

THE OTHER/YOU
(TRANSLATING THROUGH THE LOOKING GLASS)

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Abstract

Starting from anthropology and the example of ethnopsychiatry in France, the author proposes an approach of teaching students inter-cultural communication by redefining problems outside traditional boundaries. It is based on solid knowledge of cultural values and on multi-disciplinary teamwork. While new technologies are developing machines and software for translating/interpreting, the human factor still remains of paramount importance in getting the message through to/from people belonging not only to a different language-speaking group, but who also bring along an entire array of values and beliefs that cannot be appropriately decoded and interpreted by a machine. Case-study: a Hungarian fairy-tale.

Keywords: anthropology, inter-cultural communication, cultural values, translating/interpreting, student training, cross-disciplinary team

1. Introduction

Our professional journey has lead us to ask ourselves what having a certain set of cultural values means, while ensuring that this awareness is relevant to daily realities. Thus, we looked away from what we had been used to studying (mythology, folk lore and tales), only to have the surprise to find fresh ideas in a new field, in France. For over fifty years now, as part of anthropology, ethnopsychiatry has benefitted from the insightful contribution of visionary people, such as Tobie Nathan, one of the most prominent names to recall.

In order to take things one at a time, we will first outline the scope of ethno-psychiatry, then look into the theoretical perspective of the founding father, with a focus on its practical use in France and elsewhere. We will then attempt to narrow it down to our study by applying it as a brief case-study. The ultimate goal is to extract what relevant techniques and methods we could found in it, only to export them into the apparently distant field of teaching cultural values to students. This approach could be a valid solution to some of the communication bottlenecks in contemporary Europe as well as a bridge between theory and practice.

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Chapters will deal with: scope (2), Tobie Nathan and forerunners (3), case study (the Hungarian tale of the golden fleece lamb- 4), scaling-up to teaching students: how (and why) to be aware of cultural values(5), and some conclusions drawn, that could be useful in surviving to the fierce combat engaged between the human performance of the interpreter/ translator /vs./ the deliverables provided by means of the newest technologies.

2. *Scope*

Catherine Grandsart, associate professor of clinical psychology at the University of Paris 8 and co-director of the Georges Devereux Center in Paris argues in favour of ethnopsychiatry as being useful to people's "social bonds (in Bruno Latour's perspective [...]): languages, deities, political commitments, ways of doing things, rituals, etc...²". The approach is used in France with migrants with whom other methods have not worked, and who have a history of conflicts with representatives of various bodies or with themselves. The approach has been developed with the aim of better understanding the complex ranging from medical aspects to profession, education, legal, social, economic and psycho-pathology.

Ethno-psychiatry looks into everything that remains as specific to the persons concerned as well as to the group they belong. It reveals the whole range of beings and forces that accompany the persons, illuminating the arsenal of traditional theories and practices, entities people consider to dwell around them. Such an approach is somewhat opposite to the reluctant habitual western perspectives and techniques, and it does succeed in helping the persons concerned open up to communicating their experiences with the respective entities.

Therapy is carried out by at least two therapists and an ethno-clinician mediator, who is "a professional from the culture of origin of the family, who speaks the language and who is deeply aware of the bonds of the country (of origin), especially of its caring practice", but who is also aware how institutions function in the country of destination. This mediator initiates a process of translating from a language into another one and from a world into another one.

"Translating and making explicit the notions that are specific to the universes that are in contact is [...] the main method [...] used [...]. The effort of translating not only words, but also the concepts which they convey, help us examine alternative aetiologies to explain negativity. This will open up the path to new treatment options".

It is all about the healers or the religious authorities who had been trying to contribute to the process. Patients may be accompanied by people they feel comfortable with and get involved into the process. Therapies give a voice to both beneficiaries and to those they had come with, as co-therapists are most willing to learn new things from all these actors.

This endeavour has led Tobie Nathan to create in 1993 the Georges Devereux Center for clinical ethno-psychiatry with the University Paris 8 Saint-Denis, psychology department, the first academic entity for clinical psychology in France. One of its objectives was "to develop

² Grandsart, Catherine, Ethnopsychiatrie: à qui s'adresse cette forme de thérapie?, http://www.huffingtonpost.fr/catherine-grandsard/ethnopsychiatrie-therapie_b_3905302.html., 11/09/2013, actualizat la 05/10/2016, găsit la 04/10/2017.

high quality clinical research in cross-cultural psychology and psychopathology (ethno-psychiatry)³”.

