

**III Annual CCCS Conference
"Identity and Culture"**

**III международная
конференция
«Идентичность и культура»**

**III годишна меѓународна
конференција
„Идентитет и култура“**

**3-5. 09. 2015
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**Abstracts
Тезисы
Апстракти**



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Centre for Culture and Cultural Studies
Центр культуры и культурологических исследований
Центар за култура и културолошки студии

Book of Abstracts

Тезисы

Апстракти

III Annual International CCCS Conference "Culture and Identity"
III международная конференция «Идентичность и культура»
III годишна меѓународна конференција „Култура и идентитет“

3-5 September 2015, Skopje
3-5 сентября 2015 г., Скопье
3-5 септември 2015, Скопје

Adela Ileana DRĂUCEAN**THE IMAGE OF STEPHEN THE GREAT IN ROMANIAN LITERATURE**

Abstract: The specifics of national literatures do not oppose other literatures, in fact they point out particular features based on history, traditions, habits of a certain place. Thus a text can be assigned to a particular national literature, when important rulers become characters in literary creations. One of the great men who became an inspiration for Romanian writers, due to his acts of bravery as well as his faults, is Stephen the Great. The present study aims at analysing some Romanian literary creations that focus on the Moldavian prince, such as *Sunset* by Barbu Ștefănescu Delavrancea, *Of times of greatness* and *The Village Chief Oană's Girl* by Mihail Gașpar, *The Oak Tree from Borzești* by Eusebiu Camilar, *The Jderi Brothers* by Mihail Sadoveanu.

Keywords: history, literary text, Stephen the Great, identity

Agata ROGOS**PUBLIC SPACE AS A FIELD OF SYMBOLIC STRUGGLE – MARKING OF THE ETHNIC TERRITORIES IN THE REPUBLIC OF MACEDONIA.**

Abstract: This paper gives an analysis of chosen symbols. This article gives an analysis of chosen symbols existing in the Republic of Macedonia and the influence of the implementation of the system of symbols in the context of marking of the public space. The paper also analyzes how the confrontation of different symbolic has indicated the conflict between visions of history and cultural belonging. Macedonia is a country that has demonstrated incredible resilience to the perpetual confrontation between different “national interests” as they are conceived by the dominant ethnopolitical elites (Janev 2011: 8). The example of Macedonian reconstruction of national identity is connected with the issue of construction of one national-state identity as the exclusive Macedonian cultural tradition. In this paper taking into consideration three symbols, which claim to achieve the level of leading symbolic of the nation, I will analyze in fact three different dominant historiographical visions of cultural tradition, which are: the official emblem of the Republic of Macedonia – modified version of the symbol of Macedonian Socialist Republic of Yugoslavia, golden lion on the red background, which aspired for the new national symbol of Macedonia after the fall down of Yugoslavia in 1992 and again in 2014, and last but not least the symbol of eternity expressed by the sun of Vergina, which is a clear reference to the antic heritage of Macedonia.

Keywords: National identity, national symbols, Macedonia, public space, ethnicity

Aleksandar S. JANKOVIĆ**POSTMILLENNIAL READING OF GREAT WAR IN SERBIAN FILM**

Abstract: Due to constant political and ideological discontinuity, quantity as well as quality of Yugoslav and later Serbian films about the Great War is weak and inconsistent. In the old and ‘decadent’ state modus operandi of film production was radically different from that in the new socialist state. During the turbulent times after Josip Broz Tito overtook power, and later, cinematographic (and artistic in general) treatment of the Great War was mainly subversive and politically incorrect. Consequently, the disproportion of films celebrating the Great War and those commemorating the Second World War is rather significant. However – along with isolated paradigmatic examples, new millennium in new Serbia – the Great War got its adequate ideological reading and revision on film such that it adapted to both neoliberalism and modern Sturm and Drang ideology in movies like *Charlston Vendetta* (2008), *Sveti Georgije ubiva azdahu* (2009) and *Besa* (2009)

Keywords: Great war, Serbia, Film history, postmodernism

Alessandro MAZZOLA

AS BRIGANDS WE DIE: FOLK MUSIC, CULTURAL IDENTITY AND THE SOUTHERN QUESTION IN ITALIAN CONTEMPORARY POLITICS

Abstract: It is routinely acknowledged that national identity in Italy is an open question. The structural differences between Northern and Southern regions resulting from the unification occurred in 1861, have transformed into a deep socio-economic gap that continues to challenge the sense of collective identity to this day. In the last few years, the so called Southern Question begun to be approached by social and cultural scientists from a post-colonial perspective, in order to shed light on the role that social and political structures of power play in the development of the Italian identity. Culture, in particular, is deeply involved in the 'orientalist' dynamic of domination and subordination that produces rhetoric representations of a backward and undisciplined South versus a modern and developed North in the mainstream discourse. Folk and ethnic music play a key role in these symbolic geographies. While the classical repertoire and the opera have participated to the nation-building project, vernacular genres have always represented the ethos and the issues of local groups. During the 1970s and 1980s, folk artists have been able to embody and represent the class and power relations, the transition from agricultural to industrial economy and the cultural subordination of southerners. These representations are invoked by the revanchist movements that characterize the contemporary Italian political landscape as legitimate sources for ethnic belonging and political claims. Analyzing folk music of Southern Italy from an ethnographic perspective, and historicizing the works of artists and singers into socio-political contexts, this paper aims at describing the relations between music, cultural and political identities in Italian contemporary politics.

Keywords: music and politics, ethnic nationalism, invention of tradition, orientalism, southern question

Ana DOSEN

AGAINST HOMOGENEITY: VISUAL INSUBORDINATION AND DISCOURSES ON JAPANESE UNIQUENESS

Abstract: Japan's identity has been a subject of particular array of discourses called nihonjinron generated primarily in its native environment. Those discourses were especially dominant in postwar period and often marked as a result of national quest for reconstructing national identity after devastating defeat. Ranging from various fields of study, from linguistics, philosophy, sociology to geography and biology, nihonjinron rhetoric implements the singularity of Japan and its people by insisting, among other aspects, on particularity of Japanese race and blood which enables mutual understanding among the Japanese and positioning foreigners as "culturally incompetent" to fully apprehend their culture or completely master their language. Therefore, such commending of ethnic and cultural homogeneity and uniqueness has been criticized as Japan's own strategy that supports a notion of its national identity as a paradigm of Western disparity. However, this "self-orientalism" perspective operates as a far more complex factor than it appears to be; proclaiming the right to name and define Japan's identity as sui generis, as well as reinforcing western essentialism of a distant Other. Questioning the idiosyncrasy, collectivism and production of meanings, this paper investigates the relation between the language, its "originality" and visual spaces in the domain of Japan's cultural identity.

Keywords: Japan, nihonjinron, language, collectivism, visual space

Ana LETUNIC**NOSTALGIA FOR YUGOSLAV SOCIALISM AND POLITICS OF REMEMBRANCE**

Abstract: The research starting point is the interest in the growing trend of Yugo-nostalgic phenomena in almost all parts of the former state. Because of the decay of 'democratic revolutions' of the nineties (that were actually accompanied by an ideological and a political win of ethno-nationalism, clericalism and neoliberalism) and the state of war of that whole decade, a disappointment in the 'brave new world' arised forged by the unfulfilled promises of capitalism. All of these are the conditions in which some narratives of the past can be reaffirmed and become a new political activity. This paper suggests, using the concepts of Svetlana Boym, that to say that such nostalgia is false (that it romanticizes the past) misses the point. On the trace of Baudrillard's thought, it proposes that the sense of loss, while perhaps misconstruing what was lost, nevertheless is real enough to shape and complicate contemporary understandings of national identity and to haunt the struggle for national autonomy by the former Yugoslav republics.

Keywords: transnational identity, collective memory, postsocialism, yugonostalgia, politics of memory

Anca SIMILAR**"THE MECHANISMS OF CULTURE AFTER THE 1990'- CULTURAL STRATEGIES"**

Abstract: The evolution of the cultural institutions under the communist regime in the Central and Eastern area of Europe can be compared, from the institutional point of view to the development of the cultural institutions in Western European countries after the Second World War. When Europe was reborn from its ashes and the cultural movements went from restoration to the liberation and democratization movements of the 70's and pop culture emerged, in the communist bloc several types of cultural institutions were built : museums, theaters, cultural centers for young (communists), arenas for festivities, congress halls with artistic and other activities to keep people involved .The cultural sector in Romania and some of the countries of Central and Eastern Europe, a "historical" review, a geopolitical investigation of the circumstances of this region in order to track the conceptual issues , the cultural identities and the challenges facing arts management after the exit from under the communist regime.

Keywords: Cultural shift, investigation, cultural characteristics

Anđela GAVRILOVIĆ**THE LIONMASK MOTIF ON THE PILLAR OF ST. SYMEON THE WONDERWORKER IN LESNOVO (1349). ITS ORIGIN AND MEANING**

Abstract: The motif of a so called „maskeron“ or a lion mask motif on the pillar of St. Symeon the Wonderworker in Lesnovo has been noticed by scholars long ago. In previous literature it has been pointed out that this detail originated from classical art, being the reminiscence of antique art and tradition, what was confirmed several times. Different meanings have been attributed to this motif – it has been interpreted as the so called "Okeanos," that is "Lion-Ocean" or as the motif of strictly prophylactic function. Although a large number of similar motives have been the object of research in wider sense of word, more concrete meaning of the particular lionmask on the pillar of St. Symeon the Wonderworker in Lesnovo and the reasons of its placing on the pillar remained unknown. Thus, we made here an effort to find a more specific context of this motif as well as its possible meaning. Besides the usual iconographical analogies, we will offer a certain number of visual analogies, which could, we believe, till certain degree, be very closely connected with the meaning of the lionmask on the pillar of St. Symeon the Wonderworker in Lesnovo. Mentioned motives present on frescoes and other artistic works once more show that this motif has wider cultural implications – it can be found in

the art of medieval Europe, Byzantium and Serbia. In the paper, we interpret the lionmask as the sign of paganism and its culture, thus, associated with negative symbolism.

Keywords: Lionmask, pillar, St. Symeon the Wonderworker, fresco, 14th century, Lesnovo Monastery, symbolism

Andreas HUDELIST ; Daniel WUTTI

POLITICS OF PARTICIPATION. (DE)CONSTRUCTING THE UNDERSTANDING OF YOUNG PEOPLE'S POLITICS?

Abstract: This paper focuses on how memories about WW2 and national socialism are passed on to today's youth in multilingual Carinthia (Austria) and how these grandchildren of witnesses nowadays influences collective memory. Memory in Carinthian field is the result of a run for several decades past discourses, which was characterized by highly polarized positions in Carinthia. Several communities of (shared) memory shape the field of remembrance, while borders of these communities often represent borders of ethnic or national groups in the region. In classical, as also in contemporary memory discourse, a reference between memory and identity is always given. Certain concepts for collective identities are combined with theories of collective memory to overview this development. Theories of transgenerational transmissions (from grandparents to grandchildren) of psychotrauma widen the topic. An analysis of current memory initiatives shows who were (is) active in Carinthia's memory field. We will discuss one or two case studies to illustrate the range of youth's agency. This paper considers the variety of understandings of the "political" of young people within their ordinary everyday (media) culture. It will provoke binary concepts as "public and private", "high and low media culture" as well as "active and passive political participation". We will draw a clear picture of the role of these "remembrance initiatives" in public media, as well as the acceptance of their work by the youth. Our Analyses does not present the debate about young people's disappointment with politics, but tries to portray their political participation in everyday (media) culture.

Keywords: memory studies, youth, political participation, mediatized everyday life, transgenerational transmission

Andžej PUKŠTO

CONTEMPORARY LITHUANIAN ETHNICAL IDENTITY IN CONTEXT OF THE POLITICAL TRADITION OF GRAND DUCHY OF LITHUANIA

Abstract: Historical memory, historical politics and national historiography are strongly connected with contemporary ethnical identity. This has been a complicated, multilevel process, especially in the case of post-Soviet countries. Specifically, Lithuania, Latvia and Estonia had to create new forms of patriotism in 1990, when the three Baltic republics became independent states. The next task - more difficult, in the author's opinion - was connected with their integration to the European Union. The Baltic countries joined the EU in 2004 and forging a European identity also became necessary for us. Connections between the contemporary Republic of Lithuania and the Grand Duchy of Lithuania are not very clear from a first glance; , it is, rather, a more symbolic relationship. The Grand Duchy had existed as a totally independent state only in the 13th and 14th centuries, and then it coexisted in a flexible union with the Kingdom of Poland, and later, in the 17th and 18th centuries - in a deep union with the Polish State. Nevertheless, the memory and adoration of the tradition of the Grand Duchy has played a big historical role: it helped to motivate Lithuanians in their struggle for independence and (not least) find their place in the map of Europe. More, it provided a good framework to accept the state's non-Lithuanian population and integrate it into the society of the new state. Moreover, it was a bridge to create a new, good relationship with Poland after 1990. This process was not an

easy one: Poland was the biggest enemy of Lithuania in the interwar period. There are many critics of the idea and tradition of the Grand Duchy. Some of them prefer another way of Europeanization: one where Lithuanian ethnical identity is constructed through a North Baltic North dimension and perspective. Another smaller group more nationalist and clearly Euro- sceptic, opposes the tradition of the Grand Duchy by stressing that Lithuania has always had its own historical path, independent from another states, and outside of different federalising projects.

Keywords: historical politics; ethnical identity; european identity; Grand Duchy of Lithuania; north baltic dimension.

Anita SUJOLDZIC

LANGUAGE IDEOLOGIES AND NEGOTIATION OF IDENTITY

Abstract: Taking the notion of language ideology as a point of departure, this paper investigates linguistic practices in the construction of group identities in the multilingual region of Istria in Croatia. It aims at explaining this association as contingent of transformations in the political and economic conditions of discursive production emerging within the historically complex social context of contested and changing cultural imaginaries embedded in relations of power. The answers to the following questions will be sought: what particular ideologies and categorization processes „from above“ related to regionalism, nation-building or Europeanization are in circulation in ethnic discourses in the region; how is official rhetoric used in politics of identity at the everyday level, in perceptions of self and other, what linguistic strategies are developed „from below“ by ethnic communities to define themselves and to make borders and identities fuzzier by manipulating ideologies. The analysis is based on a comprehensive empirical survey on linguistic practices of self-making and “othering” within the region from the respondents in Istria. It demonstrates that the emerging regional identity based on shared economic concerns and rejection of elite nationalist politics is characterized linguistically by persistence of the regional codes and bilingual practices, and by resistance against hegemony and symbolic domination of the standard languages. By looking into processes through which different dimensions of identity become salient, specific attention is given to how power relations influence the dynamics of identity negotiation and the re/articulation of potential hierarchy of differences.

Keywords: language ideology, identity, regionalism, multilingualism

Anja IVEKOVIC MARTINIS

INTERCULTURAL CONTACT IN THE LATE AUSTRO-HUNGARIAN EMPIRE: OPATIJA/ABBZIA IN 1867-1914

Abstract: The last phase of the Austro-Hungarian Empire (1867-1918) is commonly approached through the prism of the process of national identity construction and the conflicts that it entailed in a multinational empire maintained by a complex set of power relations. National historiographies in particular tend to focus on their respective “national awakenings”. In contrast to this, this paper, which is part of a larger project on transnationalism and intercultural dialogue in the Austro-Hungarian Empire, focuses on the everyday contacts between people of different nationalities and native languages and the role of this interaction in constructing intercultural spheres and identities. This involves going against the grain both of national historiography and the ubiquitous and often aggressive national ideologies and discourses of the period. The research will focus on the town of Opatija/Abbazia on the northern Adriatic coast, now part of Croatia. Opatija was specific due to its acclaim as a spa resort, which attracted an elite international clientele, as well as a heterogeneous mix of people offering goods and services to this privileged class. Research will be based on sources from Croatian archives,

particularly private correspondence and diaries, as well as published memoirs, travelogues and travel guides and the local press from the period. The focus is intercultural contact and multilingualism in spheres of everyday life such as work, consumption, leisure, entertainment and social events. I hope to find out whether and in what form an intercultural sphere persisted alongside growing and conflicting national movements.

Keywords: Austro-Hungarian Empire, intercultural contact, national identity, multilingualism, Abbazia

Anna LATOS

WHAT IS THE EUROPEAN IDENTITY

Abstract: Europe as a concept plays an important role in the times of rising migration. More and more countries join the European Union and enable their citizens to travel and work freely in member states. Faced with the current state of affairs, the common identity shared by people seems more important than ever before. However, is the concept of European identity based on the notion of common memory of these countries really internalized by people or is it just a concept used by the EU politicians? In my paper I want to present the overview of the European identity's picture arising from media and also answer the question which of these media actually create the European identity and how. The paper will focus on the kind of media content and its scope as well as its possible influence.

Keywords: Europe, European identity, identity, media, European migration

Anna MLYNARSKA-SOBACZEWSKA

LEGAL CULTURE AS A SOURCE OF CIVIL IDENTITY

Abstract: Culture is the object of legal studies from ages: protection of artistic creativity and expression, and as a system of habits, beliefs and commons of communities. There is also a movement treating law as cultural matter - describing and researching with tools of the humanities (Law and Literature). As part of such studies it is proposed approach to legal culture. Institutional system of legal practice is a source of experience, which is carried as a element of culture and has an influence on the human right meaning and practicing in the future. Legal culture refers to stable patterns of legally-oriented social behavior and attitudes and is regarded as a subcategory of the concept of culture (Nelken 2004). I will present two models of legal culture: 1) theocratic, based on 'vertical' model of protection, representing by institutions and officers who are to guard rights, concentrated judicial review, appointed judges, lack of layperson in making justice, specific, very abstractive and formalistic manner of reasoning legal decisions, 2) democratic, based on judicial review at all levels, law proceeding with participation of laymen, by courts often consisted of chosen judges, the reasoning founded on pragmatic and realistic rules, usually based on previous decisions. The distinction can prompt a substantial change in rights content, shaping right meaning in social practice, so they can modify them in the moral sense - as an expectation directed from individual to the community.

Keywords: legal culture, civil rights, cultural identity, rights meaning,

Ante BRALIĆ

THREE ETHNIC COMMUNITIES, ONE TERRITORY – RELATIONSHIP TO THE OTHER: ZADAR IN THE FIRST HALF OF THE 20TH CENTURY

Abstract: The twentieth century in the Zadar region was very turbulent period in the construction of identity among the three ethnic communities - Croats, Serbs and Italians. At the beginning of the 20th century the process of national integration of the Croats in the Zadar area was in its final stage. At the same time there developed small communities

with affiliation to Serb or Italian national ideology. During Austrian rule two basic conflicts and relationship to the Other were the issue of official use of language, as well as the question of territorial affiliation of Dalmatia. Frictions between emerging national communities created (semi)mythological narratives. Croatian community referred to the ideology of the Croatian State law, Serbian community embraced modern national ideology designed by Vuk Stefanović Karadžić while the Italian community embraced irredentist direction. Also, among Croats and Serbs was partially accepted Yugoslav ideology. Relationship towards the Other was based largely on the series of stereotypes which will be analyzed in the paper. However, the relationship to the Other depended on the political circumstances. Croatian and Serbian communities partly governed by the politics of "new course", found (inimical) Other in the local Italians. At the same period, there was a previous relationship of cooperation between Serbs and Italians where Croats were the Others. Between the two world wars, Zadar was annexed to the Kingdom of Italy, and there developed a clear hostile distinction between Croatian-Serbian and Italian communities. After World War II and the departure of the Italian community relationship to the Other is reduced to the Croatian-Serbian relationship.

Keywords: Zadar, Stereotypes, First Half of 20th Century, Frictions, Narratives

Antoanela PETKOVSKA ; Valentina POCESKA

THE CULTURAL HERITAGE AND THE IDENTITY BACKWARD LEAP

Abstract: The starting point of this work is the idea of a leaping evolution (Veblen) which states that there is a possibility for the imposing of certain leaps in the process of evolution, taken from the cultural dynamics of other societies. The intention to create an identity leap backwards in history is recognizable in the design of the contemporary cultural policy of the Republic of Macedonia. Today's national identity of the Macedonian society is being redefined in a pathetic and megalomaniac manner with reverence to antique tradition, on one hand, and to nonexistent connections with foreign traditions, mainly European, from the nineteenth century. Simultaneously there is a perfid methodology taking place of latently erasing the collective memory connected to a long period of our history, namely the process of migration of the Slavs on the Balkans and the long-lasting existence of this culture to this day. Our analysis is focused on the cultural politics of the Government of the Republic of Macedonia in the last decade. It shows an intensifying effort for emphasizing, reshaping and recreating certain elements of our own heritage ("inventing tradition", Hobsbawm). In the core of these endeavours there is a clearly recognizable ideological discourse, put in the function of reshaping the past and our view of it, even with methods of falsifying spiritual and material facts. Evidence for these tendencies can be discovered in the field of the priorities in the treatment of archeology, conservation and presentation of the cultural heritage, in architecture and the shaping of the public space in general. The conceptual solutions designed in some of the social and humanistic sciences also allow a frame of favoring of this inconsistency of the cultural politics and create additional conditions for cultural trauma (Sztompka).

Keywords: cultural heritage, memory, identity, cultural policy, inventing tradition

Asier BLAS MENDOZA

THE CROSSROADS OF BASQUE NATIONALISM: IDENTITY, CITIZENSHIP AND TERRITORIALITY.

Abstract: This paper gives a brief insight into the obstacles for the Basque nationalist projects, focusing on the complexity of the Basque identity and the heterogeneous territorial reality. It explains the conflict over national identities in the Basque Country and shows that in the Spanish part of the Basque Country, the feeling of identity (and the conflict of identities) needs to be studied through feelings defined as belonging to the

nation and/or identification of the Basque Country as a nation. Doing so, we would distinguish three indigenous national identities (Basque, Spanish and French). Nevertheless, in the Spanish Basque Country, the Basque identity has a civic and a voluntary approach, thanks to the existence of long history of political institutionalization. In the case of the Autonomous Community of the Basque Country, the majority of the population thinks the Basque Country is a nation and they feel it to be their own nation. However, this is not the case in the French part of the Basque Country or in the Chartered Community of Navarre. The latter plays a particularly important role as the largest territory claimed by the Basque nationalists.

Keywords: Basque nationalism, citizenship, identity, territoriality, Navarre

Bahar DINCAKMAN

IDENTITY, CULTURE AND RITUAL SCENES: SEMIOTIC ANALYSIS OF “SAMSARA”

Abstract: Identity, Culture and Ritual Scenes: Semiotic Analysis of “Samsara”

Keywords: Identity, Culture, Ritual, Design Principles, Semiotics

Basil EVANGELIDIS

MATERIAL CULTURE AND CULTURAL IDENTITY

Abstract: The material cultural identities in the early modern and modern Macedonia, the Balkans and up to Central Europe were shaped by the important cultural exchanges and interactions between the communities and their productive networks. In the cities, such as Plovdiv, the professional organizations concentrated and often directed a quite diversified market, while in the country the associations and the collective efforts maintained a historical significance. A turning point may be found in the period of the construction of the railways, which coincided with the introduction of the steam-ships. In the 20th century, however, the super-imposition of the geographical borders and isolations clearly delayed the intercultural advancements in the whole Balkan area.

Keywords: material culture, communities, productive networks

Biljana MITROVIĆ

IDENTITY AND THE (NEW) MEDIA – CONSTRUCTION AND REPRESENTATION OF THE IDENTITY OF (NEW) MEDIA USERS, VIEWERS AND PLAYERS

Abstract: The aim of this paper is to present tendencies of formation and manifestation of identity in the (new) media content, through participation culture related to forms such as TV series and video games. Thanks to the new media and transmedia connections, viewers, users and players can access content related to TV series or video games in different media. On the Internet, on websites, forums, social networks or YouTube channels viewers/users/players are informed about TV shows or video games or they can participate in discussions, create knowledge bases or their own content: texts (critique, reviews, columns/blogs or fanfiction), video or audio materials related to the transmedia content. On one hand, the strategy of connecting and extending the content from one media to another creates transmedia products with their own identity which adapts to each of the media. However, from the perspective of this study, more interesting process is identity construction of the viewers, users and players on TV series and video games related internet platforms (accounts, profiles, channels). The third level of the identity constitution are identities created in video games, especially those designed for simultaneous playing by a large number of players networked via the Internet, because of association of games with other media content and orientation towards networking with other users/players. The analysis examines the interdependence of (not so new) media and identity creation on one hand and the features and characteristics of identity that viewers/users/players create on the Internet.

Keywords: new media, identity, TV series, video games

Billur DOKUR**TRAVELLING CULTURES AND IDENTITIES IN AND BEYOND EXPAT KITCHENS**

Abstract: Considering food as a traveling agent of culture and identity as well as a tool of travel, this paper focuses on expat kitchens in Istanbul. Participant observation and in-depth interviews that I conduct for the last 12 months with expats living in Istanbul provide fruitful data to discuss the complex relationship between food, culture and identity. Based on culinary ethnography, in this paper I explore kitchen as a site of identity formation in which local and global identities of individuals and communities are negotiated, reconstructed and recreated. I suggest that performances of food and food memories in expat kitchens in Istanbul open up a space to rethink the relationship between material and non-material culture. In this context, I explore how personal and collective identities of expats living in Istanbul are in constant transformation in relation to spatial conditions of the place(s) they live in.

Keywords: identity and culture, food and foodways, personal and collective identities, place and identity, culinary ethnography

Branislav RADELJIC**EUROPEAN IDENTITY BETWEEN BRIGHT IDEAS AND DIM PROSPECTS**

Abstract: Questions such as “What is Europe?”, “Who is European and who is not?”, and “Is a European identity possible?” are heard regularly. Nowadays, the term “Europe” is often used as a synonym for the European Union, thus to describe the process of European integration, a project that initially characterized the post-Second World War progress in Western Europe. Back in 1973, the then European Community adopted the Declaration on European Identity, consisting of three sections: The Unity of the Nine Member Countries of the Community, The European Identity in Relation to the World, and The Dynamic Nature of the Construction of a United Europe. However, over time, it has become clear that the notion of European identity had to do much more with the presence of European otherness, primarily the presence of Muslims in Western Europe. Often, these minorities prefer to continue cultivating their own, imported identity and therefore have to go through two phases of identity formation, first one focused on the acceptance of national identity of the host country and second one focused on the switch from a national to a supranational, i.e. European identity. This paper addresses the relevance of the European identity talk for European national identities (which are still very strong across the European Union), and for the members of European otherness that have often found it difficult to meet European expectations. Some recent events, including the Charlie Hebdo attack, have surely (re)opened numerous questions requiring urgent answers.

Keywords: Europe, Islam, European identity, exclusion, inclusion.

Branko KASALO ; Zrinka SERVENTI**SYMBOLS OF IDENTITY – VUČEDOL CULTURE PAST AND PRESENT**

Abstract: During the eneolithic period the dominant and prevailing culture in the territory of Pannonian Croatia and beyond was the Vučedol culture, named after its eponym site Vučedol near Vukovar. It had a well-developed and complex religious system based on the worship of solar deities, personified through representations of concentric circles, spiral ornaments, "solar wheels" and migratory birds. Such motives are mostly documented on various highly decorative vessels, but Vučedol culture also had a prolific production of anthropomorphic and zoomorphic statues, and among them the most famous one, at least in current history, is the so-called Vučedol dove. Furthermore, the upper social strata of the community was most likely comprised of chieftains and metalworkers who had sacred knowledge of copper smelting, and with such "secret and mysterious powers" they were in focus of religious worship. Vučedol culture was also in special focus during the Croatian

War of independence, which occurred after the violent breakup of Yugoslavia and eventually led to the formation of current independent state. In such a turbulent period Vukovar, which suffered horrifying devastation, played an important symbolic role, with an entire iconography developed around it and the aforementioned Vučedol dove became the paramount symbol of resistance and suffering, which was accordingly used in propaganda and in construction of national cohesion and identity. In this paper we shall, therefore, present both the evolution and creation of cult during the prehistoric period and explore in what way were such objects, ideas and religious beliefs transformed into completely new expressions and new identities, particularly during the war and in the subsequent period of formation of the country.

Keywords: Vučedol culture, Croatian War of independence, creation of identity, Vučedol dove

Burcu TURAN

THE IDEA OF "TURKISH HUMANISM" AND THE TRANSLATION ACTIVITIES IN TURKEY BETWEEN 1940-1946: TRANSLATION BUREAU AND THE TRANSLATION JOURNAL

Abstract: The purpose of this study is to discuss the translation activities of the Translation Bureau of Turkey, from 1940 to 1946, within the context of humanism. The subject era is limited by the years "Turkish Humanism" formed the official cultural policy of the government. Firstly, translation studies in the Ottoman Era and in the first decades of the Turkish Republic are summarized; the sources of "Turkish Humanism" are commented. Following this historical background, the translation activities in the 1940's are analyzed within the political, economic and social contexts. The findings of the study suggests that neither in the Ottoman, nor in the first decades of the Republican era, a translation activity which would adapt the humanist culture to the society could not be occurred. Second, the idea of "Turkish Humanism" was begun to be discussed by a group of elite in the second half of the 1930's, and it has become the official cultural policy when Hasan Ali Yücel was appointed as the Minister of Education/Culture. But the humanist cultural studies, including the translation activities were reacted by traditional approaches to culture. Especially, supporters of the racist movement gained effectiveness in the political climate of the Second World War, accused humanists of being "communists". The governing elite's apprehension of engaging into the western block in the Cold War era caused government to forsake humanist cultural activities, including the translation studies. The content of the Translation Bureau and Translation Journal are effected by the changing government policy.

Keywords: cultural policy, translation, humanism, turkey, literary canon

Carsten YNDIGEGN

CONFLICTING DISCOURSES IN AND AROUND A HISTORICAL TELEVISION PLAY

Abstract: I 2014, the 150 years of the battle at Dybbøl in 1864, where the Danish army was defeated the Prussian-Austrian army, was commemorated by, among other, a 20 million Euro television serial. The television serial caused a huge memory political debate among politicians, historians, and cultural intellectuals. The paper will deconstruct the positions in the debate and put it in perspective of separate analyses of the contexts of the positions in the debate. The historian and political positions will be supported by the reception of the trauma throughout the national history, which until the recent decade has been dominated by an indisputable discourse of national heroism. The cultural position will be supported by an aesthetic analysis of the television play and by contrasting it with prior aesthetic depictions of the historical event. The analysis will focus on three discourse dimensions in the debate: the historian discourse and the struggle for the interpretive

right to the history; the political discourse and the struggle for the right to frame contemporary political structures by the use of history; the aesthetic discourse and the struggle for reframing and reconstructing historical narratives by artistic creation.
Keywords: national identity, national commemoration, memory politics, historical discourses, aesthetic creation

Catarina NEVES

LISBON STORY AND THE IDENTITY OF THE PORTUGUESE SOUL

Abstract: Dealing on the cinematic elements expressed in the film Lisbon Story (1994), from Wim Wenders, and that are recurrent in the filmography of the director, this paper proposes a reflection on the city of Lisbon, as a picture of Portuguese cultural identity and its soul.

Keywords: Identity, Fernando Pessoa, Madreus, Manoel de Oliveira, Wim Wenders.

Cecilia VON FEILITZEN

MEDIA DISCOURSES ON MATERIAL DIVIDES AND POOR PEOPLE

Abstract: Media Discourses on Material Divides and Poor People Our previous research project carried out in Sweden (Stockholm) and Russia (St Petersburg) (2006-2009) showed that material divides in society, both between and within the two cities, have strong bearings on people's relations to media, society, democracy and welfare – essentially connected to persons' social identity. We found, e.g., that people with better economic resources are more integrated in the prevailing social order. Research confirms that media contribute to our views of reality and identity. However, studies on material divides and impoverished people in the media is scarce. Do media contents give a fair portrayal in this regard or ideologically inflict a dominant class identity on the social agents? One aim of our on-going project, partly performed with colleagues at Faculty of Journalism, St Petersburg State University, is to get deeper knowledge of media discourses on material gaps and how they are intertwined with the representation of poor people, other social classes, ethnicity, and gender. This paper presents findings from content analyses of news in daily press and television, which are related to media experts' valuations of the media output (interviews) and to ordinary people's comments on their possible identification with characters and circumstances in media contents (focus groups). The historical, social, cultural and economic situation in Sweden and Russia is largely different. However, economic inequality in the populations is increasing in both countries. Comparing media output in two cities with different backgrounds may give a more solid basis for theoretical conclusions.

Keywords: media discourse, material divides, identity, comparative research

Dániel VERESS

WHAT MAKES ART HUNGARIAN? THE DISCOURSE ABOUT "NATIONAL ART" BEFORE THE WWI

Abstract: Nationalism affected almost all fields of life and culture in Central Europe during the second half of the long 19th century. In Hungary, it turned out that the need for par excellence national art was as evident, as difficult was to define "what is Hungarian" at all. In my paper I am going to provide an overview of the decades-long discourse about "Hungarian art", namely about the intellectual efforts to grasp the concept and the substance of national architecture, painting and sculpture. The analytics of national aesthetics fundamentally constituted two main branches: ones sought for the unique and factual Hungarian forms and characters in art history, while others investigated general patterns of aesthetics and national characterology (more or less independently from the past). I am going to survey the interpretations belonging to both branches, as well as texts

written by a wide range of authors with different occupations: art historians, critics, architects, and fine artist. My research could be considered pre-eminently as an attempt to write a conceptual history, since my aim is to mint a typology and a history of the different notions/conceptions of "Hungarian art" according to the methodological foundation and examples of Reinhart Koselleck. It would be an honour to compare my "Hungarian" notions with their Balkan and East European pendants among the colleagues in Skopje.
Keywords: nationalism, national art, Hungary, turn-of-the-century

Daniela BLAZEVSKA

CORPORATE IDENTITY AND CRISIS COMMUNICATION

Abstract: The aim of this paper is to research how the companies build their corporate identity during a crisis period. Corporate identity will be analyzed on the base of the crisis communication strategies of several organizations. Further more, the paper will analyze how corporate identity is shaped by the messages that are sent during the crisis, communication styles of the executive managers, spokespersons' communication styles, communication with employees and media relation. At the end, the paper should conclude that crisis communication has a great impact on building corporate identity.

Keywords: corporate identity, crisis communication, organization, communication with employees, media relation

Danijela VIĆENTIJEVIĆ

THE IMPORTANCE OF INVESTING IN CULTURAL TANGIBLE HERITAGE OF SERBIA FOR THE CONSTRUCTION OF LOCAL IDENTITY -PARADOX OF THE IMPERIAL CITY-

Abstract: Financial investments in tangible cultural heritage has multiple importance. Financing of conservation and restoration of cultural heritage is necessary to their protect and preserve, but often not imply on its economic valuation in order to generate benefits and sustainable development. In the case of archaeological site Caričin grad (Iustinaiana Prima) near the village of Lebane, in southern Serbia, shows how finance in the cultural heritage influences the growing interest of local people to sustainable use of heritage in several areas, especially for tourism development. The study shows the interface between interpretation and memory through "story telling", and "living history" models. Local inhabitance retold the stories that have, sometimes for centuries, passed down from generation to generation. The stories tell of life and important events of the Empress Teodora and Emperor Justinian and their families, who lived in the roman city during the I century BC. Qualitative empirical evidence in this paper, has been collected through interviews with 10 locals of different age, occupation and gender, visual methods and participatory observations. Local residents recognized themselves as residents of "imperial city" despite the fact that they are living in least developed region of Serbia. Thanks to memories began with the build of local identity based on heritage and narrative in order to sustainable tourism development and promotion of archaeological site Caricin grad (Iustinaiana Prima). The aim of this study was to investigate the effects of investment in cultural heritage for sustainable development and the build of new identity of the local community.

Keywords: memories, story telling, intepretation, cultural heritage, local indentity

Didem KILICKIRAN

EXPAT HOME-MAKING

Abstract: In recent years, there has been a growing interest in the ways in which migrant identities are enacted in particular settings. Yet, there is still little research on the lives of contemporary 'expats' and on how they construct sites of identity, of home and belonging. 'Home', as both a space of everyday experience and imaginary belonging (Blunt and

Dowling, 2006), is particularly problematic with respect to expats as they are widely seen as individuals who prioritize mobility over attachment, unlike immigrants and refugees from the underdeveloped parts of the world for whom the quintessential paradox of migration – that it brings about an ever greater need for a place-based attachment – is a reality that shapes everyday lives. This seems to be a viable explanation for why expats have been largely excluded from the interdisciplinary studies on migration and mobility which is increasingly enriched by detailed analyses of the materialization of the need to belong. In this paper, I aim to discuss the results of my ongoing ethnographic research in which I examine the home-spaces of European expat women in Istanbul in relation to the representation and renegotiation of identities. Drawing on in-depth interviews, I discuss the meanings expat women attach to their new lives in Istanbul, their memories of the places they left behind, the habits and aspects of material culture they have carried from those places, and everyday practices through which they construct the boundaries of their private lives, in order to show the ways in which they transform their domestic spaces into home-places. I suggest that there are as much continuities as ruptures unveiled in these spaces, and that ‘home’ as a material site of identity and belonging still matters to expat women however much they value mobility and change.

Keywords: home, home-making, domestic space, identity, expat women in Istanbul

Dimitar EFTIMOV

VLACHIAN INDIVIDUAL IDENTITY

Abstract: This international conference represents a great opportunity to discuss and explain several interesting details related to the Identity in general. All the details will show very clear that the identity as a term or even a concept identifies us in many different situations from our daily lives Through this important international conference I'd like to represent some interesting details related to the Vlachian individual identity.

Keywords: Who I am, A sense of belonging, Symbol, Social recognized position, Architects, Doctors;

Divna MRDEŽA ANTONINA

THE FIGURE OF WOMAN IN CROATIAN LITERATURE

Abstract: This paper deals with typological constructs of female characters in Croatian literature from the Middle Ages to modernity. The most dominant type is situated within the framework of patriarchal Slavic mythical system that exalts woman as a magical great giver of life. In close connection with this type of woman throughout numerous Marian lyrics, from the Middle Ages to the present, we find Mary as a Bestower of Life to the Redeemer of the World. A secularized woman is being defined within this system as well: she becomes the guardian of a human being, an angel of the domestic hearth and a symbol of motherland, of a virgin warrior, of truth and meaning (an incarnation of muse, nymph, patroness, advisor, and companion). The presence of such female figure in Croatian literature is the longest one, persistent until the second half of the 19th century, with an intense presence periodically occurring in conjuncture with formative moments for the identity of the community and the individual – continuing up until recent times, when it manifested itself along with the waves of social repatriarchalization. It is a dominantly male image of woman in literature, demonstrated in a variety of subtypes: the woman as a mirror of men's bravery, the ideal of a young woman associated with the concept of national enlightenment, as well as notions about the sinister witch-woman as a derivative of the archetypal wild female. Incidentally, the author will also address the syncretic types of women in contemporary Croatian literature - for example, the dominant self-image of woman in feminist literature.

Keywords: n/a

Doris PANDŽIĆ**NOMADISM - THE RIGHT TO NON-IDENTITY**

Abstract: The text presents theories of nomadism by Felix Guattari, Gilles Deleuze and Vilém Flusser, explains the terminology used in these theories and applies it in the characters analysis of literary works of post-Yugoslav writers. Nomadism as a philosophy advocates non-defining – by place, time and identity. Literary works were analyzed and compared: *Скриена камера* by Lidija Dimkowska, *Čefurji raus!* by Goran Vojnović, *Snežni čovek* by David Albahari and *Muzej bezuvjetne predaje* by Dubravka Ugrešić. Character analysis based on the theory of nomadism shows non-rootedness and non-determination of the subject, but also his striving for non-dedication. The subject does not feel devotion to a nation, language or culture. Considering the fact that he does not feel determination in any situation, he is not a cosmopolite. Nomadic subject want to keep his right to non-identity and criticizes default, collective identities. Nomadism is a theory that advocates the destruction of tradition, distinctly territorially bounded and national culture and language, and the establishment of a distinctly defined identity. Nomadic subjects use computing techniques, construction of reality from parts of different cultures and languages (nomadic collage), which destroys their previous, distinctly defined identity and creates a fluid, ambiguous identity – non-identity.

Keywords: nomadism, non-defining, nomadic subject, computing-technique, non-identity

Eileen LEE**SUKEE NANG (MY NEIGHBOUR) AS IDENTITY IN THE MALAYSIAN HAINANESE COMMUNITY**

Abstract: Mass Chinese migration to the British colonies of Malaya and Singapore took place between 1850 to 1910. As is often the case with early migrants, they tend to congregate with people of similar dialect or village origins to assist them to adapt quickly to their new surroundings. Further to this, clan associations affiliated with the respective Chinese dialect groups oversaw the welfare of their respective dialect groups. Among the different Chinese dialect groups from the provinces of Fujian and Guangdong that migrated to Malaya (now Malaysia), the Hainanese from Hainan Island, were practically the last Chinese migrant group to arrive thus they comprise only about 3 per cent of the Chinese population in Malaysia. Besides macro level support from the clan associations, at the micro level, members of the Hainanese community, unlike the other dialect groups, share a deep sense of bonding known as *sukee nang* which literally means ‘my neighbour’. Data obtained from visits to Hainan, interviews and participant observation of Hainan Hainanese and Malaysian Hainanese reveal an interesting demarcation of identity, space and place in the concept of *sukee nang*. While *sukee nang* in Hainan is confined to the physical boundaries of the village, *sukee nang* in Malaysia extends beyond the physical boundaries of place and space as it refers to the special bond of fraternity in the Malaysian Hainanese community. This paper reports on how the the concept of *sukee nang* is used as a marker of identity amongst the Hainanese in their new homeland of Malaysia.

Keywords: Hainanese, identity, *sukee nang*, village, place

Elena Anca GEORGESCU**IDENTITY AND MEMORY IN DORIS LESSING'S ALFRED AND EMILY**

Abstract: Over the last years, theoretical writing on autobiography has blossomed, and the genre has offered authors a fertile ground for experimental writing. The reasons for this interest in life-writing are many and varied, but one important factor is that autobiography – in its various guises – can capture and address many contemporary concerns, like the status of the subject, the relations and representations of gender, and perhaps most importantly, it questions the individual's relationship with the past.

Autobiographical writing can reflect some of the main preoccupations of postmodernism, which, in Hutcheon's view, has often been defined in terms of questions about our knowledge of the past and the difficulty of articulating our relationship to it. Hence, both autobiographical and postmodern texts appear to be the site of identity production. This paper concentrates specifically on the borderlines between autobiography and fiction, as they appear in Doris Lessing's *Alfred and Emily*, in order to see how, by demarcating and investigating these borderlines, we can come to understand the way Lessing negotiates and crosses them in her long search for identity. The questions of fictionality and counterfactuality are important, and I consider them to be a necessary part of Lessing's autobiographical process itself, not something external to it, or incompatible with it. Fiction, as the corollary of imagination, fantasy or memory, comes as the perfect supplement when the other process fails in its endeavour. The study will demonstrate that Lessing finds another way of examining the centered self by challenging the conventions of self-representation in her postmodern autobiographical writing. Thus, knowing the past becomes for her a question of representation, of constructing and interpreting the concepts of identity and memory from different perspectives.

Keywords: Identity, memory, autobiography, fiction, counterfactuality, trauma.

Elvira DODE; Etleva HAXHIHYSENI

THE IMPACT OF INTERDISCIPLINARY LEARNING IN INDIVIDUAL IDENTITY FORMATION

Abstract: In the modern world, schools instead of spreading knowledge are focusing their efforts in responsibility of knowledge management. The ability of each individual to focus and be able to interact in a global world; to understand, detect, to make connections, to generate and solve many different problems, is fundamental. The ability to include information from different areas and not pieces of information from various fields has become the main aim of education. The challenge of school today is the returning of students into active researchers, critical and creative thinkers. The role of teachers as agents of positively improving in the field of education, and subsequently, in positively changing the society as the whole. New strategies help teachers to plan, organize, evaluate and implement new ideas and the new information. This paper is supposed to identify the interdisciplinary learning, especially organising the primary education towards concrete and thorough teaching by "topics" as an effective strategy for achieving higher standard of education. Teaching should bring a deep and thorough understanding of the concepts, especially in connection with comprehension of the world surrounding us, helping people to comfortably settle within the reality of life. Our study uses qualitative analysis based on the data obtained from the questionnaires and interpretation of learning activities of students, classroom observation and integrated diagnostic tests. Interdisciplinary learning in primary school, by focusing in topics, offers numerous alternatives in the education system, not only towards advantages of children's education, but above all for a thorough education of a democratic culture of progress and development.

