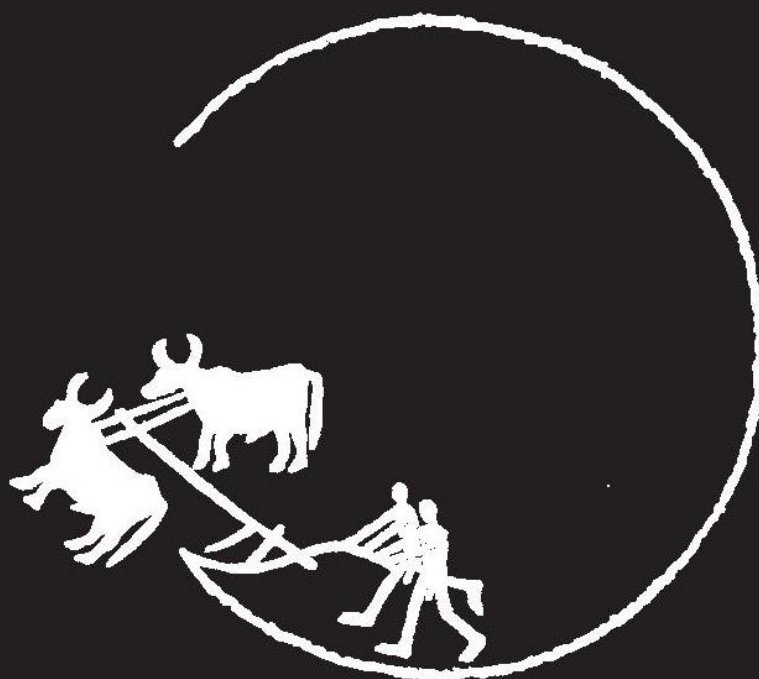


ИНСТИТУТ ЗА ЕТНОЛОГИЯ И ФОЛКЛОРИСТИКА С ЕТНОГРАФСКИ МУЗЕЙ - БАН

# БЪЛГАРСКА



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# THINKING SCIENTIFICALLY ABOUT KINSHIP – THE CASE FOR AXIOMATISING ETHNOGRAPHIC INSIGHT

*Patrick Heady*

*Abstract*

Progress in kinship anthropology has been slowed both by real difficulties in analysing complex data and by poor communication between competing schools of thought. Formulating ethnographically-based insights as axioms should make it possible to explore their implications more thoroughly, and to test them more systematically. It may also facilitate comparisons with theoretical and empirical results obtained by evolutionary anthropologists – with potential benefits for anthropology as a whole.

## **TRADITIONAL BLOOD KINSHIP AND MATCHMAKING IN THE SYSTEM OF BULGARIAN KINSHIP RELATIONS**

*Maria Ivanova*

*Abstract*

This paper presents an attempt at outlining the specific role of blood kinship and matchmaking in the traditional kinship system of Bulgarians from the end of XIX and the first half of XX century. In developing the problem the author mostly uses the studies of Bulgarian ethnologists, thus presenting the results of Bulgarian ethnology in studying the two kinship institutions. The content points to outlining the traditional forms of social organizations inherent to blood kinship and matchmaking, documented mostly in the available ethnographic sources from the end of XIX and the first half of XX century. The preferred basic method of work is systemic-structural analysis in order to identify the specific structural features of blood kinship and matchmaking and trace their usual interaction in the system of kinship relations. Their ritual and kinship ties with the fictive kinship and brotherhood at the traditional wedding are discussed.

**THE SOCIO-CULTURAL SIGNIFICANCE OF KINSHIP IN THE PRESENT**  
**(the strategical use of kinship in the Middle Rhodopes, the town of Smolyan)**

*Vihra Barova*

*Abstract*

The paper traces the modern transformations in anthropological and sociological discourse on kinship in world and European scale. At the same time the author focuses on the development of the Bulgarian ethnological discourse on the topic. A contemporary European kinship model, based on a comparative study combining qualitative and quantitative methods, is presented as an example of the current understanding of the socio-cultural significance of kinship. In the empirical section of the paper an attempt is made for positioning a regional micro study on the strategical use of kinship in the framework of the general European model by combining quantitative (social network analysis) and qualitative methods (participant observation, interview, analysis of kinship trees). The specific analysis also reveals a few precise characteristics of family-kinship relations in the Middle Rhodopes, the town of Smolyan, pertaining to the parents-children relationship, the relationship between brothers and sisters and first cousins, relations with relatives from the maternal and paternal lines of decent, the role of different generations in maintaining kinship relations and the connection between the kinship group and other forms of cooperation.

## **BULGARIAN MIGRATION TO CYPRUS AND TRANSPARENTING**

*Svetlana Antova*

*Abstract*

The aim of this study is to observe the transparenting as one of the most important problems related to Bulgarian mobility and migration to Cyprus. Generations of Bulgarian children grew and grow up – raised from a distance by their migrant parents through Skype and mobile phones, while staying in Bulgaria with their grandparents or relatives. The subject of this study is remittance-led migration, when the actors adopt a strategy of short-term migration to Cyprus only as a way for incomes stabilization. The remittance-led migration leads to separation of spouses, children and parents, which builds transnational households. What are the critical factors that ensure long-term separation between migrating parents and children left behind; what happens “there” where the parents are, and “here” where the children are: those are the main questions analyzed in the article. The author concludes that these “young adults” who acquired responsibilities, untypical for their age, are put at risk of sinking into the same trap of subordinations as their parents. If the value of working for pocket money replaces the value of education and development of personal qualities and skills, the horizons of expectation and possibilities could be shortened for these children – contrary to all their parent’s strategies and aims.

