Methods. This study to be based on field research and review of available literature will look at the impact of generational gap on the older people and their dependants in Zambia. In 2014 a survey was conducted among students of University of Zambia. Respondents were unevenly divided by gender and ranged from 18 to 35 years. The information was collected through *direct personal interview method* using a *pre-designed questionnaire* comprising *40* items that the respondents had to fill in (electronically or on paper).

Results. The data obtained suggest that elder abuse should not be seen as a monolithic phenomenon. Instead, it should be seen as a multifaceted phenomenon which takes place in many forms. Thus, social workers dealing with elder abuse issues should learn to unpack the phenomenon of elder abuse. Also the results suggest one cannot think of elder people as a homogeneous group of people. Instead, they should always be assessed as a heterogeneous group of people, and relevant and adequate understanding and/or intervening in any elder abuse situation should involve careful and critical examination of the particular elder person who has suffered particular type (s) of abuse by in-depth exploring the various characteristics of the respective elder persons.

Conclusions. The results of the study support the idea that approaching any elder abuse situation with already pre-packed explanations or interventions cannot work. Perceived from these perspectives, it suggests that elder abuse explanations or interventions should be informed by what it called local soils. That is, the real, specific and contextual situations obtaining on the ground at that particular time are the ones that should inform ways of understanding and addressing the particular elder abuse situation.

Key words: generational gap; older people; older people's dependants; Zambia.

29. From gentry intellectuals to party bureaucrats – society, intellectuals and power in the theory of G. Konrád and I. Szelényi on East European socialism

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Dual society narrative had originally arisen in the interwar era after the First World War as an explaining scheme applied to a Hungarian way of modernization producing – similarly to other countries in the Central-Eastern European region since the 19th century. It assumed a different trajectory of social development as compared with Western European models. The theory on the one hand, was a descriptive model applied to characterize the feudal and bourgeois elements of Hungarian social structure and, on the other hand, it had a critical function when it associated with different kinds of modernization programs comprehending a wide spectrum from conservative and liberal versions to the communist one. The main hero of the dual society narrative was the gentry who appeared in different roles in these theories, with negative or positive connotations. The gentry, in the conservative approach, was the main bastion of Hungarian national society, the guard of national consciousness while on the other side of the ideological spectrum it appeared as the main obstacle blocking the way of an overall modernization. György Konrád and Iván Szelényi (1974) in their book entitled *Intellectuals on the road to class power* offered an explaining scheme of the historical way of the intellectuals during the centuries of modernity. Their approach, applying the patterns of the Weberian and the Marxian theories challenged one of the basic ideological slogans of 'existing socialism' according to which the intellectuals produce a social stratum but they don't constitute a class, mainly not a ruling class in a socialist society. In capitalism they

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appeared as a special social stratum, but in socialism they became a ruling class. Communism was an enforced modernization-program exerted by the state intervention and using terror means, but, according to Konrad and Szelényi, it produced an independent Eastern European civilization model based on rational redistribution and the Asiatic mode production rooted in the traditions of the region. Here society had traditionally been colonized by the state. The intellectuals in 'existing socialism', reproducing the former local models of the relation of state and society, as party bureaucrats proved to be functional equivalents of their gentry predecessors monopolizing key functions in the state bureaucracy. This political position gave an impetus to the revitalization of gentry-mentality and gentry attitudes criticized frequently by the contemporary Hungarian documentary films in the seventies.

Keywords: dual society; gentry; intellectuals; power; ruling class.

30. The Polish Funeral Culture

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Objectives. The aim of the field research conducted in 2010-2012 was to explore changes in the Polish funeral culture and funeral industry from the undertakers' perspective.

Methods. Qualitative methods were employed in the form of semi-structured interviews.

Results. The formula of the modern funeral rite in Poland is influenced by burial rituals of the Slavs and the Christian cultural traditions. The main elements of the Slavic funeral are: the purification of the corpse, the vigil for the dead, ritual carrying out the body from the house, the inhumation or cremation (in the north-western regions of the country) and the communal funeral feast. The ritualisation of funerals in Poland reached a peak in the 17th century (e.g., famous across Europe pompa funebris). After the World War II there was a period of modest funerals organized by the municipal authorities. Then the standard ritual with theatrical rules and decorum was launched by modern undertakers in the 90s. In Poland 90% of funerals still follow the Catholic ceremony and 5% are secular. The cremation procedure has been growing; it reached 15% in 2012, with 30 crematoriums in 2014. There are new technologies offered by undertakers, like: embalming, 'diamonds' created from the hair and ashes of the deceased and multimedia effects. Services for funeral planning are now being promoted but are met with some resistance.

Conclusions. A characteristic of the Polish funeral culture is the clash of modernity and persisting premodern customs and beliefs.

Keywords: funeral; tradition; ritual; corpse.

31. To Become Like a Child

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What becoming means in its essence? Is it, for example, a transition from one state to another? Or, maybe, it is a transition from one entity to another? Does it happen that suddenly one finds himself being already someone else, than he has been before? That everything has