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“Region, Regional Identity and Regionalism in Southeastern Europe”

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ABSTRACTS of the conference presentations



KEYNOTES SPEACHES

Klaus, Roth (Department of European Ethnology, University of Munich, Germany)

What's in a Region? Southeast European Regions between Marginalization, Globalization and EU-Integration

'Region', a term used in several disciplines, is certainly a vague but nevertheless useful concept. It denotes a (spatial) category 'in between' and is defined on the basis of extension, function or formation, denoting either an objective or subjective, a physical or constructed space. In Southeastern Europe (SEE), in itself a peripheral region, three developments have affected the subregions and regionalism within it: (1) The adoption of the centralist model of state administration in the 19th century greatly reduced the significance of traditional (rural) regions, rendering them emotional or 'folkloric' rather than political regions; (2) In the socialist period, forced collectivization and heavy industrialization further shifted the economic and political balance away from rural to urban regions; after 1990, globalization exacerbated this dichotomy between flourishing (metropolitan) regions and peripheral, backward regions, which are increasingly populated by ethnic minorities (or old-age pensioners from Western Europe) and (as 'double peripheries') depend more and more on tourism; (3) The EU policy of federalism and a 'Europe of the Regions' has yet to be put into practice in SEE, and will probably encounter opposition from the centralist governments. Likewise, the planned cross-border 'Euroregions' will have to be accepted by the local population. The paper will discuss these developments and the strategies of coping which, in most cases, consist of symbolic action rather than political empowerment. They usually lead to 'nostalgic regionalism', i.e., to the 'aesthetization', 'folklorization', 'festivalization' and 'musealization' of rural regions as counter-worlds to urbanization and globalization.

Ballinger, Pamela (Bowdoin College, USA)

Between Region and Nation: The Space of Anthropology

In this talk, I draw on my ethnographic research on the Istrian region to explore the use of the concepts "region" and "regional identity" by both anthropologists and other social actors in Southeastern Europe. The first part of the paper details multiple genealogies and definitions of the region, examining key moments (such as the 1930s and 1990s) in which both the region and regionalism assumed particular importance as either complements or alternatives to the "nation." In particular, I examine the different ways and levels at which regions have been understood: as environmental and geographical entities; as sub-national political units; as culturally distinct areas within or cutting across states; and as economic blocs.

Given these diverse understandings of regions, with what precision do anthropologists employ the "region" concept? What analytical purchase does the region concept offer, particularly for anthropologists studying Southeastern Europe? Recent focus on regions, regional identity, regionalism and/or nations, national identity, and nationalism has emphasized the logic of territoriality, on which both region and nation rest, thereby downplaying processes such as diaspora. As anthropologists have explored the constructed nature of nation-ness and national identity, they have paradoxically risked naturalizing the region and regional identity. In addressing these issues, I reflect on what I deem the "space of anthropology" between region and nation in the study of Southeastern Europe.

Neumann, Victor (West-University of Timișoara, Romania)
Between Past and Future: Timișoara as Local and Regional Identity

The way the citizens of Timișoara co-operated during the revolt of December 1989 was exemplary and helps to understand the importance of Timișoara during the 1990s. A *sensus communis* dominated the city, which was revealed in these tense historical moments. The large demonstration of December 1989 in Timișoara was also closely linked to the multicultural and multi-confessional physiognomy of the city. The demonstration against Ceaușescu and communist rule was closely linked with Pastor László Tökés's protest against the destruction of Hungarian villages in Transylvania. This protest was positively received not only by Western Europe but first and foremost, by the inhabitants of the city. The plans of Ceaușescu's political police to provoke a Romanian-Hungarian conflict were baffled by the demonstrators who proved to be a real *societas civilis* animated by the ideal of liberation from the totalitarian regime rather than supporting an obsolete historical misunderstanding.

However, sociological studies indicate that after 1989 Timișoara had not the necessary resources to integrate the newcomers to the town, as it had happened during the interwar period or in the decades in the aftermath of the Second World War, i.e. in the context of other radical political changes. The set of values professed by the average of the population, the one that gave personality and comfort to the city, has been dissolved under the pressure of fast demographic mutations. The attraction exerted by Timișoara during the previous 15 years is explained, on the one hand, by the fact that it was the place of turning down the dictatorship, and on the other that many Romanian citizens were tempted to reach at least Timișoara, situated in the Western part of Romania, if they were unable to emigrate to Western Europe. Political pressures to change the social and cultural structures of the city have been felt as well.