The ethno-psychiatry session is as follows:

“A group of around ten professionals (most of them clinical psychologists, but also physicians, psychiatrists, anthropologists, linguists) under the lead of an institutional adviser belonging to the Georges Devereux Center (social worker, psychologist, physician) gather around a family⁴”.

Out of all the team members, “at least one will speak the family’s mother tongue and is familiar with the therapy customs that had occurred in the habitual family environment”: the other team members are equally aware of how important are the traditional curing means. The family is explained what the consultation will be like. The G.D.Center is “particularly interested in the translation phenomena⁵”, hence speaking in one’s own mother tongue is highly encouraged. The session lasts for at least three hours in an extended team, putting into contact all the stakeholders, factors and knowledge from varied fields (such as language, habits, therapy, curing, suffering, a.s.o.), with a view of developing an interpretation that can cover a large range of aspects. This process of deconstructing the theoretical system the patient had been submitted to until then may square with developing a context in which the person is encouraged to involve actively in the process of one’s own healing, where there is room for everything and everyone: be it human, object or god. In this sense, apart from the scientific apparatus, the center provides for and proposes “a contradictory psycho-therapeutical space, with multiple references [...] [thus] turning into a political experience⁶”.

The approach is based on analysing the techniques used in practice by the main actors participating to the therapy and then reaching up « to theory and inferring the operating models⁷”. The team of “ethnoclinician mediators” contributes to researching the specs of suffering and debates on the existing theories while sharing their know-how.

3. Forerunners:

Géza Róheim (1891-1953) introduce “the entire conceptual apparatus of psychoanalysis⁸” in the study of anthropology and left on a field ethnographic enquiry. As a result he identified-among others- “primary processes and archaic phantasms in songs, myths, beliefs, ceremonies and practices⁹”. (He had thoroughly studied Freud, Sándor Ferenczi, Karl Abraham, Otto Rank, with case studies from the Hungarian folk-lore after 1911).

Roger Bastide (1898-1974)¹⁰ is a sociology professor at the University of Sao Paulo (1938-1953) where his concern were religions ethnology, acculturation and social psychiatry. Later on he would become a professor of ethnology and the sociology of religions with the University of Sorbonne. He encouraged looking for the otherness in the daily life (influenced by Marx and Durkheim).

³ Dolède, Annick, Qu’est-ce que le Centre Georges Devereux ? Présentation, La Clinique; 12.06 .2016, www.ethnopsychiatrie.net, găsit la 05.10.2017.

⁴ Op cit, Dispozitivul clinic

⁵ idem

⁶ idem

⁷ idem, Crearea unei adevărate dinamici a cercetării în domeniul psihologiei clinice.

⁸ Dadoun, Roger, Géza Róheim , Encyclopedia Universalis, <http://www.universalis.fr/encyclopedie/geza-roheim/> , la 05.10.2017

⁹ Op cit

¹⁰ Penrad, Jean-Claude, Roger Bastide, Encyclopedia Universalis, <http://www.universalis.fr/encyclopedie/roger-bastide/> , la 05.10.2017

Georges Devereux (1908-1985) - born in Lugoj, former pianist, he studied physics in Paris with Marie Curie. He got into contact with the uncertainty principle (Heisenberg¹¹ and Bohr¹²). Later on he would study oriental languages (following Marcel Mauss, Lucien Lévy-Bruhl and Paul Rivet in ethnology). When he got to the USA he studied the Hopi native Americans¹³.

ANTHROPOLOGY is the umbrella science of all the concerns above.

Beyond its two main approaches – physical anthropology (man and his physical features) and ethnology (man in society), anthropology brings together in a `globalizing perspective all the disciplines that study the human`¹⁴.

When it comes to the body, anthropology describes it as one of the places on which acculturation has impact, seen as a `language or class separation phenomenon`¹⁵, while for a semiologist, the `body can be described as a sign`¹⁶.

In the western world, human body mainly pertains to biology, physiology, but is not connected to the social representations. In the more `primitive` societies (from western perspective), the body is one of the other aspects that belong to `variable symbolic systems, taking part to the construction of a social perspective, of a member fitting the image the group it belongs to has set as a norm [...] a perspective radically different from the modern ones, where the body is an autonomous whole`¹⁷.

From a semiotic point of view, the body-sign or a set of meaningful signs presupposes a look into the meaning laws that govern it: behaviors in social life justify studying the contexts when the body turns into a tool and a memory support. Thus, through language, gestures, attitudes, clothes, `external signs indicating social conditions`¹⁸ (see Emile Benveniste's distinction between semiotics and semantics¹⁹).

