombs and the Tomb of M. Obellius Firmus. The main goal was to reopen the excavation in the M. Obellius Firmus Tomb, which was partially excavated in 1976. Findings inside the tomb revealed new information about using the structure, which was built during the reign of Nero. A key part of reexamination of the funerary monument included its conservation and restoration by the specialist from the Museum of Valencia with cooperation of Soprintendenza.

The second activity was carried out in the area next to the necropolis along the Pompeii fortification wall. Several inscriptions on the wall indicate that the area served as a burial place for non-Roman citizens living in the town. Based on the findings from the mid. 19th century, the area was identified as a burial place for “poor” people. However, the new findings such as urns with coins and inhumation burial of a baby have provided us with new data to re-evaluate the interpretations.

The goal of the last activity was to study 15 casts of victims of the eruption, which were made in the mid. 1970s. The victims were found in the area of Porta Nola Necropolis. The analysis coordinated by Pompeii authorities and Valencian anthropological team included anthropological research, X-ray analysis, photogrammetric documentation and 3D reconstruction, which will be used in the future for 3D prints of the casts.

The 2016 season concentrated on four new parts of the necropolis. Firstly, a rectangular structure next to Aesquillia Polla tomb was excavated. The structure was discovered between 1908 and 1910. Despite the preliminary excavation and several studies, its function had been unknown. Significant attention was paid to the area behind the Obellius Tomb, where a wall with a small gateway had been built. The excavations uncovered a beaten earth route, several deposits of burnt bones and an ustrinum, which will be excavated in the following season of 2017. Other analyzed structures, the function of which had been uncertain, are situated next to the fortification wall and between the rectangular structure and the Obellius Tomb.

Civic activism as a moral narrative of helping: The analysis of meaning-making in civic engagement

Introduction

This paper presents a study of civic activism focusing on the everyday work of people working in the civic sector. Across disciplines civic activism has been mainly studied on the collective-public level, neglecting that it is also an everyday practice and an inherent part of activists' lives. My aim is to direct the research attention to the individual level of civic activism and, more specifically, on the personal understandings of activists of their jobs. Therefore, my main research question is: How do civic activists understand their everyday working practices? This study is rooted in the paradigm of cultural sociology and it analyzes how activists understand their jobs in the context of the meaning systems in which they place themselves.

I anchor my research in one of the current hot topics in Slovakia, the issue of non-heterosexual marriages and families. There is an ongoing public debate about whether marriage should be the exclusive union of a man and a woman, or whether LGBTI couples should assert their rights for the institutionalization of their relationships and the possibility of adopting children. This topic was largely brought to the public by the Referendum for Family held in 2015, which was organized by the conservative-Catholic civic association Alliance for Family. The referendum was heralded as the protection of family against alternative family models. The LGBTI civic activists struggle against discrimination and work for an alternative to marriage for LGBTI couples. The attitudes and interests of these two ideologically different groups are in constant conflict. I based this study on the interviews with activists from both opinion groups to grasp the processes of understanding in ideologically different branches of civic activism.

The cultural-sociology analysis of activists' statements reveals that ideologically different activists understand their work in the same way by articulating what I call a *moral narrative of helping*. Activists understand their work as providing help to others. The narrative of helping is a core form of understanding built upon constitutive meanings in binary relations. This narrative plays an important role also in the ideological conflict of the two opinion groups. Activists discredit their opponents by shifting the constitutive meanings of the narrative.

Katarína

What was I thinking? Irrational beliefs in procrastination

In the presented study we tested the hypothesis that irrational beliefs play an important role in academic procrastination. Selected participants among undergraduate students who scored high in General Procrastination Scale. In one-on-one semi-structured interviews the study explored their experiences of academic procrastination from a cognitive standpoint. Content analysis revealed procrastination-specific as well as depresogenic and anxiogenic irrational beliefs about oneself and one's ability to perform and cope with failure. Practical implications of findings are discussed.