The emigration of the German community, the loss of the Jewish community and the move of an important part of the Hungarian language cultural and artistic elites to Budapest provoked a change in the cultural model and in behaviour. The emptiness left behind by the massive emigration of inhabitants was imperceptibly replaced by a population coming from the villages and small towns of Banat, but also from Moldavia, Oltenia and Maramureș. Identities in Timișoara were modified to a great extent.

Most probably, the multicultural and multi-confessional character of Timișoara will also play a role in process of the decentralization of the administrative system, of the renewal of educational programs and the political socialization of the new citizens. Irrespective of short-term local evolutions, the future is open to any alternative. I state this because in an era of globalization the new colonists will find an acceptable support for their economic development or innovation in a city with serious multicultural prints and legacies.

Giordano, Christian (Ethnological Seminar, University of Fribourg, Switzerland)
Ethnic versus cosmopolitan regionalism: For a political anthropology of identity constructions

The process of globalization, which began at the latest with the surfacing of the *world system* and the Occident's consequent hegemony, according to the hypothesis proposed by sociologist Manuel Castell has led to the national States' gradual cession of sovereignty over the past thirty years. Such a shift of sovereignty has gone to the advantage of supranational organizations or the so-called *global governance* on the one hand and, on the other hand, to more localistic institutions, thus apparently confirming the emergence of that rather dialectical societal model which Roland Robertson termed *glocalization*.

Regionalisms, which are noticeable not only in the western and (south)eastern areas of Europe but even in adjacent regions such as the Caucasus for example, are the political expression of these localistic trends within the dialectic of the far broader process of accelerated globalization currently

under way. In this presentation we shall put forward a typology of the various expressions of political regionalism in Europe grounded in the assumption of the existence of two basic yet, surprisingly enough, not fully divergent forms; i.e. *ethnic* regionalism and *cosmopolitan* regionalism. In the first case, we paradoxically encounter a scaled down replica of the national State (Catalonia, Basque Country, “Padania” etc.) while in the second case, apparently with a post-ethnic connotation, just as paradoxically we are dealing with transnational yet not entirely *non-ethnic* projects (Black Sea Region, Tatarstan etc.).

CONFERENCE PAPERS

(in alphabetical order by name of speaker)

Alexiu, Teodor Mircea (West University of Timisoara, Romania)

Processes of Change in the Lives of People with Intellectual Disabilities in the Western Region of Romania

A basic assumption is that both living conditions of people with disabilities per se and changes in such living conditions to a large extent depend on contextual characteristics, such as national economical conditions, rights and obligations linked to citizenship, cultural representations and customs etc. As a result, processes of change affecting the living conditions of people with disabilities are likely to differ between regions and actions that prove to be effective promoting change in one region are not necessarily the most effective in another region. This had important consequences for our study. Our understanding of the processes of change and improvement is better facilitated by rich contextual data than by comparisons with other similar interventions aiming at social change. As a consequence, extensive case studies are likely to be more helpful than broad comparisons of many different cases. We therefore decided to limit the study to three successful projects resulting in improved living conditions of people with intellectual disabilities.

The projects selected for the study were:

- LACRIMA Special School in BISTRITA, the only public school in Romania specially designed for pupils with more severe intellectual disabilities.
- The ARNSBERG project, a centre for rehabilitation, which first and foremost aims to improve the physical, emotional and intellectual functioning of children with disabilities within its region of operation.
- PENTRU VOI located in Timisoara, one of the best day centers for adults with intellectual disabilities in Romania, with international recognition.

The essence of success reflected in these three projects that makes them all stand out in relation to most other projects is the *sympathy* and *identification* with the people served as shown among *managers* and *staff*. Sympathy, we believe, is something more than empathy, involving an emotional bond to and a personal identification with the other as a subject, reducing the traditional gap between “us” and “them”. This is also what beneficiaries themselves, in various ways point out as the most significant qualities of these projects, and which we therefore believe contribute the most to the enhancement of their quality of life.