Keywords: topic work, creativity, interactive learning, self-esteem, comprehension

Emanuela ILIE

FREEDOM, MANIPULATION AND MADNESS

Abstract: Using as fictional pretext one of the most provocative novels published in Romania after the fall of the communist regime (*Coming from an Off-Key Time*, written by Bogdan Suceavă – a Romanian born writer, today professor of mathematics at the California State University, Fullerton), our study describes and analyzes several identity themes: the individual and collective manipulation, the complex implications of religious, political and ideological freedom, the nature of collective madness in troubled times, the

community need for heroes and false prophets, but also for grotesque reality-shows etc. In Suceavă's novel, all these identity issues are often related to the Romanian ethnical profile and destiny during all our history. Extrapolating their cultural significations and reading them intertextually, our perspective relates such identity problems to the proliferation of various types of Evil in the entire actual world.

Keywords: identity, freedom, culture, collective madness

Eva PAPAMIHALI

THE WORK WITH TERMINOLOGY AND LEXICOGRAPHY PRESERVES THE IDENTITY OF A LANGUAGE AND A NATION

Abstract: Obviously terminology plays a strategic role in every linguistic policy which aims to preserve the identity of a language, therefore of a nation. The organisms which deal with the elaboration of terminology in Albania are very few so the urge of language researchers in this area becomes a necessity for the preservation of the Albanian language originality as one of the most particular languages in the world. Nowadays this language is threatened by a lack of coordination of policies over the stability of terms and the creation of neologisms. Observations over the creation of new terms, selecting the analyses performed with the urban planning terms, will make us notice closer the ways how a language's terminology is enriched by preserving or not the conformity with specific rules for the word formation of language itself. The creation of multi language terminology dictionaries comes as a necessity of nowadays to show how Albanian language has all opportunities to confront other important languages, preserving its identity as well as the one of the people who speak it.

Keywords: terminology; identity; language; nation; urban; dictionaries

Fanny GUTSCHE

"WHY DO SWISS COWS WEAR BELLS?" – INTERACTIONS BETWEEN LISTENERS AND PRODUCERS AT SWISS RADIO INTERNATIONAL AS INDICATORS OF TRANSNATIONAL IDENTITIES

Abstract: "Capital Letters" was a broadcast series that was sent twice a month between the 1990s and 2004 by Swiss Radio International, Switzerland's then international shortwave radio station (1938-2004). The presenters read out comments and suggestions from a worldwide, mostly non-Swiss audience and took up the challenge of answering their questions like the one in the title. For example, the listeners were interested in Switzerland's longest railway route and its highest station, in the installment of Swiss cantons and their capitals or in famous Swiss personalities. Capital Letters also played songs chosen by the audience. In the first part of the presentation these interactions between radio and radio listeners shall be described briefly by showing a sample of the empirical material, including scripts and a cut out of one broadcast, quotes from letters of the listeners and transcripts of interviews conducted with the former presenters of Capital Letters. In a second step, based on a critical review of Stuart Halls Encoding/Decoding model of reception (1980), it shall be asked if and how Swiss identity was produced, deconstructed and negotiated in this transnational communication process. Which topics, symbols and images of "Swissness" appeared? Where did they come from? Who had the prerogative of interpretation in this mediation of identity politics? Did the image of Switzerland abroad differ from the self-understanding of the collective national identity of the Swiss? The talk will be an exploration of the modes of representations of culture and identity in the broadcasting media around the shift from the 20th to the 21st century.

Keywords: Swissness, international Radio, (trans)national identity, listeners letters, broadcasting history

Florin NECHITA ; Claudiu COMAN ; Catalina REZEANU ; Catalina REZEANU
EUROPEAN CAPITAL OF CULTURE: URBAN SPACE REGENERATION AND NEW CULTURAL IDENTITY

Abstract: After the fall of communism, Romanian cities had engaged in a long term difficult process of building a hybrid cultural identity assimilating European values through culture, in a context of local historical heritage developed in a state-planned industrial architecture. That's why, lately, many Romanian cities have started urban regeneration projects, transforming the industrial landscape in order to revitalize their cultural identity. For some Romanian cities, 2015, the year of bidding for European Capital of Culture (ECoC), offers the opportunity to raise some questions about last 25 years and how culture played or could play a role in the urban development process. First, a literature review regarding the impact of ECoC designation for other Eastern European cities that gone through this process will answer the question about how other post-socialist cities benefited from the bidding stage to post-event stage. A comparative analysis will differentiate between concrete benefices obtained in the past by other post-socialist cities from ECoC candidacy, and intended effects of Romanian cities bidding for ECoC title. Second, a content analysis on the local and national newspaper exposure of Romanian cities initiatives for meeting the ECoC requirements will reveal the main themes from the public discourse. Through this analysis we also aim to emphasize the expected effects of the production of new urban spaces on the construction of cultural identity of the city, and of the collective identity and cultural practices of its inhabitants. Finally, we will provide a synthesis of the strengths and weaknesses of post-socialist cities initiatives on all required objectives of ECoC candidacy.

Keywords: European Capital of Culture, urban regeneration, cultural identity,

Francesca ROLANDI
YUGOSLAV ASYLUM SEEKERS IN ITALY: BETWEEN POLITICAL AND ECONOMIC MIGRATION

Abstract: This paper deals with the topic of asylum seekers from socialist Yugoslavia in Italy in the 1950s and 1960s. Yearly, thousands of Yugoslav citizens claimed asylum in Austria and Italy, according to 1954 Geneva Convention. The Italian, Austrian and Yugoslavia authorities agreed on the fact that the majority of the Yugoslav asylum seekers were actually economic migrants looking for a legal way to look for a job abroad. This was confirmed by the fact that just few of them had a strong political background and they were usually not able to state any detailed case of persecution at home when interviewed. However, if they were regarded as eligible, officially acquiring a new status of "political migrants", and were settled into camps, thus fostering a "refugee identity" secluded from the Italian society. Especially until 1962, when a law granted amnesty to former emigrants, Yugoslav authorities regarded everyone who had left the country illegally as an enemy of the state. Since 1962-63 the Yugoslav authorities legalized labour migration, creating legal channels for Yugoslav citizens eager to look for a job abroad. Economic migration represented a safety valve for the rising unemployment and was aimed at bringing foreign currency in the country through remittances; moreover, this liberalization drive was an attempt to come to terms with a fact: that migrants, usually lacking any political background, acquired a "political status" as soon as they reached foreign neighboring countries and sometimes even turned themselves into political opponents entering into contact with émigré anti-Yugoslav organizations.

Keywords: Italy, Yugoslavia, Cold War, Migration, Asylum Seekers

Gabriela-Alexandra BANICA**THE FALLING MAN, THE PHOTOGRAPH, THE ARTICLE, THE DOCUMENTARY AND THE NOVEL- A SNAPSHOT IMAGE OF A WOUNDED USA**

Abstract: The paper is set to analyze the impact Richard Drew's photograph of a man falling from the North Tower of the World Trade Center, during the terrorist attack on the World Trade Center Towers on the 11th of September 2001, had on the national image of the United States of American by trying to reveal the social and cultural significance of the Falling Man. The resources used for conducting the research are Tom Junod's article about the photograph: The Falling Man published in the September 2003 issue of Esquire magazine 9/11: The Falling Man, a 2006 documentary film about Richard Drew's photograph The Falling Man and the story behind it, and Don DeLillo's novel Falling Man (2007) dealing mainly with terrorism and trauma. The article and the documentary film focus on identifying the falling man, whereas, in Don DeLillo's novel the falling man is a performance artist who is recreating the event of Drew's photograph in a literary setting. What is achieved through filtering the event of the photograph in a literary context? Where should this photograph be shown and why? It is known that the American press decided upon self-censorship regarding publishing the photograph. These are the questions the paper is dealing with.

Keywords: Falling Man, Don DeLillo, terrorism, national image, identity

Gail BAYLIS**FRAMING IDENTITY: PHOTOGRAPHY AS A MODE OF EXPRESSION**

Abstract: This paper focuses on how rephotography can be used creatively to explore and express identity. Rephotography is the art of using an earlier photograph as a reference point for practice. The effect is to produce a 'then' and 'now' visual narrative that operates to foreground contrast and/or continuity. Used creatively rephotography provides a practice that allows a complex exploration of identity and its relationship to history, myth and memory thereby affording a visual means to engage with the contingent, and at times, contradictory nature of identity formation. Artists and practitioners from the diverse fields of cultural geography, memory studies, visual culture and new media such as Mark Klett, Steve Stenzel, Dave Jordano and Jessica Hines exemplify the range of its applicability for the exploration of identity. I will argue that rephotography provides an exemplary teaching method for the theoretical and practical study of identity. Students on a module that I teach (History of Irish Photography) are required to produce a series of photographs that express their sense of identity through the use of rephotography. This methodological approach will be illustrated by examples of student photography. Analysis will focus on how and on what terms students engage with their sense of identity as Northern Irish citizens, which in itself is a multifarious, contested and fluctuating identity sign. Key themes that emerge from this exercise is an exploration of a sense of place and belonging, an engagement with heritage, a revisiting of family history and an exploration of key periods in Northern Irish history, most notably the 'Troubles' (c. 1960s-180s) when religious differences brought the Province to the point of civil war. These thematics indicate the desire to explore identity as a dynamic interplay between the personal, historical and contemporaneous.

Keywords: Rephotography, visualising, contested pasts, photo frames, space and place.

Gergely HORY**SEARCHING FOR THE IDENTITY OF INFORMALITY IN URBAN SPACES**

Abstract: This study examines how the identity of the formal physical environment of a city can be altered by temporal, spontaneous informal interventions ranging from ephemeral built structures to simple acts of individuals. Projects of the author and

everyday phenomena in public spaces of the historic center of Budapest will be investigated as case studies with the aim to find out physical and mental elements that contribute to the perception of the identity of a place. Analyses will reveal whether the transformation of some seemingly unimportant factors can change a place's identity significantly. The research will also investigate if temporal, informal interventions can only supplement the existing identity of a place or they can create completely new alternative ones.

Keywords: informal urbanism, public space, tactical design, space detournement, identity

Giovanni ERCOLANI

'NATO'S SECURITIZATION PROCESS AS IDENTITY FORMATION AND CULTURAL SYSTEM

Abstract: This paper analyses the recent evolution of NATO's security narrative where the existential threat which was posed by the Soviet enemy during the Cold War period has been replaced by the risk of 'insecurity events' which do not present themselves always as direct military threats. It is in this 'liquid' process of securitization that NATO defines what is 'in-security' for its Allies through an evangelization of fear-anxiety. This security discourse (1) is presented as technological knowledge, is 'one dimensional', and is not open to debate; and (2) participates in the spatial and intellectual delimitation of a space in which the NATO citizen identity is constructed. In this space the NATO citizen is interpellated by the securitizing-securing-signifying-thaumaturgic actor (SSST actor; embodied by NATO) who uses the security narrative as a ritual. In this ritual-representation (religious and political) (1) the SSST actor (who 'appears' to possess moral qualities, and operates like a bricoleur) produces a 'security culture' in a particular emotional situation (in a state of anxiety; state of exception which at the end is accepted as 'normality') which refers to cultural idiosyncrasy of a specific NATO space; (2) the NATO citizens are transformed in ritual masses; and (3) through the regression psychological process the trust relation between the ritual masses and the SSST actor changes: from 'normal' trust, becomes a relation based on 'blind' trust. At the end, through this approach it is possible to understand how NATO security discourse works as a cultural system which (1) 'orientalizes' the 'other' (who lives outside NATO territories); (2) defines a moral space in which the 'other' lack the moral qualities possessed by the NATO citizen; and finally (3) transforms the 'other' in 'homo sacer' (Latin for 'the sacred man' or 'the accursed man'; a person who is banned, may be killed by anybody, but may not be sacrificed in a religious ritual).

Keywords: Securitization, NATO, risk, anxiety, identity, cultural system, interpellation

Gozde GAYDE

CULTURAL POLICIES IN THE NATION-BUILDING PROCESS OF NORTHERN CYPRUS IN THE PERIOD BETWEEN 1974-1983

Abstract: As many modernist thinkers would argue, nation is a product of new and modern times. In other words, nations are not a natural and eternal supra-identity, they are a design for a supra-identity invented by nationalism and the state. This design or building process has a content that unites the society and excludes other cultural identities through concealing class contradictions. Nation-building is, in fact, a process of constructing control mechanisms through wars, internal conflicts and repressive attitudes and establishing cultural homogeneity. The nation is mediated through culture, ethnicity, language and religion in the process of nation-building. Nationalism enables the nation to have a homogeneous structure by equipping culture with these three elements. In this study, the role of ethnicity as the cultural constitutive elements in the process of nation-state building in Northern Cyprus in the period of 1974-1983 will be revealed and the

shaping of the cultural policies of official political line in this period will be investigated. The dimidiation of Cyprus in the post-war period and Turkish Cypriots and Greek Cypriots living separate lives in separate zones necessitated the reshaping cultural and everyday life. The separate lives of the island people brought about the ethnic disintegration and the reorganization of culture accordingly. This study will investigate the programming and operationalization of official cultural policies in this process of disintegration.

Keywords: culture, ethnicity, identity, cultural policy, nation

Guy STARKEY ; Ye HAO

IDENTITY AND GLOBALISATION IN MULTIMEDIA NEWS JOURNALISM: A CROSS-CULTURAL COMPARISON OF NEWS WEB SITES IN CHINA AND THE UNITED KINGDOM.

Abstract: This paper will discuss issues of identity in multimedia journalism generated in two very different news markets: China and the United Kingdom. While there may be few obvious commonalities of geography, values, attitudes and beliefs across these two contrasting societies, we will address the conference sub-theme of identity and globalisation through a comparative textual analysis of three major news web sites in each country. We will show how contemporary information technology and recently-evolved epistemological, linguistic and aesthetic conventions in communicating news and current affairs narratives by different media organizations online are influenced by cultural identity or subject to globalising influences through harmonization of production practices and audience readings. Taking China and the UK as examples of seemingly disparate communities, the paper will present the results of a detailed textual analysis of interactive multimedia reporting on three randomly-chosen days in 2014. The data set was derived from a range of media organizations exhibiting sufficient commonalities of objective and perspective to allow relevant comparisons to be made between practices in multimedia news journalism in the two countries. In China, Xinhua She is a state news agency, while Nandu Wang and Renming Wang are newspapers with identifiably left-leaning and right-leaning tendencies respectively in their political outlook. In the UK, the BBC is a public service broadcaster operating nonetheless at some distance from government, while The Guardian and The Telegraph are both newspapers that are situated on the left and right of UK politics respectively. The paper will consider text, context, framing elements and multimedia content.

Keywords: Multimedia, news, online, journalism, globalisation

Herimateia PONTES

CULTURE, IDENTITY FORMATION AND ARGUMENTATION SCHEMES IN POLITICAL DISCOURSES

Abstract: Within the scope of the discursive construction of “us” and “them” as the basis of discourses about identity/difference in the political field, this study intends to analyze the argumentation schemes which back and strengthen certain claims over identity in political discourses. That is the case of the collective identities of politicians when they identify/represent themselves and the others in situations of conflict. Our data comprises political genres such as political speeches, news reports and interviews collected from governmental and non-governmental public sphere about a corruption scandal in Brazilian politics named mensalão and its developments (2005-2014). The theoretical and methodological approach to the study is informed by the discursive-historical approach (see van Leeuwen & Wodak 1999, Reisigl & Wodak 2001, Wodak & Krzyzanowski 2008, Wodak 2011 and so forth) which adheres to Critical Discourse Analyses; by post-structuralist theories of social identity (Wodak 2001, Hall 1996, Billig 1991, Muntigl et al 2000, Fairclough 2003 among others); and by a broader, context-dependent approach to

argumentation subject to a more epistemological and empirical logic that takes into account how argumentation develops/works in terms of topoi and fallacies (Toulmin 2003, Walton et al 2010, among others). The analytical results of the study reveals that argumentation schemes capture stereotypical patterns of human reasoning which might be culturally (in)formed. Moreover, their strategic use in discourses by social actors reinforces a certain type of identity that works as a legitimating mechanism of powerful groups to control and maintain a specific state of affairs in politics.

Keywords: identity, discourse, political discourse, discourse-historical approach, argumentation schemes

Hsiao-Yung WANG

FROM EQUALITARIANISM TO DIFFERENCE: REVISITING THE IDENTITY-FORMATION AND RHETORICAL HISTORY OF TAIWAN LGBT PRIDE PARADE FROM A BAKHTINIAN PERSPECTIVE

Abstract: This paper aims to revisit the identity-formation and rhetorical history of Taiwan LGBT pride parade during the past twelve years. LGBT Pride parade in Taiwan originated from “Lesbian and Gay Civil Rights Movement, Taipei” in 2003. Then the related gender groups have gradually come out to the public and organize a carnivalized action on the street in Taipei on October ever year. Primary vision and verbal messages would be generated to convey their claims and construct the in-group identification and consensus. Appropriating Mikhail Bakhtin’s concept of “chronotope,” which aims to elaborate the intrinsic connectedness of temporal and spatial relationships that are artistically expressed in literature, this paper attempts to outline how do identity-processes embodied from the rhetorical history of Taipei LGBT pride parade function and why? This paper might categorize three phases to elaborate these identity-processes. “The human right rhetoric” which was used to calls for equalitarianism successfully raised the gender consciousness of the public in Taiwan. However, discrimination still never disappeared, it might transform to become an alternative and paradoxical gendered hierarchy inherent both in the process of same-sex partnership legislation and even in the sexual minority groups. Based on the research findings, this paper argues that difference rather than so-called equalitarianism might be the rhetorical resources and concerns for the sex and gender issues in Taiwan.

Keywords: chronotope, equalitarianism, human right rhetoric, identity-formation, Mikhail Bakhtin

Igor GAFAROV

IDENTITY VERSUS AGENDA ON THE EXAMPLE OF METAL COMMUNITY

Abstract: In the modern world identity is not synonymous with the agenda. As an example of this I am using the heavy metal culture. Traditionally, cases like heavy metal were analyzed as subculture and subcultural identity. Subcultures were mostly interpreted as subversive political-economical entities with the common agenda. Besides, the early research on subcultures interpreted them and 'modern primitives' with syncretic understanding of aesthetic, political and economical. The common ground for heavy metal identity is far from political, nor is it syncretic. In it's base metal community is thoroughly modern and relies on modern aesthetics. It relies upon is the Early Modern division of beautiful and sublime. It doesn't mean that metal is not political or that metalheads do not use their identity in political field. If we look at the particular regional scenes, there often is a very pronounced local agenda. Overall this idea relies on the specific view of modernity as a disconnected set of elements that in the European history often conflicted with each other. Despite the contemporary attempts to produce the common lineage to the ideas of democracy, human rights, capitalism and nation-state, historically these ideas

were never a part of a single Modern project. They arose in the competing projects in different times. It could be a mistake to think of identities as primarily political constructs. Most of the identities are based on the completely different foundation. In the local context, however, the particular identity is often used as a rallying banner for a particular cause, picking up other big narrative and pre-narrative constructions that are compatible with its own foundations.

Keywords: Identity, agenda, aesthetics, sublime, heavy metal,

Imre TARAFÁS

“THE VARIOUS NATIONALITIES THAT INHABIT OUR HOMELAND” THE REPRESENTATION OF THE NATIONAL MINORITIES OF HUNGARY IN SECONDARY SCHOOL HISTORY TEXTBOOKS IN THE DUALISTIC ERA (1867–1918)

Abstract: Ever since the publication of Frederik Barth’s major works, specialists of the questions of “identity” have increasingly turned their attention to the ways in which the presence of “others” influences the identity of a given group itself. In this paper I study one such a phenomenon in a historical context: the representation of the national minorities of Hungary in secondary school history textbooks in the dualistic era. The question of the minorities was one of the most problematic issues in the internal politics of the Hungarian Kingdom during the second half of the 19th century: there were five minorities with populations reaching or even exceeding one million each. These minorities, touched by the nationalist ideologies of the century, declared themselves nations which the Hungarian legislation was not willing to accept. In addition, most of them had federative if not separatist aims. History served as a basis for both the Magyars and the minorities in their argumentation. In this paper, I examine the ways in which the authors of Hungarian history textbooks integrated the nationalities into a “national history” narrative with the aim of legitimizing the nation-state of the 19th century. Examining the content of these textbooks has additional importance: it leads us to gain an insight into the view of history the state expected from its future middle class.

Keywords: historiography, nationalism, narrative, minorities, national identity

Irem INCEOGLU

FOOTBALL FAN GROUPS AND POLITICAL IDENTIFICATION

Abstract: In this proposed paper I would like to present some of the findings of the recent research that has been carried out since March 2014. The research focuses on politicisation of football fan groups and the way they collectively take part in social movement protests. The research aims to explore the ways in which the football fan groups reflect their individual and collective identities by expanding their existence as a subculture beyond the tribunes. Through taking part in social movement activism those fans interact and influence the street mobilisations of social movement activism but their sub-culture as football fans is also impacted. This proposed paper will specifically focus on the tribune performances of supporter groups with an emphasis on Besiktas ÇARŞI. The popular discourse of ÇARŞI and their mythical appearance during Gezi Resistance in the summer of 2013 have attributed this group of Beşiktaş supporters a special role as they have been the symbol of football for resistance, especially because the group have been targeted by the governing authorities. This paper will scrutinise the political discourses embedded in the activities of ÇARŞI, focusing on the chants and similar other collective performances to explore the cultural identity of this special group.

Keywords: football and politics, collective political performance, football fan culture

Irena LJUBOMIROVIĆ

THE EPIGRAPHIC AND ARCHEOLOGICAL WORK OF NIKOLA VULIĆ ON THE TERRITORY OF MACEDONIA

Abstract: Nikola Vulić was one of the first researchers in the field of antique epigraphy on the territory of the former Yugoslavia. Most of inscriptions he has been working on come from the territory of Macedonia. His work on Greek and Roman epigraphy has been fundamental for understanding the ancient history of Balkan Peninsula. The results of his epigraphic studies were complemented by his archeological excavation which lasted for several decades and produced some very important findings. The discovery of six tombs close to Trebenište, with impressive burial offerings (i.g. gold masks, gold thugs, gold and silver jewelry etc.) was one of his most important achievements in the field of archeology. Remains of Roman theatre in the vicinity of present day Skopje is also one of his major findings. He also excavated six settlements and several rock tombs in the area between Bitolj and Prilep. In addition, in the Bitolj's area he managed to discover an very impressive tomb and to conclude, based on its location and construction, that it belongs to an aristocrat. Also, near by Čepigovo, he excavated the remains of the ancient town of Stubera. This work will provide us Vulić's unpublished manuscripts, which are kept at the Archive of the Serbian Academy of Sciences and Arts and at the National Library of Serbia. These manuscripts will enable us to get further information (unknown up to now) from Vulić's epigraphy and archeological researches on the territory of Macedonia.

Keywords: Nikola Vulić, archaeological excavations, ancient settlement, epigraphic monuments, Macedonia

Irena SAWICKA

REFLECTIONS ON THE ALBANIAN IDENTITY

Abstract: The main elements of the Albanian identity are well known. In the paper I would like to analyse the role of religion in the Albanian culture and its main characteristics. The main question is: whether religion constitutes an element of the Albanian identity

Keywords: Albanians, identity, reflection, religion

Irina BAKLANOVA

WOMEN'S NATIONAL JEWELRY AS SYMBOL OF THE RUSSIAN ETHNOCULTURAL IDENTITY/ЖЕНСКИЕ НАРОДНЫЕ УКРАШЕНИЯ КАК СИМВОЛ РУССКОЙ ЭТНОКУЛЬТУРНОЙ ИДЕНТИЧНОСТИ.

Abstract: На Русском Севере на протяжении столетий (вплоть до начала XX в.) сохранялись исконные пласты русского языка, живая этнокультурная самобытность, общий традиционный уклад жизни. Самобытность севернорусской культуры была обусловлена тем, что Север являлся контактной зоной различных этнических культур, мирно сосуществовавших на этой территории. Северные территории России представляли собой поликультурное объединение. Вместе с тем, русский Север - един в историко-культурном отношении, и на протяжении многих веков именно русская культура являлась доминантой его культурного пространства. Русский народный костюм, и в частности, одна из важных его составляющих – женские народные украшения, входит в семиотическую сферу традиционной национальной культуры и как знак, и как символ художественно-творческого выражения. Обращение к традиционным ментальным структурам русского народа является сегодня остро актуальным, так как современная социальная и культурная жизнь характеризуется интенсивными поисками национальной и этнической идентичности.

Keywords: культурная идентичность, русские народные украшения

Ivaylo YOSHKOV

CULTURE, IDENTITY AND CITIZEN JOURNALISM IN BULGARIAN ONLINE MEDIA.

Abstract: The Web space, and most importantly its second generation – the so called “Social Web” or Web 2.0, changed the roles in mass communication. It enabled the audience to be an active part of the communication process. The former passive users received a tribune which let them create and share any kind of information without any mediators. This form of journalism became known as “citizen journalism” and attracted so much attention that the role of the traditional mass media in the mass communication process became questionable. Social media web sites like Facebook, Twitter etc. attracted much more audience than the traditional mass media web sites. The current paper will focus on the representations of culture and identity in Bulgarian Citizen journalism. The ongoing political crisis in the country (after the early resignation of 2 governments and the unstable majority in the current parliament) combined with the immigration issues caused by the immigrants from Syria and the issues in Ukraine caused much polarization in the society. The online media became the scene of many arguments between Russophiles and Russophobes, people who are tolerant to the immigrants and people who are not and etc. Studying the citizen journalism is the best way to define this polarization using the society itself as an information source.

Keywords: citizen, journalism, media, identity

Iveta GOGAVA

“SOVIET REMEMBRANCE OF 1930S: MEMOIRS OF REPRESSED PEOPLE”

Abstract: The paper “Soviet Remembrance of 1930s: Memoirs of Repressed People” aims to show how the notion of political repressions was represented in the memoirs of repressed people. The memoirs, which were published after collapsing the USSR in Georgia, present an alternative picture of the past. They share the information not only the phases of repressions, but also emphasize the attitudes of repressed people, their opinions about system and logics/strategy of the politics itself. The paper is based on the three types of sources: 1. Scientific literature about political repressions for identifying the nature of repressions, 2. Memoirs (Published in 1991) for representing so-called memory mediums, perceptions about particular events and 3. Interviews (conducted in 2008) with repressed family members for investigating indirect trauma which children of repressed people experienced on themselves. Analysis of memoirs/diaries is conducted according to the following criteria: 1. Biography of the repressed person and his/her status in the society; 2. Situation before detention and expectations; 3. Situation after detention - cell conditions, attitudes of prisoners after their imprisonment and 4. Public opinion about prisoners. In accordance with the main findings of the research, memoirs of repressed people and interviews of their families suggest similar narrative about political repressions. They draw the picture of the particular event, its impact on the society, oppressors and oppressed people. It highlights that the memoirs represent the traumatic narratives and simultaneously, Georgian society found it difficult to deal with the cultural trauma of political repressions.

Keywords: Repressions, Collective Trauma, Memory

Jadranka DJORDJEVIC CRNOBRNJA

THE TERLIK AND THE CONSTRUCTION OF GENDER, ETHNIC AND RELIGIOUS IDENTITY OF WOMEN

Abstract: The Terlik is an element of the female national costume characteristic of the Gorani people and their culture. It is a kind of black overcoat which has no lapels and has strait tailored sleeves. Gorani women usually possess two terliks – one for everyday use and one which is only worn on special occasions (weddings, Đuren celebrations). A

woman will put a terlik on for the first time when she “izlazi na voda” (goes out to the water). It is a ritual conducted in the morning after the wedding night. In this context, the terlik symbolizes the change in the woman’s marital status. From then onward, the woman is obliged to wear the terlik every time she ventures outside of the house or the yard. This rule is not strictly followed today, as the terlik is not worn by all married women. Even then, it is only worn when they are in Gora. The terlik also represents a symbol or marker of ethnic and religious identity. Keeping all this in mind, I shall attempt to reassess – through the analysis of narrative discourse – the symbolic function and role of the terlik in the construction of women’s gender, ethnic and religious identities. In this context, I shall also attempt to consider the issue of the influence which the change of sociocultural surroundings, through migration for example, has on the change of the symbolic part played by this item of clothing in the process of identity construction.

Keywords: terlik, women, Gorani people, gender identity, ethnic identity, religious identity

James LEIGH

POINTS OF INTERSECTION: INVESTIGATING IDENTITY FORMATION PROCESSES OF THE PUBLIC AND PRIVATE SPHERES IN KOSOVO

Abstract: In 2008 political leaders in Kosovo unilaterally declared independence, thereby calling into being a new state, the status of which remains a matter of dispute today. With the creation of said state, a new citizenship was brought into being, potentially adding an additional layer of belonging or identification. In reality this citizenship has been received in a multitude of ways by those who living in Kosovo, with reactions ranging from enthusiastic acceptance to outright rejection. In addition, changed social, political and legal circumstances have given rise to reconfigured yet unstable cultural conditions in which identities are now being formed. My research investigates various narratives of identification being created in Kosovo today from the perspectives of both the public sphere and the private individual. Furthermore, it seeks to look at the levels of influence which these spheres might exert on one another. The hypothesis suggests that public actors, such as political parties, international organisations, the media or cultural institutions, present a variety of (competing) identity narratives to members of society. The aim, therefore, is to research the extent to which these public narratives are seen to permeate to the level of the individual, and become (re)organised or (re)structured into the personal narrative. The paper posits an applied research approach for the investigation of this issue. In particular, it will focus on how different social methods are applied to help one discover more about the processes of identity formation in a complex, dynamic and unsettled context such as present-day Kosovo.

Keywords: Kosovo, identities, narratives, public, private

Jan DE JONG

ABSTRACT – REPRESENTATIONS OF IDENTITY IN THE COVERAGE OF THE EU CRISIS BY THE DUTCH PRESS (2005-2012)

Abstract: When it is said that the EU is in crisis, this does not only refer to the economic/financial crisis that started in 2008-2009, but also to a perceived ‘crisis of solidarity’, a ‘crisis of identity’, etc. The EC has proposed to counter these latter crises in particular through better communication with its citizens in national public spheres, for example in newspapers. This research looks at newspaper articles from 2 main Dutch newspapers, the Telegraaf, a popular newspaper, and NRC Handelsblad, a more ‘intellectual’ publication. I analyse articles from 2005 and 2012 which discuss the EU, looking at whether the articles are framed in an ‘economic’, a ‘responsibility’ or a ‘conflict’ frame, and how different identities are represented in these articles in light of the crisis. For the conceptual framework, social identity theory is used, regarding identity as that

which distinguishes between an 'in-group' and an 'out-group'. Considering the preliminary results from the analysis of the Telegraaf, a strong shift was found between 2005 and 2012, with the EU being seen almost exclusively in light of the crisis in 2012. Regarding framing, there is mostly a shift towards more articles in the 'responsibility' frame rather than in the 'economic/conflict' frame. The identity that is clearest is not a North-South or a national-supranational identity but instead reflects the rise of populism in the Netherlands and all over Europe. In the Telegraaf there is a strong emphasis on a people vs. elite identity, with the crisis being blamed on both national and supranational elites, who are represented as opposing the interests of average Dutch citizens. Considering the analysis of NRC Handelsblad, a similarly strong shift is expected, but with different emphasised identities, especially with a more pro-European vs. Eurosceptic-populist identity, reflecting the general perception of the EU as an elite project.

Keywords: EU, representation, identity, crisis, framing

Jane MATTISSON

THE CULTURE OF THE STATELY HOME AND ENGLISHNESS IN THE TELEVISION SERIES DOWNTON ABBEY

Abstract: With over 120 million viewers world-wide and with the final season currently under production, it is time to assess the heritage and identity of both England and Englishness as these are represented in the television series Downton Abbey. What picture of English society is given in the series? How accurate is this picture? And why is the series so popular? These questions will be answered using examples from each season. In addition, the historical accuracy of the series will be considered with reference to some of the works published about the production of Downton Abbey as well as the extensive historical research behind it. Such works include Jessica Fellowes' The World of Downton Abbey and The Chronicles of Downton Abbey and Emma Rowley's Behind the Scenes at Downton Abbey. In addition, reference will be made to books about stately homes and their place in English culture in both the early twentieth century and today. One important work is Sarah Warwick's Upstairs and Downstairs. The Illustrated Guide to the Real World of Downton Abbey. Reference will also be made to the transcripts of the series, where the creator, Julian Fellowes, comments on the decisions made during the writing and production of Downton Abbey and where he also notes interesting responses by the general public to specific scenes and ideas. I finish with some reflections on what Downton Abbey has meant for the future of Highclere Castle, the 'real' Downton Abbey.

Keywords: na

Janja KOVAČ

BOSNIA AND ALL THE OTHERS - CULTURAL MOSAIC IN THE NOVELS OF IVO ANDRIĆ

Abstract: In his novels, Nobel-prize winning writer Ivo Andrić depicts an image of Bosnia which is often considered as a documentation of historical developments in the 16-19th centuries. By relying on the basis of literary anthropology, this paper will analyze (different types of) characters in three Andrić's novels, namely: The Bridge on the Drina, Travnik Chronicle, and the unfinished Omer-Pasha Latas. In the paper, a typology of strangers in Andrić's novels will be discussed, i.e., groups of (1) Western European strangers in Bosnia, (2) Turkish strangers in Bosnia, (3) local inhabitants, and (4) characters that are at the borders of the previous three groups. The analysis will address questions like: what (or which) are the main identity markers of these groups? Does the space (urban areas of towns of Višegrad, Travnik and Sarajevo) affect the characters? If yes, in which segment(s) of their personalities? Are there differences between the representation of male and female characters? Throughout the paper, the question of the most appropriate theoretical background, national or intercultural one, will be discussed.

By relying on the theoretical basis of the literary-anthropological literature, this paper will be an attempt of applying modern, interdisciplinary approach to Andrić's novels.

Keywords: Ivo Andrić, novels, characters, identity markers

Jelena NIKODINOSKA

"CAN I BE BOTH?": UNDERSTANDING THE COMPLEXITIES OF CULTURAL IDENTITY FORMATION IN JULIA ALVAREZ'S HOW THE GARCIA GIRLS LOST THEIR ACCENTS AND ¡YO!

Abstract: This paper explores Julia Alvarez's novels, *How the Garcia Girls Lost their Accents* and *Yo!*, in which the formation of cultural identity operates as a trope to rethink the manner in which society, politics, race and gender delineate contexts and determine, presuppose, and even impose a given agency within those contexts. Drawing on specific chapters from the novels I will analyze the manner in which cultural identity is being affected, influenced and changed in relation to time and space. Identities are changeable; they exist in relation to the past, present and future, and it is through this dialogic relation between the individual and tradition, that identities are constantly being deconstructed in an endeavor to make sense of one's being and becoming. As Stuart Hall holds, "cultural identity [...] is a matter of "becoming" as well as of "being". It belongs to the future as much as to the past. It is not something which already exists, transcending place, time, history and culture. Cultural identities come from somewhere, have histories. But, like everything which is historical, they undergo constant transformation" (Hall 225). On that note, I will examine three questions regarding the diasporic experiences of the returnees. Namely, I will analyze how identity can be/is physically manifested through the adoption of given cultural markers. Then, the manner in which cultural norms reflected through patriarchal codes delineate the male-female relationships; and last, I will comment on the metaphorical representation of cultural imperialism on the Island.

Keywords: diaspora, cultural identity, Dominican-American

Joanna ZIELINSKA

BOSNIA AND HERZEGOVINA AND ITS IDENTITY

Abstract: The turbulent past of Bosnia and Herzegovina has left behind the country of various ethnic groups with different religions and traditions, the country that struggles for its identity and recognition. I would like to present the XXth century history of Bosnia and Herzegovina as a history of variable perspectives of its space and identity. Referring to Michel Foucault's concept of heterotopia I would like to analyse Bosnia and Herzegovina as the space of otherness. The country which is situated between here and there, the present and the past, which is at the same time mental and physical space. Heterotopia seems to contain both utopia and dystopia, depending on who looks into heterotopic mirror. During SFR Yugoslavia's regime, Bosnia was perceived as the realization of utopian idea of a country where different religions, ethnic groups peacefully coexist together. When the disintegration of SFR Yugoslavia started in mid-1991 the space of present Bosnia and Herzegovina became very problematic. The war in BiH seemed to embody all the problems that Europe struggled with in the past century. What is Bosnia and Herzegovina now? Taking into account diverse structure of BiH I would like to analyse and reconsider Bosnian's identity and its appurtenance. Does it belong to the East or West or is it the space of unidentified otherness? Does it exist in European memory and consciousness or it is a bashful space of failure of international peacekeeping forces?

Keywords: Bosnia and Herzegovina, heterotopia, Identity, space

John ETHERINGTON**TERRITORIAL REIFICATION AND NATIONALIST POLITICS IN CATALONIA.**

Abstract: The construction of national identity by nationalist movements and institutions is necessarily premised on the idea of territorial belonging; that is, nations and 'their' respective national territories exist in a symbiotic relationship of mutual belonging. From an analytical perspective, a key process in the construction of nations and national identities involves territorial reification, whereby the national territory is produced and reproduced in such a way as to appear the source of national identity, above and beyond its relationship with the nation. We might think of how the 'wide open spaces' of the American West have produced, in one important US nationalist narrative, 'a love of freedom'; or how mountainous Switzerland has bred a fiercely independent spirit among the Swiss nation. From this perspective, this paper seeks to analyse the territorial reification of Catalonia by conservative nationalism, from its beginning in the nineteenth century until the present day. We will see how the national territory is produced and reproduced in such a way as to make rural Catalonia and its inhabitants the true essence of the Catalan nation. This particular way of reifying territory and constructing the nation is by no means accidental: in the nineteenth century, it was a means of symbolically incorporating disaffected elements of rural Catalonia into the new social order based on industrial capitalism; in more recent times, we can see how ideological hegemony achieved by this vision of the nation has played a key role in allowing conservative elements to dominate Catalan politics.

Keywords: territory, reification, nationalism, national identity, conservatism

Jovana KARAULIC**"THE FUNCTION OF A STATE SPECTACLE INA SOCIETY IN CRISIS"**

Abstract: A form of theatrical organization, state theatrical spectacle got its ideological format in the twentieth century with the idea of transposing messages of the state's ideological apparatus. Reasons for the existence of the state theatrical spectacle, as an ideological instrument within the state apparatus, are linked to a form of communicating ideological tendencies between the state (communicator) and communities (recipient). This form of communication observed from the standpoint of the context in which the message is encoded within the dominant code can be compromised in terms of social crisis. The "Preferred" communication process within the dominant code is an act of encoding and decoding messages within the same frames, and a theatrical spectacle in an encounter that evokes the meaning within the audience and which corresponds to the ideological foundation of the system that shapes the message. This paper raises the question of the sustainability of the national theatrical spectacle when an ideological code of the transmitted message has no clear ideological definition, which is observed in a case study of the central celebration of "Youth Day" in 1988. The organizational structure, ideological intentions and eventual disappearance of the rally ("slet") point to the possibility of analyzing theatrical spectacle as an instrument of the system for expressing its identity, power and ideology (purpose), i.e. its weakness at a certain historical moment. Since the state ideological apparatus encodes a message within the dominant code, this paper deals with the possibility of decoding messages within the same code in terms of social crisis. Accepting the hypothesis that the function of the state spectacle is a "representation of reality" that is imposed on the community by the state ideological apparatus as the appropriate symbolic equivalent, the paper examines the possibility of transposing the message in terms of a vague ideological foundation of the state apparatus. From the perspective of sustainability of "the idea of Yugoslavhood" the paper explores the issue of expressing national identity in a situation where an "imagined community" lacks a coherent political will.

Keywords: state spectacle, ideology, identity, ideological apparatus

Jovana VUKCEVIC

NOSTALGIA, IDENTITY (RE)CONSTRUCTION AND HERITAGE CONSUMPTION IN FORMER YUGOSLAVIA

Abstract: This paper will question the identity/heritage dynamics in former Yugoslavia, in reference to the growing Yugo-nostalgia and its exploitation practices, the post-Yugoslav identity reconstruction, the acceleration of history and the transformation of memory. It will question how historical authenticity of post-communist heritage has been “rebranded”, negotiated by the state authorities, for the sake of tourist competitiveness and post-socialist identity construction? Heritage consumption undoubtedly plays one of the key roles in the national identity construction (consolidating identity, becoming a landmark of the common national past, presenting to others a certain conception of self). Discourse and practice of heritage are, therefore, supposed to reflect national identity and cohesion, thus legitimizing power structures and politicizing the past. After the dissolution of Yugoslavia, when the new countries were still struggling to establish a post-communist national identity as a remedy to the failed ideology, economic despair and social instability, the control over the official version of history has become crucial. This required a complete denial, and even the erasure of the communist past, through the ideological manipulation that consisted in wiping out of all the positive associations, in confiscation of any positive memory of the former ideology. However, phenomenon of Yugo-nostalgia, as well as the simple curiosity of Western (as much as neighbour’ Eastern) tourists and their growing interest in remains of the socialist ideologies invited the rehabilitation of the socialist memorial sites and the expansion of communist heritage tourism. The paper will address the dilemma of ‘identity versus economy’ - the complex interaction of the state intervention in transforming national identity and memory (by erasing communist legacy) and economic interests underlying the commercial exploitation of that same legacy.

Keywords: Heritage, memory, socialism, identity, Yugo-nostalgia

Jūratė LANDSBERGYTĖ - BECHER

THE IMAGE OF BALTIC IDENTITY IN CONTEXT OF THEIR CONTEMPORARY ORGAN MUSIC

Abstract: The Baltic States Lithuania, Latvia, Estonia are three destiny sisters in XXth century: they survived the Soviet occupation and after 50 year restored their European identity and Independency. Though it was hard experience of “being lost and utterly alone”, with damaged identity („abducted Self”, how it's called in „war after war” poetry), the Baltic States made its way in transcultural process to freedom and safety. The message of Baltic contemporary music is explained by trauma psychology: the blocked and damaged Self is waiting for signs of resistance. Ideological destruction, which punished religion, couldn't last long against archetypes (the images of collective unconscious, C.G.Jung) or national values. This experience of resistance, hiding in the dark and surviving „the barbarians”, became new basis for transformed identity, ready for defence, creative immune structures. This was an other way of Humanism, contradictory to Western social leftism. It was possible to take this road in music, because musical signs and symbols are abstract and powerful idealistic “weapons”, capable to awake the damaged Self. Music power leads to memory and archetypal images of the Nation. In music we have the Whole – the harmony of the world and its structure. The archaic power is the most important aspect of Baltic identity, which destroys the artificial false identity created by occupants. This is undamaged quality, which lays low as archaic stone, supposed to stay there over times. This style of Baltic music, based on sacral and ethnical archetypes, is called Baltic minimalism and it is especially developed in organ music

Keywords: Lithuanian, Latvian and Estonian composers (P.Vaskas, A.Pärt, B.Kutavičius a.o.) created images of

Justyna TABASZEWSKA**CULTURAL AND COLLECTIVE MEMORY AS A SOURCE OF IDENTITY**

Abstract: Polish collective memory faces problems of commemorating, remembering and forgetting traumatic events from two World Wars and the time of Soviet domination (1945-1989). The forced inability to work through memories in that period haunted Polish social consciousness, transforming the question of memory into a major issue for Polish cultural discourse. In Poland the past is until today the primary source of individual as well as collective identity. In the process of constructing and reassembling of social and cultural memory a privileged role – especially in Poland – is played by literature. I would like to propose a reading of contemporary Polish literature (after 1989) which emphasizes its role as a space for constructing cultural identity. Remembering, reconstructing, and often even manufacturing alternative versions of history are all attempts at filling the void that menaces Polish cultural identity as a side effect of traumatic memories. The most important literary points of reference will be the books by Czesław Miłosz (b.1911), Tomasz Różycki (b.1970), and Szczepan Twardoch (b.1979). All of these works are confined within the factual space of three events crucial for defining of Polish identity: The Second World War, the loss of Eastern Borderlands; the issue of so-called “Recovered Territories” (parts of pre-war Germany that became part of Poland after the war); and the breakthrough of 1989. The affective character of the aforementioned books, stems from their being an expression of purely individual experience and the struggle with identity, but it is also the reason for their widespread social impact.