Tomáš

Review of [Origins of religion, cognition and culture](#), by (ed.) Armin W. Geertz, Acumen/Routledge 2013/2014

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The academic debate about religion, cognition and culture significantly marks the existence of cognitive science of religion in time as in its scope. Although at its beginning sharply separating, over the last decade reintegrating atmosphere of discussion takes in recent Acumen [2013] / Routledge [2014] anthology named *Origins of religion, cognition and culture* another firm installment. An entanglement of the main three topics, an explicit hallmark of Aarhus voice in CSR (and title of the Aarhus book series) makes an impression that this book of essays could be taken as an RCC research unit manifesto – yet it should be read as more of actual record of CSR intra-debate, by providing a space for various, not always aligning, accounts of relationship between the phenomena behind the three categories. Twenty of the twenty one contributions made, with a few exceptions by professional scholars of religion, trace their history to the Aarhus CSR conference held in 2006, which borders a “bringing the culture back on the stage” intra-field wave. The group dance of the title categories will not satisfy a hunger for a smooth synchronized movement – articles cannot deny their individuality, nevertheless they work in synergy. It could be said that the scientific disentanglement of the complex relationship between cognition, culture and religion is still at its origin, and the anthology enacts perfectly a pioneering role of searching first for the right questions and horizons of discussion.

The “*origins*” in the title echoes the general ultimate explanation perspective of CSR yet aims for a broader approach at the same time. The book is divided into two parts, first named “Evolutionary scenarios” and second called “Cognitive theories”. The former addresses the topics of its title although the evolutionary perspective is sometimes more of a background than a primary aim and the latter covers critical reflexive works debating the chosen established theoretical projects themselves (usually discussing aspects of so called standard model of CSR). The two dimensional structure does not fit all studies equally well, but the editor's introductory chapter provides an excellent frame for a first guidance in the broadly laid themes. Concerning the complex topic, it is no surprise that the real synthesis and digestion is a reader's role.

Armin Geertz's strength lies in colorful integration of various theoretical subfields in service of explaining religion with culture on the stage. His first chapter is openly a manifesto in service of a holistic yet naturalistic "biocultural" picture of religion – partly discussed in polemic with cognitivist origins of CSR. He defends his position through a rich network of theories and examples discussing "how the brain constructs world". His account ranges from gene-culture coevolution, over tool usage and social cognition to placebo effect in an attempt to show that "brain and cognition developed in a dialectical relationship with culture" (18). Together with Clifford Geertz he refuses to see "culture [...] [as] an added ingredient to an already completed animal" (22). Joseph Bulbulia continues in the second chapter with his established costly signaling model of religion. His point of departure from the cognitivist account of religion focuses on the role of emotions as "signals establish[ing] a pathway to authentication" (78). In the third chapter William Paden offers discursively provocative and inspiring connections between environmental niche construction and "concept that has been at the heart of the history of religions field [...] sacredness" (93). He embraces the language of social status theory and evolutionary conceptualizes "religious complexes as systemic forms of enculturated prestige" (82). Istvan Czachesz invites the reader to think about systemic aspect of complex relationship between cognition and culture. He dives deeply into graph and systems dynamics theory and offers them as possible tools for a formalized modelling of belief-artifacts networks. His explicit focus on system theory introduces a solution for the need of coherent analytical platform in which the cognitive and cultural data could stand together.

In the fifth article about origins of art Ellen Dissanayake describes the ability to "artify" a common experience to a special one as psychobiological human universal. She conveys such experiences to have adaptive function of promoting solidarity. According to Dissanayake the art demonstrates "serious regard for biologically important life concerns [i.e. long term interests]" (133). Donald Wiebe provides a highly skeptical account of the standard model of CSR claims on sufficient explanation of religion. He encourages other complementary directions of research while reading of David Lewis-Williams account of Palaeolithic art with focus on alternative state consciousness experience as crucial source of supernatural imagination. Andreas Lieberoth then thematically follows with a general portrait of human creative imagination as a proximate cognitive background for belief representation and its ultimate source. As Wiebe, he also calls for focus on studying the formation of experience, in which the brain is able to decouple from here and now to imaginary worlds and seamlessly couple them back. He interestingly uses examples of role-playing games as demonstrations of constructive social negotiation and function of the shared imaginative experiences and warns against excessive distancing the CSR program from social constructivism (172).

Ina

Abstract

In the following article, we discuss the issue of cyber hate in two selected cases of social movements from Central Europe, namely Pegida from Germany and the Initiative against Islam from the Czech Republic. Based on the intergroup contact theory and previous research of cyber hate targeting, we focus on the users of the Facebook pages of the mentioned movements. Based on samples of user comments from Facebook, we identify and measure the

percentage of hateful comments, their targeting and trigger events by using a qualitative coding method. The research results show that in cyberspace, hate comments are more frequent in the case of the Czech Initiative against Islam. The targeting of these comments is very similar in both countries; we could classify individual targets as immigrants and refugees, Muslims in general, governments in both countries, political elites (EU, USA), or people who are in favor of immigrants or refugees. Trigger events are also linked across both countries, the largest cyber hate starters are incidents in which refugees and immigrants are presented as perpetrators, as well as issues of asylum policy in general.