Anastassova, Ekaterina (Institute of Folklore, Bulgarian Academy of Sciences, Sofia, Bulgaria)

Bulgarians in Bessarabia: between National Definitions, Regional Cultures, and Geopolitical Choices

My presentation delineates the multiple identities and the mechanism of identity choice among Bulgarians living in Bessarabia, a transborder region located partly in Moldova and partly in Southwestern Ukraine. In the course of the last decade, the self-definition of this population as 'Bulgarian' in Moldavia was impeded by a variety of limiting factors, mostly of political and economic nature; this resulted in a massive emigration in neighbouring Ukraine, a process which local people tended to see in terms of 'repatriation'.

My aim is to analyse the factors that determine the present-day identity choices of this group of the Bulgarian population. I will scrutinize the whole range of extra-local influences that made for a shifting identity of this population: impulses coming from Bulgaria, the 'historical motherland', the impact of the aggressive national policies of the post-Soviet new independent states Moldova and Ukraine, as well as the impact of the discourses and realities of new geo-political orientations, especially the 'clash' between Russia and the European Union.

The text is based on field research done in the village of Krinichnoye, Odessa region, in 2006.

Aschauer, Wolfgang (Technische Universität Chemnitz, Deutschland)

Ethnizität und grenzüberschreitende Beziehungen in Nordost-Ungarn

Eine Staatsgrenze beeinflusst Ausmaß und Gestaltung ökonomischer Aktivitäten tiefgreifend: Sie wirkt sich sowohl auf die Grenzregion als auch auf die grenzüberschreitenden Wirtschaftsbeziehungen aus. Untersuchungen über Grenzen konzentrieren sich daher oft auf Differenzen der Preise, Löhne, Warenverfügbarkeit, Steuern, Gesetze und andere Regulationsformen. Aus diesem Blickwinkel scheint Ethnizität kaum Relevanz für Regionalentwicklung haben. Der Beitrag möchte demgegenüber auf dem Weg der Thematisierung eines Faktors „Vertrauen“ die Frage erörtern, inwieweit in einer peripheren Region sowohl des betroffenen Nationalstaats als auch der Europäischen Union Ethnizität als Grundlage einer präskriptiven Zusammengehörigkeit Möglichkeiten der Vertrauensbildung im Rahmen grenzüberschreitender Beziehungen eröffnet. Es wird diskutiert, inwiefern solche Formen der Kooperation die typischen Aspekte geographischer, ökonomischer und sozialer Marginalität abschwächen oder sogar beseitigen können.

Der Beitrag will die Realität dieser Annahmen auf drei Beobachtungsebenen diskutieren:

1. Wie reagieren ethnischen Gruppen auf Globalisierungsprozesse, d. h. auf von außen induzierte Formen der Regionalökonomie und (allgemeiner) –entwicklung?
2. Welche Rolle spielen dabei grenzüberschreitende Beziehungen sowohl auf Haushalts- als auch auf zwischenstaatlicher Ebene?
3. Welche Relevanz haben grenzüberschreitende Beziehungen ethnischer Gruppen für die Regionalentwicklung in der Untersuchungsregion?

Babau, Alexandra / Andreica, Luminita (West University of Timisoara, Romania)

Serbian-Romanian Relationships between Conflict and Cohabitation: Case Study - Felnac Village, Arad County

There is no specific country uniform from the aspect of ethnic structure, although this reality could perhaps be found at a lesser scale within the framework of a community. This is why the study of interethnic relationships is so important, because it develops valuable information related to the social organization of the community, to the relationship between "majority" and "minority" and to

the way in which ethnical identity is constructed and expressed not only on an individual, but also on a collective level. These are also the main objectives of this investigation. The study took place in the region of Banat, Felnac village, Arad County, where the Serbian “minority” represents 10% of the village inhabitants. We carried out interviews and questioned people from the Romanian “majority” and from the Serbian “minority”. The main points that we conclude from this study are:

A. In this village there were no major interethnic conflicts, the relationship between the two ethnic groups being characterised by cohabitation. However, at an individual level there are some “little” disagreements, which are related to the grade of nationalism and culture, and mainly with the standard of living.