Keywords: literature, cultural memory, trauma, 1989 breakthrough

Kalina MALESKA**ESTABLISHING IDENTITY IN ALIEN ENVIRONMENT: KAFKA’S METAMORPHOSIS, POLANSKI’S THE TENANT AND KISHON’S STORIES**

Abstract: Identity formation is a process that involves both individual characteristics and cultural constructs. Dependent on family upbringing, as well as on encounter with the social and national environment, identity-formation is inevitably a complex and often painful process. This essay will attempt to convey this complexity and painfulness of establishing one’s one identity through the characters in Franz Kafka’s story Metamorphosis, Roman Polanski’s film The Tenant and several of Efraim Kishon’s stories. Even though in Metamorphosis, Gregor Samsa’s environment is his own family, the essay will explore how this secure environment becomes alien when it does not accept identity which is different from the one that it nurtures. The Tenant will be discussed from the aspect of the alien environment of the building in Paris in which the main character of Polish origin, Trelkovsky, moves, and in which he cannot establish his own identity. The film gives the opportunity for examining the decisive role that culture and national background may have on the development of identity. The thesis that this essay aims to explore is whether or not a different approach, such as that of Kishon, to an environment which is equally alien as those in Metamorphosis and The Tenant, could lead to a more successful and less painful development and affirmation of one’s identity.

Keywords: identity, Kafka, Polanski, Kishon, environment

Karina OBORUNE**I WILL NEVER BE THE SAME AFTER ERASMUS, BUT WHOM I HAVE BECOME - A CITIZEN OF EUROPE OR A CITIZEN OF GLOBE?**

Abstract: The previous studies on mobility (Sigalas 2009, Wilson 2011, Mitchell 2012, van Mol 2014) have mainly focused on Erasmus exchange programme and European identity by arguing that intra-European student mobility does not foster supranational identity due to so called ceiling effect (Kuhn 2012) – it has reached its highest level and cannot

increase anymore. On the other hand, my approach differs in two ways. First, based on social communication theory, contact hypothesis and common in-group identity model I argue that intensive social interactions has impact on development of a global identity both within European and outside of European identity. Second, based on culture shock theory, cultural adaptation and otherness model, I argue that European identity is rather promoted outside of Europe. I propose a model where individual level (multicultural background), societal level (intensive social communication with 'out groups' and friendship) and cultural level (distance between host and home country) has impact on development of supranational identity through student mobility. As a case study there was chosen Switzerland as potential of having distinct understanding of European identity due to its non-EU membership and having an equally high amount of students going for exchange to Europe and outside of Europe. In order to reveal an impact of mobility abroad on supranational identity's development, there are surveyed mobile, future mobile and non-mobile students (n=1000). The results will be available in March, 2015.

Keywords: Erasmus, identity, mobility, European identity, global identity

Kateryna NASONOVA

INFLUENCE OF YOUTH SUBCULTURES ON THE PROCESS OF SELF-IDENTIFICATION

Abstract: Globalizational trends and dissemination of popular culture lead to the transformation of values of average person. Cultural space becomes fragmented and mosaic. The destruction of traditional culture, religious orientation causes a constant search for the "I" in the space of culture, which is particularly acute extrapolated in a multicultural urban context. In today's urban space that has deep social differentiation, a stable identity becomes problematic. Throughout its life a person must "play" many social roles; it lacks strong social bonds, it is immersed in a process of rapid social and cultural change. The city generates countless subcultural formations as youth, professional and religious. Special spread gets youth subculture that entirely is a product of globalization. They exist beyond national boundaries, play an enormous role in the unification, cultural association. They create images of general culture, bringing together young people from different countries. In the process of self-identification, many teens fall under the influence of different youth subcultural trends. As at teenage years there is a search and selection of samples for imitation, formation of the ideological orientations, people trying to understand who they are, identify themselves with the surrounding space and define their place in society. Determining factor in the formation of any subculture is a creation and search for "Image of the Other". The main principle of existence - "we" and "they." An important element of the material environment - clothing and various accessories. Youth culture marks particularly important components such as shoes, hats, bags, which often act as a group of symbols and signs. With the development of modern mass media, subcultures become a part of the media space and basic attributes become an element of culture industry. The introduction of new informational technologies has led to the virtualization of human life and the emergence of virtual subcultures.

Keywords: globalization, media space, urban space, self-identification, youth subcultures

Katy MCDONALD

MEDIATING THE UK GENERAL ELECTION 2015: CHALLENGES FOR EMPIRICAL CONTENT RESEARCH

Abstract: This paper will discuss issues around empirical data analysis of the BBC's flagship news and current affairs programme Today during the 6 weeks of the 2015 UK general election campaign. This was an election campaign during which opinion polling consistently indicated a hung parliament would be the outcome and the main focus of broadcast, print and new media was on likely outcomes for coalition building by either the

Conservative leader David Cameron or the Labour leader Ed Milliband. The result of the 7th May poll confounded almost every prediction, resulting in a slim majority for the Conservative party, which had been in government for 5 years as the lead party in a coalition with the Liberal Democrats. The paper considers a range of epistemological issues around problematising the coverage of the election campaign by the Today programme. It forms part of a new PhD study which will contrast issues around balance and bias with the results of earlier studies carried out in 1997 and 2005.

Keywords: Politics, radio politics, election, news, journalism

Kenneth HANSHEW

AFFIRMING AND QUESTIONING IDENTITY IN ALTERNATIVE HISTORIES

Abstract: Nation has come to be conceptualized as both a primordial and modern phenomenon, imagined through either a very close reference to traditional culture or as an outcome of political and industrial modernity. In comparable ways, utopia may be considered either to draw on the pre-modern notion of traditional organic community or to build on the modern ideas of social unity, freedom, and equality within a larger international framework. This dual orientation of utopia towards tradition and modernity has led to an emergence of two distinct types of utopian writing, particularly evident in the work of twentieth-century authors. Primarily concerned with the expansion of global capitalism (more commonly known then as the 'World Market'), the first type of utopian writing projected an imagined community steeped in traditional culture or at least advocating a re-emergence of some of its (endangered or extinct) aspects. The second type of utopian writing was more immediately preoccupied with the imagination of an interdependent global community from which nations and traditional culture would have withered away. Such utopian writing invested quite heavily in the idea of world government and economic regionalization. However, many utopias of the second type, despite their globalizing profile, put forward communities which derive their origins from a particular national culture, playing down all other possibilities as irrelevant or under-developed. In both types of utopian writing, we witness the spectre of nationality attending on utopia as its necessary and contingent component. At the same time, utopia's dual orientation towards tradition and modernity is fundamentally underpinned by the archetypal images of a golden age and lost paradise, over which no national culture has absolute purchase. Such archetypal provenance of utopia inflects the two types of utopian writing, frequently subordinating its traditional and modern thrust to a more universal foundation. The panel will seek to investigate the interrelationship between utopia and nation in at various levels – generic, socio-cultural, and political. It will seek to open up a wider discussion of the following questions: - Is it a retrieval and re-activation of traditional culture that grounds utopia quite firmly in national discourse? Or is the placement of utopian writing within any one national culture impossible, because of utopia's archetypal foundations? - Is it precisely nationally-specific debates that ensure the fulfilment of utopia's critical function and therefore define the nationality of utopia? Does nationalism return as the repressed in utopian writing? - Does utopian writing offer a radically new rethinking of the nation (understood both traditionally and in a modern sense)? - In the present-day world, what is the potential of utopia to constitute an imagined community that would address the failures of European liberal democracy, ecological and identity crises? In 'Affirming and Questioning Identity in Alternative Histories', Dr Kenneth Hanshew will examine the Polish journalist Marcin Wolski's recent *Jedna przegrana bitwa* [One Last Battle] (2010) and the acclaimed Czech writer Josef Nesvadba's *Peklo Beneš – o šťastnějším Československu* [The Hell Beneš – A Happier Czechoslovakia] (2002) to argue that the science fictional subgenre of the alternative history or *uchronia* more prominently reflects issues of cultural identity than other

science fiction or literary eutopias. This begins with the fabula, but continues as posited historical truths are reframed in the sjužet. The comparison of two untranslated texts from different cultures and with different visions of society in their alternative worlds, one transnational, the other national, shall substantiate the thesis's general validity.

Keywords: Utopia, nation, identity, tradition, modernity

Ketevan KAKITELASHVILI ; Ivane TSERETELI

“INTERRELATION OF RELIGIOUS AND ETHNIC IDENTITIES IN GEORGIA AT THE BEGINNING OF THE 20TH CENTURY”

Abstract: The paper deals with identity formation process in Georgia in its early stage and focuses on the interrelation of the ethnic, religious and cultural factors in definition of Georgian national identity. From the second half of the 19th century, similarly to the other imperial spaces, the problem of definition of ethnic, religious and cultural identities actualized in Georgia. The main goal of discussions was to find answers to the following questions: who are We - Georgians? Who are the Others? What are the markers which determine borderline between Us and Them? Who and on what basis should be included or excluded? Formation of identity is a complex process. In the case of Georgia, the issue was even problematic due to ethnic and religious diversity of the country and, moreover, because of religious multiplicity of the Georgian ethnic group in itself. Thus, the issue of national belonging of the non-Orthodox Georgians – Georgian Catholics, Gregorians and Muslims actualized. Alongside to these groups identity of the Georgian Jews came to the forefront as well. In this context, the decisive role of religion in defining national identity was questioned during intense debates, while importance of the common historical experience and cultural factors like language, customs and traditions were underlined. The research is based on the analysis of various Georgian language press materials. A newspaper is an interesting source itself as it reflects not only on the ideas and positions of intellectuals, but highlights the public opinion and tendencies of that period as well.

Keywords: Culture, Identity, Narratives, Ethnicity Religion

Kornelija KUVAČ-LEVAČIĆ

THE THEME OF MOTHERHOOD IN THE AUTOBIOGRAPHICAL DISCOURSE OF VESNA PARUN

Abstract: Since the 1970's motherhood has been the theme of research in various branches of the humanities; not only as biological but also as social and cultural phenomenon, replete with the different contradictions which are most perspicuous in the literary and cultural practices by which they are represented. Although there is a myriad of great writers in the Croatian literature of the 20th and 21st Centuries (both by men and women) who represent the theme of motherhood outside of the patterns of the dominant social and ideological framework, in which it is viewed as a woman's real bodily, spiritual and emotional experience, it has informed little research in Croatian literary studies. The aim of this work is to reveal the representation of motherhood in the autobiographical discourse of the greatest Croatian woman poet of the 20th Century: Vesna Parun. What will be taken into account here is the influence of the theme of unfulfilled motherhood which is mentioned on numerous occasions in her work and how this theme influences the narrative identity of the autobiographical narrator. What will be investigated here is theme of motherhood in her work in toto, especially when the theme of unfulfilled motherhood is at hand (also a theme in the Croatian literature of earlier epochs) as well as her shift from the traditional concepts in which the identity of woman is seen as inextricably linked to her identity as mother. The body of texts which will be of greatest importance here is her volume *Noć za pakost. Moj život u 40 vreća* (2001.), as well as

other autobiographical texts by the same author in concordance with the theme of our research.

Keywords: Croatian literature, motherhood, Vesna Parun, autobiographical discourse, narrative identity

Kristina DUFKOVA

LANDSCAPES OF THE HUMAN, PLACES AND TREES

Abstract: By culturalisation of a landscape we make ourselves visible. Places we name shape our identity in the same way as we do theirs. The name we give to a place not only characterises that place but it also emphasises its differences from other and “strange” ones; it expresses our emotional relation to them. In the same manner, by culturalisation of forests we achieve our materialisation in them or in their last remaining relics. In this presentation we are going to deal with both linguistics analysis of place names – specifically those derived from the names of trees – and their connection with the topics of research of human geography. We also work with the concept of territorial identity; we try to find suitable synthesis of the place and the human.

Keywords: Places, Trees, Landscape, Dendronyms, Territorial Identity

Laura CIUBOTARAȘU PRICOP

THE CONSTRUCTION OF EUROPEAN IDENTITY AS THE MORAL MATTER BETWEEN RECOGNITION AND AUTHENTICITY

Abstract: The concept of european identity from a theoretical point of view is not yet fully defined, and in practice it is contested by eurosceptics . In this paper I will try to emphasize, from an ethical perspective (CharlesTaylor) which are the structural elements of the concept of identity and through analogy to define the european identity, starting from two ethical premises : a) recognition/nerecognition as a form of oppression of the individual or the group and b) the concept of authenticity (the principle of originality - Taylor) in which the identity is manifested as a pattern/unique way of being and it is enforceable against imitation. Taylor considers the identity as a term which is built like a person's understanding in relation to itself and the fundamental characteristics of other human beings. From this point of view, the relationship between identity and recognition is achieved through dialogue with others. This dialogical dimension of identity will be analyzed in the context of the public sphere (Habermas) and, as I will try to prove, has an integrative function.

Keywords: identity, european identity, authenticity, recognition, public sphere

Lidija DAVIDOVSKA

RICHARD HUGO'S TRIGGERING CHRONOTOPE

Abstract: The paper examines the categories of tone and atmosphere in Richard Hugo's poetry through the poetic themes and motives of spiritually and economically failed real towns and places in the American Northwest, which the poet “populates” with human stories and situations made vivid by imagined, most often, failed lives of imaginary people. The ensuing relationship between the Subject and the towns and places as the Object is approached as a phenomenological interplay that reveals the various states of human consciousness in the act of perceiving these towns. I demonstrate that the speaker frequently registers, and subsequently depicts the details of the towns which are most likely to trigger melancholy and the sense of failure to which he has succumbed. The triggering towns, therefore, become a projection of his own Self in its struggle to understand and relieve his suppressed emotions and desires. These towns become Hugo's main chronotope which are closely tied to the speaker's identity. The stages of the Subject's consciousness and his equally changing perceptions will be examined here in

relation to some of Sartre's and Heidegger's primary phenomenological concepts, such as: (i) being-for-itself—a state where the Subject is conscious and aware of itself as such; (ii) being-in-itself—a state where the Subject is not conscious or not aware of itself; (iii) Sartre's "bad faith"—a state in which a person is in self-deception and escapes the responsible freedom of Being-for-itself.

Keywords: tone, American Northwest, chronotope, phenomenology, identity,

Ljiljana ROGAČ MIJATOVIĆ

IDENTITY AND CULTURAL DIPLOMACY OF SERBIA

Abstract: The paper brings up an analysis of cultural, social and political factors that, in the challenges of European integration and globalization, are shaping the process of symbolic representation and positioning of Serbia towards Europe and the world. The basic argument is that, as a result of complex historical flows and turbulent socio-political events in late twentieth century, Serbia has positioned itself in the world as the "problematic other" and a "weak country", through the inherited forms of identity and its distorted images. The question that is being raised up is whether and to what extent cultural diplomacy can contribute to better recognition of the symbolic position of Serbia in the world and foster mutual understanding. The analysis of the symbolic positioning of Serbia in the prism of international cultural relations touches three levels: ideological, institutional and cultural. Special emphasis is put upon the context and the parameters of the system of representation through the analysis of the media, public discourse and stereotypical narratives about Serbia. Finally, it is pointed out that the prerequisites for the redefining identity of Serbia and its repositioning in international relations are laid partly in cultural domain, whereas cultural diplomacy can help in creating a more relevant and affirmative narrative about Serbia in the world of complex interdependences.

Keywords: identity, cultural diplomacy, representation, international relations, Serbia

Ljubica BAKIĆ-TOMIĆ ; Jasmina DVORSKI

INNOVATIVE COMMUNICATION IN MANAGEMENT

Abstract: For the modern organization, as well as for Croatia as a "young" EU member of the crucial meaning is the term "innovation". New products, services and technologies are key to progress and competitive ability. The point is that innovation does not only contribute to development, but also to positive changes which they mediate. According to a study conducted in Germany (Zerfaß & Ernst, 2008) with a personalized questionnaire, Croatia has conducted a study with aims to examine innovative communication within the company. The questionnaire has 30 questions, applied online to 120 managers of the middle management levels of two major companies in Croatia: Hrvatska elektroprivreda d.d. (HEP d.d.) and Vipnet d.o.o. (VIP d.o.o). The possible conclusion is that managers are creative enough, but the employees do not have modern knowledge and skills that would allow innovative communication in companies. The innovative communication will (has to) become important in a future in numerous many scientific and technical areas. Innovative communication can take place through either significant changes in the use of a particular company practice or the emergence of new communication skill. Finally, good image of the company means that its communication activities are well placed.

Keywords: Communication, creativity, idea, innovation, know – how.

Madalina MORARU (BUGA)

IDENTITY AND HYBRIDIZATION IN ROMANIAN ADVERTISING CAMPAIGNS

Abstract: Each market has its specificity based on lifestyles, history, tradition, and the level of advertising activity. Opening the Romanian borders and importing global products was meant to inform people about new trends on worldwide markets. The main consequence

of this was weaving local aspects with global influences into a mixture that was called glocalization (hybridization). The Romanian market offers a challenging view of glocalization, because the post-communist market collected various advertising perspectives resulting from the invasion of global brands. This situation harms the local identity of domestic brands. This paper aims to demonstrate that glocalization is an important way to encourage local brands to achieve the performance of their global counterparts. Definitely, hybridization helps global brands draw closer to local customers, while localization entails recovering Romanian identity. As for the research methods, we used a semi-structured interview applied to 15 professionals from prestigious agencies, as well as the content analysis of television advertisements. First, we interviewed professionals on the topic of identity versus glocalization on the Romanian market; second, we analyzed 50 advertisements delivered on the local market during the last 5 years. Basically, our research combines internal agency perspectives with the advertising products themselves. We selected only the advertisements that provide various hybridized aspects, to explain the relationship between the global and the local. Our hypothesis is that hybridization is the best way to make a brand successful in a country where people are still learning to live democratically and belong to various categories of consumers.

Keywords: glocalization, advertising, local brands, global

Magdalena ELCHINOVA

THE TRANSFORMATIONS OF A HYBRID IDENTITY: THE CASE OF THE 1989 RE-SETTLERS FROM BULGARIA IN TURKEY

Abstract: The paper discusses some aspects of identity formation and expression among Bulgarian-born Turks who migrated en mass to Turkey in 1989. The emphasis is on how the wider public in Bulgaria and Turkey views them as a particular group and how they develop their identifications strategies in response. Their position of an ethnic and religious minority in Bulgaria has constructed them as bearers of a culture differing in many respects from the culture of the national majority and attributed to them a marginal role in public discourses. After their exodus to Turkey, their expectations were that they would share the culture of the majority population, however the situation was quite different. In their everyday contacts with their new neighbors, they found out that they were quite different even in regard with seemingly shared cultural traits like language, religion and custom. Furthermore, they differed in out appearance, food habits, communication patterns, gender roles, etc. these differentiations gave rise to several stereotypes and negative attitudes shared by the local communities among which they re-settled. These attitudes vary along social and generational lines but they invariably define the newcomers as a community with a different hybrid identity and incite discourses of exclusion. The paper discusses how 1989 re-settlers react to such attitudes and build up in response a truly transnational mode of life and an identity in which their perceived hybridity is seen as an advantage. It also reveals the role of the border in these identity constructions.

Keywords: 1989 re-settlers from Bulgaria in Turkey, minority, migration, cultural hybridity, transnationalism

Malgorzata RADKIEWICZ

„NEW WOMAN” AND THE VISUAL CULTURE OF XIX AND XX CENTURY IN POLISH GALICIA

Abstract: The research I am going to present in my paper aims to investigate the issue of women's identity, defined by the modernity, technology and emancipation of the late XIX and beginning of XX century. I would like to analyze the phenomena of women's

participation in the development of modern culture and arts, examining photographs made by women, both professionals and amateurs at the end of XIX and beginning of XX century in former Polish Galicia. There are several dimensions in which I would like to analyze the issue of women's identity: gender one, addressing the issue of modernization and re-mapping of social structure in terms of class, social activities and roles of both men and women; cultural one, dealing with multi-cultural, multi-ethnic and multi-national specificity of the region of Galicia (both as a part of Austro-Hungarian Empire, and as a part of Independent Poland after 1918); technological one, combining studies on early cinema and on modern photography (as medium and industry) with the issue of women's access (and attitude) to new visual technologies. Such a research project needs a complex, interdisciplinary and comparative methodology, consisting of tools and skills taken from the area of gender studies, cultural studies and film studies (especially so called New Film History, identified with the idea of film archeology).

Keywords: modernity, emancipation, technology, photography, avant garde,

Maria KISSIKOVA

LIFE IN THE INSTITUTION – IDENTITY AND MEMORY

Abstract: The contemporary postmodern world offers a wide range of communities and institutions that one could belong to or fit in. These relations could engage important aspects of identity. This paper is an attempt to answer the question how the memory about an institution is constructed, how it is remembered and represented and what is the individual's role in it. The ethnological research of one University outlines the experience of time and space in informer's perspective. The interviewed people have built their carriers in a state university and while narrate about their professional development they construct images of the past. It is interesting to see how the informer's memory (individual and collective) builds connections between past and present, how they emphasize on certain facts and miss others. Their narrations not only rearrange the past but rethink and create the identity. The personal involvement in the institution is described in the historical context and the story represents the informant's point of view toward historical events. An important topic in the interviews is the comparison between past and present, divided by the year of 1989 (the year of the political change). That is an opportunity for the individuals to take his/her place in space and time but also to make historical events and the institution part of their memory.

Keywords: identity, biographical narrative, institution, memory

Marina KOCAREVA RANISAVLJEV

FASHION AND CLOTHING AS INTERFACE OF IDENTITY MODATA I OBLEKUVANJETO KAKO NADVOREŠEN IDENTITET

Abstract: Промените кои се случуваат во човековото битие, најчесто се видливи и на неговата »површина«. Надворешноста е пропустлива за оние импулси кои пристигаат од најдлабоките слоеви на битието, но исто така е осетлива и за надворешните вибрации (културните, економските, политичките), и тие влијаат на правецот на човековото дејствие, ги одредуваат неговите избори, ги обликуваат и менуваат неговите желби, навики, дури и психата. Како приказ на постојано преплетување на индивидуалниот и колективниот аспект, надворешниот изглед е се поважен за согледување на идентитетот. Во модерниот свет облеката и облекувањето се од клучен значај за афирмација на личноста. Истражувањето исцрпно ја анализира едната од основните човекови потреби – облекувањето – во низ односи кои ги воспоставува со модата, која представува засебен феномен, променлив и краткотраен во однос на облекувањето на човековото тело, но значаен за искажување на групниот или поединечниот идентитет.

Keywords: идентитет, мода, облекување, интерфејс

Marjana STRMČNIK

HEROES OR ANTI-HEROES: RE-INVENTION OF SOCIALIST PAST

Abstract: After Slovenia became an independent state in 1991 the political transformation, from socialist Yugoslavia into democratic Slovenia, required the re-invention of the socialist past. In a way, this has brought to the process of historical revisionism that wants to reinterpret the past within the former Yugoslavia in the form of inverting history. The opposition between history that was told during Yugoslav time and new interpretations of same (socialist) history has certain political and also legal consequences. Some intellectuals and part of political elite are trying to rehabilitate those, who have collaborated with Fascist and Nazis occupying forces during the World War II, and equate their role with the role of Slovene (and Yugoslav) partisans. For this reason, the historical (official) interpretation of partisans as heroes and winners of World War II, has a parallel re-invention of history. This aims to show those who have collaborated with occupying forces as victims of the war, therefore martyrs, and partisans as criminals and executioners. The new interpretation of collaborating forces is pointed out as: 1) self-victimization and the martyr self-representation mainly occurred by post-war killings of collaborative soldiers and their families and 2) equalization of partisans with Nazi and Fascist soldiers, all of them shown as executioners of Slovenian nation. This work is aiming to show the influence of new historical facts and ideologies on post-socialist identity and collective memory, within political and public discourse.

Keywords: National Hero of Yugoslavia, socialism, re-invention of political history, World War II, Slovenia

Marko PAVLOVSKI

QUALITATIVE AND QUANTITATIVE CORPUS ANALYSIS OF A LITERARY WORK IN THE CONTEXT OF ITS SPATIALITY

Abstract: Spatiality is a term used to describe the attributes of a given space, its various cultural identities in an established time, differentiated from the notion of territoriality. While territoriality is naturally bound by the established limits of the national territory of a state, spatiality overcomes geographical distinctions and focuses on the identity or identities of a space defined solely on the basis of its „cultural territory“, unlimited by international territorial boundaries. On the example of a literary work, the spatial elements used to achieve such a definition of space can be investigated through the utilisation of words that form the motives of such a work. The frequent use of topoi of the space defined in a literary work establishes the rhythm of its narrative. We shall make a qualitative and quantitative corpus analysis of a literary work that thematises an urban identity in the context of its space and time. The literary method of repeating the topoi of a city, or simply its name and all other types of words derived from its lexical root will be analysed with natural language processing techniques that will expose the aforementioned method with mathematical precision. The results of this analysis will afterwards be interpreted in such a way to exemplify how those words, used for the literary method of establishing spatial elements in the analysed literary work and the rhythm of its narrative, help achieve a sense of spatiality and a singular united cultural identification of an extraterritorial space by its literary inhabitants.

Keywords: spatiality, identity, corpus analysis, natural language processing, qualitative and quantitative content analysis

Mateo ŽANIĆ ; Sandra CVIKIĆ ; Dražen ŽIVIĆ

VUKOVAR CULTURAL IDENTITY CONSTRUCTION IN THE YEARS OF REFUGE (1991-1998)

Abstract: This paper provides an overview of the ways in which cultural memories gain prominent place in identity construction of the occupied city. The framework of the analysis includes four aspects of the cultural memory as four ways of social memory transition: memory performances, memory visualization, memory narration and materialization of the memory. In each of those aspects this paper analyses major works as key contributions to the Vukovar cultural memory formation for the period 1991 – 1998. Based on the works used in the research, this paper discusses how Vukovar identity is constructed in the Croatian public for the before mentioned period, as well as certain changes that occurred in the way city represented itself

Keywords: Cultural memory, identity of the City, Vukovar, national Identity

Maxim SHADURSKI

THE CONSERVATIVE HAUNTINGS OF H. G. WELLS'S UTOPIA

Abstract: Nation has come to be conceptualized as both a primordial and modern phenomenon, imagined through either a very close reference to traditional culture or as an outcome of political and industrial modernity. In comparable ways, utopia may be considered either to draw on the pre-modern notion of traditional organic community or to build on the modern ideas of social unity, freedom, and equality within a larger international framework. This dual orientation of utopia towards tradition and modernity has led to an emergence of two distinct types of utopian writing, particularly evident in the work of twentieth-century authors. Primarily concerned with the expansion of global capitalism (more commonly known then as the 'World Market'), the first type of utopian writing projected an imagined community steeped in traditional culture or at least advocating a re-emergence of some of its (endangered or extinct) aspects. The second type of utopian writing was more immediately preoccupied with the imagination of an interdependent global community from which nations and traditional culture would have withered away. Such utopian writing invested quite heavily in the idea of world government and economic regionalization. However, many utopias of the second type, despite their globalizing profile, put forward communities which derive their origins from a particular national culture, playing down all other possibilities as irrelevant or under-developed. In both types of utopian writing, we witness the spectre of nationality attending on utopia as its necessary and contingent component. At the same time, utopia's dual orientation towards tradition and modernity is fundamentally underpinned by the archetypal images of a golden age and lost paradise, over which no national culture has absolute purchase. Such archetypal provenance of utopia inflects the two types of utopian writing, frequently subordinating its traditional and modern thrust to a more universal foundation. The panel will seek to investigate the interrelationship between utopia and nation in at various levels – generic, socio-cultural, and political. It will seek to open up a wider discussion of the following questions: - Is it a retrieval and re-activation of traditional culture that grounds utopia quite firmly in national discourse? Or is the placement of utopian writing within any one national culture impossible, because of utopia's archetypal foundations? - Is it precisely nationally-specific debates that ensure the fulfilment of utopia's critical function and therefore define the nationality of utopia? Does nationalism return as the repressed in utopian writing? - Does utopian writing offer a radically new rethinking of the nation (understood both traditionally and in a modern sense)? - In the present-day world, what is the potential of utopia to constitute an imagined community that would address the failures of European liberal democracy,

ecological and identity crises? In his paper 'The Conservative Hauntings of H. G. Wells's Utopia', Dr Maxim Shadurski (Siedlce University, Poland) will examine the writings of H. G. Wells on the subject of the World State (focusing primarily on *Men Like Gods* and *The Shape of Things to Come*). In furnishing his idea of *Cosmopolis*, Wells overwrites the apparatus of national government with a universal system of world controls. This transnationally governed unity emerges both as an outcome of Wells's earlier utopian imaginings and as a response to his largely betrayed expectations of the League of Nations. Opposed to the prospect of revolution, Wells premises *Cosmopolis* on English continuities, a move highly redolent of Burkean conservatism. This paper will explore the relationships between Wells's explicitly globalizing economic and socio-political arrangements, and his equally pronounced endorsement of continuity.

Keywords: Utopia, nation, identity, tradition, modernity

Merita MECE

SOCIAL IDENTITY AND SOCIAL EXCLUSION: IMPLICATIONS FOR PREJUDICE AND STIGMA

Abstract: Social Identity Theory views social identity closely related to belonging to a certain group assuming that in-group relations aim to increase self-esteem and self-enhancement within the group. Thus, membership favors group members giving them comfort and linking them with the social world where they see themselves as 'us' and judge the others as 'them' (Tajfel, 1974). Frequent intercultural interactions that are evident nowadays where boundaries are more transparent than they were in the past have grown diversity and dynamics of the society leading to multiplied social networking and enhanced exchange of communication among group members. But research indicates that difference between in-group and out-group relations can cause discrimination against the out-group. Specifically, researchers have investigated the impact of social identity on social exclusion and prejudice. Since this construct plays an important role to understand in-group dynamics and explain their consequences on out-group relationships, the main purpose of this paper is to analyze it in the framework of social exclusion approach emphasizing its consequences on prejudice and stigma towards out-group members. It will include that future research should better focus on the construct of social identity and its implications on prejudice and stigma of out-group members in order to design proper policies and strategies to address them accordingly.

Keywords: Social Identity Theory, social identity, social exclusion approach, prejudice, stigma.

Mersiha ISMAJLOSKA

INITIATION AS A WAY TO IDENTITY, SEEN THROUGH "ALICE IN WONDERLAND" BY LEWIS CARROLL AND "PAN'S LABYRINTH" BY GUILLERMO DEL TORO

Abstract: Initiation as a primary link of Lewis Carroll and Guillermo del Toro works give us wider reading/viewing of both works. Very often as motive of fantastic, initiation, lead to creation of identity in magical and wondrous atmosphere. Movie as a mediator of fantastic to the viewer is mediator of relation of literal and visual, too. Movie makes that relation visible that provide more curiosity for the field of fantastic. Net of literature, phantasy and movie reduce to a common denominator-initiation, spread idea of words/pictures participation in forming the identity. Theory of Tzvetan Todorov, Roza Kajoa, Renate Lacmann and methods of Carl Gustav Jung and Jacques Lacan will be used as an approach to this problematic. Alice ('Alice in Wonderland') and Ofelia (Pan's Labyrinth) as characters go through development which is center of any possible consideration of the distinction between magic (wonderful) and fantastic. By itself, Alice and Ofelia are spirits

in metamorphosis provoked by their children nature, giving entrance to the potential for unusual initiation transition from childhood to adolescence.

Keywords: initiation, identity, fantasy, literature, arts, movie, word, picture

Michele D'ANGELO

TO DISARM THE SPANIARDS IN ORDER TO CONSUME SPAIN

Abstract: From the XVIII century, through the nobles' voyage tales, in France born and then crystallized a Spanish image charged by a moral interpretation. It was structured around the axes of the Dark Legend and resistance to modernity. These features were the main component parts of a supposed Spanish national identity characterized by the acceptance of violence in daily life. This, in turn, was explained in view of an immeasurable passionality in opposition to rationality. It does not matter to what it was steered: it could be the religion, a political party, an ideology or a terrestrial love. The important was its enormity. This flexibility assured the persistence of that stereotyped image. This focus barely changed through the centuries suffering only some actualizations mainly as the effect of the most striking historical events. By the 1960s and 1970s, we can observe a new representative trend. Even if some newspapers still proposed those stereotypes, especially the left ones due to their engagement in the support of the struggle against Franco dictatorship, a new model was taking their place. Meanwhile the press was inevitably assisting to its decline; the television took in charge its mission. We aim to prove how, the public television forged a new identity for the Spaniards through the representation of Spanish immigrants in France. It was an image who fitted more to the new instance of legitimation of France as a Democratic and welcoming Nation, as it was presented officially. Through this reconstruction of Spanish new identity, we reconstruct France hidden ideology too.

Keywords: Stereotype, Immigration, Television, Spain, France

Milena DRAGIĆEVIĆ ŠEŠIĆ ; Violeta SIMJANOVSKA

INTERCULTURAL PROJECTS IN THE SEE – RETHINKING TRADITIONAL MEMORY NARRATIVES

Abstract: This paper will attempt to analyse impact and effects of the projects developed in last five years in the Balkans, whose purpose was to establish new culture of dialogue in between different neighbouring cultures. The data has been collected and analysed by five national teams (Croatia, Bosnia, Serbia, Montenegro and Macedonia), which all presented its results in separate documents. However, comparative approach was missing, as well as focus on the changes in the content of collaborative practices. Thus, using existing data, we would offer new interpretations of identity narratives created during projects implementation. The major research question will be to what extent European narrative had entered in the region (through EU and UN conventions as well as through EU supported intercultural dialogue projects), and, to what extent old assumptions and prejudices are still burdening present relations even in intercultural dialogue programs? Bennett scale of intercultural competences will be used to assess their impact on social processes and contribution to new agenda setting. Through analysis of vocabularies of projects and theirs visuals – this paper will explore new narratives and their contribution to mutual understanding. Focus is on the representation of common history, links and values – offering new lights on culture of memory in the region as the base for overcoming dividing narratives, and for the development of diversity policies. Or, on the contrary are projects underlying differences, reinforcing old narratives by supporting “parallel” ethnic and other identities? Can dissonant memories be mediated, or are they avoided in intercultural dialogue projects?

Keywords: identity narratives, culture of memory, intercultural dialogue, dissonant memories, Balkans

Milina IVANOVIĆ BARIŠIĆ

ST PATRON'S DAY AND IDENTITY OF SERBIAN PEOPLE

Abstract: St Patron's Day is a holiday, the annual festivity of a family, traditional cultural heritage of Serbian people; it's an example of inclusion of the tradition and the contemporary life. As a survival of the past St Patron's Day fits in the flows of globalization and reconciles the past and the present. This holiday has influenced preservation and enhanced the integration of the community. Even though the social changes during the 20th century were frequent and profound, St Patron's Day has managed to preserve its earlier structure, bonding through celebration of customs from the sacred and the profane field. During the historical course St Patron's Day "has grown together" with the Serbian spiritual being and today represents one of the most important determinants of Serbian people. It's certain that its survival in the annual family celebration originates in the flexibility of the ritual so it represents an integration factor of the community. The Serbian people have referred to St Patron's Day with special devotion over time, fostering its role as an important annual holiday. That importance can be perceived in the fact that almost all families or community groups during the year dedicate one day to one saint patron. To be specific, the researches indicate that St Patron's Day day is dedicated to the patron of houses, villages, churches, various professional activities (artisans, for example). However this paper will be limited to the saint patron as a family tradition and will indicate its importance as a cultural heritage. By putting St Patron's Day, celebration of family saint patron's day on the Representative List of the Intangible Heritage of Humanity, UNESCO has confirmed that its historical duration has taken certain specifics and it becomes a recognizable characteristic of the identity of Serbian people worldwide.

Keywords: St Patron's Day, culture, identity, intangible heritage, Serbia

Milka IVANOVSKA-HADJIEVSKA ; Ivana STOJKOVSKA

WHERE DOES THE DIFFERENCE LAY?: IDENTITY FRAMES OF ANTIGOVERNMENTAL MOVEMENTS IN MACEDONIA

Abstract: The Anti-governmental movements that emerged in Macedonia in 2015 are considered to be the biggest Collective Action witnessed in the short history of the independent country. In particular, there are two major strands behind the wave of contention, namely: Gragjanite za Makedinija and #Protestiram. In this paper we aim to understand and present the differences and similarities between these two initiatives through their Collective identity frames. As in both of the movements Social Media played a crucial role in the process of dissemination of information and stimulation of public debate of which a huge bulk took place virtually, in this paper we examine the Digital material accumulated from the respective websites, Facebook and Twitter accounts. Accordingly, the major elements that we focus on in the first round of analysis are: the Ideology of the movement, Key players, target of the movement, type of change aimed for, Communication strategy, slogans and symbols. To do this, we firstly provide a brief review of the literature on Identity frames and Social movements. Then, the utilized theories and concepts, together with the particular Research Design are elaborated. Furthermore, the pool of information collected from the websites and online platforms is categorized and analyzed. Finally, the Identity frames are pinpointed. Overall, throughout this study we seek to shed a light on the identity frames that united citizens and organizations in the forefront of the recent anti-governmental movements in Macedonia.

Keywords: Social movements, identity frames, antigovernmental, Macedonia

Mirjana STOSIC

“ON THIS HAUNTED GROUND I WAS LOST AND FOUND” – ECHO’S LITOGRAPHY

Abstract: Ovid’s work represents Echo in turning from bodily to bodiless shape, from the talkative voice to the surplus of voicelessness. Being punished to repeat the end of the sentences of the speaking-other, Echo is the ultimate figure of metamorphosis and of wandering – always lost in repetitions, always lost to be found in écriture in stone, in engraved narratives of the other, as a ghostly identity of the other. Therefore, Echo is a decentred, meandering voice – a voice only until there is any voice at all. Being the undercurrent of speech, Echo is a figure of fragmented, dismembered, detached speech, a travelling postcard on an errant, wandering course. The mythical Echo creates a sonorous ground to be written upon, only to be multiplied. Belonging to no-body, she is always on her way to die away and close, a voice-thing destabilizing the voice-subject. This research paper deals with the mythic figure of Echo in terms of Gayatri’s notion of „deconstructive embrace“ and the concept of the subaltern. Can Echo’s „fragile auricle“ be aligned to „non-mimetical“ identity, to multiplicities of repetitions in conflict to the voice-subject, the same and the different at once? Or, if Echo „has no identity proper to itself“, as Spivak puts it, what can be lost and found in echoland of identity, in the political space of „the catachresis of response as such“?

Keywords: identity, catachresis, écriture, responsiveness, ethics

Miroslav NIŠKANović

CONSTRUCTING TRADITION AND CONTEMPORARITY OF THE FAMILY IDENTITIES ETHNOGRAPHIC RESEARCH OF THE GENEALOGIES

Abstract: The interests in the history and the origin of the family, as well as in the genealogical trees constructing are in the constant increase. Quality genealogy research possesses tremendous potential for antropologists and ethnologists seeking more reflexive understudings of the cultural contexts that shape identities. My genealogical researches include the the migrations and of the opulation origin. I do fieldwork and I make various communication with the persons iterested in genealogical researches (many of my informants live in Belgrade and in the other cities of Serbia, Montenegro, Republic of Macedonia, Bosnia and Herzegovina, Europe or even in USA, Canada and Australia). I did interviews and collected a number of genealogy. I have also collected a genealogy in literature (ten-syllable verse, common to folkp oetry, especially the epic one). Research has focused on the praticies, customs and memorial centers where genealogy as a form of collective narratives presented and stored. All of these examples are only a part of the material based on which the processes of existing and reshaping of the "old" and establishing of the "new traditions" are to the viewed on the level of the social communication and the symbolic communication. Those processes are manifested in the new forms of the pseudofamily gatherings and identity.

Keywords: genealogy, ethnography, research, culture, identity

Miroslava LUKIĆ KRSTANOVIĆ

CONSTRUCTING THE CONCEPT OF DIASPORA AND FLUCTUATING EMIGRANT IDENTITIES: PARADIGM OR PROCESSES (CASE OF SERBIA)

Abstract: What is diaspora today? National concept, political strategy and propaganda, media narratives or cultural paradigm? The term/concept diaspora is particularly actualized in the post-socialist period (until the ninety nineties term emigration or iseljeništv /case of Serbia/ was usefully used). The concept of diaspora has been establishing a new discourse of meaning, redefining and labelling in the public sphere (laws, political and cultural lobbying terminology, institutions, programs, appeals, representations, cultural and arts classifications). On the other hand, the mobility of

people today brings different indicators/symbols in the field of identification and presentation. Do experiences, life and choices of each emigrant always enter the category of diaspora? In this sense, there is confrontation between the construct – strategy of the diaspora and diverse identities and communications in the context of (e)migration processes. My presentation will be focused on the interpretation of the phenomenon of diaspora in public presentations and its becoming of a political instrument that sometimes creates an illusion of national unity of emigrant population, in contrast to emigration social and cultural stratifications of different identities (generational, ideological, educational, profesional, origins, life style – example of the emigration processes in Canada and the United States).

Keywords: diaspora, identities, politics, emigration, media.

Mladen ANČIĆ

THE LOST MEDIEVAL ETHNIES

Abstract: The author discusses the formation and trajectories of development of various ethnic groups that occupied former Roman province of Dalmatia between the 9th and 15th century. Distancing himself from the teleological framework of "national history", the author points out that during those six centuries various ethnic groups vied for survival through politicization of their ethnic identity. Few of them managed to successfully reach the stage where their ethnic identity was merged with the nascent state (Croats, Serbs) giving them the platform to reify their social existence. Other groups, those that formed the complicated mosaic of early medieval Slavic as well as non-Slavic ethnies, at some point became incorporated into larger political bodies which were not conducive to preservation of their identity. The author discusses a few paradigmatic cases: the autochthonous Romanized population (originally "Vlachs" of Slavic speakers), whose disappearance went on "under the radar" of modern historians; Humljani, the Slavic speaking ethnies that even managed to form their nascent state, but were nevertheless later swallowed by their neighbors Croats and Serbs; late medieval "Vlachs", the Romance speaking semi-nomadic shepherds, who managed to preserve their specific identity in various political contexts from the 13th century up to the time of Turkish onslaught, when their ethnic identification became a social/occupational category. Finally, the author points to the process through which the relatively stable political formation, the nascent state of Bosnia, produced a new ethnic identity of "Bosnians" beginning from the 13th century.

Keywords: Middle Ages, ethnic identity, state formation

Monica ERIKSEN

ASSESSING THE IMPACT OF CULTURAL HERITAGE UPON IDENTIFY OF SERBIAN YOUTH IN KOSOVO

Abstract: Cultural heritage and identities have become priority areas in international academic research and a source of an increased societal valorization. Due to globalisation, the issues of mutual or shared heritage are active, now more than ever, in politics on an international level and in the European Union particularly. Within the framework of the theoretical debate about cultural identity, we can point to two main trends: essentialist and constructivist approach. Our article will address essentialism - not because of the fact that it deals with the identity, which is treated as a constant, but due to the fact that cultural heritage has an identity-forming tendency. According to Zdzislaw Mach, an essentialist approach with regards to cultural identity is characteristic of traditional societies, ethnic groups, as well as some minority communities, whose identity is primarily tradition-based. The basis of this identity is the belief in a common descent. In a constructivist framework, identity is a construct that is constantly transformed. It is an

integral part of the dialogue. Mach stresses that this type of identity is characterized by mobile and open society, in which the origin is not important, but rather the social goals and values developed in dialogue with the social partners. We want to explore the impact of cultural heritage upon such identity, as constructed in particular by Serbian youth in Kosovo. This analysis will be based upon previously developed surveys and conducted interviews. Furthermore, we are particularly interested in two types of cultural heritage - recent (as remembered or mentally stored) or extended (historical) - and which one of these has a greater impact in shaping identity.