Another interesting aspect of anthropological study is that of the social use of the human body: it is about the relationship between the way the person submitted to the study uses his/her body and the place in `the culture (in anthropological sense) of the group he/she belongs to`²⁰- thus contrasting with the authority of the body-soul dualism, or in more modern terms, between nature and culture and fatalistic (race) or heritage (genetic) conditioning or those pertaining to life conditions. However,

¹¹ 1927, quantum mechanics: one cannot measure exactly position and velocity of an object at the same time, not even in theory. Encyclopaedia Britannica, <https://www.britannica.com/science/uncertainty-principle>, 31.05.2017, found on the 24.10.2017.

¹² 1928, the indeterminacy principle, quantum mechanics: it is the measuring instrument that is the source of uncertainty. (Niels Bohr, in Information Philosopher, retrieved on 24.10.2017, <http://www.informationphilosopher.com/solutions/scientists/bohr/>.) Moreover, uncertainty is at ontological level, as it is up to the measuring will to select what to measure and therefore to guide its result.

¹³ Nathan, Tobie, Georges Devereux, Encyclopaedia Universalis, <http://www.universalis.fr/encyclopedie/georges-devereux/>, retrieved on 05.10.2017

¹⁴ Copet-Rougier, Elisabeth, Ghasarian, Christian, Anthropologie, Encyclopaedia Universalis, Encyclopaedia Universalis, <http://www.universalis.fr/encyclopedie/anthropologie/>, la 05.10.2017

¹⁵ David-Ménard, Monique, Corps-vue d'ensemble, Encyclopaedia Universalis, <http://www.universalis.fr/encyclopedie/corps-vue-d-ensemble/>, la 05.10.2017

¹⁶ op cit

¹⁷ Sindzingre, Nicole, Corps- Données anthropologiques, Encyclopaedia Universalis, <http://www.universalis.fr/encyclopedie/corps-donnees-anthropologiques/>, la 05.10.2017

¹⁸ Marin, Louis, Corps-Corps et langage, Encyclopaedia Universalis, <http://www.universalis.fr/encyclopedie/corps-corps-et-langage/>, la 05.10.2017

¹⁹ Ebel, Marianne, Fiala, Pierre, Les Notions de Sémiotique et de Sémantique chez Emile Benveniste, in Recherches sur le discours et l'argumentation. Travaux du centre de recherches sémiologiques de l'Université de Neuchâtel; Revue Européenne des sciences sociales, sous la direction de Jean-Blaise Grize, Tome XII, 1974, Librairie Droz, Genève; ISBN2600041907, 9782600041904, pp: 95-114.

²⁰ Boltanski, Luc, Corps- Les usages sociaux du corps, Encyclopaedia Universalis, <http://www.universalis.fr/encyclopedie/corps-les-usages-sociaux-du-corps/>, la 05.10.2017

scientists in the field of studying the body in culture (anthropologists) consider that beyond cultural practices diversity, there are `underlying-universals of their manifestation, such as those of facial expressions of emotions²¹` (field of ethology).

On May 17th, 1934 Marcel Mauss spoke in front of the French Psychology society about the techniques of the body²² where, beyond physical, psychological or sociological aspects, the one related to the "total man" is claimed to be the one most necessary. Thus, children who mimic grow into adults who mimic for prestige; this explains the preeminence of education, which rules over the way a grown-up adopts the gestures and body movements of those whom he trusts. Mauss gives the example of how Maori move their bodies when walking. Hence, the oral hunting and running formulae, in which magical and hunting proceedings entwine - where the "technical, physical and magical-religious acts blend²³" - in what Mauss would call the techniques of the body.

According to Mauss's definition, the technique of the body is a "traditional effective act²⁴" (which is not different from the magical, religious, symbolic act) and which is transmitted through tradition, most probably orally, and which is "felt by the author as a mechanical, physical, physical-chemical act and which is followed to this purpose²⁵". Not to forget the symbolic spiritual life, the activity of consciousness as a `system of symbolic set-ups²⁶` where the body involves actively into moral or mental symbols.

The techniques of bodies vary depending on sex, age, yield (of the human training, presence of mind and adaptation of moves to the aim). These techniques are learnt ever since childhood (for example how to handle the spoon, the dominance of the right hand - Robert Hertz²⁷), hence the importance of tradition. Among the examples of body techniques mentioned by Mauss there is birthing and obstetrics, raising and feeding babies, childhood, adolescence - ` a decisive moment both for men and women. It is at that age that people learn for good the body techniques they would keep for the rest of their grownup life²⁸". Follow the techniques of the mature age- sleep and watch, activity and movement, body care, consumption, reproduction, the abnormal.