B. The Serbian “minority” recognizes its status and is aware of the necessity of integration according to the “majority” rules, but without losing some of the main elements of its ethnic identity (religion, customs, beliefs).

C. The two groups are trying to coexist, interact and not allow the differences of nationality to segregate them, but this aspect is relatively superficial, in the real sense, and everyone is aware of the differences between the groups.

Baćević, Jana (Faculty of Philosophy, Belgrade, Serbia)

Anthropology, Tourism and Transition: Concepts of Tourist Development in the Region of Knjaževac (Southeast Serbia)

In this paper I will present some of the results of the research on concepts of tourism and regional development conducted in Knjaževac, a town in the southeastern part of Serbia, in 2003 and 2005. At the time of beginning the research, the town in question was far from being commonly recognized as a tourist destination. In addition to its economy and surroundings being heavily damaged during the 1990s, it also lacked classical major tourist attractions, such as a lake or sea, mountains with ski-slopes, spa facilities, luxury hotels and the like. Therefore, the focus of this research was on how people who inhabit the region conceptualize the transformation of their hometown and surroundings into a tourist destination. These concepts were shown to strongly interrelate with opinions and ideas concerning the economic transition, accession into the European Union, globalization and other major political issues affecting not only the country, but the whole region of Southeast Europe as well. The paper demonstrates how a region and its tourist elements are invented and narrated during a period of economic and political change, and how identities are constructed around these particular narratives, pointing to the fact that regionalisms can never be understood without apprehending the larger forces that define their existence.

Bardoshi, Nebi (Tirana, Albania)

Regional Identity and Political Border: the Has Region between Albania and Kosovo

The region called Has is a ‘borderland’ between Albania and Kosovo. The inhabitants of Has identify themselves as *Hasjan* (people from Has), i.e. people that are ‘different’ from those of the two neighbouring. This region represents in itself an area that has at the same time inhabitants of different tribal and religious backgrounds and a strong social memory. Even though they have such differences they have had a common law that they consider originated from their ancestors, called the Kanun of Lek Dukagjini. From another perspective *Hasjan* as identity represents both groups of identities: those which are still *territorially defined*, and those which are carried as the collective structures of meaning by networks more extended in space as, for instance, national and transnational levels. A *regional identity* was created during the time when the area was under the Ottoman Empire and we find it named for the first time as a region in the 17th century. When Albania as nation-state was created, this region was divided by a political border. The political border was a sym-

bol of separation and isolation, which is why we need to use an anthropological perspective here. The period that represented and enhanced the phenomenon of separation is the time spent under communism. Based on ethnographic and historical data the *regional identity*, at least among Albanians, has played and plays a significant role in social relations (economical, political, etc). On the other hand, scholars sometimes misinterpreted this identity as a *tribal identity*. This paper will address the question of the way of creating this cultural identity in a historical context and its situation in the present time: What makes this identity? And how does the *regional identity* fit ‘between’ *tribal* and *ethnic identity*? Among Albanians, for example, *regional identity* is not usually linked to any memory of having a *common ancestor* as the *tribal* and *ethnic* identities are. An additional focal point will be the impact of the political border on the *regional identity* throughout history. From our standpoint, the Has region is taken as the case study for exploring the issue of *regional identity* on a political border.

Benga, Ileana (The Folklore Archive of the Romanian Academy, Cluj-Napoca, Romania)
The Regional Relevance of Specific Age-Group Controlled Ceremonials: Ceata de Tineri

Traditionally transmitted ceremonials require the keenest attention from the folklorist: all levels – tradition, transmission, ceremonial – have to be critically exposed. But beyond the scientific ethnological evaluation, the customs on focus continue to exist, whether there is a ‘foreign’ eye to witness or not. It is what we called the core of transmission, as a variant of orality, in a broader sense. A sure way to expose it is to follow ceremonials controlled by the clearly individualized age group of fourteen to twenty-five year olds in rural Romania. Once, the lads were assembled in a real institution, ‘*ceata*’, and explanatory endeavours document this old structure plentifully. But to this present day, the old institution seems to have reproduced itself, with or without the aid and with or without the result of usual markers, like the formal election of their chief and formal segregation from the rest of the community for the actual period of performing the custom. Other markers are to be found untouched, weaved into the contemporary custom, like the restriction to the mentioned age group and its closure to specifically designed male attributions, unquestionably approved and respected by whole surrounding communities. Trying to reveal such specificities, leaping out of the trans-generational survey, the study follows several ceremonials controlled by the *ceata de feciori*, which we were able to research in the field over the last four years: the Green Men of Saint George, the Ceremonial Ox of Whitsunday, the Bark Masks of Whitsunday (Transylvania), the *Căiuți* of New Year (Moldavia) and the *Călușari* of Whitsuntide (Oltenia). Half way between the masks, i.e. altered identities, and epitomes of local creeds, i.e. enhanced identities, these ceremonials and all the customs embodying them are genuine carriers of local cultural fertility that shall continue to reproduce in one way or another, more or less regionally trademarked, in more or less predictable forms.