Keywords: Cultural heritage, identity, Kosovo, Serbian youth

Monika WOJCIK-ZOLADEK

THE KALININGRAD PALIMPSEST. COLLECTIVE MEMORY AND IDENTITY IN THE KALININGRAD REGION

Abstract: The paper examines the general trends and turning points of the collective memory and identity construction and re-construction of inhabitants of the Kaliningrad region, which appeared on the maps of Europe in the aftermath of World War II. The author refers to the categories of model of and model for (Geertz 1973) to discuss the role of significant factors affecting this process, as well as its limitations. The analysis will draw on the palimpsest metaphor (Assmann A. 2006, Huyssen 2003, 2009, Schlögel 2009). The cultural environment of the Kaliningrad oblast will be compared to overlapping texts, written on top of each other, which intertwine in various ways. Based on the fieldwork material, the author concludes that the German past of the Kaliningrad oblast (erased during the Soviet era) is currently being restored, and the primary cultural content, once removed - similar to an ancient palimpsest - is becoming discernible underneath the new layer that it had been covered with. The author argues that inhabitants of the Kaliningrad region convert the past into social, cultural and economic capital. The imaginations of the past help in the construction of collective identities, group boundaries and divisions between selves and others (Szacka 2006). The question of the identity of the inhabitants was crucial starting from the establishing of the Kaliningrad region (a "laboratory" for shaping Soviet identity; geographically separated from the rest of Russia after the collapse of the CCCP) and still stands, especially in the context of the tensions between Russia and West.

Keywords: collective memory, cultural memory, collective identity, Kaliningrad region

Nada ANDONOVSKA

INTANGIBLE HERITAGE AND IDENTITY

Abstract: Traditions, customs, spoken literature, music, etc. are the elements of culture that distinguish a people or ethnic community from other ones. Preserving the intangible heritage contributes to a considerable extent to keeping and maintaining the distinct collective identities in today's highly globalized world.

Keywords: intangible heritage

Natasa UROSEVIC

BETWEEN NATION AND GLOBALIZATION: PROMOTING A COMMON EUROPEAN IDENTITY

Abstract: The paper will explore theoretical and practical implications of Croatian accession to the European Union. Although this process presented a unique opportunity to explore and celebrate the elements of its European identity, multicultural history and the cosmopolitan richness of a shared, multinational and transnational cultural heritage, it also raised a question of self-perception, promotion of European values and attitude toward new, turbulent international multicultural context. Besides reflection on

fundamental theoretical concepts, the paper will present results of the research conducted in the framework of the courses Cultural Identity of Croatia and European Identity at the Interdisciplinary Study Programme of Culture and Tourism, University of Pula, Croatia. Using a qualitative methodology, we interviewed 250 Croatian citizens and explored their attitudes toward the key elements of cultural identity and cultural diversity in the wider context of European integration. We examined their attitudes toward Croatian accession to the EU and the key values of European identity, as well as the impact of globalization on national identity and economy. We analyzed the effects of the new European context on local cultural identities and economies, as well as existing models of multiculturalism and interculturalism at the local, regional and national level, the possibilities of improvement of intercultural communication in the local communities and international cooperation in the wider region. We also explored the most effective models of communicating European citizenship and cosmopolitanism, as well as projects promoting a common European cultural identity, such as the European Capital of Culture. One of the main goals of our research was to train students for critical reflection of the key values of cultural identity, cultural diversity, intercultural communication and European cultural cooperation.

Keywords: cultural identity, multiculturalism, interculturalism, Croatia, European Union

Nataša DELAČ

FEMALE IDENTITY BETWEEN SIMULACRUM AND "THE OTHER". CASE STUDY: "ORANGE PEEL", BY MAJA PELEVIĆ

Abstract: The paper examines female identity in the context of cyberfeminism (Donna Hathaway) and cyberculture in the case of the drama "Orange Peel", by contemporary Serbian writer Maja Pelević. This paper analyzes the individual markers that influence the formation of female identity, such as: biological sex, visual presentation, language, sexuality. The analysis of mapped elements shall indicate how the identity of the simulacrum (Jean Baudrillard) and the identity of the woman as the second sex (Simone de Beauvoir), participate in the formation of the final, networked identity of the female figure. By contextualization of triad of concepts: gender – body – high technology, it is pointed to the relevant issues that cyberfeminism and its critique deal with. The main thematic and summary point in the drama concerns the development of the main character, who is torn between the traditional world in which androcentrism governs, and the new world of simulacrum, trying to find its own identity. Both cyberfeminism and androcentrism, although being opposite, contain equally aggressive nature that denies the main heroine as authentic and free. Finally, the aim of this paper is to, by means of dramatic art work, point out the characteristics of female identity in the context of contemporary society in the Balkans.

Keywords: Female identity, cyberfeminism, androcentrism, simulacrum, "Orange Peel"...

Nertila BUDINI

LEARNING THE GYPSIES LANGUAGE THROUGH THE ABC BOOK AND THE PRESERVATION OF CULTURE WITHIN THE COMMUNITY

Abstract: The purpose of this work is to highlight the values and the culture of the gypsies community. Like every people, even the gypsies do have a history about their origin and spread in Europe. The gypsies community is thought to have settled on the Albanian territory almost 600 years ago. This community has started to preserve its language, even the written one, by teaching it to their children through the ABC book in their language. In our country 95 % of the gypsies speak the spoken gypsy language, but very few of them know how to read and write. Apart from the integration in low levels at schools, the gypsies community has created appropriate classes to teach children their written language through the ABC book *Sirpustik amare čhibăqiri* (The ABC book in our language)

by Marcel Kurtiàde. By means of the ABC book, the gypsies children learn about the characteristic clothes, about rituals and about everything which is part of their culture. These characteristics are illustrated even in pictures in the ABC textbook. In this work there is presented an overall reflection of the gypsies community, how they came or how they have preserved their language year after year. How they continue to preserve their culture starting from family, living, marriages, clothes, music and everything which characterizes this community.

Keywords: Gypsies community, gypsies language, gypsies culture.

Nino CHIKOVANI

MEMORY CONSTRUCTION IN POST-SOVIET GEORGIA: “NEW PAST” FOR THE NEW FUTURE

Abstract: After the dissolution, regime change was followed by changes in memory politics. The paper deals with the problem of rethinking the Soviet past and overcoming the Soviet memory in Georgia. Some steps towards the construction of “new memory” are discussed as well. The concept of realms of memory by Pierre Nora comprises theoretical framework of the paper. “New memory” should be based on the “new past”. The process of its construction started in the last years of the Soviet Union and passed through the two main stages: destruction of the old realms of memory was the main line of the first stage, while the creation of new realms of memory became the main task at the second period. The August war of 2008 brought a new soul to the construction of new realms of memory, the declared aim of which was commemoration of the victims and heroes of the war. However, they were charged with the deeper sense; a bridge was made between the most important and painful events of the Soviet time and post-Soviet developments. Specific places of memory were formed by the settlements of refugees constructed after the August war on the bordering areas of the conflict zone. A problem of attitude towards the Soviet symbols, hotly discussed during last years, is tightly connected with the above-mentioned process.

Keywords: Georgia, identity, memory, places of memory, past

Nino PIRTSKHALAVA

THE IMPORTANCE OF THE MIGRATION OF GERMANS TO GEORGIA IN THE CONTEXT OF CULTURAL THEORY

Abstract: In the course of the ever-expanding investigations on the transnational and transcultural phenomena of the history of literature and culture the boundaries of what may be called the history of “German” literature and culture have greatly changed. The historical migration of Germans to foreign countries has become a much-researched topic. The emigration and re-emigration of Germans to the East European countries has become the object of intense study and has gained a major place in the actual debates of cultural theory. But the migration of Germans to Georgia is still waiting for a sufficiently profound study. This deficit could be rectified through the intensification of the cooperation between German and Georgian scholars from the fields of literary, linguistic and cultural studies. The research results are important not only for historical, cultural and literary studies, but they also have politically relevance. It will be necessary to analyze two different, but complementary aspects of the relation between Georgia and Germany. This concerns the historical, cultural and religious aspects of the emigration of Germans to Georgia. We need also to analyze the image of Georgia in the German-speaking literature and culture. This regards the mythical image of the Caucasus. The imaginations of the Caucasus and the mythical and metaphorical functions of this mountain situated between Europe and Asia has not been sufficiently thematized. The Caucasus functions as an

intersection between East and West. It is both a borderline and a passage – a liminal region that, instead of separating, has rather a mediating function.

Keywords: Georgia, Germany, migration, literature, culture

Nino RAZMADZE

MUSICAL INSTRUMENTS ACROSS GEORGIA; ISSUES OF CULTURAL IDENTITY

Abstract: Georgia, situated at the crossroads of Europe and Asia, is historically a multi-ethnic and multi-cultural country. Under the conditions of modern globalization and cultural integration, the issue of national identity is especially topical for ancient small countries. In Georgia, among the most formative elements of both personal and collective identities are traditional folk songs and religious chants, and their significance to the nation has been enhanced since Georgian polyphony was listed by UNESCO as a 'masterpiece of the intangible heritage of humanity' in 2001. Polyphonic singing is just one of the components of Georgian traditional music. It is inseparably linked to traditional musical instruments and instrumental music (both Georgian and foreign). Yet although musical instruments occupy a special place in the preservation of our cultural consciousness, they have never really been discussed as a dimension of Georgian cultural identity. On one hand, the structure and appearance of instruments, together with performance practice and repertoire, reflects the pedigreed knowledge and experience passed down from previous generations. On the other hand, there is a constant renewal of practice and interpretation in present-day Georgia, so that instruments represent an integral part of the cultural identity of modern society. The aim of my paper is to determine the place of instrumental music, Georgian and non-Georgian, in our national musical culture. I will interrogate the role of instrumental musical culture in the formation of Georgian national identity, and I will ask what kind of attitudes do representatives of various social layers adopt towards traditional and modern forms of Georgian musical instruments?

Keywords: Georgia, Georgian folk instruments, Georgian instrumental music, Georgian traditional music,

Ognjen ČALDAROVIĆ ; Jana ŠARINIĆ

"A SOCIOLOGICAL IMPORTANCE OF PUBLIC SPACES IN THE PRESERVATION OF IDENTITIES IN A GROWING URBANIZED WORLD"

Abstract: In recent urban development, a tendency to build cities as specific collection of objects and structures is becoming more and more prevailing practice in many urban centers over the globe. One of the consequences of this practice is that cities are becoming more and more „similar“ while their specificities as well as identity structures are being shadowed with „new identities“, mostly new high rise structures (skyscrapers) and other structures built to be „remembered“ as such and to take place in the memory of the citizens and visitors. Thus as a result, „old identity“ structures and meanings are being pushed, so to say, to the past memories while the new structures, shapes, and attraction of new types of urbanization are taking their places. This tendency and actual practice all over the world will – in the longer run – bring about to the situation where many places and spaces that used to be identified with „something“ (tradition, uniqueness...), will fade out due to the universalistic, „international urbanism“ that might bring about to the „equalization“ of identities as such. Older identity structures and constructions are already giving place to new attractions („Disneyfication“, for example). So, in the longer run, cities all over the world will be more and more similar, with distinctions concerning almost only iconic, isolated buildings made as attractions. Public spaces are already endangered the most with this „identity unification“, while the heritage, the past in general, culture, and specific artefacts and remains will be used only as potential signs but suited to the new,

modern lifestyles of contemporary urban areas. In this paper, we'll discuss the most important tendencies, and processes with visual illustrations of selected examples.
Keywords: Urban identity, new urbanism and architecture, urban attractions, iconic buildings, public space

Olga KORNIENKO

LINGUISTIC IDENTITY AND TECHNOLOGICAL CYCLES

Abstract: Linguistic identity and technological cycles The purpose of the research is to investigate the linguistic identity issue as closely correlated with economic and technological development of nations in changing environment. A language is under a great impact of religion, nationality, history, locality, social class and modern identity factors. However, it becomes more and more evident that economy and technology exert even greater influence on languages. The research is based on the theory of long technological waves (developed by Nicolay Kondratieff) which is applied to the description of language phenomena. It was found that technological development leads to dynamic economic growth which implies linguistic changes. At first the main source of the English vocabulary enrichment were borrowings. Much more dramatic changes occurred in English during the first technological cycle (1770-1830) which was characterized by active geographic expansion. The number of borrowings lowered but the range of donor languages expands, including Hindu, Sanskrit, Japanese, Hebrew, Korean, Chinese. In the second period (1830-1880) the English language swaps the roles of a borrower and a donor to become the latter for the vocabulary of other languages. The third technological cycle (1880-1930) is the time of dynamic development of such word-building models as conversion from nouns to verbs and from verbs to adjectives. The fourth technological cycle (1930-1980) is characterized by conversion and shortening. The fifth cycle started in 1980 and puts even higher requirements to short and clear statements so the processes of conversion, shortening and syntactical composition are very active.

Keywords: technological waves, borrowings, conversion, composition, shortening

Olga ORLIĆ

LANGUAGE POLICY IN SCHOOLS OF AUSTRO-HUNGARIAN ADRIATIC – CASES OF PULA (POLA), RIJEKA (FIUME) AND ZADAR (ZARA)

Abstract: Historical legacies of cultural encounters have an impact on the concerns about European identity and intercultural dialogue in present Europe. Questions of language rights and even more so of linguistic justice, especially in the educational system, are and will remain for a long time on the European political agenda, and a look back at the Austro-Hungarian Monarchy still remains an important source of inspiration for numerous scientist of different background. The South-Eastern part of the Habsburg Monarchy, including the Adriatic is a perfect example of such a multilingual imperial space of intensive cultural exchange and economic mobility.. The multicultural and multilingual composition of the Habsburg Empire in the late 19th and early 20th century presents a challenging historical legacy of a set of multiple and alternate allegiances which deserve to be reconsidered from the present point of view and on the basis of a more empirically grounded research Using the theoretical framework of language policy and planning (Cooper et al 2001, Spolsky et al 2004, Wright 2004, etc.), this research study will investigate the role of language in education in three cities of the Monarchy, Pula (Pola), Rijeka (Fiume) and Zadar (Zara), in the period between 1860 and 1914. The aim of the research is to question the role of public educational institutions in the imperial public policy and to challenge the traditional Croatian historiography's claim about the anti-Slavonic imperial policy and the hegemony of foreign (Italian, German and Hungarian) languages in the Slavonic-speaking areas of the Monarchy. The data presented will be

based on the results of archival research in three cities: Pula, Rijeka and Zadar, as well as other sources (Zagreb, Vienna). One line of investigation will focus on official language policy in educational institutions, analysing relevant legal documents, such as various normative acts, school statutes, rulebooks, guidelines etc., with the aim of establishing the top-down official discourse on language issues. A second line of investigation will look into the lower-level, unofficial discourse of the era, analysing the material evidence of everyday communication, such as written correspondence by individuals involved in education, as well as the public discourse regarding issues of language, as evidenced in newspapers published in the Adriatic coastal area.

Keywords: Habsburg, Monarchy,

Otilia HUTIU

TOPOI AND ARGUMENTATIVE STRATEGIES IN ROMANIAN EDUCATIONAL DISCOURSE

Abstract: The paper analyses a corpus of articles and documents on the mission of Romanian universities using a methodology based on Critical Discourse Analysis and the Pragma-Dialectical theory of argumentation to highlight major discursive strategies and arguments presenting the role of universities as “knowledge markets”. An analysis of the argument types and the metaphorical elements reveals the influence of other orders of discourse, such as those from the sphere of business and management, upon modern educational discourse as a result of the efforts made by Romanian universities to comply with the norms and requirements of the Western academic world. Metaphors are discussed within the framework of the argumentation process. The concept of ‘imaginaries’ taken from Cultural Political Economy is used to explain their function in institutional discourse argumentation.

Keywords: Key words: topoi, argument structure, imaginaries, framing, recontextualization

Peter PETROV

MEDIA DISCOURSE AND IDENTITY

Abstract: This paper focuses on the importance of the media for identity through comparative analysis of people's attitudes to the media in Russian and Swedish metropolis, two neighboring countries with different historical, economic and political background. The purpose of our study is to identify how these factors influence the media discourse in the age of globalization and how it in turn affects the social agents' identities. Using multivariate analyses, based on World Value Survey 2011 and other databases, we try to structure the statistical variables in a general model that becomes a theoretical basis for inference. Of particular importance are people's attitudes to different media. The resulting correlation model is further underpinned by results from in-depth interviews with media experts and common people and discussed with references to theories such as Bourdieu, van Dijk, Mouffe and Giddens. In light of such theories, we seek to clarify basic concepts such as social identity and media discourse. The main goal of our analysis is, thus, to isolate the attitudes that are most decisive for people's social identity, especially those related to media discourses. Our approach considers discourse as an integral part of society's power relations that is highly affecting the production conditions and content of media as well as the reception process. Media discourse is then essential for the construction of people's identity - in interaction with their social background. The social identity is an overarching concept, including the subcategories political and national identity intertwined with Bourdieu's 'cultural' capital.

Keywords: Media discourse, identity, attitudes, multivariate analysis

Petra-Melitta ROSU**OTHERNESS AS AN EXOTIC FEATURE. CONSIDERATIONS ON FEMALE CHARACTERS IN EARLY TWENTIETH-CENTURY AUSTRIAN LITERATURE.**

Abstract: The multi-ethnic Austro-Hungarian Empire was not just the birthplace of memorable literary works, but also served as a setting to many of them. This paper focuses on female characters in Austrian literature at the beginning of the 20th century, pointing out the difficulties encountered in shaping a gender identity while also struggling with aspects regarding ethnicity, race and social class. Furthermore the study is concerned with the overlapping between erotic and exotic women, a juxtaposition emerging from the centre-periphery model of the empire.

Keywords: women, Vienna, Austrian literature, foreigner, victim

Qing Sheng ANG**INFUSING LOCAL CULTURE IN SINGAPOREAN ANIMATION - DEVELOPING A FRAMEWORK OF CULTURAL SPECIFICS FROM A STUDY OF CONTEMPORARY CINEMA IN SINGAPORE**

Abstract: Notwithstanding a materializing Singapore cinema, research attention has not been given to how animated cultural products can make an impact on the construction of a local identity. This can be considered detrimental to the cultural promotion of a local but heterogeneous mediascape. The practice-based research attempts to outline a practical framework of cultural specifics capable of producing an animated film that is identifiably 'Singaporean' to a global audience. Resistance against the Marcusean One-Dimensional Man theory, the premise of Kenneth Paul Tan's Cinema and Television in Singapore, will be the basis of this research in order to understand the emergence of contemporary Singaporean films. Alfian bin Sa'at's definition of Heartlander, a recurring and highly relatable element in Singaporean cinema largely due to geographical statistic of the population percentage living in HDB, provides the social semiotics needed by the research to understand Singapore culture. Films like Ilo Ilo by Anthony Chen and Sandcastle by Boo Junfeng will be analyzed according to five indicators - setting, characters, mise-en-scène, language and premise - as they manifest Singaporean traits in their attempts to integrate local culture. The same indicators are used to analyze films like "Tatsumi" by Eric Khoo so as to locate cultural deficiency within these local animated features. "Flats" by Ervin Han and similar animated shorts are subsequently examined as examples of attempts at infusing local culture into an animated production. The practical result of the research is presented as a production journal of an animated short explicating the socio-political aspects of local identity.

Keywords: media, animation, culture, identity, singapore

Radomir POPOVSKI**BIOTECHNOLOGIES, THE BODY AND IDENTITY**

Abstract: The main issue in this work is problematizing of the hypothesis that by creating of the so-called "postbiological" constructs of intelligent "life" – the human category obtains the status of being on the margins of the postevolutional development. This exposition deals not only with the analysis among the "human" and the "posthuman" differences/distinctions, but also discuss the ethical dimension of the positioning, re-creating and the perspective of the body and the corporeality in the postmodern sociocultural context. Apart from the analytical research of the virtual reality and the cyber space in the function of a new approach and re-organization of the concepts of time and space – research, methodologically it will be focused on the body/corporeality, i.e. on the "new paradigms" of the personal and collective identity. The postmodern forms of the technological corporeality will be expounded as seen through the various dioptries of

culturalism – not only through their correlation or their oppositeness, but also from the viewpoint of their identities/identifications. The research, briefly, represents a read through of the differences in the postmodern constitutions of identity.

Keywords: Biotechnologies, Body, Identity, Ethics, Posthuman

Ralf GRABUSCHNIG

MORE THAN ONE SERBIA? THE NATIONALIZATION OF THE PUBLIC SPHERE ON THE EXAMPLE OF THE GUČA TRUMPET FESTIVAL

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Abstract: The connections between national identity and (popular) culture are widely discussed in the field of nationalism studies today. Roughly speaking, most accounts follow one of two main approaches: top-down construction of the nation and bottom-up experience thereof (everyday ethnicity). While this theoretical work does give significant input to the discussions about how culture and identity interrelate, it is still rather unclear what exact dynamics lie behind. The aim of my paper is to give some more concrete answers to this question by approaching one specific case study from two angles, top-down and bottom-up. This case study is the trumpet festival in Guča, Serbia, an event often labelled as nationalistic and backward by its opponents and as authentic and traditional by its supporters. In my paper, I argue that the contested and widely discussed nature of this event in Serbian public discourse in fact does not derive so much from the festival itself but is a result of a broader national discourse, based on uncertainties about Serbian identity as such. This discursive construction of different notions of Serbia ('Two Serbias') that happened over the past two decades also led to dichotomies in the cultural sphere, charging cultural events like Guča and i.e. the Exit festival in Novi Sad with national meaning. In the second part of the paper, this discursive construction will be complemented by qualitative data in the form of interviews, to analyze how these discursively constructed divisions reflect in the experiences made by the festival's participants.

Keywords: identity, discourse, culture, Serbia, music

Rana Nur ÜLKER ; Büşra TURHAN ; Nevin ARVAS

CULTURAL DIMENSIONS AND SIMPLIFICATION

Abstract: Technology is developing rapidly. Human beings who developed the technology are affected by these technological developments. In 1990's, there was a belief, which argued that the developing technology the robots would take place of human. Now, we can say, the robots does not replace with human self but humans have become robots, which needs to electricity for living. In other words, when we look for the people, we can find them near the sockets. In this study, we try to debate who as Marcuse said that the global communication not only makes people same but also simple. Cultures and cultural dimensions will be affect by one-dimensional human. In this study, cultural dimensions of social modifications are explained according to term of Simplification.

Keywords: Cultural Dimensions, Culture, Technology, Changing Technology, Simplification

Robert BOSILKOVSKI

BETWEEN IDEAL AND ACTUAL: THE CRISIS OF IDENTITY IN THE CULTURAL DIMENSION OF GLOBAL CAPITALISM

Abstract: If we accept Matthew Arnold's Culture and Anarchy as a culmination of the modern idealistic (romantic) definition of culture – as a non-descriptive, normative, emancipatory category, as a "study of perfection", culture comprehended as process of developing and perfecting all sides of our humanity and all parts of our society – then methodologically, it is very easy for us to use this ideal type (the definition of culture as "high culture") as a yardstick to measure the actual state of "our" culture today. In other

words, the goal of this paper is to inquire on one hand the division (the split) of our identity between the “realm of the actual”, the “reality of self-interest” (the alienating effects of capitalism against which the advocates of high culture have been writing since the middle of the 19th century), and on the other hand the “true purpose of existence”, the true object of culture seen as a process i.e the emphasis on (idealistic) virtue. The latter is seen by the author of this paper as being often converted and mobilized in the discourses of collective identity in earlier and contemporary state-corporatist’s societies (the “identitarian regimes”). As a paradigmatic case of the identity split are the transitional societies of eastern and south-eastern Europe (the post-conflict and post-communist societies) where the reconstruction of identities went through paradoxically combining ethno-centric, culturally-hegemonic cultural practices and policies with the ideas of neo-liberalism. Accordingly, the enquiry how the schism of identity between the “our way of life” and the signifying practices (the cultural dimension) of (global) capitalism is kept together will be the main topic of the paper.

Keywords: identity, high culture, popular culture, capitalism, cultural imperialism

Robert GREENBERG

"LANGUAGE POLICIES AND RESPECT FOR LOCAL CULTURES: OBSERVATIONS FROM THE WESTERN BALKANS"

Abstract: My focus in this presentation is to discuss the language policies in the Western Balkans, especially Serbia, Montenegro, Kosovo, and Macedonia from a historical perspective. I begin with the policies that became mainstream during the last twenty years of the joint Yugoslav state, and how the successor states of the Socialist Federal Republic of Yugoslavia have approached language policy questions over the past two decades. I demonstrate how the new nation-states in the Balkans have largely continued accommodationist language policies vis-à-vis groups speaking regional or minority languages, and how despite these accommodationist policies, language issues continue to arise and often contribute to the deepening of cultural differences. The breakup of Yugoslavia has been marked by the emergence of strengthened regional or local identities that replace broader identities such as "Slav," "Muslim," "European," etc. For Serbia and Montenegro, I focus primarily on the plight of the Bosniak community of the Sandzak region; for Kosovo, I look primarily at the minority communities, and for Macedonia, I provide perspectives on the language situation that arose after the signing of the Ohrid Framework Agreement in 2001. In addition, I attempt to place the Western Balkans within the broader European context, especially given the promulgation of the European Charter for Regional or Minority Languages which has been partially adopted in the region. While the adoption of this Charter should have provided the conditions for the working out of majority/minority issues, I show that this outcome has at times eluded policymakers who may not have anticipated grassroot movements of populations in support of their regional or minority languages.

Keywords: language policy, sociolinguistics, culture and identity

Ronald KRAMER

MAINSTREAM CULTURE, YOUTH IDENTITY, AND CRIMINALIZED BEHAVIOR

Abstract: Based on fieldwork involving unobtrusive observations and interviews with young male prisoners participating in a cognitive-therapy program, this paper engages recent debates on the nexus between culture and criminal identities. While literature in this area often suggests that those who engage in criminalized behaviors possess cultural “repertoires” or “worldviews” that are unlikely to be found among law-abiding members of society, we find that many youthful prisoners embrace ideas that derive from mainstream cultural currents, especially insofar as these are propagated by the culture

industry. Like many other individuals and social groups living in capitalist societies, the respondents in this study manifest a strong desire for wealth and wish to fulfill the “American Dream.” Furthermore, our respondents distrust criminal justice institutions and embrace violence as a strategy to resolve personal and interpersonal problems, which we see as congruent with much popular US culture. Consistent with the work of Liebow (1967), Hannerz (1969), Nightingale (1993), and Young (2003, 2007), we suggest that mainstream US culture, rather than endogenously developed subcultural values, profoundly structures the identities of marginalized young men. Insofar as this culturally produced sense of self transpires in a context of economic exclusion, it actively fosters the adoption of criminalized behaviors and adversely shapes life chances.

Keywords: Mainstream culture, identity, youth, crime, economic exclusion

Ronen COHEN ; Oana-Camelia STROESCU

REPRESENTATIONS OF THE OTHER. ELEMENTS OF IDENTITY CONSTRUCTION AND PERCEPTION OF ALTERITY IN THE MEDIA – THE CASES OF GREECE AND IRAN

Abstract: ‘Eat your food, child, or else the Turk will come and take you away’. This is a common Greek stereotype about the Turks, illustrating them as bogeyman. But why Greeks have a bad image of their eastern neighbours? The study details the elements contributing to the development of Turkish typification in the Greek daily political newspapers during the Greek-Turkish crises in the Aegean, between 1974 and 1999. Does the press discourse contribute to the exaggeration of the conflict? Our purpose is to remonstrate that the Greek daily press produces and perpetuates stereotypes on Turks through textual and visual messages. The second part of the paper focuses on identity construction mechanisms in Iran after the Islamic Revolution of 1979. Since then, the Iranian people went through fundamental social and political changes. The new regime, which based itself on the guardianship of the Islamic Jurist (Velayat-e Faqih) led by the Ayatollah Khomeini, rephrased the basic understanding of nationalism in general and the Iranian-Persian in particular. The Iran-Iraq war floated the question of nationalism and, since then, the Islamic Republic combines the religious factors of the Shi’a within and aside to the Persian-Iranian nationalism. The methodology applied for this research is, on the one hand, the qualitative analysis of the front pages of selected Greek newspapers with national distribution (1974-1999) and, on the other hand, the review of Iranian selected media (TV, newspapers and social media), with an emphasis on the use of national and Islamic notions as to construe popular / national / Islamic events.

Keywords: stereotype, alterity, identity construction, media discourse, misrepresentation

Safiye KIRLAR BAROKAS ; Matilde WOL ; Inci CAGLAYAN

ANALYSIS OF THE HIGH RATING OF TURKISH TV SERIALS BROADCAST IN FOREIGN COUNTRIES FROM A CULTURAL PERSPECTIVE: A STUDY ON BINBIR GECE MASALI SHOWN ON EL TRECE TV IN ARGENTINA

Abstract: Turkish TV serials have begun to be watched first in Greece as a European country since the beginning of 2000s. As there is a family going from Turkey to Greece in this first serial along with the reflections of Greek culture, the rating of the respective film has noticeably accelerated. Later, Turkish TV serials began to be watched with great interest in some Middle Eastern countries. Likewise, a Turkish serial, namely Binbir Gece Masali, referring to The Arabian Nights, has been watched by a strikingly large audience in Argentina since 2014. Considering television as a significant component of the mass media, it is quite obvious to notice that the topics in TV serials reflect the values of a society. While topics of these serials are influenced by the real events experienced in a society, they also produce certain impacts on that society either in a negative or positive way. As individuals find traces of their lives and encounter culturally similar events in TV

serials, the rating of these productions is unavoidably quite high. However, the reason why the foreign TV serials broadcast in foreign countries is rather different. As the individuals who watch foreign serials witness different types of behavior out of their culture, it should be questioned whether “merely “interest” or the differentness of the culture where a serial is produced plays a role in increasing the ratings. What these cultural differences might be will be analyzed with respect to the three magazines published in Argentina with discourse analysis method between December 20, 2014 and February 20, 2015

Keywords: TV serials, Culture, Identity, media, discourse analysis

Safiye KIRLAR BAROKAS ; Mehmet Murat MENGÜ ; Seda MENGU
DISPLAY OF VIOLENCE THROUGH CULTURAL CODES IN TURKISH TV SERIALS: A STUDY ON THREE TURKISH SERIALS

Abstract: The concept of violence mainly comprises the use of brutal force and fierceness. The acts of violence; on the other hand, can be defined as the practices pertaining to intimidating, terrorizing and even tyrannizing human beings. Violence as one of research areas in sociology has recently attracted a great interest among sociologists and also some other researches in social sciences. In fact, violence has been changing according to the society and the historical period. Undoubtedly, the mass media, particularly TV, plays a significant role in this process. In the same way, the media content considerably accelerates the respective learning process through news, advertisements and particularly TV serials. In other words, mass communication plays a vital role in accelerating the behavioral changes in a society. This study focuses on the question whether or not the violence displayed in popular Turkish TV serials might develop a potential for desensitization to violence. With this idea in mind, the primary purpose of this study is to find out the rate of violence demonstrated in the respective serials. Thus, three TV serials with the highest rating have been determined as the universe of this study. Then, every sixth episode of each serial in a 36 -week- season has been chosen as the sampling. Totally, 18 episodes will be analyzed with content analysis method regarding the display of violence in various forms.

Keywords: Violence, media, culture, content analysis, identity

Sándor FÖLDVÁRI
IDENTITY OF RUSYNS ACROSS BORDERS — THE “CARPATHIAN CARD” IN ETHNIC POLICIES OF UKRAINE, SLOVAKIA, HUNGARY AND NEIGHBOURS

Abstract: The Rusyns represents ethnic minorities, living in contemporary Ukraine, Slovakia, Poland, Rumania, Hungary and Serbia, and descendants of those emigrated from these countries in the late 19 c. reside in Australia, Canada, and The United States. The center of the best reputation for researches in Rusyn culture and history has formed around Prof. Paul Robert Magocsi, chair of Dept. Ukrainian Studies at Toronto University, and lately enriched by activities of the new generation of scholars as P. Krafcik. There are three universities in Europe with departments for Rusyn studies, in Preshov (Slovakia), Níregyháza (Hungary) and Novi Sad (Serbia). Rusyns constitute officially recognized ethnic minorities in almost every European countries they live in, but not Ukraine. Though inhabitants in Western Ukraine, who identify themselves Rusyn, represent the largest part of The Rusyn worldwide, according to the Ukrainian laws, there no such ethnic minority exists. – The situation in neighboring Slovakia has become quite different since the collapse of the socialism. For the last two decades, Rusyns in Slovakia have elaborated their codified literary language (since it has been missing for centuries, thus Rusyn authors has written in Latin, Church Slavonic, then Russian, a few of them in Ukrainian, and the most in various vernaculars), they established a Department of Rusyn Studies

(while in Hungary the Rusyn and Ukrainian Dept., founded by the pioneer scholar Istvan Udvari, has significantly reduced soon after the tragic death of the “founding father”), and, last but not least, a PhD program in Rusyn studies has been accredited at Preshov University (chaired by Prof. Anna Plishková), being the unique as such in the world. The fear in Ukraine has rooted in the history of Transcarpathia: it had not been a part of Ukraine before it became a district of the Ukrainian Soviet Socialist Republic in results of the World War II. Earlier it formed a part of the Hungarian Kingdom during centuries, and after the First World War it was attached (for two decades, as the history turned) to the newly then shaped Czechoslovakia. Consequently, efforts by some right-wing political movements in Hungary, which endeavor to reconnect the Carpathian territories to Hungary, are nowadays of extreme risk. First, Ukraine has already lost and is probably losing some territories in its south and west, where the state control is quite weak over those districts are still (and hopefully remain) parts of the country. The fear for territorial instability is certainly increasing. West part of Ukraine has been a bit stronger bases of the stability of the Ukrainian State, although full of ambiguities due to Polish and Hungarian history and the recent ethnic composition of the population. Therefore the Rusyn question must not be only regarded in the frameworks of ethnic minorities and their rights, but in a wider sense of the international diplomacy and peace building.

Keywords: Rusyn, security, Ukraine, Carpathian, Ethnic_policy

Sarah EDGE

PEACE: POSTFEMINISM AND IDENTITY IN NORTHERN IRELAND

Abstract: The Peace Process in Northern Ireland has been heralded as a success story in conflict resolution. This paper will offer a critical reading of this success from a feminist perspective. The paper will draw upon my extensive research into mass media representations of men and women produced before, during and after the Peace Process. Though key examples it will demonstrate how the reimagining of national identities as part of this process drew upon post feminist discourses to offer a new representation of masculinity. It will suggest that this reimagining of masculinity, allowed for a more uniting male subject position to emerge which has become central to a patriarchal securing of peace in Northern Ireland. The paper will build upon my reading of a post feminist discourse in Neil Jordan's 1992 film *The Crying Game*, (published in *Feminist Review* No 50 summer 1995). It will begin with a summary of my reading of this film that - the employment of a post feminist discourse displaces women from questions over national/cultural identity- It will then demonstrate how these more international post feminist discourse were subsequently employed in a localised context. It will do this by examining a series of television adverts produced in the early 1990s by a leading advertising agency McCann- Erickson. Commissioned by the Northern Ireland Office these were screened in Northern Ireland with the intention of persuading people to accept the political and social changes required by the Peace Process. The paper will reveal how 'popular' perceptions of feminism (post-feminism) informed these media representations functioning to naturalise the displacement of women from the political negotiations and to positioned men as central.

Keywords: Identity, Northern Ireland conflict, post feminism, masculinity, nationalism.

Sarah GILLAERTS

TOWARDS A CRITICAL THEORETICAL FRAMEWORK FOR CULTURE AND IDENTITY IN INTERCULTURAL BUSINESS COMMUNICATION

Abstract: The intricate economic, political and technological forces of globalisation has made it possible for people all over the world to connect and create shared experiences across national borders. Intercultural interaction and communication are situated in the

contexts and conditions that shape our contemporary world. Therefore, the purpose of this paper is to develop a critical theoretical framework for culture and identity negotiation processes that can be applied in the context of globalisation and intercultural business communication. With this paper we move away from the dominant paradigm which views culture as a relatively static and over time stable construct to a more realistic approach of culture that takes the dynamic aspects of culture into account. As Lin & Miller (2003) argue, research on intercultural communication falls short of 'placing culture in a systematic framework that simultaneously examines various crucial contextual variables in the communication/negotiation process'. We depart from the theory of 'negotiated culture' in which cultural identities are regarded as 'elements that, over time, can be recombined or modified through ongoing interactions among team members in an organisational setting' (Brannen and Salk, 2000). Structural and contextual factors interacting with culture in creating a new culture formation are identified to deepen our understanding of the identity negotiation process in an intercultural organisational setting. This paper, based on an extensive analysis of existing literature, aims at uncovering the dynamics of culture and identity by identifying contextual, moderating variables that must be taken into account for empirical testing.

Keywords: Intercultural Communication Process, Culture, Identity, Globalisation

Sergey KORKONOSENKO

COMMON PERSON IN RUSSIAN MEDIA: IDENTIFICATION ATTEMPT

Abstract: Identification of common person in media has at least two dimensions. The first one concerns intellectual operations with a definition. Both in Russian and English languages there are wide groups of synonyms and quasi-synonyms of the word "common" as applied to man: plain, average, simple, etc. This linguistic question is tightly interconnected with social semantic discourse where there is no precise answer: who should be described as a common person? The second dimension relates to statistical procedures intended to building a numerical reflection of the common person's image in media. Both aspects were of special interest in the project "Media Discourses on Material and Ethnic Gaps. A comparative study in St. Petersburg and Stockholm" financed by the Foundation for Baltic and East European Studies (Sweden). Russian/Swedish research team has met different attitudes to common/exclusive people in relative countries and national media. In Russia, there is a strong custom to perceive officials and celebrities as respectful upper strata, not as public service employees (as in Sweden). In result, statistically Russian media prefer to show non-common men as personages and commentators. Normal dwellers appeared in 78.2% of TV excerpts in Russia and in 85.7% in Sweden; in 33.9% and 87.6% newspaper articles accordingly. Non-commons were shown in 87.5% Russian TV items (33.1% in Sweden); in print media 67.7% (25.7%). Besides general statistics, ordinary persons play relatively passive role of in the majority of items. They are not main actors in contemporary Russian media, and this is a break of deep cultural tradition.

Keywords:

Silvia ANGELI

ITALIAN CINEMA: REFLECTING A FRAGMENTED RELIGIOUS IDENTITY?

Abstract: The question of religious identity in Italy is unique insofar as the country has always been – and in spite of the various claims of secularization still is – an inherently Catholic nation. Both Catholicism as a belief system and the Catholic Church as an institution have exercised such an uncontested and prolonged influence on Italy and its people that being able to separate the notion of national identity from religious identity appears not only an especially arduous intellectual operation, but also a futile one.

However, if from the outside Italian Catholicism appears to be a monolithic and homogeneous system of thought, closer examination suggests that there is no singular Catholicism, but rather a plurality of different Catholic tendencies. This characteristic was perfectly understood by Italian Marxist Antonio Gramsci, who famously pointed out the often-irreconcilable differences that characterize people's approaches to religion in Italy. This fragmented and pluralistic quality of Italian Catholicism is reflected in many aspects of Italian culture, and Italian cinema is certainly among those. In particular, I believe that an analysis of the different approaches taken by Italian directors to "the religious question" in their films allows us to uncover two fundamental aspects: (1) the key importance of the cultural legacy of Catholicism in Italy, regardless of the directors' involvement in the practice itself; and (2) the plurality, diversity and complexity of religious sensitivities existing in the country, as already famously acknowledged by Gramsci.

Keywords: italy, cinema, religion, identity, fragmentation

Snjezana ZORIC

KOREAN IDENTITY – UNIFIED OR DOUBLE AFTER UNIFICATION?

Abstract: As it is well-known, when observing the history of development of the two Koreas after the Korean war we can determine different processes of formation of self-understanding and understanding of the other in both Koreas. An urgent issue in South Korean policy as proclaimed by president Park Geun-hye is the Korean unification, as Korea is the last divided country in the world. This attempt, however, faces a great challenge concerning Korean identity which developed in both Koreas during the last sixty years in different directions. What metamorphoses of the identity concept will have to emerge during the unification process, and after the unification might be established? The answer of this question could only be anticipated in a speculative manner, and only from the one-sided point of view of South Korea. Current South-Korean policy urges the North to enter dialogue, but in fact it only presupposes ready-made answers and strategies how unification should be organised and how the Korean self-understanding in the North should be transformed. The paper is trying to thematize this problem focusing on the paradox situation of being, at one side, in need to unify the country, but on the other side, considering the North simply as a source of cheap labor and natural resources. Is it, indeed, an attempt to unify, or it is an attempt to neocolonize the North and remove the threat originating from its acquisition of nuclear weapons? If the unification strategy should proceed in a dialogical way, what has the North to say about such strategy proposed from the South? What will be the identic Korean identity, to the North, to the South? Or if they succeed in proceeding dialogically, will it result in some unexpected Third?

Keywords: Korea, culture, unification, identity

Songul KARAHASANOĞLU

CULTURAL AND HISTORICAL UNITY IN MEDITERRANEAN MUSIC

Abstract: Fernand Braudel's theory of the geographical, cultural and historical unity of the Mediterranean World is also suitable for music. Scales/Modes/Makams are the most important element in Mediterranean music. The Phrygian mode and the Kürdi maqam are common musical scales in Mediterranean countries which can be called TransMediterraneanism. They are the exchange, interdependence and transformation of musical practices. The Phrygian mode is the same as the Kürdi maqam, which is one of the basic maqams of traditional Turkish music. However, it does not carry the same maqam characteristics. Phrygian is known as the Spanish gypsy scale, and some Italian songs are recognized as being in the Phrygian mode by their flat second note. It is frequently used in

Spanish music and also among many countries of the Mediterranean. It is also used in Turkish pop music and remains very popular until this day. This mode's exotic structure might be one of the reasons why it is preferred in Mediterranean societies. Some timbres charm people or communities. Its harmonic attractiveness is the result of its similarity with major tonality and the course of progression. It influences not only the composer, but also the listener. This is because the mode has its own friendly and gloomy character. Generally it is introverted and melancholic. It has a minor character and the second degree's low pitch within the scale causes its makam resonance. In this presentation I will discuss unity in the Mediterranean culture and TransMediterraneanism via music.
Keywords: TransMediterranean, Turkish Popular Music, Phrygian mode, Kürdi Makam, Musical Unity

Svjetlana JANKOVIĆ-PAUS ; Diana GRGURIĆ

SOCIAL SEMANTICS OF "CANZONETTE FIUMANA": CONTRIBUTION TO UNDERSTANDING OF RIJEKA'S IDENTITY

Abstract: Popular music generally depicts everyday life ("the art of committing", de Certeau, 2002), and through its texts, ie. semantic and rhetorical layers (Frith, 1996), allows the reading of the cultural matrix of a society in time and space. In a diachronic perspective which includes a period of approximately 70 years (from the 1880s of the 19th century to the World War II), in this paper we analyzed semantic and stylistic features of a popular-music form "canzonette fiumana". Research conducted on a corpus of 50 "canzonette fiumana" showed their "dialogicality" (Bakhtin, 1981, 1986) in comparison to literary texts (avant-garde, futuristic literature), folk oral tradition (Gigante, 1980) and the discourse of everyday life as a place of interweaving socially constructed semiotic meanings (Hodge and Kress, 1988) within the economic and political/ideological historically conditioned paradigms. Thus, in the context of industrialization, superior Italian culture and the beginnings of feminism, in the songs we analyzed dominants (urban scenes, everyday life, city names, hierarchically privileged status of the Italian language and culture, etc.). At the same time, we questioned the function of the festival, with which the "canzonette fiumana" was generically linked, both in terms of its role of media that (possibly) as an institution mediated propaganda ideological patterns. But at the end, one of the leading objectives of this study was to identify and promote specific points of Rijeka's identity (identity of the town of "cultural limes", Pužar, 2007) entered into "canzonette fiumana", specifically Rijeka's popular songs whose broader discourse field reveals Rijeka conformed with the contemporary global economic and cultural processes, but also "the city reserved to strangers and toward the influences of other cultures but also open to Others" (information from the interview, 2015)

Keywords: Canzonette fiumana", popular music, festival, identity, ideology

Tanja TATOMIROVIC

HASHTAG, A PHENOMENON OF THE POPULAR CULTURE

Abstract: Until no more than a decade ago, the symbol „#“ used to signify only a term related to phones or a sign for „sharp“ in musical notation system. Meanwhile, the perception has changed, and this simple symbol is one of the main tools of communication. This simple „#“ sign is not only a part of social media language, but also a part of everything we consume. It even changes the way the society writes and behaves since, today, grammatically correct forms are no longer necessary. According to research so far, short messages are 25% more interactive. Therefore, in order to send and receive messages, we do not need to use whole sentences, but only images and hashtag symbols, which confirms the visual effect domination. Nowadays, even the TV channels use hashtag

to attract more viewers, widen the audience and distribute information much faster. Speed and simplicity are built in the new „hashtag culture“. Hashtag has developed from a simple social communication into a popular culture phenomenon in a very short period of time. This trend is only a different way of using the Internet and just another possibility for posting the aimed personal content. It is possible that one day a specific obsession for hashtag as such will disappear, but until then it will continue to grow incredibly fast. The future of communication based on information technology is uncertain, because the possibilities are infinite, and the speed of development is unknown. The things that made hashtag the essential part of communication with audience in modern society are number of hashtags, number of social network users, an easy possibility to create contents that the whole world can access, mobile communication (with 80% of users of Twitter on mobile platforms), TV shows and advertising campaigns. This proves that a thing which started as entertainment became a part of popular culture of the modern society.