Ester

ABSTRACT

This article focuses on the problems of using the comparative method in the Church history of the first half of the 20th century. The main specifics of this method are shown on the comparison of three non-Catholic Churches: The Evangelical Church of Czech Brethren (Českobratrská církev evangelická), The Czechoslovak (Hussite) Church (Československá církev (husitská)), and The Brethren Church (Jednota českobratrská). The comparison of these Churches is based on two attitudes: (a) attitude to the “historical Christianity” (Apostolic Church, World and Bohemian Reformation) and (b) the application of knowledge of the Reformation history in their present.

All three Churches presented themselves as the best and only heirs to the Bohemian Reformation, demonstrated by their names. Hand in hand with this proclamation went nationalist thoughts and slogans. These manifestations were typical for a large part of Czech society in 1918 and shortly after. This article presents the introductory part of a research study focused on the positions and relations of observed Churches in the specific time frame of 1918–1928.

Moreover, attention is paid to the relationships between observed Churches, their attitudes to the government of the Czechoslovak Republic, to the personality of Tomáš Garrigue Masaryk, and to the using of Czech nationalism for gaining a better position in the new state. In the researched period the numbers of church members grew rapidly, in case of the Czechoslovak Church, to 500,000 in five years of its existence, and in the Evangelical Church of Czech Brethren to almost 300,000 members. With growing numbers of their members, their influence also grew in the new state, especially more so with president T. G. Masaryk being a member of one of the researched Churches. They became

co-bearers of the national spirit of the Czechoslovak Republic founded on celebration of the Czech Reformation history.

Věra

Young People in Moravia in the Eighteenth Century: Research Possibilities

Introduction

This paper will provide an investigative account of research into lives of young subjects in several Moravian towns and villages in the eighteenth century. The years after a child had left their home tended to be the most dynamic in life. Both boys and girls started to work as servants. Boys also had an opportunity to study or learn crafts. A minority of young people could not or did not want to work and thus they became beggars and wanderers. The focus of this research is on various factors which affected lives of young people, such as gender, social status or place of origin.

The project is based on data collected from registers of inhabitants and orphans, which were written on an annual basis by estate administrators in Slavkov u Brna, Dalešice and Jaroměřice nad Rokytnou. These registers contain information about the social status of fathers, the age of all family members and the place where they stayed in a particular year and allow a historian to use them in various ways.

First, quantitative methods of historical demography provide general conclusions about children and young people as a group. A detailed analysis of a sufficient sample shows ways in which the above-mentioned factors interact and determine the future of young people. Second, it is possible to focus on individual subjects and compile their biographies from the birth to the wedding or death. This microhistorical approach shows that conclusions made by quantitative research might not be valid for all inhabitants of early modern villages and towns and that there are also other factors influencing people's lives.

Finally, adding more sources into the source base enables the researcher to use approaches of historical anthropology in order to ascertain how character and personal relationships altered somebody's future. Criminal records and prenuptial agreements are used for this purpose. The combination of these research methods will provide a detailed examination of the lives of young subjects at the time of enlightened reforms.

Conclusion

Lists of subjects and registers of orphans proved to be a useful source for studying lives of young women and men in the second half of the eighteenth century. The research showed that there were some significant differences between orphans and non-orphans and people born in a town and village.

First, the economic situation of families which had lost their heads worsened and orphans were forced to leave home and started to work as servants more often. For girls this was the only way to improve their status, but boys were also allowed to obtain higher education or professional training. Losing one's father did not necessarily mean the end of apprenticeship. In contrast, attending school or university was much more common among non-orphans.

Second, boys and girls from the village were more likely to enter service at this age than their peers from the town. This suggests that parents from town preferred to keep their children at home, which probably offered enough work and experience.

Third, young men born in the town became apprentices and students more often than men from the village, which might be caused by a stronger position of urban artisans and by better economic conditions of parents from the town. Townspeople had also wider circle of social contacts and were more likely to send their sons to distant schools.

Finally, so far the research has confirmed most conclusions drawn by other historians about work and family in early modern Europe. Service was an integral part of young people's lives and was influenced by the economic situation of the family. It seems that there were not as many rural guilds as urban guilds and the town in general provided more job opportunities than the village for both young men and women.