Benovska-Sabkova, Milena (Ethnographic Institute, Sofia / New Bulgarian University, Sofia, Bulgaria)

“Ethnographic Groups”: Regionalism or Ideological Construction?

The term “ethnographic group” belongs to theoretical tools of official Soviet theories of “ethnos”. This term was readily accepted by Bulgarian ethnographers during socialism not just as a product of ideological influence, but also due to the term’s intellectual trajectories in the early formative years of the discipline in the 19th century. Semantically, “ethnographic group” has had to conceptualize the empirical evidences of regional differences which shape the structure of “traditional culture”. The concept of “ethnographic groups” has been (and still is to a certain degree) also of practical significance, as far as it has given serious impetus to the very principles of the organization of eth-

nographic field research in Bulgaria since the 1970s and until very recently. It is the aim of my paper to represent the intellectual history, the meaning, ideological content and cognitive weakness of this term and to outline its influence on the production of ethnological knowledge during socialist and post-socialist developments of the discipline(s) in Bulgaria.

Bielenin, Karolina / Paczóska, Katarzyna (Institute of Ethnology and Cultural Anthropology, Warsaw University, Poland)

Construction of Identity in a Multicultural Community: Case Study of Torbeshi in the Centar Zhupa Region of the Republic of Macedonia

The region of the Macedonian-Albanian borderland is inhabited by groups whose basic indicators both of self-identity and others' assignment to a particular group are nationality, religion and language. These categories involve orthodox Macedonians and Muslims: Albanians and Turks. Beside this clear distinction are Orthodox Albanians (Shkreti) and Macedonian Muslims (Torbeshi). The subject of our paper is the analysis of the way in which the identity of the Torbeshi, living in Centar Zhupa region, is constructed depending on the socio-political context as well as local determinants (as multicultural neighborhood, the merging of different languages, religions and customs). Our conclusion is based upon fieldwork conducted in 2006. The Torbeshi themselves are unanimous in self-identification. In part they declare their affiliation to the Macedonian nation, in part they consider themselves as an autonomous ethnic group, while some derive their origin from the Turks. The majority however, declares their "Macedonianness" through preserving the Macedonian language and maintaining many traditional elements of culture regarded as indigenous Macedonian. Of particular interest is the Torbeshi's attachment to such important aspects of Macedonian culture such as monasteries and Orthodox churches. This manifests itself in numerous pilgrimages to Orthodox holy places as well as financial support of them. Religion associates Torbeshi with Turks and Albanians. Similarly, customs, rituals and some gender differentiations bring the Torbeshi closer to these Muslim minorities. Therefore, depending on the political context, they are regarded either as Turks or as Albanians. This "peculiar appropriation" of the Torbeshi has a purely political dimension – if Turks and Albanians prove they are more numerous, their vote in demanding for minority rights becomes stronger. According to some respondents, Torbeshi are in fact Turks who only declare themselves as Macedonians to obtain some privileges like e.g. easier access to a career in administration. The example of this in-between group presented in the above paper confirms fluidity in the category of identity – how it changes, is redefined and is being constantly renegotiated according to the context. The role of the anthropologist in such cases remains clearly defined – to capture the social and political determinants immersed in regional uniqueness.