Keywords: hashtag, modern, communication, digital, culture

Tatjana ILEŠ

CROATIAN NOVEL IN THE SIXTIES: CULTURAL MEMORY BETWEEN IDEOLOGY AND POPULAR CULTURE

Abstract: The sixties of the 20th century are, as the micro-period of Croatian social and cultural history, largely characterized by both, global and specific local socio-political movements of that time. Novels of the sixties in Croatian literature will be considered in its specific literary history, but also within the broader of its socio-cultural context. Very important and complex role in the sixties has ideology and politics repression to culture and arts, but also attempts to construct a new collective cultural memory. Ideological pressure of everyday life weakens in the mid sixties and various aspects slowly release paved the way towards the (full) artistic freedom. That time was the beginning of a conscious avoidance of exaggerated social function of art in general and literature as well, particularly after soc-realistic period, but also a time of emphasis on the functioning of the text and thematic concerns move of the collective to the individual. Revolution and the establishment of new social values require a rewriting of the collective cultural memory. The analysis and interpretation of selected novels will show that strategies and mechanisms of extermination and cancelling symbols of national cultural memory which causes a cultural oblivion. Deleting national identity deconstruct the identity of the individual too. Possibility of an existential and cultural survival in a time of repression and ideological conformism the popular culture provided. By entering in the area of literature and novels, the various forms of resistance and subversive culture mechanisms that coming from below offered shelter to different types of protagonists: disillusioned revolutionaries and intellectuals, ideological non-indoctrinated individuals, young rebels, and would provide an uninterrupted flow of national cultural memory.

Keywords: Croatian literature, cultural memory, ideology, novel, popular culture, the sixties

Tatjana ROSIĆ-ILIĆ

MINORITY GENDER IDENTITIES AND GENRE AUTHORIAL COLUMN: MEDIA COMMODIFICATION OF CIVIC ENGAGEMENT

Abstract: Paper explores ambiguities of authorial column as one of the most popular genres in Serbian transitional media and the way in which this genre shape the public image of gender minority identities. Copyrights column is the place where the transaction takes place and obvious transfer from one form of symbolic capital to another occurs. Private insight based on personal opinions transforms into the discourse of general importance, in which the author participated as competent speaker which should draw

our attention to the anomalies of the very socio-cultural community that produced columns as privileged nowadays media genre. As if the copyrights column paradigm of universal movement, investment and re-investment of symbolic capital ideal because of its genre micro properties, which - in a secret narrative formula - summarize the rules of the neoliberal cultural market. The pleasure found in reading the columns is usually the result of an illusion of bourgeois reformist intellectual engagement - that engagement that is, in fact, suffered defeat and proved to be inadequate mode of action of the neo-colonial conditions of globalization. The one of the most popular media genres is actually genre of the past which is paradoxically popular in the societies which are crying out for social change and intellectual engagement. Paper tries to answer two main questions: How is represented identity of intellectual elites in nowadays Serbia within the context of this privileged genre? And how, on the other hand, looks like the media image of gender minority groups which these elites try to advocate for?

Keywords: Media, gender minority groups, authorial column, symbolic capital, social engagement, elites, transition

Tiago SANTOS

TYPOGRAPHY AS SPACE'S IDENTITY

Abstract: Communication, through some media, gives meaning to a message, or can express the desire to communicate. Throughout history, typography has been at culture and written communication's services, responding to the languages, cultures and societies' evolution stimulus. Its history should be understood as the study, from the political, philosophical and artistic point-of-view, of the several movements and humanity's history. So the proper typography's use demands mastery on its form and use, on contents favor, allowing a space or rational expression of the human world, built by his knowledge, imagination, wishes and desires. In resume, typography's form depends on the text's language and its medium, referring back to a spatial perception and surrounding of each individual, directly contributing to its memory construction. Portugal was until 1974 a very closed country, which prevented the widespread of urban centres' visual homogenisation. A fact which led to the existence of an unusual typographic heritage, yet it is not connoted a specific typographic style. According to Balius, it is needed further development on the reflection of typography's social impact. This communication proposes to examine current signposts' typography stuck the city of Coimbra, Portugal, identifying and analysing shapes, types and families of dominant and distinct letters, referring to the space analysis and its history, compared to the place and typography's history. This analysis enables history as an active object, enabling the transmission of typographic legacies beyond the scope of the design.

Keywords: typography, history, identity, space, toponomy

Tihomir ZIVIC ; Antonija VRANJEŠ

JOSIP JURAJ STROSSMAYER: A STATESMAN OF CULTURE

Abstract: The Josip Juraj Strossmayer: A Statesman of Culture paper would deal with an interpretative upgrade to the existent scientific realizations about the personage and opus of bishop Josip Juraj Strossmayer while providing for a contemporary, computer-assisted research and critical insight in the correspondent materials from the Anglo-American sources and/or Croatian funds in the English language, less known, partially translated, or completely untranslated heretofore. The paper's intention would be to publicize the findings on the British and American interdisciplinary viewpoint on bishop Strossmayer's undisputable theological, Maecenas-like, political, and educative role, in the light of the 19th-century Croatian cultural renaissance, whose one of the promoters he was in the Habsburg Monarchy. A topic that has indubitably deserved a new observation in our

paper, from the weltanschauungs of the 21st c., is Strossmayer's aspiration to a Southern Slavic union, circumstantiated by the facts such as his support rendered to the establishment of the Cetinje printing office, Matrix Slovenica, and Matrix Serbica, as well as to the activities of the Miladinov brothers. A revived Strossmayer's interest in the Glagolitic liturgy and his recognition of the opus accomplished by the saint brethren of Cyril and Methodius surmounts the frameworks of a strictly theological or literary study. The paper deems valuable to also inspire new scientific research in the achievements of seven Strossmayer's official visits to Serbia in his capacity as a papal envoy (1852 - 1866), as well as his successes pertaining to the establishment of relationships between the Holy See and Montenegro (1866).

Keywords: Josip Juraj Strossmayer, culture, policy, South Slavs, Miladinov brothers

Tolga GÜROCAK

A CONTENT ANALYSIS ON CREATING IDENTITIES BY PRESENTATION OF CONSUMPTION AND LIFE STYLE CONTENTS IN THE TELEVISION SERIAL 'GOSSIP GIRL'

Abstract: This study aims how is expanded the global consumer culture by the television serials examining the representation of the lifestyle and consumption phenomenon on the television serial 'Gossip Girl'. Ideology and theoretical approaches of ideology are examined on literature part of the study. Then focused on the relationship between the ideology of consumption, consumer society, consumer culture, culture industry, modernism, postmodernism and life styles. Content analysis method was used to examine the presentation of lifestyles and consumption and tried to make a case study on this research. 8 different categories were determined to examine the cases of the lifestyles of the 9 main characters which are included in the selected 6 episodes on the 6 seasons of 'Gossip Girl' section and the consumption facts in the serial. These categories which consists of demographic and sociological characteristics, use of leisure time and leisure activities, use of space, shopping events, product and service consumption, consumption of clothing, use of technological products and use of transportation vehicles is examined and filled the coding forms by the researcher. According to the results obtained from the survey data, consumption and lifestyles started becoming independent of time and space and being dominant in the all walks of life.

Keywords: Identity, space, time, gossip girl, representation

Vahagn VARDANYAN

INCLUSION OF DIASPORA INTO A HOMELAND NATION

Abstract: The concept of 'diaspora' has been expanded over the recent decades. One of the main problems of contemporary use of 'diaspora' is that it has been inflated. Diaspora is becoming a diluted category sometimes with broader use that covers a wider range of ethnic representatives, who do not reside in their national homeland. Diaspora, with all differences, either based on demographic-social structure or geographic distribution in the world, assumes interaction with the home state, which has a potential to transform a nation into a transnation. Interestingly, the relationship between diaspora and the homeland is changing over time as a result of political changes, such as achieving political independence and establishment of a sovereign nation-state, or on-going problems with contested leadership. Similarly, the role of transnational institutions is being transformed as well. Many nation-states, who have diaspora abroad, are applying an inclusionary approach to the latter, aimed at strengthening the power of the state and strengthening and promoting the national identity. The proposed article attempts to advance the framework of the diaspora-homeland study, based on one of the classical diasporas – the Armenians. It focuses on the role the government (its main body involved in the diaspora-

state relationship - the Ministry of Diaspora of Armenia), plays in the process of connecting through geographic spaces by including the diaspora into the homeland. The implications for the identity of diasporans and the diaspora return, through the perspectives of the fundamental geographic concepts of space and place, are to be the focus of the article.

Keywords: Nation, national identity, diaspora, transnationalism, return, homeland, inclusionary policy

Valér VERES

ETHNOCULTURAL MINORITY IDENTITY OF TRANSYLVANIAN HUNGARIANS AND RELATIONSHIP WITH THE HOMELAND (ROMANIA)

Abstract: Based on earlier researches from 2007 and 2010, we knew that the great majority of Transylvanian Hungarian minority from Romania have a strong ethnocultural consciousness of Hungarian's, but also most of them would indicate Transylvania and/or Romania, respectively as their homeland/fatherland connected with a weaker identification with Romanian state. Based on focus group researches (2010-2014), besides the analysis of the way our respondents named their homeland, we also analysed the reasons behind the conceptual constructions of homeland, and how they contextualise the concept of homeland and the cognitive and affective interpretations they associate with it. The question is interesting because according to our research the national consciousness of Hungarians from Transylvania may be considered purely cultural from a conceptual point of view, i.e. ethnic origin, knowledge of the common language and cultural represent the basis of national belonging. However, the homeland concept of the majority of our respondents does not fit into the classical cultural nation pattern considering that the great majority of the population does not associate the feeling of belonging to the Hungarian nation to the representation of Hungary or of the historical Hungary as homeland. The homeland may be conceptually clarified in association with the concept of motherland. A significant number of our respondents was able to differentiate between these two concepts: the motherland is more closely related to one's place of birth and it is a narrower, smaller unit from a geographical point of view, while the homeland is more often a wider category, a country or part of a country. For another group of respondents the two concepts are not unequivocally delimited.

Keywords: ethnoational identity, minority, Homeland, Transylvania,

Valérie BAISSÉE

THE PROBLEMATICS OF IDENTITY IN JEANETTE WINTERSON'S WHY BE HAPPY WHEN YOU COULD BE NORMAL?

Abstract: As a unified narrative of a person's life, autobiography offers a dynamic representation of identity, linking its objective and subjective elements, while providing it with a poetic dimension in the Greek sense of poiêsis, that is creation. Self-narratives create self-identities as a result of their narrator's reflection across time. Moreover, theorists have argued that we experience our lives as narratives, and Paul Ricœur has forged the concept of "narrative identity" which dialectically combines the changing and unchanging aspects of identity. Within that framework, I shall examine Jeanette Winterson's memoir *Why Be Happy When You Could Be Normal?* (2011) as a struggle of the self to disentangle itself from prescribed identities. Winterson has already problematized gendered identity in her novel *Written on the Body* (1992). As a story of adoption, *Why Be Happy When You Could Be Normal?* is particularly well-suited to the examination of identity in self-narratives as it stages the conflicts between the internal and the external aspects of identity, while tackling the cultural and historical issues

surrounding the concept of identity in its normative version: how significant is it to have your identity reflected in the social structure?

Keywords: Autobiography, narrative identity, self-reflection, Jeanette Winterson, adoption

Valerio D'ANGELO

THE MASKED PROTEST AND THE POSSIBILITY OF A POST-IDENTITARIAN POLITICS

Abstract: In this paper I want to explore the theoretical implication of the appearance, in the international scene, of what we may call “a post-identitarian political protest”, which I see in the use of non-identitarian symbols, as it is the mask. Indeed, from the zapatista to the Black Bloc, from the “Guy Fawkes” Anonymous to the Pussy Riot, the use of the mask express a new kind of political subjectivity, which doesn't restrict itself to a particular identity (women, black, indigenous, etc.). I will underline two characteristics of this new politic. First, it is inclusionary from an identitarian point of view (you don't need to be a man, a black, a LGBT, etc. for taking part in a Black Bloc, for example) but it embraces a universalism of the protest without denying particularistic identities. Second, the mask may be associated to what post-structuralist called the “free-floating signifier”, free from fixed meaning or identity, shifting and mutating, and so fundamentally unadapt to political representation. While representation is possible thanks to the individuation of a clearly identifiable subject, the mask conceals identity and gets rid of a “who we are” politics. This, I claim, is a significant advance with respect to identitarian politics that could be easily coopted by neoliberal domain. Finally, I will show how the mask impulses an everybody politic (the deleuzian homo tantum) where the “faceless” political activity gives rise to a no-hierarchical and horizontal relationship, where identitarian claims and the need of recognition declines in favor of direct democracy.

Keywords: Mask, free-floating signifier, post-identity, representarion, direct democracy.

Vanesa MATAJC

THREE CONCEPTS OF RELATIONSHIP BETWEEN NATIONAL AND INDIVIDUAL IDENTITIES (IN THE CONTEMPORARY SLOVENE NOVEL)

Abstract: In course of the 19th and 20th centuries, a number of European communities that followed the models of either separatistic or centralistic nationalisms (Leerssen), identified themselves as national communities. This variant of collective identity prevailed over any other and defined individual identity too. Has this relationship between national and individual identities changed? Our study case for addressing this question will be Slovene novel, since the novel as literary genre explicitly reacts on its historical contemporaneity (Bahtin). The contemporary Slovene novel represents three different concepts of relationship between the collective and individual identities. 1.) In respect of H. Bhabha's post-colonial theory, the novel (Vojnović, Skubic) exceeds the concept of cultural diversity by representing a discursive space that confronts different national identities (such as Slovene cultural minorities from the ex-Yugoslav territory). 2.) In respect of the shared history and the history »from below«, the novel represents an individual as a fusion of different cultural identities which falls apart when they find themselves in a conflict (Vojnović) that leads to a traumatic loss (Sosič) after the decay of Yugoslavia. 3.) In Z. Bauman's sociological aspect, the novel which refers to globalized conditions (Freljh), represents an individual in forms of multiplied and temporary identities, similar to virtual avatars. In respect of relationship between national and individual identities, the first and the second concept of this schema directly suggest traumatic consequences of the strenghtened national and religious identities that has started to re-define the contemporary Europe.

Keywords: National identity, cultural difference, shared history, trauma, contemporary Slovene novel

Vanessa FREDERICKS

DECAPITATING AND DEBRAINING THE NATION: 'KATYŃ' AND THE BODY POLITICS OF MARTYRDOM

Abstract: 'Katyń' refers to the execution of approximately 22,000 Polish citizens by the NKVD (the Soviet secret police) in 1940. Polish and Russian historians of the Katyń massacre maintain that Stalin ordered the executions because those taken captive were considered an elite, and were the future leaders of an independent Polish nation. There are a number of narratives on 'Katyń' that refer to the elimination of Polish prisoners as an attempt to 'decapitate' and 'debrain' the Polish nation. 'Katyń' is framed as an attempt to destroy a very specific version of Polish national identity, and a nation represented by a male-oriented body politic. Those who were killed at 'Katyń' are often portrayed as 'martyrs'. This narrative of 'Katyń' is situated within a broader mythological narrative of Polish history and national identity known as 'Polish messianism'. This messianic myth developed in response to the partitions of Poland in the late 1700s. Polish nationalism in this era developed alongside a romanticised myth of Polish History in which Poland was viewed as an innocent 'victim' of oppression. 'Katyń' has become a particularly powerful metaphor within this History of victimisation. In this paper I focus on narratives of the body in order to analyse the ways in which the figure of the martyr is deployed to (re)produce particular ideas about history and national identity. What are the effects of using the word 'martyr' to describe the 'Katyń' dead? And whose bodies are (re)membered within this narrative?

Keywords: Katyń, national identity, body politic, martyrdom, narrative, (re)membering

Vanya SUHAROVA

THE CIVIC JOURNALISM AND CITIZEN JOURNALISM – IDENTIFICATION FOR CIVIL SOCIETY AND NATIONAL IDENTITY

Abstract: Media are one of the main tools to build cultural, national or political identity and to promote it. Online media are particularly effective being easily accessible. Moreover, their audience is unlimited, dispersed and diverse. Media are a mirror of reality and may therefore be perceived as identification for identity. Except for being a tool for demonstration and imposition of identity, media are also its reflection. As we know, news are created by society and returned again to it, but with all points of view. Increasingly widespread worldwide is the practice of civic journalism and citizen journalism. It is not only an indicator of well-developed society, but it mostly demonstrates the real identity of the society. On the one hand this is a sign of strong citizenship and desire of the user to create events and reflect them and also – of user's desire to actively participate in media coverage of events. On the other hand - online media are increasingly dependent on this process, because the abundance of news sites and news content is no longer perceived to be an advantage of the particular media. Media are forced to adapt to consumer tastes, and not as some years when media used to dictate taste. Therefore, if a suitable motto of today's news media would need to be found, it should sound like: "News – such as you like." The purpose of this article is to demonstrate how the citizen journalism and civic journalism affect the agenda of both public and media and how close is the relationship between the identity of the nation and its journalism.

Keywords: n/a

Vasilija ANTONIJEVIĆ

EMPHASISING FEMALE PRINCIPLE IN CONTEMPORARY HORROR FILM

Abstract: Perception of women in modern horror film with distinguished characterization acknowledging virtues of gender is portraying female existence mainly as mother figure emphasising crucial difference regarding not obligatory, unconditional nor a priori mother

love towards the child in film "The Babadook" (2014) including irrational and sensibility as a key part of female principle. Confrontation with male principle is described in "The Conjuring" (2013) with hybridization of sub genre including higher number of, allegedly, historical participant. Based on short film, "Mama" (2013) will explore female willingness to sacrifice beyond the concept of biological mother, and remake of Brian De Palma's "Carrie" in 2013. will present transition of female adolescent with physical and psychological phenomena and acceptance of female biological construct confronting with religious concept of gender.

Keywords: female gender cinematography horror transition

Vedran OBUĆINA

IDENTITY AND ARCHITECTURE IN THE ISLAMIC REPUBLIC OF IRAN

Abstract: The essence of architecture is often understood as an active process of human engagement with the earthly surroundings. In this process, human identifies with his surrounding, giving it meaning, character, and „genius loci“, a unique presence rooted in culture. Theoreticians of architecture perceive a human identity as integrated with environment. After the Islamic Revolution in Iran, in 1979, new government embarked on symbolic activities and processes in the Iranian built environment. It follows the basic tenets of the Islamic Republic and the idea behind the Shi'a Muslim traditions. In this article we examine the role of traditional building forms and social justice as major images of Islamic Republic's identity. They are symbols, standing for the identity which expresses and represents for the members of society what the society and/or system means to them. Three case studies presented in this paper are: (1) Efforts to accentuate traditional Islamic architecture; (2) New waves of combining old and new; eclecticism and postmodernism, while at the same time expressing the power, in cases of Milad Tower, Jamkaran Complex, and Mosalla Tehran; (3) Expressions of social populism, based on Shi'ite idea of 'adl and, in terms of building social houses in Maskan-e Mehr project; (4) Paradoxically, turning blind eyes to the traditional and historical neighbourhoods and buildings, with effort to modernise country as a sign of its development. In this article we try to depict the symbolism inclinations in architecture after the Islamic revolution of Iran, and its different periods.

Keywords: Architecture, symbolism, Islamic Republic, Iran, populism, identity, genius loci

Vijaya Sooria SANGARAN KUTTY

WHO DECIDES WHO I AM? : THE IDENTITY OF THE MUTED MALAYSIAN TRANSGENDER

Abstract: This paper evolves from an exploratory research into the Malaysian transgender's negotiation of identity. Malaysia is one of the few countries in the world that explicitly criminalises transgender people. Although predominantly Malay-Muslim, the Malaysian government maintains a dual legal system – Muslims are subjected to Shariah law in personal and other enumerated matters, while civil courts deal with civil and criminal matters. In 1983, the Conference of Rulers in Malaysia imposed a “fatwa”, or Islamic ruling, which forbids both cross-dressing and gender-reassignment. Compounded by discrimination, assault, denial of access to health care and employment, the Malaysian transgender risks arrest every day merely for expressing their gender identity. In fact, many of the transwomen arrested are fined and vilified for deviating from these ‘Islamic’ strictures. Additionally, the national government rejects the transgender's application to legally change their names and gender markers. Interestingly, Malaysia's laws against “cross-dressing” are contrary to the international guaranteed rights to non-discrimination, privacy, and freedom of expression and movement, recognised by the Universal Declaration of Human Rights, as is also reflected within articles 10, 8 and 9 of Malaysia's

federal constitution. It is within this heteronormative setting that this study seeks to uncover how the Malaysian transgender conceptualises and operationalises identity, where I use a qualitative, case study approach to explore the experiences of six Malaysian transgenders. Ultimately, the paper seeks to give a voice and 'face' to this muted group, in the hope of shedding light on the convoluted concept of identity of the Malaysian transgender community.

Keywords: identity, negotiation, transformation, transgender, minority,

Vitomira LONCAR

PERSONAL IDENTITY AND POP CULTURE - CASE STUDY: "SUPERHERO" THEATRE PRODUCTION, CO-PRODUCTION BETWEEN SEVENT COUNTRIES FROM EUROPE AND ASIA

Abstract: The author of this paper have produced several multicultural and intercultural projects during the first decade of 21st century with partners from Asia, Africa, North America and Europe. She had written the papers about two those that were published in Serbia and Croatia. From 2009 to 2012 the author had produced the intercultural three-year theatre performance for young audience, with participant artists from Europe and Asia (Japan, Korea, Hong Kong Taiwan, Russia, Austria and Croatia) during which she made the research on the intercultural dialog in performing arts. The performance was opened in July 2012 in the National theatre of Korea in Seoul. The company had performed 46 shows in all participating countries. In this paper (based on the research during the pre production, production and post production of the performance «Superhero»), the author will present the relation between the personal identities of the artists and their national identities in the intercultural theatre project that confronted those identities with globalised pop culture (the phenomena of «talent show» and «big brother»). The researches gave the new perspective and possibilities in communication on the intercultural level. One of the results of the research was also observation about the impact of the project on the artists on the personal level.

Keywords: Personal identity and pop culture - Case Study: "Superhero" theatre production, coproduction between seven countries from Europe and Asia

Vitor FERREIRA

THE ROLE OF CULTURAL HERITAGE, IDENTITY, AWARENESS AND ADVOCATED POLICIES: THE CASE OF HEIDELBERG (GERMANY) AND COIMBRA (PORTUGAL).

Abstract: Cultural Heritage has different representations as we speak to different audiences, from identity values to authenticity, through rarity, but also its economic potential. The way we see the concept differs. All this is because the notion of Cultural Heritage has undergone a steady evolution in recent decades, giving it a new centrality on social sciences. Being at a stage where we do no longer simply preserve and promote cultural heritage assets, and that it is necessary to create an identity, a brand, through marketing, massive advertising investment, territorial competition and sometimes a hypertrophy communication strategy, we intended to analyze with this paper, through semi-structured interviews, what the policymakers of the cities of Heidelberg and Coimbra think about their rich heritage environment and the different identities in the territorial contexts. In addition to this, surveys among the different populations groups (Inhabitants/Workers, Students and Tourists/Visitants) will allow further comparative conclusions about the placement of the different stakeholders, and the role played by Identity, in both contexts, in relation to the political intentions, or how cultural heritage helps to shape their beliefs and behaviors. A Cultural Heritage policy should be one that will be equally capable of attracting visitors, respect the customs related to heritage and that doesn't constitute itself as deterritorialization factor, alienation of community(ies)

or destruction of their identity(ies). As a preliminary result, we concluded that there is a contradiction on the way the different stakeholders and policymakers see the Cultural Heritage assets, the different identities in place and the policies' definition.

Keywords: Identities, Cultural Heritage, Policies, Strategies, Communities.

Wilma DE JONG

TRANSCULTURAL/HYBRID IDENTITIES: BETWEEN LOVE AND REJECTION THE FILMS OF SARA ISHAQ

Abstract: In this presentation I will focus on the documentary 'The Mulberry House' by Sara Ishaq, as Scottish-Yemeni filmmaker, and will explore 'hybrid identities' in a global feminist context and will propose some initial thoughts on the female gaze in trans cultural documentary filmmaking. The complexity of the tensions, resistance, creativity and liberating aspects of this so-called transient intercultural space of transcultural filmmakers seems to have led to a lack of attention to gender issues in this context. This research has been informed by Hamid Nifacy's concept of 'accented' cinema but expands it into a documentary context. In the film *The Mulberry House*, Ishaq returns to the house where she grew up, at a time when the 'revolution' took hold of Yemen. The film and my interviews with Sara Ishaq offers a good insight into the challenging and liberating aspects of this transient transcultural space and its relationship with a fast changing cultural context. Although physically displaced transcultural filmmakers are 'situated', they work in the spaces or cracks between social formations and social expectations, which are potent places for criticism and creativity (Nifacy, 2001) but little attention is paid to the fact that this is actually a gendered space and should be conceptualized as such. While operating both in front and behind the camera Sara explores these different positions as different 'situated' places and its accompanying gazes. Sara Ishaq is an up and coming documentary filmmaker who studied at the Edinburgh School of Art and whose last film *Kamana* has no walls received an Oscar nomination.

Keywords: Identity and Migration, transcultural filmmakers/filmmaking, feminism, deother the others

Yildiray CEVIK

IDENTITY THROUGH CULTURAL MULTIPLICITY AS REFLECTED IN MIDDLE PASSAGE

Abstract: Charles Johnson's novel *Middle Passage* embodies the structures of identity and culture through an unveiling of disparities and dualism and exposes a unique and fundamental spiritual foundation within the strength of African and American cultural legacy. Johnson makes the intersection of consciousness and experience, the origin of identity being the precarious "middle" experience of the African American, the offspring of "the middle passage", refugee from an uncertain origin, subject to the marginalization of his experience and a searcher for meaning in diversified culture. The "middle" passage can be seen as the ontological and epistemological material that gets locked out of binary oppositions and dualism, or the matter of experience and consciousness, which could also be the definition of "identity" as depicted in the novel. We can situate *Middle Passage's* examination of human and literary identity by focusing on a few areas of identity: the body, culture and text. The novel also asserts racial identity as a hybrid; active process of being that reads and interprets the culture that encircles it. Thus, in the analysis of the novel from the cultural perspective, it is required to consider the cultural opposition, not wholly on the other, but settled down into cultural multiplicity and versatility. While the problem of identity is central to the novel, it is left unresolved as well. In this perspective, the study attempts to investigate identity within relevant culture through crossroads in response to, against and across the parameters of gender, race, history and social rank.

Keywords: identity, culture, awareness, hybrid, marginalization, dualism

Zlatko JOVANOVIĆ**ROCK MUSIC CULTURE AND THE “ANATIONAL” IDENTITY AMONG YUGOSLAV URBAN YOUTH IN THE 1980S.**

Abstract: The point of departure for the paper is the theoretical assumption that popular culture is not only a source for pleasure, but also presents an arena for the negotiation of conflicts and struggles over personal and collective identities. Empirically, my primary interest lies within the rise of a non-national sense of Yugoslavness in the late 1970s and early 1980s. This sense of Yugoslavness came most clearly to expression in the explosive growth of popularity of the formal self-identification as “Yugoslav” and in the pronounced Yugoslavism of the common Pan-Yugoslav youth culture that developed with the emergence of the Yugoslav New Wave scene. Emphasising that both these phenomena were urban and most widely spread among the younger and more educated portions of the population, and drawing attention to several examples of strong correlation between Yugoslav New Wave and the sense of community among Yugoslav urban youth, the paper argues that the emergence of the non-national sense of Yugoslavness indicates a rise of a new, culturally grounded, identity among the part of the country’s population. Emerging among the young, more urban and more highly educated generations, this new “anational” identity appeared alongside the more familiar notions of group belonging. As such, it constituted a potent social force in the Yugoslav society and continued to function integratively throughout the 1980s – even in the time of rising nationalism in the later part of the decade; showing thus, how (Yugoslav) popular music culture was capable of grouping people in categories other than national ones.

Keywords: Popular music culture, Yugoslavia, (urban) youth, cultural identity, nationalism

Zlatko POPOVSKI**CULTUROLOGICAL CONSEQUENCES OF CULTURAL MEMORY: CONSTITUTION OF IDENTITY/IDENTITIES THROUGH THE INSTANCE OF ART**

Abstract: Shedding light to the incongruences between the communicative and the cultural memory, this exposition will be focused on the transformation of the communicative – the experienced (within tradition embodied remembrance) – into the cultural-institutional formatted and maintained remembrance (and consequently into the cultural mnemonics). In that regard, considering the “shock oblivion”, as well as the imperilment of the remembrance and social conditions of forgetfulness – the research will profile the attempt to make an assumption for the future of the collective identities. If we take into account that the identity is a result of the interaction between knowledge, conscience and reflection, while knowledge manifests as a cultural vector (culture is in fact a contently and a formal specific expression of knowledge) – the phenomena of memory, i.e. the cultural remembrance, will be considered as a fundamental assumption into this paper. Considering that the contemporary decentralization of the society of multitudes is of great importance to this research (in terms of the perspective) – the cultural memory cannot be analyzed if the new media aren’t taken into account as well. This comes from their function as “pointers/indicators” to the manifold practices of derivations, constructions and constitutions of the procedural contemporary livelihood, founded, above all, on the societal spectacularity. The research of art as a cultural practice – represents an additional contribution in the researching/expounding of the key base of the work: the cultural memory and identity.

Keywords: Cultural Memory, Identity/Identities, Art, Remembrance, Forgetfulness, “New Media”

Zorana ĐORĐEVIĆ; Minja MARJANOVIĆ

IDENTITY OF EARLY 20TH C. ARCHITECTURE IN YUGOSLAVIA – THE CONTRIBUTION OF MILAN ZLOKOVIĆ

Abstract: In this paper we examine the question of identity in the work of Milan Zloković, who marked modern architecture in Yugoslavia. Our research is based on the systematization and interpretation of Zloković's published papers (1948-1965), where he researched the common inception of proportional systems he analysed. Two aspects of identity are dominant in his work: treasuring of Balkan patrimony and creating the identity of Yugoslavian architecture. Zloković's roots in the long-lasting culture of Balkans were developed on the belief there is no valid knowledge beyond analogies through which the whole world is realized. The ancient thought hold geometry as characteristic to the nature, not just the framework for describing one. Remarkable influence of geometry was built in the strong architectural identity of Adriatic coast where Zloković grew up admiring harmony and poetry of numbers and developing mathematical approach. Knowing that continuous division is observed in various forms in nature as well as in the arts, he strived to prove far-reaching significance of the golden section in the field of architectural composition. Is the role of geometrical proportion in the contemporary composition justified? As one of the pioneers in the modular coordination he demonstrated the importance of geometry and traditional principles for adequate solutions of post-WWII building problems, also arguing it does not necessarily endanger artist's creative freedom. Zloković's contribution to the identity of Yugoslavian contemporary architecture lies in his extensive research of proportional systems and traditional architectural values of Balkans, pointing the potential reach of the science of proportions.

Keywords: theory of proportions, contemporary architecture, Milan Zloković

Zorica ĐERGOVIĆ-JOKSIMOVIĆ

BARBAROGENIUS AND UTOPIA

Abstract: Nation has come to be conceptualized as both a primordial and modern phenomenon, imagined through either a very close reference to traditional culture or as an outcome of political and industrial modernity. In comparable ways, utopia may be considered either to draw on the pre-modern notion of traditional organic community or to build on the modern ideas of social unity, freedom, and equality within a larger international framework. This dual orientation of utopia towards tradition and modernity has led to an emergence of two distinct types of utopian writing, particularly evident in the work of twentieth-century authors. Primarily concerned with the expansion of global capitalism (more commonly known then as the 'World Market'), the first type of utopian writing projected an imagined community steeped in traditional culture or at least advocating a re-emergence of some of its (endangered or extinct) aspects. The second type of utopian writing was more immediately preoccupied with the imagination of an interdependent global community from which nations and traditional culture would have withered away. Such utopian writing invested quite heavily in the idea of world government and economic regionalization. However, many utopias of the second type, despite their globalizing profile, put forward communities which derive their origins from a particular national culture, playing down all other possibilities as irrelevant or under-developed. In both types of utopian writing, we witness the spectre of nationality attending on utopia as its necessary and contingent component. At the same time, utopia's dual orientation towards tradition and modernity is fundamentally underpinned by the archetypal images of a golden age and lost paradise, over which no national culture has absolute purchase. Such archetypal provenance of utopia inflects the two types of utopian

writing, frequently subordinating its traditional and modern thrust to a more universal foundation. The panel will seek to investigate the interrelationship between utopia and nation in at various levels – generic, socio-cultural, and political. It will seek to open up a wider discussion of the following questions: - Is it a retrieval and re-activation of traditional culture that grounds utopia quite firmly in national discourse? Or is the placement of utopian writing within any one national culture impossible, because of utopia's archetypal foundations? - Is it precisely nationally-specific debates that ensure the fulfilment of utopia's critical function and therefore define the nationality of utopia? Does nationalism return as the repressed in utopian writing? - Does utopian writing offer a radically new rethinking of the nation (understood both traditionally and in a modern sense)? - In the present-day world, what is the potential of utopia to constitute an imagined community that would address the failures of European liberal democracy, ecological and identity crises? In her paper 'Barbarogenius and Utopia', Dr Zorica Đergović-Joksimović (University of Novi Sad, Serbia) will investigate the utopian aspects of Ljubomir Micić's *Barbarogenius*. Three years after the end of WWI Ljubomir Micić and his associates launched the avant-garde magazine *Zenit* [Zenith], which was to enunciate their revolutionary ideas concerning the future of Europe. They saw the cause of the war in the decadent European culture, which, if wars were to be avoided in the future, were to be replaced by a radically different one. Surprisingly, the solution was to be found in the concepts of barbarization and decivilization. The main personification of Micić's utopian ideas was to be the revolutionary Barbarogenius Decivilizer originating from the Balkans. Contrary to its usual stereotypical derisive perception as backward, in Micić's view Balkan culture was vital, vibrant and capable of bringing enlightenment and rebirth to the rest of Europe. The paper traces the development of the messianic/utopian Barbarogenius from his earliest appearance in the 1921 Manifesto of Zenithism to the fully-fledged character in Micić's novel *Barbarogenije decivilizator* (1938) [*Barbarogenius Decivilizer*], published in France, in French.

Keywords: Utopia, nation, identity, tradition, modernity

Айгуль АГЕЛЕУОВА

ФАКТОРЫ ФОРМИРОВАНИЯ СОЦИОКУЛЬТУРНОЙ ИДЕНТИЧНОСТИ В КАЗАХСТАНСКОМ ОБЩЕСТВЕ

Abstract: Особенностью социокультурного развития казахстанского общества является кризисная трансформация социальной идентичности, развившаяся в результате системной трансформации в период распада СССР. Казахстан за время своего существования пережил, по крайней мере, два критических периода своего развития, цивилизационных слома – в период установления Советской власти в Казахстане и проведения политики массовой коллективизации кочевых хозяйств, и в период распада Советского государства. Следствием таких сломов является процесс кризисной трансформации социокультурной идентичности. В момент последнего цивилизационного слома общество столкнулось с необходимостью адаптации людей к новому для них образу жизни, массового освоения новых социально-политических практик, норм, системы ценностных ориентаций, так как с распадом СССР прежняя система норм и ценностей оказалась разрушенной. Такую ситуацию в массовом самознании можно характеризовать как маргинальную, когда люди утрачивают одну систему ценностей, однако не укореняются в другой, новой для них системе. Распад СССР и окончание «холодной войны» привели к кризису национальной идентичности, и на первый план вышли субнациональные, транснациональные, двунациональные идентичности. Проблема преодоления кризиса идентичности усугубляется процессами глобализации, поощряющими индивидуализацию общества, и, вместе с тем, размывающими традиционные

основы национальной идентичности, что в целом существенно воздействует на идентификацию отдельных людей и целых социальных групп во всех современных обществах. В то же время следует отметить, что маргинальность общества, его пограничное состояние как в пространстве, так и во времени (в пространстве Казахстан занимает промежуточное положение между Востоком и Западом, во времени – переходное состояние от традиционного общества к современному, модернизированному) формирует маргинальное сознание, часто характеризующееся ксенофобией, низким уровнем этнической толерантности. Все эти факторы осложняют решение проблемы преодоления кризиса идентичности, выработки критериев, образов, на которые общество могло бы опираться.
Keywords: казахстанское общество, цивилизационный слом, кризис идентичности, маргинальность, толерантность

Александр НОВИК

АЛБАНЦЫ В БОЛГАРИИ: ТРАДИЦИОННАЯ КУЛЬТУРА И ИДЕНТИЧНОСТЬ ЖИТЕЛЕЙ СЕЛА МАНДРИЦА

Abstract: На юге Болгарии расположено село Мандрица, которое было основано албанцами-православными, выходцами из Юго-Восточной Албании (область Корчи), согласно имеющимся данным, в 1635 г. В годы расцвета села здесь насчитывалось до 250 домов, а население составляло около 3000 человек. До настоящего времени жители села сохраняют албанский говор и, в значительной степени, албанскую идентичность. Мандрица традиционно жила за счет рукоделия своих женщин. В этой зоне юга Болгарии на протяжении длительного периода занимались разведением шелковичного червя (алб. диал. *ripka*, болг. буби) и производством шелка-сырца. Разведение шелкопряда и производство шелковых тканей тесным образом связано с изготовлением комплекса традиционной одежды албанцев Мандрицы. В женском комплексе костюма большое количество элементов изготавливали из шелка – это нарядная рубашка, пояс и проч. В мужском костюме также были представлены знаково важные элементы – рубашка и др., – которые шили из шелка. Традиционную одежду можно увидеть во время праздников, считающихся местными жителями албанскими. К таким традиционным праздникам относится день Богородицы, на который приезжают уроженцы села из ближайшей округи, а также из дальних регионов Болгарии и зарубежья и, самое главное, соотечественники из Греции. Также регулярные, проводимые в последние десятилетия практически ежегодно собрания уроженцев села (происходит это в последнюю субботу июня) становятся праздником уже не только религиозным, но, главное, акцией демонстрации албанской идентичности. Экспедицией 2014 г. было зафиксировано сохранение бытования элементов костюма с традиционными орнаментами: например, декоративный узор *buollit sy* (алб. диал. ‘глаз буйвола’). Изображение «глаз буйвола» на женском фартухе, скорее всего, должно было способствовать фертильности, способности к рождению многочисленного потомства, желательности мужского пола.

Keywords: Албанцы, Болгария, традиции, культура, идентичность

Александар АНДОВСКИ

ИДЕНТИТЕТОТ КАКО АРХИТЕКТОНСКИ ПРЕДИЗВИК НИЗ ДЕЛАТА НА САНТИЈАГО КАЛАТРАВА

Abstract: Идентитетот како архитектонски предизвик низ делата на Сантијаго Калатрава Архитектурата како применета уметност, претставува дисциплина којашто произведува креативни и оригинални материјални дела проткаени со печат на нејзиниот создавач. Дали градењето на идентитетот на архитектот е

континуиран процес во еден изолиран политичко, социјален и историски контекст? Дали тој процес е поврзан со традицијата, културата на просторот во којшто твори архитектот, или архитектот ги запишува (препишува) своите гени на своите изградени објекти? Од овие прашања произлегува и целта на ова истражување, коешто ќе се фокусира на спрегата „Традиција-индивидуалност и идентитетот“. Преку анализа на творештвото на современиот шпански архитект Сантијаго Калатрава, ќе се обидеме да пронајдеме механизми за дешифрирање на можните скриени архитектонски идентитетски кодови на архитектот. Целта на ова дешифрирање е општа, универзална и ќе служи како образец при употребливите анализи на било кое архитектонско дело. Оваа општа матрица ќе претстаува модел за поедноставно толкување на архитектонските детаљи, скулптуралноста, колоритот, играта со светлото и сенката, свесната или несвесната употреба на традиционалната архитектура во изградените објекти, а во исто време и ќе помогне овие параметри полесно да бидат прочитани од оние коишто ќе го употребуваат новоизградениот простор. Бидејќи, архитектурата цврсто и непосредно е поврзана со нејзините корисници.

Keywords: Идентитет, архитектура, индивидуалност, традиција, Калатрава

Александар ТРАЈКОВСКИ

МУЗИКАТА ВО МАКЕДОНСКИОТ ИГРАН ФИЛМ ВО ПЕРИОДОТ ПО ОСАМОСТОЈУВАЊЕТО (90-ТИТЕ ГОДИНИ), КАКО РЕПРЕЗЕНТ НА КУЛТУРНИОТ ИДЕНТИТЕТ НА РЕПУБЛИКА МАКЕДОНИЈА

Abstract: Еден од најзначајните периоди од историјата на нашата држава е периодот по осамостојувањето, односно 90-тите години од минатиот век, кој се нарекува и „трет почеток“ на филмската уметност во Република Македонија, кога новонастанатите општествено - политички состојби (социјални, економски и културни) директно се одразуваат врз уметничката атмосфера при креирањето на македонските филмови. Токму тие, како една од највпечатливите форми на културно и уметничко изразување, претставуваат репрезент на културниот идентитет на државата, влијаат врз формирањето на своевиден автохтон современ сензибилитет и допринесуваат за афирмацијата на нашата култура. Со оглед на фактот дека филмската музика претставува еден од основните и суштински елементи на филмот, при што настојува да ја претстави метафизичката димензија на сликата во движење и со тоа да ја направи повидлива и манифестантна, ваквите квалификации се однесуваат и на неа. Имајќи го предвид тоа, фокусот на предложениот текст е насочен кон анализа на музиката во позначајните македонски играни филмови од овој период („Пред дождот“, „Ангели на отпад“, „Самоуништување“, „Џипси меџик“, „Преку езерото“ и „Збогум на 20-от век“). Во рамките на истата, ќе бидат издиференцирани културните идентификатори чиј репрезент претставува музиката во филмовите, како што се музичкиот фолклор (преставен преку мелодиката, ритмиката и инструментариумот), авторскиот стилски израз, јазикот, авторите, изведувачите и др., а исто така, ќе биде претставена и нивната функционална улога во рамките на филмот како уметнички производ. Со тоа, ќе се добие јасна слика за улогата на музиката во македонските играни филмови во презентирањето на културниот идентитет на Република Македонија.