# THE MAINTENANCE OF KINSHIP RELATIONSHIPS AMONG MIXED MARRIAGES

*Tania Matanova*

*Abstract*

The present text is focused on the kinship relationships of people, born in interethnic marriages, i.e. upon their communication with relatives of their matrilineage and patrilineage most of who live far away (most often it is the birthplace of one of the parents). For the gaining of empirical data, there are used the methods of the half-structured face-to-face interviews – part of which conducted online through the Skype program or through email-exchange. Some of the respondents have received an extra questionnaire, in order to get an account to their personal kinship social network. Their answers have been analyzed through the program Vennmaker.

The results of the research make clear that, within the migrant mixed families, kinship relationships have played an important role in the processes of adaption to the culture of origin and to the culture of residence. They are formed in the period of children's upbringing and are maintained and developed in the years after that. Concerning the kinship ties of the respondents, it could be said that – in similarity to their parents, they maintain the contact with their relatives in two ways: through travels and visits and through exchange of letters and greeting cards, phone calls, online conversations, etc. So, the visits are not seized despite the possibilities for virtual proximity created by the new communication technologies. This continuity is caused by the need to face the face, to face the place and to face the moment, all of which could not be replaced by the virtual presence or the virtual communication.

A graphical map of the respondents' kinship relationships informs that some of the relatives are scattered also in other European countries and in North America and Asia as well. Thus, their social ties and social networks become not only transnational but also transcontinental. Seen from a more global view, the respondents' families and relatives, similar to other (trans)migrants become more and more deterritorialized. The same could be said also about their cultures of origin, because they unconsciously or deliberately practice their language competence, culturally adopted nutritional habits,



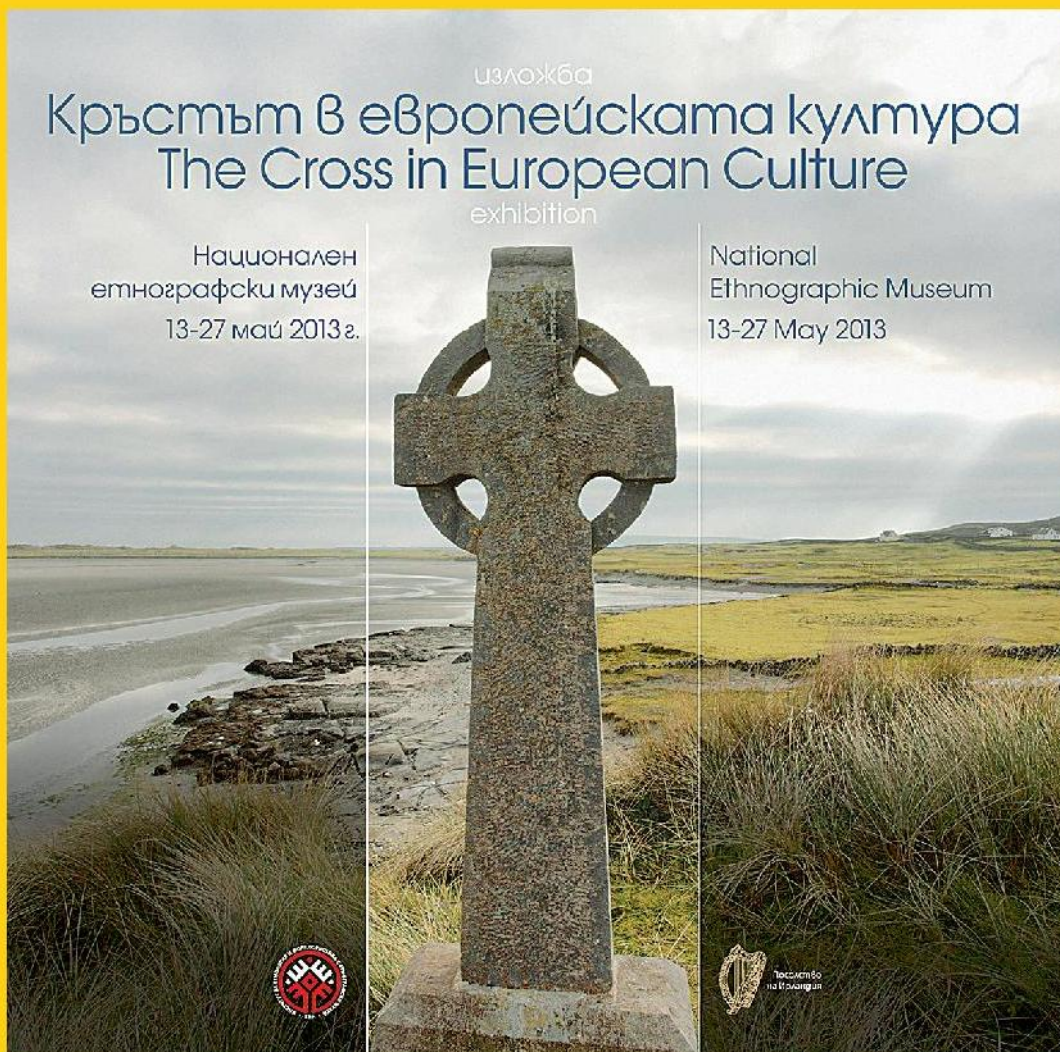
different calendar feasts, and other cultural elements of their ethnic communities of origin.

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изложба  
Кръстът в европейската култура  
The Cross in European Culture  
exhibition

Национален  
етнографски музей  
13-27 май 2013 г.

National  
Ethnographic Museum  
13-27 May 2013



Министерство  
на Културата