Birladeanu, Virgiliu (Institute of History, Academy of Sciences of Moldova, Republic of Moldova)

Belarus, Moldova and Ukraine "between East and West": Prolegomena to Inventing a Region

For the entire post-Soviet area, the collapse of Empire designated inclusively the end of the great ideological narratives. In this context, Belarus, Moldova and Ukraine, considered until recently a marginal appendix of Russian history, started to find their place on the global arena. The modernization trajectory of these societies during the past two decades gives us reason to ascertain some regional characteristics determined by *post* valence (*post*-communism, *post*-colonialism, and often *post*-democracy), as well as by socio-cultural practices generalized in the East-European borderland. This paper proposes to discuss the articulation of new identities "between East and West" as the first post-imperial experience in the areas of Belarus, Moldova and Ukraine, as well as the im-

plications of these new identities in the projects of 'nation-making' in Belarus, Moldova and Ukraine.

Birt, Danijela (Department of Ethnology and Anthropology, University of Zadar, Croatia)
Where Did all These People Come from on the Day of Youth?

This paper is the result of one day spent in the field on the Day of Youth (25th May) in Kumrovec, the birthplace of Josip Broz Tito. It deals with the situation in 2004, twenty-four years after his death. The subject of my paper is to present from which regions in Croatia people came to Kumrovec on this day, to celebrate Tito's birthday. I also wanted to see which groups joined in very actively in dancing, singing, photographing, etc. In the first part of the paper I will focus on the regions from which people mainly came to this celebration and their reasons for this. By comparing regional knowledge of these people and their attitude towards Tito, his work and political situation, I will, in due time, try to show specific regional differences. I talked to several people and tried to come out with some conclusion about these differences, calling on their testimony and my knowledge as ethnologist and historian. In this part I will mention regions like Istra and Slavonija (regions in Croatia), two opposite examples. In the second part of my presentation I will focus on the regions from which people didn't come to the celebration. I also point out my reflections on this as an inhabitant of one of those regions. The thought that led me when I was on the field and afterwards when I finalized my results was that a society's memories and interpretations of the recent past can also be seen from a regional perspective.

Bloch, Avital H. (Center for Social Research, University of Colima, Mexico)
Macedonians, Macedonia and Its Neighbors: Nation, State, and Ethnicity

This paper will discuss the problem of the Former Yugoslav Republic of Macedonia (FYROM), or Macedonia, and the issue of Macedonians who define themselves as such, but who are concentrated in regions within the political boundaries of neighboring states: Greece, Bulgaria, and Albania. The paper originated in visits to Thessaloniki and Northern Greece, and FYROM in 2004, which triggered an exploration of the issue of Macedonians, their diasporas, and their claims for ethnic identity. I describe how demands by ethnic Macedonians for rights as a recognized minority in the three nation-states outside of FYROM have become the center of difficult relationships between those communities and governments that refuse to grant them such status. The paper investigates the Macedonian minority in Bulgaria, where the government argues that modern Macedonians had historically been Bulgarians, and what is currently Macedonia is a region of Bulgaria. I describe Greece's ideas about the region of Macedonia as Greek since ancient times, hence the dispute between the two countries over its national and symbolic essence and the fight over the legitimacy of Macedonians to use the name for the sovereign country north of the border, in addition to disagreements over rights for a Slavic identity in northern Greece. I point to Albania's similar treatment of Macedonians within its borders and to the situation of the large population of Muslim Albanians in FYROM. After a civil war, as a possible consequence of the deadly war in the mainly ethnic Albanian Kosovo, which threatened Macedonia as well, it ultimately recognized its Albanians as a cultural minority with equal rights. Yet, the complexities of ethnicity, nation, and state as exemplified by the Macedonian question are far from being resolved. For the historian and the student of culture, the labyrinth of Macedonian identities and affiliations offers as much an opportunity to learn about the peculiarities of the Balkans as to re-think the question of cross-border diasporas everywhere.

Blomqvist, Anders (Södertörn University College, Stockholm University, Sweden)
Ethnic Narratives and Regional Identity in the Hungarian, Romanian and Jewish City of Szatmárnémeti / Satu Mare / Satmar.