What can be said as a general rule, is that these sets of acts are common both in the life of the person and of the society, the latter having the authority of imposing them at individual level. `In the entire society, everybody knows and has to know and to learn what is to be done in every circumstance [...]. The principle being that of the example and order, which has a strong sociological rationale behind all these facts²⁹".

4. Case study

What is the body perception in our case study?

²¹ Boltanski, Luc, Corps-Corps et culture, Encyclopaedia Universalis,

<http://www.universalis.fr/encyclopedie/corps-corps-et-culture/>, la 05.10.2017

²² Mauss, Marcel, Les techniques du corps, Journal de Psychologie, XXXII, ne, 3-4, 15 mars-15 avril 1936, găsit în varianta online pe classiques.uqac.ca, la 05.10.2017, <http://dx.doi.org/doi:10:1522/cla.mam.tec>, <http://www.uqac.quebec.ca/zone30/classiques-des-sciences-sociales/index.html>

²³ Op cit, about „habitus” and the following, pag 8, pag 10.

²⁴ Idem, p. 10.

²⁵ Idem, p10.

²⁶ Idem, p. 11

²⁷ Hertz, Robert, The Preeminence of the Right Hand. A Study in Religious Polarity, translated by Rodney and Claudia Needham, HAU: Journal of Ethnographic Theory, 3 (2), pp. 335-57, 2013. Robert Hertz (1881-1915) a fost doctorandul lui Durckheim și Mauss, membru al grupului Annee Sociologique. Deși a murit pe front în Primul Război Mondial, scrierile lui au avut influență asupra lui CL Levi-Strauss, E.E. Evans-Pritchard, Louis Dumont, R. Needham. <https://pdfs.semanticscholar.org/6e18/5a01445b9fbdfaea0692504251fb2dbaf19c.pdf>, la 13.10.2017.

²⁸ Idem, p 17.

²⁹ Idem, p. 24.

In the Hungarian folk tale *The Lamb with the Golden Fleece*, we have some clear moments in which body-related attitudes become obvious.

It is doubtless that they reflect various techniques (in the sense proposed by Marcel Mauss) learnt in time within the society represented in the tale.

The tale is about a poor young shepherd who went into the world to earn his life. He gets to an owner of sheep and he is hired for a year. At the end of the term, as he proves to have done his duty, he is asked to pick up a reward. He happens to like the single lamb with golden fleece. Willy-nilly the herd owner accepts the deal and the young shepherd goes his way. Follows his journey from desert land to small villages. In the first village he wants to get a night's sleep, the host's daughter wants to possess the lamb. So she decides to steal it in the depth of night; she gets up from her bed and touches the lamb's fleece. The same very moment she sticks to the fleece, so in the morning when the shepherd takes his belongings and the lamb, she follows them. Whenever the boy plays his flute, the lamb starts dancing. Now, as the maid was stuck to the golden fleece, she also started dancing. As they crossed the village, a baker saw them and got out of her house the baking shovel into her hands. She asked the maid to behave herself and to let the lamb go, and when she saw no change in the girl's attitude, she slammed the bottom of the maid with her shovel. The shepherd played again his pipe and now a longer row started dancing. When the priest saw such a disgrace crossing the streets of his village, he got out of the church and started shouting at the company to behave themselves. As they did not, the priest walloped the baker with his cross- which stuck to her bottom as well. The shepherd started playing the pipe so the merry company started dancing. Followed a tailor with his felt, a boot maker with his boots, a hussar with his mount. They all stick to the row and when the shepherd plays his flute they dance in a ring. They get to the outskirts of a gloomy town and they learn that the king's daughter is dying. She finds no pleasure in life as she cannot pick up a prince and be wedded. The entire kingdom is doomed to perish, so the court is bleak, the courtiers are sad, colours have vanished from the city and from the entire nature, so everything looks gloomy like the future of the kingdom.

The shepherd goes to town followed by the merry round, starts playing his pipe in the inner courtyard of the palace, the damsel comes out from her dark room and sees the dancing round. She finds it so grotesque that she cannot help but laughing. The sun comes out, colours gradually emerge in the universe and so does life come back to the princess. She would eventually marry the shepherd who saved the kingdom from such a bleak fate.

Let us come back to the body techniques encountered in this tale.