Keywords: музика, игран, филм, културен, идентификатор

Александр МОРДВИНОВ

СОВРЕМЕННАЯ РОССИЯ В ПОИСКАХ АКСИОЛОГИЧЕСКОЙ ИДЕНТИЧНОСТИ

Abstract: Социально-философский анализ современного российского общества свидетельствует, что оно крайне неоднородно в своих аксиологических поисках и ориентирах. Условно можно выделить несколько аксиологических трендов самоопределения россиян: Религиозно-онтологический – становление ценностей в религиозном образе жизни. Культурно-исторический – обретение идентичности в историческом наследии прошлых эпох. Либеральный – поиск ориентиров в западноевропейском пространстве социально-экономических, политических и культурных идеалов. Экономический – рыночная экономика определяет не только стоимость товара, труда, но и ценностное мировосприятие. Основное свойство первых двух групп – это органичность. Органичность – это свойство той или иной ценности, которая возникает в естественных условиях для того или иного народа. Условия могут носить культурно-исторический, природно-географический характер. Другие, вышеперечисленные, тренды: - привлекают опыт других (например, западноевропейских) культур, вытесняя (то есть, утрачивая) при этом собственный уникальный код культурной идентичности; - транслируют принципы рыночной экономики на все стороны общественной жизни в том числе и на ценности, то есть то, что имеет высокую стоимость то и ценно, а то что не измеряемо в категориях стоимости, именно это ценностного значения не имеет. Основные формы взаимодействия этих аксиологических ориентиров будут проанализированы в сообщении через сравнение ценностных установок разных поколений российского населения.

Keywords: Аксиология, проблема выбора, структура ценностей.

Александра ЕЛИСЕЕВА

КОНСТРУИРОВАНИЕ КВИР-ИДЕНТИЧНОСТИ В НЕМЕЦКОМ И РОССИЙСКОМ КИНЕМАТОГРАФЕ НАЧАЛА XXI В.

Abstract: В научной литературе можно обнаружить лишь попытки дефиниций такого исторически подвижного явления как квир-кинематограф. Вероятно, на сегодняшний день одной из наиболее удачных попыток этого рода является характеристика квир-фильмов, данная исследователями Харри Бенсхофом и Сином Гриффином: «квир-фильм представляет персонажей с квир-идентичностью, а также квир-проблематику в манере чуждой всякому уничижительному или эксплуатационному подходу» (Benshoff H.M., Griffin S. *Queer Images: A History of Gay and Lesbian Film in America*. Lanham, Maryland, 2005. P. 10.). Некоторые представители гендерной теории отрицают устоявшиеся гендерные и сексуальные идентичности, настаивают на их флукутирующем, перформативном (Butler Ju. *Gender Trouble*. New York, London, 1990) характере. См.: Lancaster D. *How You see it // Film & History: An Interdisciplinary Journal of Film and Television Studies*. Vol. 34. 2. 2002. P. 93- 94). В докладе будет рассмотрено конструирование квир-идентичности в немецких и в российских фильмах начала XXI в. На материале немецких и российских кинотекстов „Auf der anderen Seite“ («На краю рая», 2008 Фатих Акин), „Freier Fall“ («Свободное падение», 2013, Штефан Лакант), „Eine außergewöhnliche Affäre“ («Необычный роман», 2002, Марис Пфайфер), «Забойный футбол» («Männer wie wir», 2004) Шерри Хормана, «Весельчаки», 2009, Фелика Михайлова, «Зимний путь» 2012 г. Сергея Тарамаева и Любови Львовой, «Питер Москва» 2012 г. Дмитрия Грибанова, а также ряда других фильмов будут рассмотрены сходства и различия в конструировании квир-идентичности, а также проанализирована их культурно-историческая обусловленность.

Keywords: кинематограф, квир-исследования, гендер

Александра ЈОВАНОВСКА

ХИП ХОПОТ (КАКО КОНТРАМОДНА ПОЈАВА) И ИДЕНТИТЕТОТ ВО РЕПУБЛИКА МАКЕДОНИЈА

Abstract: Целта на истражувањето е да се дознае дали хип-хопот во Република Македонија постои како контракултурно движење, односно контрамода. Доколку постои дали има препознатливи елементи кои би го дефинирале идентитетот на хип-хоп промоторите, или пак прифатени се елементите на облеката на хип-хоперите од САД. Направени се истражувања и за почетоците на хип-хопот во САД, неговата идеологија, неговите препознатливи елементи, рап текстовите на хип-хоперите (од САД) и дел од нивната биографија. Во истражувањето вниманието е фокусирано на елементите на облеката на приврзаниците на хип-хопот во Република Македонија, но направена е и анализа на текстовите на песните на хип-хоперите во Република Македонија, со кои би се дефинирала сликата, односно идентитетот за еден хип-хопер. Проучен е и поимот култура, за преку него да се доближи значењето на поимот контракултура, како и поимите мода и контрамода. Опфатени се истражувања и за некои контрамодни облици од светот од XX век: елементите на облеката на претставниците на егзистенцијализмот, Teddy boys, Rockabilly, влијанието на елементите од облеката од политиката, unisex, облеката на претставниците на феминистичкото движење, карактеристичните елементи на облеката приврзаниците на хипи движењето, freak, glam rock, punk, тенденција на воената облека и облеката инспирирана од режимот во Чиле, 1973 година.

Keywords: хип-хоп, контракултура, контрамода, рап, идентитет

Александра КУЗМАН

МУЗИКАТА КАКО ОДРАЗ НА КУЛТУРАТА НА ЖИВЕЕЊЕ ВО ЕДНО ПОДНЕБЈЕ

Abstract: Трудот зборува за потребата на човекот за комуникација, поврзување и разбирање со друг човек, која покрај официјалниот говорен јазик, отвора и прави место за музиката да биде универзален јазик што ги поврзува различните народи. Акцент ќе биде ставен на градската музичка култура, поточно чалгиската староградска музика. Ќе се разгледа прашањето, дали музиката како дел од културата на едно поднебје се појавува како уметнички порив за докажување на сопствениот идентитет, или идејата за постоење на идентитет поттикнува појава на одреден музички стил, односно, кој на кого е храна: идентитетот на културата или културата на идентитетот. Ќе се направи паралела помеѓу тоа како и колку една песна може да биде симбол за идентитетот на еден музички стил, колку тој музички стил може да го претставува идентитетот на еден народ, колку културата на еден народ е дел од големиот синџир на култури низ светот и ја дополнува таа културна мапа во светски рамки.

Keywords: Идентитет, култура, музички жанр, чалгиска староградска музика, музичка група

Алла КИРИДОН

ИДЕНТИЧНОСТ И ПОЛИТИКА ПАМЈАТИ В УСЛОВИЈАХ ТРАНСФОРМАЦИИ ОБШЕСТВА

Abstract: Национална идентичност образуется и обуславливается рядом компонентов (территориальным, этническим, культурным, религиозным, политическим, правовым, экономическим). Все компоненты взаимосвязаны и взаимозависимы, хотя каждая историческая эпоха обнаруживает доминантную роль какого-либо из них или комбинации компонентов, которые зависят не только от определенных исторических обстоятельств, но и от способа создания нации. Каждое историческое общество развивается на собственных основаниях и в

присущих для него темпоритмах, которые не совпадают с принципами и ритмами других сообществ. Становление национальной идентичности является результатом взаимодействия идентификационных факторов – этнического, культурно-языкового, религиозного, регионального, геополитического и государственно-политического. Одним из сегментов последнего является политика памяти. Изменения общественно-политической действительности неизбежно приводят к выработке / трансформации политики памяти с соответствующими параметрами конструирования образа прошлого.

Keywords: Идентичность, память, политика памяти

Ана РАШКОВИЧ

СЕРБСКАЯ БОГОСЛУЖЕБНАЯ ПОЭЗИЯ В РУССКОМ ЗНАМЕННОМ РАСПЕВЕ: ВЗАИМОСВЯЗЬ МЕЖДУ ДВУМЯ ПРАВОСЛАВНЫМИ КУЛЬТУРАМИ

Abstract: Идентичность сербской церковной культуры и искусства между прочим очень ярко проявляется в церковной поэзии служб сербским святым, являющихся важной частью богослужения и церковного обряда. Однако она живет не только в традиции сербского церковного распева и сербской православной церкви. В объемных исследованиях по самым значительным русским рукописным фондам Москвы, Троице-Сергиевой Лавры, Санкт-Петербурга, Нижнего Новгорода, автор данного исследования до сих пор обнаружил существование 137 рукописных книг – Стихирарей, Миней и других богослужебных сборников и 16 старопечатных книг, содержащих службы, отдельные песнопения или упоминания о сербских святах. Речь идет о рукописях, датирующихся периодом с конца XIV до начала XX века, содержащим богослужебные песнопения свв. Симеоне, Савве, Арсение, Милутине и Лазаре Сербским. Особое внимание привлекают 33 рукописных стихираря со середины XVI до начала XX века, содержащих знаменную нотацию над богослужебным текстом. Нотированные списки со середины XVI по XVIII век являются самым ранним музыкальным спискам служб сербским святым во всех православных церквях и это дает огромную значимость данному открытию. Наряду с расшифровкой, реконструкцией и анализом знаменного распева, самым важным является текстологический анализ, т.е. наличие нераздельной связи русской мелодии и сербского поэтического текста, переведенного русскими на русскую редакцию церковнославянского. Такая взаимосвязь очень ярко показывает междувливание двух близких православных славянских культур и их идентичностей. Более того, во время турецкого геноцида, когда всячески уничтожалась сербская православная культура, русские списки сербской средневековой поэзии, хранящей в себе культ сербских святах, являются одним из светлейших примеров сохранения сербской культурной, церковной и национальной идентичности в другой, близкой православной славянской культуре.

Keywords: сербские, святы, служба, знаменный, распев

Ана СТОЈАНСКА

МАКЕДОНСКИОТ ТЕАТАР - ИДЕНТИТЕТ(И)

Abstract: Театарот е во перманентна потрага по својот идентитет. Не мислам на теориските обиди да се провери или постави точната дефиниција за тоа што е театар денес или што е воопшто театар, туку мислам на претставите и изведбите преку кои театарот ја дефинира својата онтолошка појавност. За таа цел, моето истражување се темели на дефинирање на неколку доминантни театарски појави кои може да се постават како базични при детерминирањето на театарот денес, посебно на македонскиот театар. Театарските претстави што оставаат трага, кои се нови, возбудливи и кои се обидуваат да го втемелат идентитетското прашање се

првата нишка во анализата. Потоа студијата се фокусира на откривањето на идентитетот во македонскиот театар. Дали и како репертоарски се одговара на потрагата по идентитет. За таа цел ќе биде користена современа театролошка литература, како и лични анализи на доминантната македонска тековна продукција.

Keywords: идентитет, македонски театар, актуелно, современо, наднационално.

Анастасија ГУРЧИНОВА

ПОГУБНОСТА НА ИДЕНТИТЕТОТ ВО ЕСЕИТЕ И РОМАНИТЕ НА АМИН МАЛУФ

Abstract: Ова излагање ги истражува опасностите кои демнат од прекумерното нагласување на поимот на идентитетот, особено на оној од национална, етничка, расна и верска природа, т.е. ја разгледува „погубноста“ на овој поим, имајќи ја предвид исклучивоста и омразата кои настануваат како резултат на овие разни облици на идентитетски пребројувања. Притоа, недоверливоста кон поимот на идентитетот е преземена од култната книга на Амин Малуф, Погубни идентитети, кадешто овој поим се разгледува како плурален, бескрајно сложен, а единствен токму во комбинацијата на многубројните „припадности“ кои го сочинуваат нашето неповторливо „јас“. Идеите за дезориентираноста и пореметеноста на современиот свет, пренагласените припадности кон одредени колективи, владеењето на идентитетскиот раскол или идентитетскиот натпревар, кои опасно ја загрозуваат демократијата на нашето време и неизбежно поттикнуваат омраза и ксенофобија, сè се тоа теми и концепти кои провејуваат во есеистичкиот книги на овој „хибриден“ француски писател од либанско потекло. На еден чудесно разигран и невообичаено читлив начин, темите на повеќекратните идентитети, извонредно наративно вообличени, ги пронаоѓаме и во романсиерскиот опус на егзилантскиот автор Амин Малуф. Во таа смисла, нив ги истражуваме особено во романите Самарканд, Левантски ѓердан и Дезориентирани, кои претставуваат една необично функционална смеша од историско-хроничарски, автобиографски, стварносни и фикционални елементи, искомбинирани и испреплетени за да ги доловат нашите многубројни „припадности“, во сета нивна противречност и испреплетеност.

Keywords: Идентитет, припадност, повеќекратност, погубност, Малуф.

Анастасија УСАЧЕВА

"ИОНЕСКО В СТРАНЕ ОТЦА": К ВОПРОСУ О КУЛТУРНОЙ ИДЕНТИЧНОСТИ

Abstract: Ионеско очень неоднозначно относился к своей французско-румынской раздвоенности и никогда не мог причислить себя ни к румынам, ни к французам. С одной стороны, он не любил Румынию и 20 лет, проведенные в этой стране (с 1922 г., когда переехал к отцу в возрасте 13 лет, по 1942 г., когда бежал в Марсель от фашистского режима), называл изгнанием. Кроме того, еще в сборнике «Нет» молодой Ионеско написал: «Если бы я был французом, я, возможно, был бы гением». С другой же стороны, уже во Франции он переиздавал свои произведения, созданные в Румынии на румынском языке: упоминавшиеся выше сборник «Нет» (в 1984 и 1991 гг.) и пьесу «Английский самостоятельно» (в 1965 г.). Это, вероятно, свидетельствует о том, что драматург считал румынский период важной вехой в своем творчестве. Поэтому вопрос о соотношении Э. Ионеско с той или иной литературной средой и сама необходимость этого соотношения в румынском литературоведении до настоящего момента остается открытым. За последние 20 лет в Румынии вышло несколько важных книг, так или иначе затрагивающих эту тему. Точки зрения литературоведов, занимающихся вопросом национальной идентификации Ионеско, разделились. Одни исследователи полагают, что румынский период был не более чем пробой пера перед французским взлетом,

другие – что он является важной составляющей творческого пути, без которой он в принципе не мог состояться, соответственно, по мнению первых, Ионеско является французским писателем, а по мнению вторых, его в равной степени можно назвать и румынским автором. В данном докладе освещаются аргументы обеих сторон и объясняется важность данного вопроса для румынской культуры.

Keywords: Ионеско, идентичность, Румыния, театр абсурда

Анета ПОПАНТОСКА

КУЛТУРНИОТ ИДЕНТИТЕТ НИЗ ПРИЗМАТА НА МУЗЕЈСКИТЕ ПРЕДМЕТИ

Abstract: Патот на ослободување од заостанатоста и стапувањето во редот на културните народи бил тешко проодлив, трнлив и тежок. Живеејќи во траорот на неписменоста, македонскиот народ опстанал благодарение на своите желби за зачувување на верскиот и националниот идентитет. За родоначалникот на новата македонска книжевност, Јоаким Крчовски, немаме ниту еден конкретен, пишуван или архивски, документ врз чија база би можеле барем донекаде да го склопиме неговиот животен пат. Тој бил познат во своето време, но останал таинствен за иднината, таинствен до тој степен што до ден денес не се знае ниту кога, ниту каде е роден, ниту, пак, се знае нешто за неговата смрт. Книгата „Различна поучителна наставленија“, која е тема на овој прилог, е една од неговите 5 дела, издадени од 1814-1819 година, во Будим, „писмениј Кралев. Всеучилишта Унгарскаго“. Делата на Крчовски одиграле голема улога во тој долг пат на опстанок, пат исполнет со безброј „проклатија“ и „всепоганија“. Учејќи го македонскиот народ да ја сака верата, тој го научил да го сака и националното. Она што Вук Караџиќ во 1821/22 година го сметал за „бесправилна смјеса“ од бугарскиот, рускиот и словенскиот јазик, денес тоа се означува како прва етапа на формирање македонски литературен јазик и идентитет.

Keywords: Јоаким Крчовски, учебникар, книга, музејски предмет, идентитет

Анита ДИМИТРИЈОВСКА-ЈАНКУЛОВСКА

ПОТРАГАТА НА ИДЕНТИТЕТОТ ВО ЛИКОВИТЕ ОД ДРАМСКИТЕ ТЕКСТОВИ НА ХАРОЛД ПИНТЕР

Abstract: Трагањето по идентитетот во ликовите од драмите на Харолд Пинтер се јавува како последица на моќта, артикулирање на себноста, но и воздигнување на другоста, исто како и обележување на границата меѓу нас и другите, како показател или доказ на моќта која ја поседува и настојува да ја покаже една индивидуа. Пинтер како претставник на Театарот на апсурдот низ една софистицирана, лингвистичка игра ни ги претставува карактерите низ процесот на потврдување, поништување и создавање на некој друг идентитет. Еден преглед на ликовите од драмските текстови на: Роденден (Стенли), Ничија земја (Спунер и Хирст), Се вративме дома (Теди и Рут), Домарот (Дејвис), Љубовникот (Ричард и Сара), преку теориските согледби за идентитетот на Ервин Гофман (Личниот идентитет како драмска реализација во театарот-живот во наша сопствена режија и изведба; самите ние во актерска улога под притисок, да и удоволиме на публиката.), Мартин Еслин (Идентитет е менлива категорија во сооднос со времето.) Симон Кларк (Идентитетот, дел од социјалната конструкција или дел од нашиот психодинамички процес или пак комплексен амалгам од двете.), Славица Србиновска (Идентитетот сплотен со околината од која доаѓаме, припадноста кон родниот крај останува како втиснат печат колку и да сме далеку од него.), Елизабета Шелева (Категоријата идентитет, заснована на диференцијалистичкиот модел, се темели врз концептот на разликата.) Прашањето на идентитетот не е само статично прашање, тој не е сам по себе даден, наследен, туку е развој, дејност,

изборност, менливост. Низ анализата на ликовите ќе ја разгледаме нашата секојдневна посветеност и грижа на себеобликувањето.

Keywords: Ликовите во Пинтеровите драми, идентитет, моќ, менливост, себепретставување

Анита ИЛИЕВА НИКОЛОВСКА

МУЗЕИТЕ, МИНАТОТО И ПОЛИТИКИТЕ НА ИДЕНТИТЕТОТ

Abstract: Тргувајќи од поставките според кои музеите имаат важна улога во конструирањето, пренесувањето и одржувањето на јавниот дискурс за националниот идентитет, во овој труд се разгледува нивната улога во современото општество, поставувајќи ги прашањата за тоа како музеите ја оформуваат нашата концепција за минатото и кои се врските и односот меѓу музејските институции и формирањето на индивидуалните и националните идентитети. Со оглед на тоа што интерпретациите на минатото во музеите никогаш не се апсолутни, туку сосема спротивното, тие се предмет на постојани и продолжителни разгледувања, истражувањето на поставените прашања неопходно мора да ги земе предвид процесите кои ги генерираат и обликуваат културните реалности, односно, за да се разбере природата на практиката на идентитетот и на произведувањето на историските нарации во музеите, мора да се има предвид специфичниот општествено-историски контекст во кој дејствуваат овие институции. Засилените обиди и тенденции за редефинирање и преформирање на идентитетите, особено во поранешните земји со социјалистичко општествено-економско уредување, поставија нови предизвици пред музеите, кои со реинтерпетација на своите колекции требаше да придонесат за историскиот ревизионизам и преку своите постојани или временски поставки да конструираат значења, поими и пораки кои имаат влијание врз националниот идентитет. Посочувајќи конкретни примери од македонската средина, во трудот се истражува колку чувството за национален идентитет кое го добиваме во музеите е презентирано преку една критичка историска перспектива, и дали е таа средство или медиум за каналзирање, дисеминација и имплементација на актуелниот политички дискурс на меморијата и идентитетот или производ на автономниот професионален авторитет и компетенција на овие институции.

Keywords: музеј, музејска колекција, историски наратив, културна меморија, национален идентитет

Анна БОДРОВА

НАЦИОНАЛЬНАЯ И ГЕНДЕРНАЯ ИДЕНТИЧНОСТЬ В ТРАВЕЛОГАХ ЮГОСЛАВСКИХ ПИСАТЕЛЬНИЦ ПЕРВОЙ ПОЛОВИНЫ XX ВЕКА.

Abstract: Проблемы идентичности, особенно национальной, являются неизменной составляющей жанра травелога. Во время путешествия автор направляет свое внимание к «другим/чужим» народам и культурам, которые можно назвать инородными для воспринимающего сознания. Однако при восприятии «другого» неизбежно обращаешься к «своему», к своей идентичности. Концепт «свой – другой/чужой», на котором строится диалогическая философия (М.Бубер, Г. Марсель, М.М. Бахтин, Э. Левинас), предполагает осмысление культурно-«своего» на фоне «чужого» и одновременно культурно-«чужого» на фоне «своего». Женское путешествие имеет в культуре особый статус. Даже в первой половине XX в. женщине отводилось пространство дома. Отправляться в путешествие, особенно без сопровождения, было для женщины, по крайней мере, необычно. По С. де Бовуар, женщина в обществе – это «другой». Поэтому женские травелоги можно определить как взгляд «другого» на «другого/чужого». Предметом исследования

являются травелоги, созданные югославскими писательницами И. Секулич, Е. Димитриевич, А. Карлин, М. Стрнад, М. Грегориц-Степанчич, М. Кмет в первой половине XX в. на сербском, словенском и немецком языках. Именно тогда на Балканах продолжает активно формироваться национальная идентичность и усиливается процесс эмансипации женщин. Поэтому соединение гендерной и национальной проблематики для югославских женских травелогов этого периода особенно актуально. Наиболее ярко эту взаимосвязь демонстрирует высказывание Е. Димитриевич из травелога «Семь морей и три океана»: «Мы, женщины сербские, не меньшие патриотки, чем женщины египетские... Не принадлежит ли большая часть заслуги, что из маленькой Сербии возникла большая Югославия, сербским женщинам?»

Keywords: женские травелоги, нация, гендер, идентичность

Анна РАДУН

ПОЛЬСКАЯ ФИЛОСОФИЯ МЕССИАНИЗМА XIX ВЕКА И ЕЕ ЭКСТРАПОЛЯЦИЯ НА РОССИЙСКО-ПОЛЬСКИЕ ОТНОШЕНИЯ

Abstract: Польская мессианская философия XIX века важна для понимания специфики национальной идентичности польского народа и его позиционирования в славянской общности и шире, европейской и мировой, национально-культурной среде. Осознание поляками своей специфичности исторически выработалось в конфронтации с немецкой и русской этнокультурными общностями. В силу опять же исторической специфики именно образ России и русских, в первую очередь, стал для польской идентичности первостепенным, ибо в XIX в. в нем сконцентрировались стереотипные черты «врага», «завоевателя», «угнетателя», но в то же время поляки не отрицали притяжения русской культуры, ее величие, отзывчивость. Мессианизм, черты которого имеются во всех философских течениях рассматриваемого периода, оказал, на наш взгляд, определяющее влияние на формирование образа России и русских во 2-ой половине XIX века, став доминантной основой в обосновании польской идентичности, которая во многом формировалась в противопоставлении России и русским.

Keywords: мессианизм, польская идентичность, имагология, российско-польские отношения

Арбен ЦЕМАИЛИ

ПРОБЛЕМАТИЧНАТА ЛЪУБОВНА ПРИКАЗНА ВО ЕВРОАЗИСКИОТ РОМАН „АЛИ И НИНО“

Abstract: Скоро на секој од нас во литературата ни е позната љубовната приказна помеѓу Шекспировата „Ромео и Јулија“, или пак Мишеловата „Одвезани со виорот“, или Пастенаковата „Доктор Шиваго“, но многу малку сме запознаени со повторно откриениот евроазиски роман „Али и Нино“. Гледано од социолошки, политички и религиозен background овој љубовен роман има големо значење. Оттаму и целта на овој труд е да се даде критички приказ на проблематичната љубов помеѓу антагонистите, кои се од различна религиозна позадина. Уште на почетокот читателот влегува во проблематичната љубовна приказна помеѓу Али, младо момче од семејство на исламски благодродници, и Нино, ќерка на христијански грузиски принц. Во овој труд ќе анализираме некои поглавни теми на романот, како што се: спротивностите помеѓу Азија и Европа, традицијата и модернизмот, исламот и христијанството, потребата за чување и идејата за промена. Од напознатите и најчести причини за војна, како што се религијата, нацијата и моќта, најмногу тематизирани во романот „Али и Нино“ се првите две. Исто така авторот дава интересен приказ на конфликтните полиња во семејството, училиштето и

секојдневниот однос. Токму тука се одразува силно преклопување со Шекспировата „Ромео и Јулија“, но во „Али и Нино“ акцент се става исто така на темелите на религијата. Но, Нино, е таа која му напоменува на Али очекуваните тешкотии за остварување на нивната љубов.

Keywords: Азија-Европа, традиција, религија, модернизам

Атанас ЧУПОСКИ

СЛИКАТА НА ТОТАЛИТАРИЗМОТ ВО „ГОЛЕМАТА ВОДА“

Abstract: Во овој труд преку нараторолошка анализа на филмот „Големата вода“ се толкува врската меѓу реалниот историски контекст и општествено-политичките и културолошките фактори кои влијаеле на неговото оформување, со двата текста на културата: романот и филмот „Големата вода“. Во таа насока, трудот, преку компаративно, интердискурзивно промислување допира повеќе значајни топови од филмската нарација кои реферираат на односот меѓу културата, историјата, политиката, меморијата, образованието, литературата и филмот од една страна и личниот и колективниот идентитет од друга, во смисла на поврзување на идентитетот со општествената инклузија/ексклузија, групното насилство, традицијата и религијата, политичкиот идентитет и етничката припадност, наративниот идентитет и автобиографската приказна на главниот протагонист, ритуалите на една епоха, култот на личноста, политичката култура на епохата и факторите кои влијаеле/влијаат на формирањето на идентитетот, образовните институции и креирањето на идентитетот преку нив, историската нарација, улогата на литературата и филмот во обликувањето на идентитетите, националните слики и сликите за Другиот употребени во литературата и филмот, симболите во формирањето на идентитетот/идентитетите итн. „Големата вода“ е историска драма реализирана во 2004 година, во режија на Иво Трајков, по сценарио на Владимир Блажевски и Иво Трајков, работено според романот „Големата вода“ на Живко Чинго, објавен во 1971 г. Во овој наратив чии главни протагонисти се две деца, приказната за вечната метафизичка борба меѓу доброто и злото е претставена преку доминантните обележја на сталинистичкото општество како парадигма за карактеристиките на сите тоталитарни заедници: безбожноста, желбата за моќ, системот на полтронство кон претпоставените и суровост кон потчинетите, култот кон личноста на владетелот, лицемерието на моќниците, предавството, лагата, стравот итн.

Keywords: филм, идентитет, култура, тоталитаризам, деца

Биљана РАЈЧИНОВА-НИКОЛОВА

ПОИМОТ ИДЕНТИТЕТ ВИДЕН НИЗ ПРИЗМА НА ФОРУМОТ КАЈГАНА

Abstract: Поимот идентитет е комплексен. Во различни контексти и дискурси добива различно значење, а со појавата на новите технологии - Интернетот, виртуелниот медиумски простор, тој како ефект на дискурсот станува уште покомплексен. Помеѓу виртуелниот медиумски простор(сајберпросторот чија технологија ја воздигнува плуралноста на дискурсите и алтернативните знаења) идентитетот и културното наследство, постои длабока поврзаност. Со помош на сајберпросторот доаѓа до ново усложнување, организирање, трансформирање и репрезентирање на идентитетот и културното наследство. Трудот се стреми да допринесе за разбирањето на влијанието на сајберпросторот врз формирањето на идентитетот; да ги истражи релациите меѓу културното наследство и сајберпросторот, и доведувајќи го Климент Охридски во контекст на македонскиот виртуелен простор, да ги спои идентитетот, културното наследство и медиумскиот сајберпростор. Главна хипотеза е: виртуелниот медиумски простор е алатка за

конструирање на идентитетот, а претставите што се создаваат за Климент Охридски во сајберпросторот и нивната перцепција од публиката на наследството му даваат ново значење, го деконструираат, реконструираат и прилагодуваат на ориентациите во општеството. Во сајберпросторот можат да се креираат и шират индивидуални знаења, различни од научно признаените, што води кон криза на идентитетот. Оттука, основна цел е да се истражи како сајберпросторот може да го конструира идентитетот и како тој влијае врз конструирањето на знаењето за културното наследство. Истражувањето ќе се базира на научните методи апстракција, анализа, синтеза, индукција и дедукција. За реализација на целта ќе се проследат дискусиите во македонскиот форум Кајгана, на темите: Кој и како сака да предизвика криза на идентитетот?, и Во чест на денот на Климент Охридски.
Keywords: идентитет, културно наследство, виртуелен медиумски простор, Климент Охридски, форум Кајгана

Блага ПАНЕВА

ОБРАЗОВАНИЕТО И НАСТАВАТА, ОСНОВНАТА НИШКА НА ИДЕНТИТЕТОТ - СПРЕГА МЕЃУ ЈАЗИКОТ И ЗНАЕЊЕТО

Abstract: Актуелната состојба во образованието дава јасна слика каков е наставниот процес денес, како се практикува јазикот како важна одлика на идентитетот и колку правилната употреба на јазикот го отсликува знаењето во насока на определувањето на идентитетот. Врската меѓу јазикот и идентитетот е во функција на определување на вредносниот код на единката во средината. Функционалноста на јазикот и на знаењето се манифестира во секојдневниот живот преку начинот на комуникација (писмена и усна) преку правилно усвоената јазична норма. Јазикот го определува идентитетот или подобро кажано тој е идентитет. Негувањето на јазичната култура не треба да биде само во образовниот процес туку и во секојдневното живеење, на тој начин ја добиваме реалната слика за едно општество. „Секој фонетски систем има „своја“ артикулациска база која може да биде објаснета како специфично подготвување на гласовниот канал за време на изговорот. Таа може да се опише како збир на конкретни гласовни артикулации за кои можеме да зборуваме дека постојат услови да се најде нешто заедничко, не само со индивидуална туку и со колективна вредност.“ (Савицка, Спасов 1997:19) Таа колективна вредност која знае да ги апстрахира малите разлики на гласовните реализации и да ги препознае како една фонема е одразена во фонолошкиот систем на македонскиот јазик, која пак, како вредност, со мали отстапки се рефлектира врз правописната норма. Односот меѓу правописот и проскриптивната норма на фонетско-фонолошко рамниште ги дефинира проблемите кои претставуваат одраз на развојните тенденции на македонскиот јазик и како спрега меѓу јазикот и знаењето регистрираат различни реализации на отделните гласови. Тие различни реализации се всушност и идентитетската нишка која се одразува во јазикот и укажува колку е реална и прифатлива, секако, од аспект на правилната употреба.
Keywords: Образование, настава, јазик, идентитет, знаење

Весна ПЕТРЕСКА

РЕЛИГИОЗНО-ОБРЕДНИ ПРАКТИКИ И ИДЕНТИТЕТ

Abstract: Идентитетот - индивидуален и групен (локален, регионален, национален, етнички, културен, социјален, професионален, итн.) се многу присутни во современиот научен дискурс, а согласно со тоа тие, како и религијата претставуваат едни од доминантните истражувачки поими и во современата етнологија и антропологија. Прашањето на идентитетот ќе биде разгледано преку примери од неколку религиозни празнувања и обредни практики (на пр. Водици, бадникарски

огнови, итн.). Празнувањата, овде би се осврнала на религиозните празнувања и обредите, кои се значаен дел во културното сеќавање и паметење, со редовноста на нивното повторување посредуваат за пренесување знаења што го осигуруваат идентитетот, а со тоа и репродукција на културниот идентитет. Ќе биде разгледан односот помеѓу религијата и локалниот, верскиот, регионалниот и националниот идентитет. Показувањето на локалниот идентитет се гледа во фактот што вакви празнувања и прослави се изведуваат скоро насекаде во Македонија, кои понатака се поврзува со регионалниот идентитет. Во прилог на локалниот идентитет можеме да ги земеме и различните културни традиции што постоеле во различни предели на Македонија околу овие религиозни празнувања и обредни практики. Земајќи го во обзир и целокупниот контекст во кој тие денес се одвиваат, сеќавањето за нив и нивното пренесување од страна на учесниците, во согласност со „симболичкиот капитал“ или хабитусната меморија што ја носат во себе за нив, постојат повеќе начини на разбирање и интерпретација на религиозните празнувања и обредни практики. Верскиот идентитет го гледаме во фактот што во современоста има свртување кон силен интерес кон религијата. Изведувањето на овие празнувања во цела Македонија може да се гледа и како покажување на националниот идентитет.

Keywords: идентитет, празнувања, религиозно-обредни практики, културно сеќавање

Викторија КАФЕЦИСКА

ГЛОБАЛИЗАЦИЈАТА - ПРЕДИЗВИК ИЛИ ОПАСНОСТ ЗА КУЛТУРНИОТ ИДЕНТИТЕТ

Abstract: Глобализацискиот развоен мега тренд, ја нуди својата огромна моќ за опстој и надградба, на националните и културните идентитети, посебно на македонскиот и другите „мали народи“, преку креативно вклучување во светската мрежа на глобални меѓузависности, умешно спротивставувајќи им се на униформноста и „културниот империјализам“. Токму од аспект на културата, концептот за глобализација е значително спорен. Таа се' почесто, се доживува, како 'американизација', како напор на САД да ја наметнат својата доминација и своите вредносни норми и ставови. Тоа е особено алармантно за така наречените 'мали култури'. Благодарение на глобалната економија и глобалните комуникации, таа станува колективен модел на живот и не е тешко да се согледа темелот на новиот современ облик на колонијализам-културниот империјализам. Процесите на глобализација силно ги мотивираа оние, кои во овие тенденции препознаа опасност за националниот идентитет и во Европа се' повеќе движења се обединуваат под барањето: „Американци, оставете не' да живееме со своите културни различности!“ Повторно заживеаните нации си го бараат своето место во новиот глобален свет. Во оваа ера можеме да ги почитуваме туѓите културни вредности, но, негувајќи ги и сопствените вредности. Ако ги забораваме своите корени и ако ги прифатиме само наметнатите вредности, тогаш доаѓа до суптилна асимилација. Некои на ваквите процеси гледаат како на развој на 'космополитска култура', додека за други, тоа е културна хомогенизација, што ги поткопува националните специфичности, а со тоа и националните идентитети.

Keywords: глобализација, културен идентитет, асимилација, културен империјализам, медиуми

Викторија КОЛАРОВСКА-ГМИРЈА

НАЦИОНАЛНИТЕ КОПОЗИТОРСКИ ШКОЛИ: ПОТРАГА ПО ИДЕНТИТЕТОТ

Abstract: Националните копозиторски школи почнуваат да се оформуваат во периодот на Романизмот (19-от век), кога во културата и уметноста се актуелизираат прашањата на националната/етничката самобитност и идентитет (собирање и проучување на фолклорот, уметничките обрасци од претходните

епохи, „локалниот колорит“ – сопствениот и туѓиот). Специфичноста на овој процес се состои во своевидната „двојна насоченост“: од една страна, стремежот на националните култури да се позиционираат како дел од европската традиција, од друга страна – да бидат доживејани како посебни, различни, носејќи ги сопствените културни одбележја. Првата линија се реализира со прифаќањето на моделите и системите на европската култура (музичките институции, жанровскиот систем, музичкото образование), втората – во создавањето на музичкиот јазик кој би ги одразувал карактеристичните особини на националната традиција, како музичка (фолклорот, духовната музика), така и немусичка (пред сè, мајчиниот јазик), адаптирани кон европскиот жанровски систем и инструментариум. Така се создава и свиевидниот „двоен идентитет“: националната композиторска школа која се препознава како школа од европски тип. Процесите и моделите на формирањето на националната композиторска школа во различни земји и периоди типолошки се многу блиски и ги вклучуваат интензивните културни контакти („увозот“ на производите од други земји и „извозот“ на своите кадри кои ја совладуваат традицијата на поразвиената средина), адаптацијата на туѓата традиција кон сопствените услови и специфики (совладување на музичките жанрови и форми на европската професионална музика), синтезата на различните елементи и создавање на препознатливите обрасци (појава на значајни творечки личности). Во одредени национални култури овие процеси се актуелни и во 20-от век, дури и во условите на глобализациските унифицирачки текови.

Keywords: Национални композиторски школи, национална култура, европска култура, идентитет

Викториа ВАСИЛЬЕВА СЕМЬЯ В РОССИЙСКОЙ ТЕЛЕВИЗИОННОЙ РЕКЛАМЕ: ФОРМИРОВАНИЕ НОВОЙ ИДЕНТИЧНОСТИ

Abstract: 1. Реклама является неотъемлемой частью повседневного существования «большинства», и как часть культуры она имеет двойную природу: она транслирует ценностные представления индивидов о важных общественных явлениях и в то же время формирует эти представления. Сила воздействия рекламы (момент переживания) напрямую зависит от ее образно-эмпирического «попадания», и телевизионная реклама пытается формировать отношение к товару через ценностное отношение к обыгрываемым ситуациям и действующим в них персонажам. 2. Чувственно-волевые и образно-понятийные составляющие концепта «семья» опредмечиваются в ярких аудиовизуальных образах, получают развитие в динамике ситуации. Здесь визуализируются, по меньшей мере, три измерения концепта «семья»: образное (через пространство потребительской ситуации, персонажей), понятийное (через речевую фиксацию концепта в обозначении, описании; через обращение к типажам), реализуется в его языковой фиксации, обозначении, описании), ценностное (реклама категорична и предлагает потребителю готовые модели восприятия). 3. Проанализирована «рекламно-телевизионная семья» в более 200 рекламных роликах, на российских телеканал базового приема (Первый канал, Россия 1, НТВ, Спорт, ТНТ, РенТВ, СТС, Домашний и др.). Исследованы такие идентифицирующие признаки, как: домашняя обстановка, состав семьи и роль ее членов в коммуникативной ситуации, манера общения, тип потребления рекламируемого продукта. Сопоставление этих признаков в двух временных периода наблюдения (2005–2008 и 2012–2014) позволяет говорить о векторах формирования новой идентичности.

Keywords: медиа, идентичность, концепт «семья»

Виолета ДИМОВА**ВЛИЈАНИЕТО НА АКТУЕЛНИТЕ ПРОМЕНИ ВО ОБРАЗОВНИТЕ ПРОЦЕСИ ВРЗ ГРАДЕЊЕТО НА ИДЕНТИТЕТОТ И КУЛТУРАТА НА УЧЕНИЦИТЕ И СТУДЕНТИТЕ**

Abstract: Се чини дека образованието е вистинското место каде што може да се постави прашањето за тоа дали индивидуалниот идентитет се рефлектира врз групниот или е обратно. Дали групниот идентитет е веќе однапред создаден/изграден со наставните програми, кои со своите содржини го наметнуваат „општоприфатениот“ културен идентитет на земјата во која се одвива наставниот процес; што е тоа што треба да биде пресудно за градење на индивидуалниот идентитет на субјектите во образованието; дали ученикот/студентот може да бира во денешни услови со кого или со што ќе се идентификува како културен ентитет?

Keywords: Образование, ученик, студент, идентитет, култура

Виолета НИКОЛОВСКА**ЈАЗИКОТ И ИДЕНТИТЕТОТ**

Abstract: На старословенскиот јазик со зборот јазик се означувал и народ и јазик. Идентитетот на поимите станл и јазичен, лексички идентитет. Мајчиниот јазик е јазикот што го усвојува детето како прв јазик во своето семејство. Националниот идентитет се врзува токму со мајчиниот јазик. Нацијата се врзува со државата. Сепак, поимот за држава, карактеристичен за 18 век во Европа, денеска е многу изменет. Економски најмоќните држави денеска не се еднонационални. Со постоењето на државата, се врзува една друга форма на националниот јазик, а тоа е стандардниот, официјалниот јазик, како наддијалектна форма на националниот јазик. Прашањето за јазикот, особено за стандардниот јазик не може да се разгледува надвор од социјалниот контекст. Денеска светот се квалификува како „глобално село“ во кое современите стандардни јазици имаат потреба од јазична политика и јазично планирање. Во трудот ќе се осврнеме и на некои поими кои се во врска со овие две дисциплини, како што се јазичниот статус и јазичната култура. Ќе укажеме на тоа дека стандардните јазици во современ контекст се соочуваат со слични проблеми.

Keywords: нација, јазик, мајчин јазик, стандарден јазик, јазичен статус, јазична култура

Георгиј ЛЕВИНТОН**«НО СТИХИ У МЕНЯ РУССКИЕ»: РУССКОЕ VS ЕВРЕЙСКОЕ САМОСОЗНАНИЕ РУССКОГО ПОЭТА (ПРИМЕР МАНДЕЛЬШТАМА)**

Abstract: Проблема самоопределения поэтов (шире: писателей), пишущих по-русски, но этнически принадлежащих к «инородцам» довольно часто рассматривается, но на мой взгляд не получила еще удовлетворительного описания, во всяком случае на примере Мандельштама. Как и в случае Пастернака здесь нужно различать религиозный аспект («я ушел от иудаизма», православная тематика и т.д.) и чисто этнический., хотя, конечно, эти аспекты взаимосвязаны. В работе рассматриваются и мемуарные, прежде всего, автобиографические свидетельства («В детстве я совсем не слышал жаргона<...> Речь отца и речь матери — не слиянием ли этих двух речей питается всю долгую жизнь наш язык<...>?») и еврейская тема в прозе (более эксплицитная) и в стихах (часто менее явная – например, тема Рембрандта). Суммируя ряд работ автора можно сказать, что двойственное (еврейско-русское) самоопределение провоцирует своеобразную «антонимическую аттракцию»: появление еврейской темы, даже в завуалированном виде, провоцирует на введение ассоциаций (упоминаний, прямых цитат или отдаленных

реминисценций) с русскими славянофилами, почвенниками или прямыми антисемитами, такими как Достоевский, Леонтьев, Розанов. Менее ясна роль современников: Хлебникова (ср. сложные биографические отношения с ним и апологетические отзывы о его творчестве), Блока (вероятно антисемитские записи о себе в дневнике Блока Мандельштам узнал только в 1920-е годы). Эта двойственность эпиграмматически суммирована в строках, где упоминается имя одного из вождей славянофильства: «У ворот Ерусалима / Хомякова борода». Название взято из мемуарного свидетельства о разговоре с поэтом Павлом Васильевым (имевшим репутацию антисемита – вероятно незаслуженно – и другом Мандельштама), в ответ на какое-то житейское предложение Васильев заметил «У вас еврейская голова» (перевод *idische korpf?*), Мандельштам ответил: «Но стихи у меня русские».

Keywords: самосознание, идентичность, русские, евреи, этничность, поэзия, идиш, язык, антисемитизм, почвенничество.

Гордана ВРЕНЦОСКА

ВИЗУЕЛНИТЕ ИДЕНТИТЕТИ НА АМБАЛАЖАТА ЗА ХРАНА И НИВНАТА УЛОГА ВО (ФОРМИРАЊЕТО НА) МОДЕРНАТА КУЛТУРА

Abstract: Амбалажата за храна го доживува својот развој во 19-иот век, со забрзувањето на индустриското производство, новите материјали, новите техники на изработка и печатење, иновациите за заштита и безбедност на храната, можноста за брендирање и вметнување на заштитни знаци, како и други новитети. Со сè поголемиот број на производи и поголемата конкуренција, пакувањата стануваа моќно средство за идентификација, комуникација и предност на пазарот. Вложувањето во дизајнот на производот и визуелниот идентитет на амбалажата значи подобрување на квалитетот на крајниот продукт и зајакнување на комуникацијата со купувачите. Визуелните идентитети на овие производи, преку специфичните форми, бои, симболи, типографијата и другите графички елементи на амбалажата и етикетите придонесуваат за јасна препознатливост и издвојување во перцепциите на конзументите. Овие дистинктивни идентитети станаа инспирација и важен мотив во делата на најпознатите уметници во Поп-артот на 20-иот век (Том Веселман, Роберт Ватс, Енди Ворхол, Марисол), потврдувајќи ја нивната важна улога во формирањето на модерната култура. Визуелниот идентитет на производот ја има дури и моќта да понесе естетски, симболички, општествени, автентични вредности за храната како дел од културниот идентитет на една нација. Традиционалната и органски произведена храна е важно културно обележје на Р. Македонија а со тоа може да биде и конкурентна предност на нацијата – економски и културен потенцијал за создавање препознатлив македонски бренд. Во рамките на истражувањето за оваа проблематика е спроведена работилница за Ре/дизајн на производи од здрава и органска храна, која се одржа на Факултетот за арт и дизајн при ЕУРМ. Дизајнерите рedefинираа визуелни идентитети на амбалажи за постоечки домашни прехранбени производи, внесувајќи дел од традицијата и наследството во доменот на модерните визуелни комуникации.