This paper analyses the construction of regional concepts and ethnic narratives connected to the city of Szatmárnémeti / Satu Mare / Satmar. Much of the historiography includes linguistically defined regional concepts and I will use historical works to deconstruct these concepts. The ethnic narratives include a historical perspective, but also ideas about the present political situation as well as demands for the future. The Romanian regional concepts related to the city include Dacia, Ardeal, Transylvania, Crişana, Satu Mare and Northwest Romania. The first concept of Dacia involves the Daco-Roman continuity theory and is part of the meta-narrative of the story of the Romanian people. The concepts of Ardeal and Transylvania are synonymous, but can include a smaller territory, historical Transylvania, or a larger territory, thus representing all the territory Romania received after the First World War. If the first definition is used the local region of Crişana is added to describe the part between Transylvania and the Hungarian border. Both the name of the province, Satu Mare, as well as the more neutral regional concept, Northwest Romania – which indicate a more geographical location of the region – do not have the strong historical narrative roots as their first concepts. The Hungarian regional concepts related to the city include keleti Magyarország, Erdély, Partium, Kőrös vidék and Szatmár. From the Hungarian point of view the present smaller Hungary is a truncated nation (Csonka Magyarország) and the real ‘Hungary’ is the pre-First World War territory in which Szatmárnémeti was included. Szatmárnémeti did not belong to the historical Transylvania (Erdély), however Hungarians sometimes use the wider definition of the concept to include all the territories lost to Romania after the First World War. The Hungarian equivalent to the Romanian concept of Crişana is the Kőrös vidék and is used together with Partium to describe the part between Transylvania and the Hungarian border of the historical Transylvania and Hungary. The regional concept of Szatmár is still used in Hungary for the province of Szabolcs-Szatmár-Bereg, which includes the whole historical county of Szabolcs and parts of the counties of Szatmár and Bereg. The name of the province is thus a historical reminder of the loss of the territories in 1920. The Jewish perspective of the city has distanced itself from the city as the Satmar Hasidic Jewish community continued to live elsewhere in the world after the Second World War, like in New York, Jerusalem and London. The Jewish community was destroyed and deported during the Holocaust, but the rabbi of the Satmar Jewish community, Teitelbaum, survived. The Hasidic Satmar Jewish community preserved the traditional and orthodox life of the Jews and continued to live their lives as they did when they lived in Satmar. From the Jewish perspective the present city is viewed from their new location in Western Europe and they place the city within concepts such as Northwest Romania, Central and Eastern Europe and the Carpathian region. The Jewish perspective tries to avoid regional concepts connected to the Hungarian and Romanian national narratives. The Jewish community was linguistically and culturally close to the Hungarian one, but as the city was part of Fascist Hungary during the Second World War, the Holocaust is sadly connected to the Hungarian period. The Hungarians' and Romanians' regional concepts are sometimes mutually exclusive in their perspective on the past, which make them politically problematic for outsiders to use. It is obviously politically insensitive to name the region as Hungary proper, because this indicates a revisionist claim. However, it is also problematic and anachronistic to use Satu Mare as a historical region or as the name of the city before 1920 as this concept did not exist, not even for the Romanians as they used the name of “Sătmăr” and it was only in 1920 that the name of “Satu Mare” was constructed.

Bošković, Aleksandar (Institute of Social Sciences, Belgrade, Serbia)

Political Actors, Anthropologists and NGOs Representing Former Yugoslavia: Telling It Like It "Is"

Taking as its starting point representation and self-representation of the former Yugoslavia, I take issue with an idea that anthropologists (and scientists in general) are somehow "neutral" or "objective" observers of the outside world. In situations of war and conflict, as well as one's human rights being violated, it is our right and our obligation to actually take sides. If we do not, that is a very strong political statement as well. The works of Todorova, Heyden and Glenny are critically evaluated in the context of local representations such as "Balkanism", while I argue for an engaged (*pace* T. H. Eriksen) and activist anthropology that cannot be separated from "real" life.