1. A first technique is that of touching with one's hand the object of one's desire. In our case, it's about the maid who wants to steal the enchanted golden fleece lamb in the depth of the night, so she touches its fleece.
2. The second one is to verbally scold and then threaten with gestures, with the hand, and then wielding objects as if they were weapons. Each profession has handy tools to wield, such as the bread shovel for the baker, the bishop's cross for the priest, the boot maker's boot and so on. If the verbal scolding gives no result, physical violence follows, using the same objects. In this type of society scolding with no results is usually followed during childhood by beating on the bottom- with the hand (or in this case with extensions of the hand, pertaining to each one's profession).
3. A third type of technique is playing the pipe - traditional in this cultural European space, typical especially to the sheepkeepers³⁰.
4. Another body technique is of the inheriting princess who has to get ready to wedding and to have offsprings.

³⁰ <https://www.jegy.hu/program/kincso-neptancegyuttes-az-aranyszoru-barany-50236#gallery-2>, la 13.10.2017.



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5. Why should we train students?

Why should we train students (in philology etc) in the field of cultural values, and to what will such skills be of use?

We noticed that an entirely new field – ethnopsychiatry – briefly introduced above, with larger referrals to anthropology, gives better results if based on the practical implementation of knowledge built up over time by those who have been trained in a certain culture. If they are aware of the cultural values of the respective space.

³¹ Anunț de program din 13.10.2015 la Babszem Jankó Gyermekszínház, *Klauzál Gábor Budafok-Tétényi Művelődési Központ, Budapest 1222, Nagytétényi út 31-33.* <http://tevezokosan.hu/gyermek/szabadidos-programajanlo/az-aranyszoru-barany>, la 13.10.2017.

³² Imagini ale Teatrului Basemelor Populare Maghiare din Budapesta, (Ják út 7) <http://www.magyarnepmeseszinhaz.hu/az-aranyszoru-barany>, la 13.10.2017.

We can ask ourselves then – has the cultural folk tale space got any geography?

Given the above (1-4), we can say that geography is relative to the overlapping a set of values onto a given territory. As each value has its own overlapping and as the territory does not coincide with any official border, in our case it corresponds to the coverage area of the folk tale. When it is strictly connected to the transmission in a language, the territory is the one inhabited by the speakers of the respective language. This was the case with our tale – it was translated into other languages, and it was broadcast as translated cartoons. In this respect, its coverage extended after the 1990s from Hungarian speakers to other areas inhabited by people speaking the languages in which these already classical Hungarian Folktales cartoons were translated³³.

To what extent will the Other remain extraneous? Or how strange is actually the Other?

Local flavour, visual motifs, folk elements, drawings style, whiskers, clothing, specific professions such as hussar, bootmaker, priest with cross, etc. - argue for the alterity. It is however only a differentiation strategy, and not a power hierarchy me/vs/the other. The perception is similar to the contemporary tendency of being equal while being different (for example the COE programme all different/all equal³⁴ of 2006 ; from the political vantage point, the founding document would be the Vienna Declaration of October, 9th, 1993³⁵).

6. Conclusions

We consider that it is extremely relevant to train students to be aware of cultural values, as an extra to the main specialized curriculum. This has become ever more so necessary in 2017, taking into account the diversity of the people entering into contact with each other professionally, but even more importantly, in daily life encounters. As this contact is not always smooth, it has become more evident than ever that mediation factors are needed, in order to render certain things more explicit and to translate inter languages and inter cultures. As translations between languages seem to be more and more AI-assisted (via the newest technologies and the development of artificial intelligence), there still are fields uncovered by machines: the human knowledge of values entering into contact and their mediation. Here is room for development for the new trends in professions that have been known as translator and interpreter.

Here are some optimistic views, despite the new developments in the field of machine-assisted translation and interpreting³⁶.

³³ Hungarian Folktales cartoons covered 9 seasons and 100 episodes between 1988-1996, https://en.wikipedia.org/wiki/Marcell_Jankovics, 01.06.2017, retrieved on 24.10.2017

³⁴ http://www.europewatchdog.info/en/instruments/campaigns/all_different_all_equal/, , sau trusa de documente pedagogice https://www.coe.int/t/dghl/monitoring/ecri/archives/educational_resources/education_pack/Kit%20pedagogique.pdf, la 13.10.2017.

³⁵ https://www.coe.int/t/dghl/monitoring/ecri/archives/other_texts/2-vienna/declaration/declaration_vienna_summit_EN.asp, cu Declaration and Action plan for the fight against racism, xenophobia, antisemitism and intolerance, retrieved on 13.10.2017.

³⁶ <http://mymodernmet.com/google-pixel-buds-translator-device/>, la 15.10.2017

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