Keywords: Дизајн на производ, визуелен идентитет, амбалажа за храна, модерна култура, културна вредност

Деспина АНГЕЛОВСКА

НИЗ ДИСТОПИСКОТО ОГЛЕДАЛО НА ТРАНЗИЦИЈАТА: ПОТРАГА ПО ЗАГУБЕНИОТ ИДЕНТИТЕТ ВО МАКЕДОНСКАТА СОВРЕМЕНА ДРАМАТИКА

Abstract: Оваа студија ќе го разгледува прашањето на репрезентациите и формациите на идентитетот во современата македонска драматика, низ примерите на пиесите на Дејан Дуковски и Жанина Мирчевска. На Дуковски и на Мирчевска во оваа анализа ќе им пристапиме како на претставници на естетиката на еден (балкански) „in uer face“ театар, нивните пиеси одразувајќи една постјугословенска хаотична и насилна реалност, преминувајќи, притоа, од другата страна на огледалото, во срцето на постидеолошката дистопија. Врз позадина на еден дезинтегриран и девестиран транзициски пејсаж, нивните ликови, налик на сенишни призвучи на Бекетовите Владимир и Естрагон, талкаат низ празниот град/театар или чекаат во транзит зоната на меѓународните аеродороми на глобализацијата, во потрага по загубените идентитетски репери и домот. Во еден поствоен, посттрауматски, посткомунистички, постидеолошки свет, во кој на транзицијата, како во Бекетовата Крајот на играта, никако конечно да и дојде крајот, деперсонализираните ликови на Дуковски, сепак продолжуваат да возат, но во лер, и да верглаат реплики и цитати на празно (Друга страна). Во пиесата на Мирчевска, На дождната страна, длабоко дислоцираните ликови, кои го загубиле најскапоценото и најличното што го поседувале, стануваат предмет на иживување на службениците од Бирото за изгубени работи. Во Ждрело, пак, на Мирчевска, главниот лик, кој во својата ултралиберална ненаситна лакомост, го изел дури и своето име, небаре некаков Едипов цитат со празен стомак, е во потрага по својот идентитет во шумата на глобалното консуматорско општество во чие лавиринтско срце ќе се сретне со мечката Харибо. На крајот на нашата студија, на дистопискиот аспект на овие пиеси ќе му пристапиме и во неговата субверзивна и подривачка димензија, како на обид за критичка репрезентација на нихилистичко-циничното постмодерно поимање на стварноста.

Keywords: Театар, драма, репрезентации на идентитетот, транзиција, дистопија.

Дијана ПЕТРОВСКА

ЗА ЛЕКСИКАТА ОД СЕМАНТИЧКОТО ПОЛЕ 'ОБЛЕКА И ОБЛЕКУВАЊЕ' ВО ГОРАНСКИОТ ГОВОР

Abstract: Тема на рефератот е лексиката од семантичкото поле 'облека и облекување', а предмет на обработка е теренски собраниот материјал за време на истражувањата на македонските говори во косовскиот дел од областа Гора, извршени во 2012 година. Во фокусот на истражувањата е говорот на селото Брод. Научната анализа на лексиката од семантичкото поле 'облека и облекување' е направена врз досега необјавен изворен материјал од селото Брод. Оваа тема ја одбравме тргнувајќи од податокот дека облеката е еден од најзначајните сегменти на културата на една популација и дека преку начинот на облекување се изразуваат повеќеслојни односи: социјални, општествено-политички, економски, идеолошки и естетски, создавани во текот на низа векови. Целта на рефератот е да се збогатат сознанијата за горанскиот говор и да се претстави дел од македонската дијалектна лексика што досега не била предмет на обработка, а претставува важен елемент во јазичниот и етничкиот идентитет на населението од една територија.

Keywords: дијалектологија, лексика, облека, облекување, етимологија

Драган СТЕФАНОВСКИ

ПРОЦЕСОТ НА ГЛОБАЛИЗАЦИЈА И ВРСКАТА ПОМЕЃУ ЕВРОПСКИОТ, НАЦИОНАЛНИОТ И КУЛТУРНИОТ ИДЕНТИТЕТ

Abstract: И покрај мноштвото на научни трудови сврзани со процесот на глобализација, истиот сеуште претставува предизвик за научно дообјаснување, особено на глобалните процеси и културните збиднувања кои што континуирано

навлегуваат во најситните сегменти на човековото битисување. Развојот на информатичката технологија овозможува динамичен интензитет на комуникацијата, што од своја страна овозможува индивидуално и групно национално и културно осознавање, во кој контекст и прифаќање на културните разлики. Поединецот во процесот на глобализација може и треба да ја бара можноста не само за подобрување на животните услови, туку и негово осознавање за културниот идентитет, кој е од круцијално значење за препознатливоста на другоста, поточно различниот од себе. На поединецот или групата треба да се гледа двострано: како на објект на културно влијание; и субјект кој ја поседува моќта да го отфрли неприфатливото. Се почесто се побива видувањето дека „унифицираноста“ секогаш не доведува до разурнувачки конфликт од присутноста на различностите, туку токму спротивното. За ваков феномен говориме особено во постсоцијалистичките земји каде што „присутна е загриженоста“ за националниот односно културниот идентитет. Во трудот ја перцепирам појавата на локалниот, културниот, и европскиот идентитет, на кои појави не треба да се гледа изолирано туку низ испреплетеноста на формите кои ги креира глобализацијата. Градењето на идентитетот, односно создавањето на препознатливоста не е ништо друго од брендирање на себе самиот.

Keywords: европски идентитет, културен идентитет, национален идентитет, бренд и информатичка технологија.

Душица ЃОКИЌ

"ТВРДОГЛАВИТЕ" ВО ПОТРАГА ПО БИДНИНА ВО САМОСОЗДАДЕНИОТ ЛАВИРИНТ ОД ПРЕДАНИЈА

Abstract: Микросвет: Мала и непозната библиска планета Кукулино. Издвоена на самиот раб на Скопската котлина. Туѓа на светот а и на себеси. Папок на Универзумот. Згусната метафора на Македонија. Макросвет: Балканска почва. Прогонета волчица... Осамена егзистира издвоена од останатите географски локалитети на Земјата. Бега од Времето, Просторот и Историјата-непобедливите витези кои ја враќаат назад и ја затвораат во маѓепсаниот круг на историска хроника која циклично се повторува... Суштество кое опстојува со едно затворено и неподвижно време во себеси-вплеткано и самоизолирано во темните длабочини на својата опачина-на својот исконски страв кој сепак останува суштина на балканската судбина. Кукулинци-најтврдоглавите луѓе на светот... Чудотворци, маченици, голтачи на иднината! Затворени во лавиринтот од самосоздадените преданија се обидуваат да го прекинат кругот на самоизолација и да создадат нов мит од сопствената пепел продирајќи до подлабоките димензии на стварноста и пловејќи по обновата на сопствената суштина. На тој пат: борба со секакви привиденија-симулакруми. Борба за играта на творештвото! На повидок: настанот на смртта на играта на културните идентитети. Единствениот лек: борба против симулакрумите на душата-против фрагментите на толпата. Идеал: единството. Реалност: заедничкиот природ кон стварноста!

Keywords: лавиринт од преданија, Биднина, круг на самоизолација, борба со симулакруми, игра на културни идентитети

Елена СЪЯНОВА

РОЛЬ ЯЗЫКА КАК ОСНОВНОГО ФАКТОРА ЭТНИЧЕСКОЙ САМОИДЕНТИФИКАЦИИ

Abstract: Проблема роли языка в формировании этнической идентичности активно обсуждается в мировой науке. В центре данного исследования – практические научные проблемы: граница языка и диалекта, процессы языковой интерференции в русско-украинском пограничье (территория современной Воронежской области

РФ), роль языка в этнической самоидентификации. В Воронежской области функционируют 2 основные группы говоров: группа с южновеликорусской основой и группа говоров с украинской исторической основой. Группа населения – носители говоров с украинской основой – выделяется своим отдельным этническим статусом, характеризуется целым рядом своеобразных черт материальной и духовной культуры. Носители обозначенных говоров самоопределяются как русские, до настоящего времени сохраняя украинские черты на разных языковых уровнях и одновременно приспосабливаясь к другой языковой системе. Данный тип говоров определяем как русско-украинские говоры. Не образуя самостоятельного этноса, носители могут претендовать на статус русского субэтноса. В качестве этнонима украинских переселенцев (проживающих на данной территории более 400 лет) выступает номинация хахол (хахлы). Самоназвание выступает своего рода этническим маркером. Определения хахлы русские, смесь русских с украинцами указывают на понимание диалектоносителями отличия как от русского этноса, так и от украинского. Свое наречие диалектоносители определяют словом пэрэвэртэнь. Русско-украинские говоры обнаруживают специфические консервативные и инновационные особенности, что явилось результатом оторванности от основного украиноязычного массива. Сегодня это развивающаяся система, эволюция которой обуславливается языковыми контактами и историческими обстоятельствами.

Keywords: русско-украинское пограничье, этническая самоидентификация, языковая интерференция

Ема ЛАКИНСКА

РАЃАЊЕТО НА МАКЕДОНСКИОТ РОМАН

Abstract: Обичаите, верувањата и начинот на живот на македонскиот народ во голема рака се опишани во македонските народни приказни. Овие пак, се собрани во најголем дел од страна на Марко Цепенков, најчесто во прилепските и битолските краеве и претставуваат важен етнографски материјал. Во оваа статија ќе се обидеме да го покажеме следот на настаните во осуманесеттиот и почетокот на деветнаесетиот век на територијата на Република Македонија и пошироко, кои довеле до појавата на првиот македонски роман. Користејќи ја литературата на Цепенков и другите собирачи на народно творештво, ќе се обидеме да го објасниме развитокот на литературата и културата која вродила со неговото создавање. Потоа ќе ја обработиме неговата структура и неговото значење за идентитетот на македонскиот народ и етникум. Целта на оваа научна статија е да го покаже развитокот на македонското општество, култура и идентитет преку литературата и народното творештво, користејќи понови методи за истражување.

Keywords: Антропологија, народно творештво, Марко Цепенков, роман, македонска литература

Емилија АПОСТОЛОВА ЧАЛОВСКА

ИДЕНТИТЕТ И АРХИТЕКТУРА: РЕГИОНАЛИЗМОТ ВО НАРОДНОТО ПРОФАНО ГРАДИТЕЛСТВО И НЕГОВОТО ВЛИЈАНИЕ ВО СОВРЕМЕНИОТ АРХИТЕКТОНСКИ ИЗРАЗ

Abstract: Архитектурата, како спој на естетското и утилитарното, отсекогаш била одраз на општеството и неговите социјални, економски и политички прилики. Како производ на современите случувања, нејзина основна одредница е актуелноста; истовремено, таа се темели на вековна градителска традиција, а воедно е условена од мноштво фактори: локалните климатски услови, расположивиот материјал за градба, како и достапните градителски техники и експертиза. Имајќи ги предвид

сите овие одредувачки фактори, може да се зборува за појава на „регионализам“, односно регионални специфики во профаното градителство чија разновидност придонела кон формирање на одредени локални градителски „школи“, а понатаму и кон дефинирање на т.н. национална архитектура како еден од основните одредувачки феномени на културата и идентитетот во заедницата, во рамките на пошироката балканска архитектонска традиција. Во тој контекст, овој труд се осврнува на влијанието на одделните регионални карактеристики, во рамките на профаното архитектонско културно наследство, врз создавањето на идентитетот во одреден специфичен историски контекст од македонската историја: од преродбенскиот период како негова основа, преку развојот на македонската архитектура во модерната и пост-модернизмот, па сè до денешен ден. Вредностите на традиционалното градителско наследство (човекомерноста на просторот, употребата на локални материјали и техники и непретенциозниот однос кон околината – визури, осончување, аерација) претставуваат темел за новите архитектонско-урбанистички концепти, како и за создавање на нов, современ регионален архитектонски израз. Така, возможно е пресоздавање на архитектонскиот јазик преку неговиот однос со околината (контекстуализам), употреба на историски асоцијации (алузионизам) како и одредени симболи во архитектонскиот украс (орнаментализам), воедно почитувајќи го духот на местото, *genius loci*, како еден од основните и најзначајни културни идентификатори.

Keywords: народно архитектонско наследство, регионализам, идентитет

Жига КНАП

ПЕРЦЕПЦИЈА СЛАВЈАНСКИХ ТЕКСТОВ НОСИТЕЛЯМИ СЛАВЈАНСКИХ И РОМАНСКИХ ЯЗЫКОВ

Abstract: Эксперимент проводился в Словакии, Словении, России, Франции, Швейцарии. тексты предъявлялись на словенскими русском языках в устном и письменном вариантах информантам, не владеющим данными языками. группы испытуемых составляли по 12 человек славяне и романцы, мужчины и женщины в возрасте 13- 24 и 25 - 45 лет. в результате анализа выяснилось, что тексты научного стиля воспринимались информантами и первой и второй группы. тексты художественные и публицистические воспринимались информантами - носителями славянских языков.

Keywords: восприятие, текст, иностранный язык, языковая картина мира, интернационализмы

Ивана ДРОГРЕШКА

ИДЕНТИТЕТ И ТЕРОРИЗАМ ОД БЕЗБЕДНОСЕН АСПЕКТ

Abstract: Предмет на ова истражување е идентитетот на терористите и терористичките организации, нивните културни вредности и улогата на религијата во создавањето на тероризмот како асиметрична појава од безбедносен аспект. Глобалните закани во целост претставуваат закани на новото време, односно сериозна опасност за меѓународниот мир и безбедност. Светот е изложен на нови големи и опасни терористички провокации, но и акции. За подетално разбирање на тероризмот, терористите и терористичките организации потребно е дефинирање на причините на нивното постоење. Во истражувањето ќе бидат опфатени клучните карактеристики на нивниот идентитет како двигател за формирање на тероризмот. За да се разберат постапките на една терористичка организација потребно е презентирање на нејзината историја, култура, фундаментални вредности и идеологија која ја пропагира со цел идентификување на нејзините потенцијални цели. Истражувањето ќе биде разработено од повеќе аспекти, ќе бидат опфатени

основните вредности на една култура кои претставуваат дефинирачки маркери во формирањето на личен идентитет на индивидуата а потоа и како дел од колективен идентитет, поточно заеднички политички идентитет кој споделува ист вид идеологија. Особено е важно да се идентификува причината на подготвеноста на терористите кои во секој момент може да се жртвуваат себеси или другите со цел остварување на идеолошки цели. Ќе бидат опфатени профилите на лицата, персоналните карактеристики и психологијата по која се водени. Воедно ќе биде ставен акцент и на разноликоста во религиите кои често претставуваат извор за започнување на воен кофликт. Цел на ова истражување е докажувањето на испреплетената поврзаност на идентитетот и културните вредности со појавата на тероризмот како глобална закана.

Keywords: Идентитет, тероризам, култура, идеологија, психологија

Игорь КОБЫЛИН

ПАМЯТЬ О ВОЙНЕ И «ПОСТСОВЕТСКАЯ ИДЕНТИЧНОСТЬ» В УСТНЫХ СВИДЕТЕЛЬСТВАХ ВЕТЕРАНОВ ЛОКАЛЬНЫХ КОНФЛИКТОВ

Abstract: С весны 2013 г. В Н.Новгороде сотрудники лаборатории «Теория и практики гуманитарных исследований» работают с российскими ветеранами военных действий в Афганистане и Чечне. Последние особенно неохотно идут на контакт, - в подавляющем большинстве отказываются говорить или предельно нейтрально отвечают на вопросы о своих «командировках». Чем вызваны подобные затруднения? Имеет ли место здесь некая травма или сбой репрезентации опыта? Или речь идет о трудностях выбора стратегии оправдания - конструирования позитивной самоидентификации через бинарное культурное противопоставление Своего и Чужого? Как известно, существовавшие в СССР и постсоветской России модели ветеранства – сообщества ветеранов второй мировой и войны в Афганистане, обладавших специфическим социальным статусом и определенным набором стратегий взаимодействия с властью – потеряли свою актуальность. При этом новой внятной политики памяти так и не появилось. В условиях отсутствия интерpellации со стороны государства (и явной «политике амнезии») ветераны, рассказывая о своем опыте, вынуждены «изобретать» собственные дискурсивные стратегии, среди которых преобладают три линии (которые, конечно, могут по-разному переплетаться): Ироническая признает конвенциональность правил и многочисленные социальные проблемы, но при этом предполагает условное соблюдение ритуалов. Экзистенциальная линия, подчеркивает значимость пролитой крови и потерь, которые, однако, дают некий возвышенный опыт и новое понимание реальности. В последнее время все большую роль начинает играть третья, – условно, культурно-идеологическая, - жесткое противопоставление Своего и Чужого, в рамках которой ключевое значение приобретает конструкт «русского» или «национальной идентичности». Именно эта линия и ее внутренние противоречия будут подробно рассмотрены в докладе.

Keywords: Постсоветская идентичность, политика памяти, локальные конфликты

Искра ТАСЕВСКА ХАЏИ-БОШКОВА

ИДЕНТИТЕТОТ КАКО ДИСКУРЗИВЕН ФЕНОМЕН ВО СЛОВАТА ОД МАКЕДОНСКИОТ ЛИТЕРАТУРЕН XIX ВЕК

Abstract: Постмодерната го истакна хибридниот карактер на идентитетот и неговите специфични својства. Неможноста да се конструира еден и единствен идентитет, како и противречната поставеност на човекот како неидентичен на себеси во сите одделни моменти, ја истакнуваат потребата од посебното истражување на идентитетот. Нашата поставена теза се однесува на идентитетот кој се достигнува

преку дејствувањето на дискурсот, односно оној вид субјективност (како што ја дефинираше Емил Бенвенист), која покажува какви се можностите за формирање на идентитетот во рамките на дискурсот. Со оглед на фактот дека словата се еден од најактуелните жанрови во македонската литература од XIX век, нивната специфична поставеност ја истакнува можноста од редефинирање и на националниот идентитет, кој недвосмислено е обележен со забораването (Ернст Ренан). Оттука, предложената тема ја истакнува специфичната поврзаност на идентитетот со субјективноста, со феноменологијата на претставата и со меморијата/забораването. Секако, паралелно со истражувањето на идентитетот на говорникот, кој не е обележен само национално, наша задача ќе претставува и одредувањето на жанровскиот идентитет на словата во македонската литература од XIX век, кој претставува посебен научен проблем.

Keywords: дискурзивен идентитет, субјективност, меморија, жанровски идентитет, македонска литература од XIX век

Јана СИМОВИЌ **КОЈ СУМ ЈАС?**

Abstract: Кој сум јас? Кратко, а толку суштинско прашање. Прашање на кое, ми се чини, сè помалку луѓе имаат одговор. Сè помалку луѓе и го поставуваат. Преку прашањето кој сум јас не бараме само одговор на основното прашање за себе, за своето име, пол, за своите успеси и неуспеси. Тука се крие и многу повеќе од тоа. „Тео одлично ги познава сите технолошки новини, но Тео не ја познава француската револуција“ е плакат што може да се види во париското метро. Таквите плакати го свртуваат вниманието на оние појави во општеството што би требало да се сменат. Тео знае за новите типови на телефони, снимачи на звук, што е ново во светот на социјалните мрежи, но не и историјата на сопствената земја. На „Песна на Евровизија“ секоја година 90 % од учесниците, понекогаш и повеќе од 90 %, пеат на англиски јазик. Дали е тоа официјалниот јазик на Франција, Украина, Грција, Русија, Норвешка или повеќе не е важно на кој јазик зборуваме? На кој јазик вие зборувате? Низ прашањето кој сум јас се провлекува и прашањето кому припаѓам, од каде сум, прашањето за идентитетот. Идентитет, тоа е она што би требало да биде неодоливо од секое човечко битие. Зашто, ако човекот се одвои од својот идентитет, тогаш тој навистина повеќе нема да знае кој е.

Keywords: Идентитет, историјата, јазик, човеково битие

Јасминка РИСТОВСКА ПИЛИЧКОВА **МЕЃУ ИДЕНТИТЕТОТ И ЗНАКОТ- СЕМИОТИЧКИТЕ ОБЕЛЕЖЈА НА** **МАКЕДОНСКАТА ТРАДИЦИОНАЛНА ТЕКСТИЛНА ОРНАМЕНТИКА**

Abstract: Имајќи го во предвид значењето на фолклорното творештво, како своевиден сублимат на духовните, културните и историско-социјалните процеси кои се одвивале на одреден простор, може да претпоставиме дека токму во неговата континуирана традиционална форма на постоење се содржани базичните, духовно-естетски вредности и норми на одреден народ. Имајќи го во предвид карактерот на фолклорот, како една реверзибилна и константна вредност, која со текот на времето воопшто или во многу мала мерка е подложна на влијанија, а со тоа и измени, може да заклучиме, дека токму проучувањето на фолклорното творештво претставува една од основните форми за утврдувањето на потеклото на еден народ и релациите кои тој во текот на своето формирање и постоење ги воспоставувал со другите народи и култури. Од тој аспект, токму материјалното фолклорно творештво на еден народ претставува една од основните и значајни појдовни точки при анализата на неговите културни вредности и социјално-

историски форми на постоење. Како сублимат на неговите културно-историски форми на постоење и идентитет секако спаѓа и традиционалното текстилно творештво, манифестирано во најразлични форми и целини, при што како најспецифични се издвидуваат токму геометриските мотиви (ромб, круг, триаголник итн.) кои во корелација со впечатливиот колорит и техника на изработка, го детерминираат не само естетскиот код на одредениот тип носија, туку и културниот идентитет на секоја едничка заедница и група. При истражувањето на посочената тема ќе се даде преглед на најкарактеристичните традиционални орнаменти, нивната семиотика, функција и диференцијација (според полот, возраста, социјалната и етничката припадност), како специфични детерминанти, кои го определуваат и градат културниот идентитетот на Македонците во целина.

Keywords: идентитет, семиотика, традиционална текстилна орнаментика

Катерина ПЕТРОВСКА - КУЗМАНОВА **РОДОВИТЕ РЕЛАЦИИ ВО ОБРЕДНИТЕ ПОВОРКИ**

Abstract: Во текстот се прави споредба на ликовите и улогите во обредните поворки како што се: василичарите, суроварите, џамаларите, од една страна и лазариците од друга страна. Во нив евидентно е присутна контаминација на симболичките елементи на витешките игри и свадбените процесии, како интерпретативно значајната инверзија на половите. Половата инверзија која ја среќаваме во обредите со маски е еквивалентна на онаа што се појавува во женските пролетни поворки. Во текстот ова прашање се разгледува преку трансвентизмот во фолклорот кој претставува предизвик на есенцијалното и биолошкото доживување дека полот е продукт на општествената конвенција. Неговото присуство во обредите може да се објасни преку култот на андрогинот. Според истражувачите тој е во корелација со тежнението на обредот за воспоставување на целината, за јакнење на идентитетот и кохезијата во заедницата. Архетипот на андрогинот како безвременски составен дел на човековата свест може секако да биде извор на поединечните култови на во различни цивилизации и во различни времиња. Од истражувањата во оваа насока може да се согледа на кој начин се драматизираат силните конфликти во рамките на половата хиерархија во фолклорот. Воедно се отвара прашањето колку овие претставувачки форми влијаеле на губење или зацврстување на хиерархијата, како степен на инхерентна конфликтност. Овој прилог пред се се фокусира на културолошката репрезентативност на фолклиорните текстови како и на културолошките дисторзии што ги предизвикуваат.

Keywords: Маски, ликови, улоги, полова инверзија, архетип

Кристина ДИМОВСКА

„ПРОВЕРБИЈАЛНИТЕ ФРАЗИ КАКО ИЗРАЗ НА ЈУНАЧКИОТ ЕТОС И ИДЕНТИТЕТ“

Abstract: За своја основа трудот ги има потенцијалните провербијални фрази што се среќаваат во германскиот јуначки еп Песна за Нибелунзите и англискиот јуначки еп Беовулф, согледани низ оптиката на јуначкиот етос и идентитет во морален контекст на средновековната чест. Трудот на самиот почеток ја потенцира граничната жанровска форма на овие фрази кои во рамките на споменатите јуначки епови функционираат во поширока смисла на традиционалниот поетички, културен, историски и етички контекст што вообичаено им се доделува. Акцентот е ставен на анализата на овие вообичаено двочлени, концизни изреки кои во епот имаат улога на сигнал за придржувањето односно за непридржувањето до нормираните типови на прифатливо и пожелно однесување на епскиот јунак односно епскиот антијунак. Овие провербијални фрази имале дидактичка и

педагошка функција во едуцирањето на народните маси и морале да минат низ формулаична модификација за да бидат транспонирани и прилагодени на поетичките начала на епиката како род. Целта ќе биде да се укаже на валидноста на овие провербијални фрази кои се присутни во колоквијалниот говор и денес, но во нова структурна и лексичка форма, да се испита дали тие денес го имаат она „мобилизаторско дејство“ (Саздов, 1990) што го имале за народниот аудиторинум, но и да се направи омаж на епскиот јунак како агенс кој лежи во основата на нивното отелотворување во јазикот на книжевното дело.

Keywords: пословица, провербијална форма, јуначки етос, идентитет на епскиот јунак, Песна за Нибелунзите, Беовулф

Лидија КАПУШЕВСКА ДРАКУЛЕВСКА

РОМАНТИЗАМ VS ОРИЕНТАЛИЗАМ: ПОТРАГА ПО ИМАГИНАРНИ ИДЕНТИТЕТИ

Abstract: Текстот има за цел да го илустрира значењето и улогата на Ориентот во креирањето на идентитетот во епохата на романтизмот. Јас како копнеж по и проекција на географски просторно Другиот. Се работи за еден идеален, утописки, измечтаен, сонуван, повеќе имагинарен отколку реален идентитет, проектиран врз фонот на приказните од 1001 ноќ. Од романтизмот наваму, визијата на Ориентот, оној Исток сонуван на Запад, почнува да се врзува за егзотичното и чудесното, но и за еротскиот идеал. Романтичарската глорификација на Ориентот резултира со еден концепт на идентитетот кој се темели на апстрактно мистичниот и еротски Друг. Критичкото читање на дискурсот на Ориентот – како негативна инверзија на западната култура – што го нуди Едвард Саид во својата знаменита студија Ориентализам, ќе биде појдовно во промислувањето на бинарната опозиција на двата културни идентитети: доминантниот, прогресивен, машки, силен, рационален, оттаму супериорен Оксидент versus пасивниот, женски, слаб, слободен, ирационален, оттаму инфериорен Ориент. Кое е значењето на географскиот простор на Ориентот во креирањето на романтичарскиот идентитет? Како и на кој начин се рефлектира несомнениот романтичарски сроден сензибилитет со Ориентот како еден облик на ослободување на себството или како место на изворни можности на суштествувањето? Сликата на Ориентот како идеална, утописка земја на чуда која нуди бегство од прозаичниот и профан западен свет, е општо место на романтичарската имагинација кај: Гете и Шилер, Хофман и Арним, Бајрон и Колриџ, Иго и Нервал... Делата на споменатите автори ќе бидат дел од аналитичкиот материјал на предложената тема.

Keywords: Романтизам, ориентализам, идентитет, чудесно, егзотизам

Лилјана СИЛЈАНОВСКА

МЕДИУМСКАТА ДИМЕНЗИЈА НА ИДЕНТИТЕТОТ ВО МЕЃУНАРОДНАТА КОМУНИКАЦИЈА

Abstract: Профилизацијата и сегментацијата на идентитетот во ерата на постмодернизмот се повеќе ја наметнува потребата од негово медиумско определување кое во исто време претставува причина и последица на взаемниот процес на глобализација и атомизација на општеството во меѓународната комуникација. Медиумските корпорации ги промовираат културолошките компоненти на глобалниот и на локалните идентитети низ поларизација на состојбите изразени преку медиумските феномени- хомогенизација и медиумска разновидност. Американизацијата или вестернизацијата се повеќе станува ретрограден комуникациски феномен бидејќи во себе носи примеси од националните идентитети презентирани преку медиумските јавни сервисии кои во услови на глобализација ја имаат улогата на национален идентификатор со акцент

на негување и развивање на националните и културните идентитети. Медиумската димензија на идентитетот во меѓународната комуникација ја одразува културолошката парадигма на интркултурализација на вредностите како интернационализација и културно себесознание преку валоризација на личните, професионалните и општествените идентитети. Во центарот на вниманието е единката преку нејзината медиумска актуализација како и различните национални, културни, политички и верски групи изразени низ посебните и одделните интереси кои преку синдромот на идентификација и проекција го создаваат колективниот идентитет низ функционалната димензија на полизначноста. Анализите на медиумските содржини во сегментите што обликуваат и презентираат одделни идентитети, како и студиите на случај во меѓународната и меѓукултурната комуникација укажуваат на потребата од редефинирање на концептот на идентитетот што го креираат и негуваат медиумите во меѓународната размена на културните втрედности

Keywords: медиумска димензија, идентитет, меѓународна, интеркултурализација, вредности

Луси КАРАНИКОЛОВА-ЧОЧОРОВСКА

ЗА ЖЕНСКИОТ ИДЕНТИТЕТ И МЕНТАЛИТЕТ ВО РАСКАЗОТ "ЖЕНАТА НА ПОКОЈНИКОТ" ОД БОРА СТАНКОВИЌ

Abstract: Оваа статија нуди еден (можен) „женски“ прочит на културолошката категорија „женски менталитет“ во расказот „Свената роза“ од Бора Станковиќ. Преку „изолација“ на т.н. „елементи на традицијата“ што се однесуваат на сфаќањето на „женскоста“, заедно со традиционалниот и патријархалниот оптикум по однос на жената воопшто каков што се нуди во ова извонредно четиво, правиме обид за согледување на менталитетот и идентитетот на жената на овие наши балкански простори. Немаме повисока амбиција освен обид да се „види“ родовиот, женски идентитет низ нашата можеби субјективна призма, но и да се препознаат и нотираат промените што ги направија времето, луѓето и општеството во меѓувреме.

Keywords: жена, женскост, идентитет, менталитет, традиција

Малхаз МАЦАБЕРИДЗЕ

СОВЕТСКАЯ ОККУПАЦИЈА ГРУЗИИ И БОРЬБА ЗА ИСТОРИЧЕСКУЮ ПАМЯТЬ

Abstract: Вследствии войны февраля-марта 1921 года Грузия была оккупирована Российской Красной армией. Грузинская Демократическая Республика (1918-1921) прекратила существование. После советизации Грузии развернулась борьба за историческую память. В докладе рассмотрена начальная стадия противостояния двух политик памяти – 1921-1923 годы, когда большевистская репрессивная машина еще не была запущена на полный ход, и другие политические силы оппонировали ей легальными и нелегальными путями. Главной задачей борцов за восстановление независимости Грузии было сохранение памяти Грузинской Демократической Республики, символом которой стало 26 мая – день ее провозглашения. Советская власть, утверждая, что независимости и суверенитету Грузии не грозит опасность, сначала попвталась придать дню восстановления независимости «советское содержание». Так отметили 26 мая в 1921 году. Но вскоре советский режим отказался от идеи «освоения» памяти демократической республики. С 1922 года началась замена 26 мая 25 февраля – датой вступления в Тбилиси Красной армии. 25 февраля 1922 года был созван съезд Советов Грузии, и этот день был объявлен «началом настоящей независимости Грузии». С этого времени коммунистические власти объявили войну празднованию 26 мая, пытаясь уничтожить память о нем. Взамен же помпезно праздновали 25 февраля. Обе

политики памяти основывались на исторические и теоретические работы и на политическую публицистику. Их изучение приводит к интересным заключениям. Советская политика памяти основывалась на уничтожение политических оппонентов и умалчивание прошлого. Историография допускала фальсификацию фактов. Носителем альтернативной памяти стала грузинская эмиграция. Советским властям не удалось уничтожить память о Грузинской Демократической Республике.
Keywords: Грузия, советская оккупация, политика памяти

Марија ЃОРЃИЕВА ДИМОВА

(ПО)ТРАГИТЕ НА ИДЕНТИТЕТОТ

Abstract: Предмет на интерес на овој текст се наративните артикулации на идентитетот во рамки на биографската метафикција. Како варијанта на историографската метафикција, биографската метафикција го актуелизира прашањето на идентитетот, во контекст на генералните постмодернистички проблематизации. Поаѓајќи од конститутивните жанровски одлики - метафикционалноста, жанровските хибридизации, наративниот модел на (детективска) потрага по идентитетот (на другиот, но и сопствениот), интерпретативниот фокус врз конкретни романескни репрезенти е во насока на елаборирање на: 1.нартивните постапки преку коишто биографската метафикција ги проблематизира процесите на пишување биографија; 2.епистемолошките, онтолошките и херменевтичките импликации на (ре)конструкција на идентитетот; 3.метафикционалната враменост на биографската потрага/пишување, што имплицира проблематизација и на жанровскиот идентитет.

Keywords: биографска метафикција, идентитет, наративен идентитет, пародија.

Марија ЛЕОНТИЌ

ЛИТЕРАТУРАТА ЗА ДЕЦА КАКО МОДУЛ ЗА ЗАПОЗНАВАЊЕ РАЗЛИЧНИ КУЛТУРИ

Abstract: Културата и идентитетот сè уште различно се дефинираат и сфаќаат. Сметаме дека современото општество треба да создаде услови и атмосфера во кои децата и младите ќе ги знаат, сочуваат и осовременуваат придобивките на својата култура, а ќе бидат запознаети и со придобивките пред сè на другите култури кои егзистираат во земјата во која живеат. На овој начин сметаме дека децата и младите ќе имаат квалитетна комуникација и ќе градат вистински соживот во едно мултикултурно општество. Јас како наставник по турски јазик новото разбирање и практикување на културата го започнав со подготвување на двојазични детски раскази (турско-македонски) во кои се обработуваат различните празници кои се слават во Македонија. Децата преку светот на расказите ќе почнат да ја градат свеста за различните култури, за начини на славење и честитање различни празници, за можноста за заедничка прослава, а охрабрани од своите наставници и својата околина ќе можат да ја применуваат и во секојдневниот живот.

Keywords: култура, идентитет, литература за деца, јазик, интеркултуралност

Маријана ЈАНЧЕСКА

СИНДРОМОТ ОБЕЗГЛАСЕНОСТ

Abstract: Предмет на трудот е дефинирање на терминот синдромот обезгласеност и детерминирање на неговите карактеристики. Според работната хипотеза, трудот освен што треба да даде дефиниција на терминот синдромот обезгласеност, треба да одговори и дали синдромот обезгласеност се јавува како негативно конотирана културна ситуација иницирана од неповолно и недоволно вклопување во времето и просторот и да го поткрепи одговорот со примери од литературното творештво. Тезата која што ќе ја разработиме, работејќи врз корпус од повеќе романи и

раскази, е дека моноцентричните култури ја исклучуваат хибридноста и синдромот обезгласеност се јавува како замена за другите/различните коишто тука се конструирани неповолно или се сосема непознати и табуизирани. Зборот синдром означува комплекс / збир од симптоми што се карактеристични за одредено заболување, а зборот симптом означува отстапување од нормалното функционирање на организмот. Доколку ја замислиме културата на една група како организам, тогаш субјектите кај кои има отстапување од она однесување што се смета за нормално во рамките на групата, се оние кај кои се појавува синдромот обезгласеност. Субјектот го користи синдромот обезгласеност за да го зачува својот идентитет во услови кога постојан е напаѓан од своите реални опкружители или да ја оправда својата промена под инсистирање на околината. За да ја докажеме хипотезата ќе примениме имаголошки методи и ќе се користиме со претходни сознанија од областа на културолошките студии и науката за литература која применува интердисциплинарен приод.

Keywords: идентитет; нација; синдромот обезгласеност; културен хибрид; номад

Маријана МАРКОВИЌ ; Елеонора СЕРАФИМОВСКА **ПЕРЦЕПЦИЈАТА НА ИДЕНТИТЕТОТ НА СТУДЕНТИТЕ ВО МАКЕДОНИЈА, ФАКТОРИ И ПОСЛЕДИЦИ**

Abstract: Овој труд произлегува од едно пошироко истражување насловено како “Реални и виртуелни идентитети”, реализирано од Институтот за социолошки и политичко-правни истражувања во текот на 2013 година. Ова истражување имаже за цел да испита како младите луѓе се гледаат себеси, кои атрибути ги употребуваат во процот на себе-дефинирањето, како и да дознае кои се факторите и последиците од тој процес на само-дефиниција. Овој дел од истражувањето е во полето на психологијата на личност и идентитет и е базирано на Кружиот /циркумплекс/ моделот на интерперсонално однесување. Истражувачкиот примерок броеше 707 испитаници, 256 машки и 451 женски испитаници од Скопје, Тетово и Битола. Кога фокусот е на факторите, добиените податоци покажуваат дека машките, во поголем процент од женските се перципираат себеси како доминантни, пресметливи, ладнокрвни и интровертни, додека женските, во поголем процент се перципираат себеси како соработливи; Албанците во споредба со Македонците при сопствената дефиница повеќе ја истакнуваат доминантноста, ладнокрвноста и интровертноста, додека Македонците повеќе ја истакнуваат кооперативноста и социјабилноста; Испитаниците кои живеат на село во поголем процент се опишуваат како интровертни и помалку доминантни во споредба со оние испитаници кои живеат во град, и кои почесто се опишуваат себеси како социјабилни. Кога се зборува за последиците од оваа себедфиниција, може да се каже дека отвореноста и подготвеноста да се патриципира во разните општествени случувања вообичаено позитивно е поврзана со димензијата грегарност, желба за кооперативност и доминација, а негативно со интроверзијата и инфериорноста.

Keywords: Перцепција на идентитетот, Кружен/Циркумплекс/ модел на интерперсонално однесување

Марина БЕРЕЖНАЯ **ДИСКУРСЫ ИДЕНТИЧНОСТИ В МЕДИА: СОЦИАЛЬНАЯ ИНТЕГРАЦИЯ И ДЕЗИНТЕГРАЦИЯ**

Abstract: Аспекты идентичности представлены в довольно противоречивых медиа дискурсах, как в гуманистических, способствующих интеграции, так и агрессивных, влияющих на дезинтеграцию социальных групп. Амбивалентность освещения проблематики идентичности связана с природой процесса идентификации,

который включает в себя конфликт общего и особенного, активно используемый в медийной практике. В процессе выделения особых характеристик и проблем конкретной социальной группы медиа противопоставляют ее другим: старые – молодые, мужчины – женщины, здоровые – больные, приезжие – коренные жители и т.д. Такой подход акцентирует различия и усиливает дезинтегративные тенденции в социуме. Демонстрируя основы идентификации, медиа могут способствовать конструированию групповой идентичности (политической, культурной, национальной, социальной) путем встраивания данного процесса в соответствующие актуальные дискурсы. Итогом комплексного анализа региональных медиа Санкт-Петербурга (2014) в рамках проекта "Media Discourses on Material and Ethnic Gaps" (совместно с университетом Седерторн, Швеция) стало выявление дезинтегративного дискурса различий при освещении этнических неравенств и использование интегративных дискурсов социального участия, ответственности и социального партнерства при освещении материальных неравенств. В период исследования было также отмечено стремление медиа избегать откровенно дезинтегративной информации.

Keywords: Идентичность, интеграция, медиа дискурсы, неравенства

Мариона БАРКАУСКАИТЕ МЕЖДИСЦИПЛИНАРНЫЙ ПОДХОД К ИЗУЧЕНИЮ ПОНЯТИЯ «СОЦИАЛИЗАЦИЯ» ПОДРОСТКА

Abstract: Радикальное реформирование общества обуславливает ломку существовавшего прежде типа социетальной интеграции, кризис ценностей, транс-формацию традиционных институтов и агентов социализации. Противоречия, возникшие между старыми и новыми ценностями общества, кризис формальной регуляции и аномия на уровне повседневных практик привели к усложнению процесса социализации молодых людей в условиях социальной неопределенности. В то время как общество не предоставило молодежи четких ориентиров, а ценности старшего поколения подверглись переоценке, возрастает роль окружающей социальной среды, которая в ситуации неопределенности обуславливает потенциально рискованные взаимодействия и зачастую предлагает молодым людям модели противоправного достижительного поведения. Дефицит целенаправленного воспитательного воздействия на детей и молодежь стал основным из факторов, определяющих негативный характер социализации, способствующих закреплению в сознании и юношей и девушек асоциальных и антисоциальных представлений и моделей. Процесс социального становления личности продолжается в течение всей жизни человека, развитие осуществляется в процессе обучения, воспитания, освоения им основ материальной и духовной культуры. В результате формируется неповторимый личностный склад, определяющий возможности для самостоятельного преобразования окружающей социальной среды. Подобное взаимодействие человека с обществом может обозначаться как «социализация». Изучением проблемы социализации в отечественной и зарубежной науке занимаются представители разных направлений, что обуславливает неоднозначность её толкования и разнообразие подходов. С целью уточнения содержания понятия и его особенностей в современных условиях целесообразно применить междисциплинарный подход.

Keywords: междисциплинарный ,социализация, подросток

Мария Евгеньевна ЛИПАТОВА**ОБРАЗОВАТЕЛЬНЫЕ СТРАТЕГИИ СОВРЕМЕННОЙ МОЛОДЁЖИ В УСЛОВИЯХ СОЦИАЛЬНОЙ НЕОПРЕДЕЛЁННОСТИ**

Abstract: С начала реформ конца 80-х – начала 90-х годов XX века в России произошли серьёзные изменения, затронувшие все основные сферы жизнедеятельности общества. Поддерживаемый в пореформенный период либеральный порядок, плюрализм мнений, убеждений, верований, традиций, культуры и т.д., затронул ценности, что нашло своё отражение в мотивации и моделях поведения людей. Молодёжь, как наиболее активная и восприимчивая социальная группа, несмотря на все изменения, происходящие в обществе, сохраняет активную жизненную позицию, которую можно обозначить как достижительная стратегия. Однако в целом конструирование жизненных стратегий для современных молодых людей происходит в условиях социальной неопределённости, которая стала более выраженной в обществе сегодня. Жизненные стратегии можно определить как обобщённое представление о будущем, идеальная модель, содержащая в себе систему целей и задач. Конструирование жизненных стратегий связано с процессом самоопределения, что особенно актуально для молодых людей. Осознание своих приоритетов, оценка собственных жизненных ресурсов, знаний и умений позволяет более чётко сформулировать свои цели и задачи на ближайшее и отдалённое будущее, выбрать адекватные инструменты по их достижению. Одной из первых целей, которую ставят перед собой молодые люди, является получение образования, позволяющее в дальнейшем как реализовать свои задатки, способности, так и получить финансовую самостоятельность. Согласно опросу молодёжи, в рамках исследования «Жизненные стратегии молодёжи в современной России», получение образования является непреходящей ценностью для 60 % респондентов и его получение лежит в основе планов на ближайшее будущее. Наибольшую ценность представляет высшее образование (так ответили 69 %) и, в целом, следование принципу «непрерывного образования», т.е. повышению своего образовательного уровня в магистратуре или аспирантуре. Такой подход и расстановка приоритетов определяет жизненные планы и выбор инструментов по их реализации.

Keywords: Молодёжь, жизненные планы, жизненные стратегии, образование, ценности

Милица ДЕНКОВСКА**КНИЖЕВНО ИНСЦЕНИРАЊЕ НА ТУЃОСТА: ПАТОПИСОТ И КУЛТУРНИОТ ИДЕНТИТЕТ**

Abstract: Традираната просторна претстава како значенска содржина на туѓото во книжевноста ја наоѓа својата концентрација во две основни, просторно моделирани сооднесни форми. Во првата, туѓоста е конципирана како непозната надворешност, која му е контрастирачки спротивставена на сопствениот искусствен хоризонт. Во втората туѓото го означува продорот на непознатото во внатрешниот простор, дефиниран како сопствен. Како што се туѓото и сопственото моменти на една сооднесна дефиниција, така и непознатото однадвор и продорот на непознатото структурално се надоврзуваат еден на друг; бидејќи што ќе биде восприемано како туѓо, е одредено според тоа, дали набљудувачот е позициониран „дома“ или „во туѓина“. Книжевното инсценирање на туѓоста неопходно го вклучува ова позиционирање во јазично-културолошката концепција и перспективирање на случувањето. И кога традираните претстави за своето и туѓото парцијално се напуштаат и се подложени на критика, книжевното инсценирање (и неговата анализа) сепак се базира врз традицијата и историјата на

сопствените културолошки (во најголема мера евроцентрични) одредби и перспективирања на соодносот. За туѓото не постои, или постои само делумно знаење; туѓоста е недоверлива, непозната и неистражена. Заедничка карактеристика на фигурите, кои се формирале во просторниот типус туѓост како непознатото еднадвор, е дека тие се движат во просторот и притоа создаваат искуство, со што познатите ориентации и модели на толкување ја губат својата валидност. Туѓоста како нешто сè уште разбирливо се однесува на незнајното, но и на можноста за знаење и запознавање. При ова инсценирање на туѓото и сопственото, во книжевната наука, за естетизирањето на средбата со сопственото и туѓото суштински стануваат структурата и топосот на патувањето.

Keywords: туѓото, своето, патопис, претстава, простор

Мирослав КОУБА

ПРЕРОДБЕНСКИОТ ЖИВОТ ПО ЖИВОТОТ И СИМБОЛИЧНАТА УЛОГА НА „СВЕТИТЕ МЕСТА“. ГРОБИШТАТА И РИТУАЛИТЕ ВО МАКЕДОНСКАТА КОЛЕКТИВНА МЕМОРИЈА

Abstract: Почетоците на македонската национална свест се формирале во директна врска со т.н. национална преродба, чишто толкувања, сепак, во минатото биле и сè уште остануваат историски детерминиран предизвик. Овој труд има за цел да ги анализира местото и значењето на емблематичните личности од оваа културна и историска епоха од гледна точка на комуникативната и културната меморија. Посебно внимание им се посветува на преродбенските „свети места“ – гробишта, паметници, споменици, во чишто посредништво значајните преродбеници влегуваат во историската меморија и така се трансформираат во една семиотична категорија, која претставува важен фактор на националната свест. Трудот во таа смисла издвојува две основни групи преродбенските дејци, коишто го создаваат културно-историскиот наратив. Од една страна се појавуваат личности на македонската преродба, чие последно почивалиште е географски познато, зачувано и кое може да делува како материјалниот симбол на колективната меморија (напр. Кирил Пејчиновиќ, Партенија Зографски, Григор Прличев, Крсте П. Мисирков). Од друга страна се јавува поголема група македонските преродбеници, чишто гробот е непознат (напр. Јоаким Крчовски, Димитар и Константин Миладинов, Рајко Жинзифов, Андреја и Константин Петковиќ, Ѓорѓија Пулевски и др.). Оваа дихотомија го одразува обликот на македонскиот идентитет, кој се формирал во поширока или потесна смисла на зборот не само во текот на XIX, но, исто така, во првата половина на XX век. Трудот се обидува да го постави во голема мера провокативното прашање: како отсуството на почивалиштето на значајните преродбенски личности може да се одрази во историската меморија на македонското општество и со какви атрибути и ритуали е овој недостаток фактички и симболично заменет.

Keywords: Преродба, Македонија, гробишта, колективна меморија, симболи

Намита СУБИОТО

ЖИВА ЛИТЕРАТУРА – ЛИТЕРАТУРНИ МАНИФЕСТАЦИИ ВО СЛОВЕНИЈА

Abstract: Во прилогот ќе бидат претставени најголемите литературни фестивали во Словенија, од Виленица, основан уште во рамките на СФРЈ, преку фестивали што се раѓаат по осамостојувањето, до најмладиот Литеродром. Ќе истражиме колку и на кој начин на овие фестивали се застапени литературите од бившата Југославија. Ќе посочиме и некои нови литературни манифестации во кои се рефлектираат свежи идеи за промоција и конзумација на убавата реч.

Keywords: литературни манифестации, книжевни и културни релации, рецепција, култура

Наталья ЛАПАЕВА

ЕВРОПА И ЕВРОПЕЙЦЫ В АВТОДОКУМЕНТАЛЬНОЙ ПРОЗЕ РУССКИХ ЭМИГРАНТОВ ПЕРВОЙ ВОЛНЫ: СПЕКТР ВОСПРИЯТИЙ «ДРУГОГО»

Abstract: В докладе будут представлены результаты наблюдений за некоторыми из знаковых произведений автодокументальной прозы русской литературной эмиграции 1920-40-е гг. («В тихом местечке Франции» Осоргина, «Таков мой век» Шаховской, «Поезд на третьем пути» Дона Аминадо, «Конь рыжий» Гуля и др), в которой одной из доминирующих является проблема восприятия Европы и европейцев русским национальным сознанием. Оторванные от родины и оказавшиеся в новых для себя условиях вынужденного пребывания в европейских странах, русские эмигранты не могли не сопоставлять Россию с Европой.

Результаты этого сравнения предстают суммой противоречивых характеристик: в отличие от России Европа – свободная, но тесная (Осоргин утверждал, что Европа «очаровывала ненужностью паспортов», но он ощущал себя в ней «слоном в игрушечной лавке»); Европа – продукт высоко развитой цивилизации, но лишена присущей России естественности, и все в ней «сделано». Вместе с тем, русские, по словам Шаховской, «жаждали постичь разнообразие западной цивилизации, вжиться в нее». «Вживание» в Европу для русских эмигрантов – это прежде всего приобщение к ценностям ее культуры. Не случайно, например, Веймар и Иена, охарактеризованные Гулем, – это «солнечно-гётевские» города, где он «всегда слышал то набежавшего скрипичного Моцарта, то рояльного Баха». Некоторые из «персональных» мифов русских эмигрантов о Европе основываются на идее противопоставления Европы «столичной» и «провинциальной». По их признанию, европейские столицы порой трагически обостряют «жесткое чувство бездомности», в то время как уголки провинциальной Европы («предберлинская деревенька Фридрихсталь», «чудесный городок Шато-Тьерри» и др.) воплощают собой гармонию жизни. Наблюдения русских эмигрантов за национальным характером европейцев отразили процесс освобождения от стереотипов: за «холодностью англичан» была увидена «крайняя ранимость»; в «легкомысленных французах» обнаружился «стальной стержень»; «твердые» немцы оказались «сентиментальными». Образ Европы как специфического ментального феномена в автодокументальной прозе русской эмиграции первой волны, с одной стороны, отражает желание ее авторов глубже осознать свою национальную идентичность, с другой, – демонстрирует присущую русскому сознанию особенность «понимания чужих национальностей» (Достоевский), его открытость в мир «другой» культуры.

Keywords: литература русской эмиграции первой волны, автодокументальная проза, персональные мифы о Европе, национальная идентичность, восприятие «другого»

Наташа МЛАДЕНОВСКА- ЛАЗАРЕВСКА

ПРОБЛЕМОТ НА САМОЗАЧУВУВАЊЕ НА ИДЕНТИТЕТОТ ВО НАРУШЕНАТА ОПШТЕСТВЕНА, СОЦИЈАЛНА И КУЛТУРНА СТВАРНОСТ ВО ДЕЛОТО „ЕГЕЈЦИ“ НА КИЦА КОЛБЕ

Abstract: Разоткривањето на раскажувачкиот субјект во „хронолошки омеѓената автобиографија“ „ЕГЕЈЦИ“ на Кица Колбе претставува начин на самоочувување идентитетот во нарушеното социјално милје и приватниот простор. Промената во лично искуство на раскажувачкиот субјект, станува различност којашто го одвојува од другите, а настапува како последица на биографски, социолошки, историски и културни случувања во стварноста во текот на еден период. Во овој автобиографски текст континуирано се опишуваат случувањата во приватниот и социјален простор, а со раскажувањето се следат промените на состојбата на

субјектот во текот на тематизираното влијание. Со една референцијална стратегија се контекстуализира односот спрема просторот и случувањата во него. Најинтимна и најделикатна оска во творештвото на Кица Колбе, е оската на идентитетот, на вдоменоста; и жените и мажите во творештвото на Колбе, значи и во романот Егејци (курзивот е мој), имаат проблеми и неспогодби со вдоменоста од секој вид, или како што ја определува Јелена Лужина, вдоменоста во просториите во кои живеат, вдоменоста во јазиците што ги зборуваат, вдоменоста во културите низ кои се движат или ги носат во себе. „А зошто избегавме од Македонија? Заради уверувањето на татко ми, според кое важи правилото, еднаш бегалец, секогаш бегалец“, вели нараторката Кице Колбе, поистоветувајќи ја својата судбина со речиси генетските пораки на историското бегалско, преселно наследство на македонскиот народ

Keywords: бегство, приватен и социјален простор, идентитет, невдоменост

Нина ФЕДОТОВА

ОБ АДАПТАЦИИ НОСИТЕЛЕЙ РАЗНЫХ КУЛЬТУР К ПРОЦЕССУ ОБУЧЕНИЯ В РУССКОЙ ЛИНГВОКУЛЬТУРНОЙ СРЕДЕ

Abstract: Любая культура имеет специфические способы коммуникации, что отражается в коммуникативном поведении представителей разных культур. Для комфортного пребывания в иной культурной среде индивид должен овладеть новыми навыками социального поведения. Важными факторами, которые оказывают влияние на развитие поликультурной личности, являются биологические, психологические и культурные. Человек, выросший в определенных условиях, находится в состоянии равновесия с окружающей средой. В течение его жизни вырабатываются стабильные реакции на определенный набор раздражителей. Оказавшись в новых условиях, представитель той или иной культуры может испытывать дискомфорт от того, что его окружает другой "видеоряд", другие вкусы, другие запахи и т. д. Для преодоления этого дискомфорта человек должен адаптироваться прежде всего как биологическая особь. В новой лингвокультурной среде иностранный учащийся стоит перед необходимостью преодолеть и языковой, и культурный барьеры. У обучаемого могут быть теоретические знания о нормах речевого поведения носителей русского языка, но, как правило, отсутствуют представления о том, как следует реагировать в разных коммуникативных ситуациях. Инофону, который учится в России, нужно попытаться понять ценности другой культуры. В процессе обучения русскому языку важно поддерживать мотивацию иностранных учащихся к познанию новой культуры, подчеркивая, что это стремление обогатит их духовно. Взаимодействие родной и изучаемой культур имеет огромное значение для формирования поликультурной личности, поскольку иностранец приобретает знания, которые, с одной стороны, углубляют понимание и своей культуры, а с другой – способствуют выработке особого взгляда на ценности представителей иной культуры. Иногда иностранный учащийся вынужден преодолевать в себе отторжение новых культурных традиций и ценностей. В процессе преподавания русского языка следует выработать у обучаемых понимание того, что в мире нет абсолютных истин, поэтому должно быть сосуществование равноправных истин

Keywords: поликультурная личность, лингвокультурная среда

Нонна БЕНЕВОЛЕНСКАЯ

ОБРАЗ РУССКОГО ДЕТСТВА (ПО ПРОИЗВЕДЕНИЯМ А.П. ЧЕХОВА 1880-1890 ГГ)

Abstract: Несмотря на то что, по словам писателя, у него «не было детства» и он страдал от семейного деспотизма, А.П. Чехов создал образы детей, наивные

переживания и поступки которых неизменно вызывают умиление читателя. На первый взгляд, «Спать хочется» выступает исключительно как теневой антоним других произведений Чехова о русском детстве. Однако автобиографические материалы, обстоятельства создания рассказа, особенности его нарратива, а также детская тема, звучащая в чеховском контрапункте, объединяют «Спать хочется» и повесть «Степь», поэтому будет логично рассматривать рассказ и повесть как части единой нарративной системы, элементы которой функционируют как на контрарной основе, так и по принципу взаимопроникновения. Повесть и рассказ представляются комплементарной парой по множеству дискурсивных признаков: (текст) длинный/короткий, жизнь/смерть, здоровье/болезнь, свет/тьма, красота/уродство, мальчик/девочка и др., вплоть до словообразовательных элементов именований уменьшительно-ласкательного Егорушка и уменьшительно-грубого Варька. Контрарная основа обоих текстов поддерживается и локально-темпоральными характеристиками, которые словно бы существуют объективно и в которых отражены соответственно в «Степи» – дискурс свободы, в «Спать хочется» – дискурс насилия над ребенком. В подобный дискурс вписывается и позиция автора – свободного новатора в «Степи» и сделавшего шаг назад, к модели собственного раннего рассказа в «Спать хочется». Хотя в обоих произведениях дети вынуждены против воли подчиняться обстоятельствам, перцептивный уровень мировосприятия Егорушки представлен как его личная хартия вольности. Благодаря нарративу, организованному точкой зрения ребёнка, который трансформирует пространственно-временные координаты окружающего мира на перцептивном уровне, в повести «Степь» и в рассказе «Спать хочется» передано обостренное восприятие светлых и темных сторон русской жизни как контрапункта, образующегося от соединения, казалось бы, несоединимого – свободы и насилия. Взаимопроникновение этих дискурсов создает личность ребенка из чеховского детства.

Keywords: Детство, степь, спать хочется, свобода, насилие

Ольга КРЫЛОВА

ДИАЛЕКТНЫЕ НАИМЕНОВАНИЯ ЖЕНСКОЙ ОДЕЖДЫ И ИХ ЭТНОКУЛЬТУРНАЯ МАРКИРОВАННОСТЬ (НА МАТЕРИАЛЕ СЕВЕРНОРУССКИХ ГОВОРОВ)

Abstract: Каждый этнос отличается присущими только ему способами восприятия окружающей действительности, которые формируются на основе собственного практического освоения мира, с опорой на традиции и обычаи предшествующих поколений, с учетом установок культуры и специфики этнического сознания. Одним из важнейших компонентов этнической идентификации народа является одежда. Ее наименования занимают особое место в языковой картине мира человека, они непосредственно связаны с бытом, историей, культурой народа, их развитие и функционирование зависят от социальных изменений в жизни этнокультурного сообщества. Наряду с утилитарной, чисто бытовой функцией одежда, практически с самого момента своего проявления, имела дифференцирующую функцию. Она представляет собой знаковую систему, позволяющую различать людей по полу и возрасту, по территориальной, этнической, религиозной, социальной принадлежности. Все эти черты особенно ярко выделялись в женской одежде. По одежде можно было узнать, откуда женщина, замужем ли она, крестьянка или горожанка, богата или бедна, а в некоторых случаях - собирается ли она принять участие в каком-либо обряде. На формирование традиционного комплекса народной одежды оказывают влияние этические, эстетические представления, традиции поколений, материальные и экономические условия жизни, а также связи с другими этносами. Специфика

данной лексики такова, что анализ ее семантического спектра требует постоянного обращения к внеязыковой действительности, к этнографическим данным. Исследование названий женской одежды как целостной структуры вызвало необходимость учета изменений, происходящих с традиционным женским костюмом в результате преобразования экономических и социально-политических условий жизни. В статье будут рассмотрены элементы традиционной женской одежды, зафиксированные в севернорусских говорах.

Keywords: Лексика, народная женская одежда, севернорусские говоры

Ольга ФРОЛОВА

«КОЛЛЕКТИВНАЯ ИДЕНТИФИКАЦИЯ: ДИНАМИКА КАТЕГОРИИ СВОЕ/ ЧУЖОЕ»

Abstract: Было проведено два опроса в 2013 и в 2014 г. Респондентами были студенты МГУ имени М.В.Ломоносова разных факультетов, им была предложена анкета, в которой им предлагалось заполнить таблицу и ответить на вопросы. В анкете были 53 названий европейских стран, включая непризнанные и спорные территории, республики бывшего СССР и Россию. Участникам опроса предлагалось ответить на вопросы, какие страны географически входят в Европу, какие из них — члены ЕС, какие страны внесли вклад в европейскую культуру. В 2013 г., по мнению 100 респондентов, важнейший вклад в культуру внесли: Великобритания, Германия, Италия, Франция, Швейцария (80-90%). С точки зрения респондентов, Европа организована как поле. Его центр составили западные страны. В 2014 г. было вновь опрошено 100 респондентов, картина изменилась: в число наиболее влиятельных в культурном отношении помимо упомянутых вошли: Австрия, Бельгия, Дания, Испания, Нидерланды, Норвегия, Чехия и Швеция (80-90%). Можно сказать, что второй опрос показал, что границы центра расширились. Поднялся рейтинг Ватикана (с 62 до 79%) и Греции (с 47 до 66%) как крупнейшего и религиозного христианского и древнейшего центров. Рейтинги славянских стран также стали выше. Статус бывших республик СССР также повысились, среди них страны Балтии, и как более высокий статус географически и культурно респонденты отметили позицию Украины (географически с 71 до 81%, культурно с 13 до 21%). С точки зрения участников опроса, изменился и статус России: ее культурный вклад был 39% в 2013 г., в 2014 г. он оценивался как 27%. Мы можем сделать вывод, что по результатам опроса 2014 г. Европа предстает как более многообразная территория, не включающая в себя Россию.

Keywords: Европа, идентификация, опрос, респондент, география, Евросоюз, культура. Европеизм, поле, центр, периферия, измерения в ситуации кризиса

Рита ИЛГУНЕ МАРТИНЕЛИЕНЕ

ОСНОВНЫЕ ТЕОРЕТИЧЕСКИЕ ПОДХОДЫ В ИССЛЕДОВАНИИ МОЛОДЕЖНОЙ СУБКУЛЬТУРЫ

Abstract: Обращение к зарубежным социальным и педагогическим исследованиям, посвященным теоретическим подходам к проблеме молодежной субкультуры (A. Cohen, S. Eisenstadt, S. Frith, J. Garber, A. Giddens, A. McRobbie, D. Muggleton, T. Parsons, H. Pilkington, S. Redhead, S. Thornton и др.) позволило выделить три основных подхода в изучении молодежной субкультуры: подход структурного функционализма, классовый и пост-субкультурный подходы. В зарубежных социальных и педагогических исследованиях выделяются три основных теоретических подхода к изучению исследуемой проблемы: подход структурного функционализма, классовый и пост-субкультурный подходы. В рамках подхода структурного функционализма молодежная субкультура выполняет функцию адаптации молодежи, помогая в преодолении социальных, психологических и

эмоциональных трудностей в процессе вхождения во взрослую жизнь. С позиции классового подхода молодежная суб-культура предстает как выражение протеста господствующей культуре общества посредством отрицания общепринятых норм поведения и ценностей. Пост-субкультурный подход принимает во внимание условия и реалии бес-прерывно развивающегося современного общества и изучает молодежную субкультуру с позиции стиля и образа жизни молодых людей, примеряющих на себя различные социальные роли. В отечественных социально-педагогических исследованиях выделяются два основных теоретических подхода: структурно-функциональный подход, с позиции которого молодежная субкультура смягчает процесс перехода молодых людей во взрослый статус, и антропологический подход, актуализирующий проблему нарушения процесса социализации молодежи. Основой проанализированных подходов выступает проблема социализации молодых людей, т.е. проблема усвоения личностью молодого человека правил, норм, общественных ценностей, а также принятие выполняемых в жизни социальных ролей. Педагогическая составляющая в подходах усмотрена в том, что в них рассматривается проблема социализации молодых людей в соотношении с образованием и воспитанием, семьей и образовательными учреждениями как институтами социализации, снижение эффективности которых и порождает участие молодых людей в субкультурах, восполняющих социализирующие функции. Перед работниками образования по-прежнему стоит сложная задача: как «скоординировать разнонаправленные факторы и институты общества» по созданию оптимальных условий развития личности молодых людей [В.В. Воронов 2002].

Keywords: Молодежная субкультура, педагогическая работа

Родна ВЕЛИЧКОВСКА

„КУЛТУРНИОТ ИДЕНТИТЕТ НА ЖЕНСКАТА ОБРЕДНО-ПЕЈАЧКА ТРАДИЦИЈА ОД ОБЛАСТА ОСОГОВИЈА, ИЗРАЗЕНА ПРЕКУ ВАРВАРУШКОТО ПЕЕЊЕ“

Abstract: Како посебен културен идентитет на женската обредност и обредно-пејачка традиција од областа Осоговија, претставува варварушкото пеење. Празникот Варвара претставуваат дел од зимските календарски празнувања, проследен женски обредни поворки, наречени "варваруши". Така, за време на празникот Варвара, девојките, на возраст од 12-18 години, наречени „Варваруши“, облечени во најсвечената носија, со торба на рамо, одат по куките со варварушките песни. Тие се пеат исклучиво во селата кои се наоѓаат на јужните падини од Осоговските планини како и во границите на целата област Осоговија, поточно во селата: Моштица, Саса, Цера, Косевица, Луковица, Костин Дол и Каменица, во Пијанечкиот, така и во селата Истибања, Цера, Главовица и Безиково во Кочанскиот дел на Осоговијата. За оваа прилика земени се најрепрезентативните примери кои се во функција на обредите проследени со обредно пеење, со сите негови музичко-дијалектни особености, типични за оваа област.

Keywords: Женска обредно-пејачка традиција, обредни поворки, Варвара, Варварушко пеење, област Осоговија

Светлана МИХАЙЛОВА

ЭМАНСИПАЦИЈА ЧЕРЕЗ ТВОРЧЕСТВО: ЛИТЕРАТУРНАЯ ОБЪЕКТИВАЦИЈА ФЕМИНИННОЙ ИДЕНТИЧНОСТИ

Abstract: Фемининная идентичность является социальным конструктом, в котором аккумулированы конвенциональные и идеологические представления о фемининности в определенной культуре. Будучи динамической структурой, фемининная идентичность не является константой, зафиксированной в системе

языка и воспроизводящейся в каждый момент речепорождения. При анализе дискурса важно учитывать модулируемость гендера, его дуалистичный характер, поскольку он является компонентом как индивидуального, так и коллективного сознания. Освоение гендерной роли, зачастую неосознанное, ее инкорпорирование, или габитуализация, приводят к тому, что производимый отдельной личностью дискурс не просто отражает, но и создает ее гендерную идентичность.

Объективация фемининной идентичности происходит в литературном творчестве, которое мы рассматриваем как сознательный акт, отражающий желание женщин-писателей найти и реализовать свою авторскую идентичность, сформировать собственное дискурсивное сообщество и посредством литературных произведений, созданных ими, повлиять на развитие языка и литературы. Таким образом, сочинительство является одной из форм социальной практики, способом самореализации и фемининной самоидентификации. Полагая литературное творчество фемининным субъектным актом, когда писательница осознает и (вос)создает себя через свое произведение, мы видим в женском сочинительстве один из путей к интеллектуальной эмансипации женщин.

Keywords: Фемининная идентичность, женское литературное творчество

Свето ТОВЕСКИ

„ЗАКАНИ И МОЖНИ ПРИДОБИВКИ ОД АНГЛОЛИНГВИСТИЧКАТА ГЛОБАЛИЗАЦИЈА ЗА МАКЕДОНСКИОТ ЛИНГВИСТИЧКИ ИДЕНТИТЕТ ВО РАМКИ НА СВЕТСКАТА ЈАЗИЧНА РАЗНОВИДНОСТ“

Abstract: „ЗАКАНИ И МОЖНИ ПРИДОБИВКИ ОД АНГЛОЛИНГВИСТИЧКАТА ГЛОБАЛИЗАЦИЈА ЗА МАКЕДОНСКИОТ ЛИНГВИСТИЧКИ ИДЕНТИТЕТ ВО РАМКИ НА СВЕТСКАТА ЈАЗИЧНА РАЗНОВИДНОСТ“ Апстракт: Денешната ера на лингвистичката глобализација во светот од многу причини сосема оправдано може да се означи како англоамериканска лингвистичка глобализација, а уште поточно и како „лингвистички империјализам“ на англискиот, како единствен јазик со статус на глобален јазик во светот. Но, во светот не постојат само еден, или неколку јазици: според „Етнолог“, американската етнологско – лингвистичка професионална асоцијација за попис, евидентирање класификација и систематизирање на постојните јазици на сите континенти во светот, на крајот на февруари 2015 година биле регистрирани 7.106 постојни живи јазици, кои ги говорат луѓето без оглед дека се работи само за еден, или за стотици милиони говорители. Овој лингвистички диверзитет може да се означи како севкупност на лингвистичкото богатство на човештвото. Секој јазик претставува неповторлива слика на светот, која се возобновува и се менува непрестајно во општествената пракса. Односно, секој јазик одразува еден сопствен поглед на светот и културален комплекс, отсликувајќи го и начинот како одредена говорна заедница ги има разрешено своите проблеми во комуницирањето и поврзаноста со светот, како го има формулирано своето размислување, својот систем на филозофија и на разбирање на светот околу него. Притоа, како и секој друг јазик, и македонскиот јазик е средство за изразување на нематеријалното културно наследство на македонскиот народ. Различноста меѓу јазиците создаде основа врз која човечките општества и поединци ги имаат дефинирано нивните сопствени колективни и индивидуални идентитети. Идентитетот како продукт на лингвистичките интеракции во одредена етничка група и општествена заедница е повеќе производ отколку извор на лингвистички и други семиотички практики. Оттука, јазикот е повеќе социјален и културален феномен, отколку што е внатрешен психолошки феномен. Јазикот е медиум на поврзување на поединецот и заедницата, во чија средба се раѓаат

идентитетот и традицијата. Во овој контекст, и македонскиот јазик е ускладиштена историја на македонскиот народ, било во пишаните документи, или во живата и динамична усна реч. Јазикот бил и останува, и во оваа ера на лингвистичката глобализација, главен, основен маркер на етничкиот идентитет на македонскиот народ. Во своето капитално дело „За македонските работи“ Крсте Петков Мисирков ја бара колективната идентитетска одредница во македонскиот народен јазик, правејќи јасна разлика меѓу лингвистичкиот идентитет на народот, кој го говори својот, македонски народен јазик и кој го користи него како маркер да се идентификува и на индивидуално ниво наспроти лингвистичките идентитети на групите, кои ги говорат тугите, соседни јазици. Во својата програма Мисирков го наметнува јазикот како еден од најзначајните маркери во етничката идентификација и како симбол на идентитетската заедница. Затоа, во денешново време кога владее состојба на инфериорност и стихијност во поглед на употребата на нормата на современиот македонски јазик, веќе е крајно време да им се обрне најголемо внимание на агресивните и загрозувачки влијанија на англискиот (англоамериканскиот) јазик врз стандардниот македонски јазик на лексичко, фонетско – фонолошко, синтаксичко – граматичко и морфолошко ниво, како и на ниво на семантиката и прагматиката, Сигурно, македонскиот јазик е надвор и далеку од од сите прогнози на УНЕСКО и најреномираните светски лингвистички студии, кои предупредуваат дека до крајот на овој 21-ви век ќе изумрат дури 90 проценти од онаа бројка од 7.106 јазици, што значи дека ќе исчезнат исто толку и лингвистички идентитети на народите што сега ги говорат тие регистрирани јазици. Но, недвосмислено мора да се укаже и на опасноста од јазичната хибридизација, која претставува закана и за македонскиот јазик: тој да прерасне во некој вид „маканглиски“, или „англомакедонски“ јазик, ако продолжи сегашното интензивно темпо на навлегување особено на англиските зборови и изрази во македонската лексика. Франција, Кина, Данска, Албанија, Норвешка, Германија и многу голем број други помали, или поголеми држави во светот од поодамна ја согледаа опасноста од хибридизирањето, па дури и атрофирањето, ако не и изумирањето на своите јазици и лингвистички идентитети поради загрозувањето од лингвистичкиот империјализам од страна на англоамериканскиот јазик. Време и е Македонија да го крене „гардот“, да воспостави заштитна бариера, но, воопшто не во смисла да го спречи здравото, нормално и пожелно комуницирање на македонскиот со англискиот и другите светски големи јазици. Многу повеќе во смисла да се пресретнат заканите и опасностите, а да се искористат и можните позитивни придобивки од англоамериканската лингвистичка глобализација, како ера во која македонскиот лингвистички идентитет со сите свои карактеристики и вредности ќе циркулира низ глобалните средства за комуникација ширум светот со посредство не само на македонскиот јазик, ами и на англискиот јазик.

Keywords: закани, придобивки, англолингвистичка глобализација, македонски јазик

Сергей ТРОЯН

ПОСТКОЛОНИАЛЬНАЯ ТЕОРИЯ И ИДЕНТИЧНОСТЬ: ПРОБЛЕМА ВОСПРИЯТИЯ "СВОЙ" - "ЧУЖОЙ"

Abstract: Теория постколониальных исследований в западном мире ассоциируется в первую очередь с современными подходами к анализу проблем расизма и заморских завоеваний. На наш взгляд, постколониальные студии составляют научный интерес и с точки зрения общего исследовательского подхода к изучению проблем идентичности, «своего» и «чужого» в колониальном и постколониальном пространстве. Отсюда, основываясь на предложенных Е.Саидом в книге подходах, можно дать поливариантное определения постколониализма. Используя

разработанную Ж.Деррида технику реконструкции текста, американский исследователь Эдвард Саид в книгах «Ориентализм» и «Культура и империализм», а затем и его последователи (Гаятри Чакраворти Спивак, Гоме Бгабга, Эме Сезер, Мике Бал) показали, каким образом многочисленные труды западных авторов – географов, политиков, историков, литераторов, лингвистов, этнографов – представляли Восток в произвольной и очень часто унижительной форме. Соответственно, как идейное течение, постколониализм занимается изучением идентичности, культуры и литературы – в смысле культурного конфликта между бывшими или нынешними колониями и странами-колонизаторами. В общем постколониальная теория рассматривает культурные аспекты, которые образовались в результате европейской колонизации. Эра колонизации вызвала специфическое самоопределение как колонизаторов, так и колонизированных. Заслуживает особого внимания тезис Е.Саида о том, что империализм – это не только отношения доминирования, но и преданность особой идеологии экспансии. Колонизаторы создали собственный имидж просвещенных и правых (среди американских авторов употребляется термин «критическая белизна» – англ. Critical whiteness). С другой стороны, в колонизированных развивается колониальная ментальность и впоследствии культурное низкопоклонство по отношению к культуре страны-завоевателя, которая стремится навязать свою мессианскую идею. *Keywords:* Постколониализм, идентичность, культура, империализм, ориентализм, Э.Саид

Соња ЗДРАВКОВА-ЦЕПАРОВСКА

„ТЕШКОТО“ – ИДЕНТИТЕТСКИ МАРКЕР НА МАКЕДОНСКИОТ НАРОД

Abstract: Идентитето е поврзан со културните одлики на една нација. Македонија во системот на идентитетско маркирање, како ретко кој земја вбројува и еден традиционален танц – „Тешкото“. Овој танц според начинот на изведба и изведувачка естетика се наметнува како еден од највпечатливите и најрепрезентативните изведби. „Тешкото“ беше издвоено уште во записите на сестрите Јанковик од предвоениот период, потоа орото доби особено внимание од страна на југословенската фолклористика, освен тоа орото ги понесе и најпрестижните награди на неколку меѓународни фестивали. Но тоа не беше доволно за „Тешкото“ да постане идиом за себедефинирање, туку овој процес на издигнување на танцот во своевиден идентитетски код се одвиваше потпомогнат од паралелни процеси. Можеби клучно за градењето на митот за „Тешкото“ и неговата содржинска конкретизација беше истоимената поема на Блаже Конеси. Во неа поетот ја соедини дескрипцијата на играта со претставата за историските процеси и борбата за слобода на македонскиот народ. На овој начин семантички апстрактниот танц доби мошне адиктивна содржина кој носеше идеја за тешката македонска историја и судбина. Танцот „Тешкото“ постана инспирација и беше проектиран во мноштво уметнички дела со што наговата симболика се засилуваше и дополнуваше. Орото беше дел од стандардниот репертоар на ансамблот „Танец“, и како такво беше широко превземено од помалите фолклорни ансамбли. Тоа постана еден од најзначајните фолклорни претстави за Македонија. „Тешкото“ беше прв предлог од Македонија за впишување на листата на нематеријално наследство на УНЕСКО. Тоа во тек на изминатите децении постана прифатен идентитетски маркер во кој македонците се препознаваат и со кој се поистоветуваат.

Keywords: традиција, идентитет, „Тешкото“, танц

Стојанка-Јана МАНЕВА-ЧУПОСКА**СИМБОЛИКАТА НА БОИТЕ КАКО ЛИКОВНА, ИДЕНТИТЕТСКА И КУЛТУРНА ОЗНАКА ВО НАРОДНИОТ КОСТУМ И МОДАТА**

Abstract: Овој научен труд преку интердисциплинарен метод кој вклучува сознанија од областа на етнологијата и дизајнот, има за цел да ја истражи бојата како ликовен елемент, но истовремено и симбол на идентитетот и културна ознака во народниот костум и модниот дизајн. Бојата во македонскиот народен костум е впечатлива, со сопствен контраст и интензитет. Во модниот дизајн пак бојата не е ограничувачка како во народниот костум. Во модата таа честопати „флертува“ како моден тренд, предвидена за некоја идна модна сезона. Низ вековите облеклото во Македонија се формирало првенствено како „носија“ со практична намена, но и како облека со изразено ликовно-естетски и структурални особености. Бојадисувањето ткаеници и преѓа биле одамна познати кај Македонците. Традиционалниот начин на добивање бои се темелел на употреба на природни бои добиени од природни суровини (растенија, земја и руди) кои се наоѓале во непосредна близина на населените места. Поради креативноста која во себе ја носеле (најчесто) жените, ликовните елементи особено се изразени во орнаментиката која најчесто е создавана во геометриски форми. Во модниот дизајн бојата има клучно значење во процесот на креирање на модна колекција. Модниот тренд, во себе ги содржи т.н. „колорни модни карти“, каде ја истакнува конотацијата и важноста на бојата, заедно со нејзиниот карактеристичен колорен идентитет кој создава препознатлива ликовна, идентитетска и културна модна ознака.

Keywords: боја, симбол, ликовен елемент, народен костум, мода.

Стојанче КОСТОВ**ИДЕНТИТЕТОТ И КУЛТУРАТА НА МАКЕДОНЦИТЕ НИЗ ПРИЗМАТА НА ОРСКАТА ТРАДИЦИЈА**

Abstract: Културата, како дефинирачка карактеристика за личниот идентитет придонесува за формирање на сликата за себеси и за идентификација на другите. Индивидуалните карактеристики, полот, возрасна група, социјален статус, интелектуални способности, во корелација со културните фактори, класа, образование, религија... го произведуваат идентитетот. Орската традиција како дел од традиционалната култура, е многу важен сегмент за една етничка група, особено за еден народ. Преку традиционалните ора, песни, инструментни, народната носија, се определува идентитетот на повеќе етнички групи кои егзистирале на просторот на Македонија. Во минатото било незамисливо дури и срамно човек да не знае да игра, а орото играло огромна улога во самоопределувањето на еден човек и на една етничка група. Темата, во овој случај е насочена кон истражувањето на орската традиција на македонските етнички групи како што се Мијаци, Брсјаци, Шопи, Которци, а преку негувањето на орската традиција, начинот на изведување на ората, стилските карактеристики, патријархалниот начин на изведување на ората и многу други карактеристики кои се поврзани со орската традиција ќе се осознаат битни сегменти кои го определуваат идентитетот на споменатите етнички групи.

Keywords: традиционална култура, идентитет, етничка група, оро, Македонци

Сузана ВОЛНАРОВСКА-СПАСОВСКА**БОГ ВО ОЧИТЕ НА ДРУГОТ: КОЛЕКТИВНИОТ ИДЕНТИТЕТ НИЗ ПРИЗМАТА НА РЕЛИГИЈАТА**

Abstract: И пред појавата на утврдените религиозни концепти какви што ги познаваме денес во светски рамки, постоеле мистично-религиозни култови на старата Антика како дионизмот, орфизмот, заратустринизмот што биле

распространети во балканските и блискоисточните региони. Оттука може ли да се зборува за денешните религиозни форми како за извесни наследнички на овие култови и движења, или во крајна линија речено – филозофски концепти, оти се разбира дека е пожелно религијата да се стави во рамките на филозофијата. Исто така би било пожелно кон религијата да се пристапи како кон светоглед, како модерно што би се рекло – филозофија на живеењето или најпрецизно како пат или потрага по мудроста на животот, а во тие рамки и како потрага по скапоцениот камен на мудроста. Та зар и сите идеологии не се во закрилата на мајката на идеите – филозофијата. Сходно на тоа, и религијата може да се дефинира како наука за идејата и тоа не која било ами божествената идеја. Дали божествената идеја денес е константа во религиозното поимање на современиот човек кога сме сведоци на меѓуетнички судири, терористички акции, тоталитарни режими, во ерата на технолошката револуција? Колку колективниот идентитет доживеан низ религиозната призма на денешните утврдени монотеистички форми на будистичката, хиндуистичката, хебрејската, христијанската, исламската доктрина се повикува на таа божествена идеја и дали светот го гледа како творба со божествено потекло? И ако е така, се сквернави ли светото божествено потекло на тој ист свет? Ако во денешно време храброст не е веќе да се скока од најголемиот мост туку токму од работ на универзумот, тогаш може да се каже дека човештвото одамна веќе ги надминало тесните планетарни рамки на гледање на светот, па и на универзумот и дека денес тој ист свет го набљудува од поинаква дистанца – имено од работ на универзумот. Овде секако на помош ни доаѓа онаа веќе одамна докажана и употреблива нараторлошка алатка за гледната точка, па сакаме да прашаеме – сменета ли е позицијата на гледната точка, а се разбира и – сменет ли е и посматрачот, дали сè уште може да се зборува дека Бог нè гледа наместо да се рече дека ние гледаме со неговите очи. И каде го вперуваме тој поглед полн со божественост? Или и божественоста веќе одамна ја нема во очите на модерниот човек, па не може да ја види ни во очите на Другиот?

Keywords: колективен идентитет, религиозните концепти, поимот на божественост, религијата и модерниот човек, божественото потекло на светот

Федор НИКОЛАИ

ПОЛИТИКА ПАМЯТИ И ПРОБЛЕМЫ РЕПРЕЗЕНТАЦИИ ВОЕННОГО ОПЫТА В СОВРЕМЕННОЙ РОССИИ

Abstract: Сегодня конфликт в Украине с очевидностью демонстрирует неэффективность существующего языка описания: колорады, укропы и киборги с обеих сторон объявляются фашистами, террористами и карателями, что легитимирует продолжение насилия. Участникам конфликта и многим его наблюдателям в равной степени не хватает «позитивной» артикуляции своей позиции – чего именно они хотят. Подавляющее большинство «символических означающих» и идей на «пост-советском пространстве» либо реанимируются из далекого советского прошлого, либо механически переносятся из западного социально-культурного контекста. Первая из этих линий использует героическую риторику второй мировой войны, вторая – противопоставление европейской демократии «империи зла» в трагическом ключе. Но в обоих случаях история превращается в политику и манипуляции памятью. Причем это превращение не просто навязывается сверху властными элитами, но часто продуцируется «снизу». Почему обычные люди готовы участвовать в воспроизводстве насилия? Особенно это касается ветеранов, прошедших локальные войны в Афганистане, Чечене, Нагорном Карабахе и т.д. Но и не только их. Какую часть коллективной и персональной идентичности заставляет работать риторика войны? Не претендуя

на глобални одговори, изјавување ќе биде посветено конструирање историска меморија «from the bottom – up»: субјектните пробаи за ревизија фронтално искуство со руски војнокоманданти, учесници во локални конфликти.

Keywords: Политика на меморија, траума, војна антропологија

Филип КЛЕТНИКОВ

ГРЕШНИЦА. ЉУБОВНИЦА. БОЖИЦА. ДВОРСКАТА КУЛТУРА И ИДЕНТИТЕТОТ НА ДУШАТА-ЉУБОВНИЦА ВО ЖЕНСКАТА МИСТИКА

Abstract: Во XII и XIII век настануваат суштински културно-општествени промени во западното средновековие: меѓу другото, тоа е епоха на појавата и процутот на дворската љубовна поезија, како и на дворскиот роман, каде љубовта и различните концепции за истата играат значајна улога. Ваквите размисли и теории за љубовта претставуваат интегрален дел на дворската култура. Меѓутоа, помалку е познато дека во истиот период се појавува и „нов бран“ во средновековната мистика, обликуван претежно од и за жени, - т.н. нуптијална или невестинска мистика, во чија основа лежи љубовниот порив на невестата душа за младоженецот Христос. Макар што нејзините корени може да се следат барем до црковниот отец Ориген, а нејзината основа ја дава „Песна над песните“, она што се случува во XII и XIII век претставува драматичен пресврт: за прв пат јазикот на мистиката поприма еден изразит еротски набој, љубовните доживувања и рефлексии на невестата душа избиваат во преден план и се предадени со дотогаш невидна непосредност, смелост и индивидуалност, а односот помеѓу невестата-душа и младоженецот Христос е интимен, драматичен и полн со страст. Овој реферат има за цел да го прикаже влијанието на дворската култура врз себеразбирањето на овие исклучителни жени, како и врз нивното поимање на љубовта, кое е клучно за поимањето на идентитетот на душата-љубовница, но и на нејзиниот божествен љубовник - Христос.

Keywords: дворска култура, мистика, (дворска) љубов, жена, среден век

Филип ТРАЈКОВСКИ

КОНЦЕПТОТ НА „ДРУГОСТА“ ВО ФЕМИНИСТИЧКАТА КНИЖЕВНА КРИТИКА

Abstract: Концептот на „Другоста“, темелно врзан со прашањата на идентитетот, претставува неизоставен интерес на современите истражувања во областа на културата. Значаен придонес во неговото толкување нуди и богатото поле на феминистичката теорија каде, помеѓу бројните „феминизми“, се развива и феминистичката книжевна критика. Најопшто дефинирана, феминистичката книжевна критика се бави со анализа, толкување и преиспитување на книжевните дела, како и јазикот и институциите на книжевните истражувања и теории, од стојалиште на женското искуство, притоа црпејќи инспирација од бројни теориски концепти – највеќе од психологијата, социологијата, психоанализата, постструктурализмот и постмодернизмот. За таа цел се врши ревизионистичка критика на западниот книжевен канон, но и афирмативни истражувања на специфичните својства кои ги нуди женското книжевно творештво. Движејќи се помеѓу екстремите на есенцијалистичките и конструктивистичките толкувања, не само што се ревитализираат потиснатите женски автори и ракописи, традиционално сфатени како проблематична „Другост“, туку се врши и продлабочена анализа на културно односно дискурзивно конструираната машко-женска бинарна опозиција. Овој труд ќе се обиде да понуди еден критички преглед на најзначајните концепти во рамки на феминистичката книжевна критика, особено осврнувајќи се на гинеистичката, и во американската варијанта на арахнологија (Ненси К. Милер) и во француската

варијанта на *écriture feminine* односно „женско писмо“ (Елен Сикс, Лис Иригаре и Јулија Кристева), сето ова, сека-ко, анализирано во контекст на „Другос-та“.

Перспективата која ја развива феми-нистичката книжевна критика нуди суштински влог во академската дебата околу динамичната и продуктивна тензија која произлегува од амбивалентниот по-тенцијал на „Другоста“.

Keywords: Другост, феминистичка книжевна критика, гинеокритика, арахнологија, женско писмо.