Botea, Bianca (ATER, Université Lyon 2, France)

Ethnicité et renouveau régional en Transylvanie

Mon intervention portera sur la construction symbolique de la Transylvanie à partir des recompositions sociales et territoriales de type régional qui ont émergé récemment dans cet espace, sous l'influence de l'*Europe des Régions*. Territoire controversé dans l'histoire entre élites roumaines et hongroises de la région, et question sensible entre deux Etats voisins (roumain et hongrois), la Transylvanie fut étudiée jusqu'à présent essentiellement sous l'angle des processus ethniques et des nationalismes. Si la Transylvanie fut une production symbolique notamment des deux nationalismes concurrents, aujourd'hui la dimension transnationale et européenne est un élément important dans le processus de renouvellement territorial. Cette situation de globalisation se traduit en Transylvanie dans un renouveau du phénomène régional visible dans d'autres pays en Europe du Sud-Est. Mon intervention tentera de retracer l'émergence de ce phénomène en Transylvanie à partir des discours et des pratiques des principaux acteurs (de type associatif) ayant un rôle pionnier dans le renouveau régional. J'analyserai ces organisations comme des lieux d'expérimentation de nouvelles formes de vivre ensemble qui s'expriment dans une tension permanente entre ethnicité et régionalisme. Enfin, je prêterai mon attention sur la conception du territoire (et sur l'articulation territoire-culture) sur laquelle repose ce modèle régional de l'*Europe des Régions* repris en Transylvanie. Si ces actions régionales et « régionalistes » dépassent en partie les anciens nationalismes, je tenterai de montrer qu'elles introduisent néanmoins de nouvelles formes d'exclusion basées non plus sur le principe des *communautés du sang*, mais des *communautés du sol*. Mon terrain principal porte sur la ville de Cluj, mais les actions des acteurs de terrain m'ont conduit dans plusieurs autres villes et villages de Transylvanie.

Branc, Simona (West University of Timisoara, Romania)

The Construction of Banatian Regional Identity through Life-Story Interviews

This paper will discuss the mechanisms that form the Banatian regional identity, the way in which this identity is negotiated during social interactions, and the relationship between national, regional and ethnic identity. In this research we have voted for an inductive analysis of oral history interviews within the archives of the Group of Cultural Anthropology and Oral History, belonging to the 'Third Europe' Foundation in Timisoara. The analysis was made following the specific steps of the grounded theory, through coding operations of the interview content and establishing some thematic categories. The inductive analysis was completed with a narrative analysis (objective hermeneutics), through which the discovery of significations, correlations and ways in which the discourse was influenced by diverse factors was followed. The analysis of life-story interviews taken with people belonging to different generations and ethnic groups emphasizes ethnic and regional preju-

dices and stereotypes. It also reveals patterns of intercultural socialization and the role of various social institutions in the development of inter-ethnic tolerance. Personal narratives are built in the general social context; they produce and are produced by the dominant cultural meta-narratives. The scripts which individuals choose to live can conform to or oppose these institutionalized meta-narratives. The life-story is a social construction. It presents the way in which an individual understands events, social and political movements, as a member of a social group, a community or generation. The revealing of beliefs, values, customs or traditions through the meaning of life-stories leads to an understanding of cultural significations and the dynamics of cultural changes.

Brunnbauer, Ulf (Institute of East European Studies, Free University of Berlin, Germany)
Space, Ethnicity and Conflict in the Republic of Macedonia

Ever since independence in 1991, the “Albanian question” was top of the political agenda in the Republic of Macedonia. In 2001, the conflict between the ethnic Macedonian majority population and the ethnic Albanian minority (which amounts to about 25% of the total population of the country) even turned violent. An important part of the resolution to the conflict, as agreed upon by the opposing parties in August 2001, was decentralization and the strengthening of local decision-making bodies. The bulk of the existing literature frames the tension between ethnic Macedonians and Albanians in terms of a majority-minority conflict, in which the minority struggles for more rights in the spheres of cultural reproduction (language use, schooling, display of national symbols etc.) as well as more political and economic power. In my paper, I will suggest a different perspective that looks at this problem from the viewpoint of center-periphery relations. I argue that the “ethnic” conflict in Macedonia is very much shaped by the spatial dimensions of social and economic development since World War Two. Albanians not only live concentrated in the northwestern parts of the country, but their region experienced socialist modernization as well as post-socialist transformation differently from other parts of Macedonia. Therefore, diverging socio-cultural patterns developed that are closely related to specific places. The analysis draws on demographic data as well as ethnographic information in order to highlight the structural differences between Macedonians and Albanians, and the respective regions which they inhabit.

**Bucin, Mihaela (University of Szeged, Hungary) and
Emilia Martin (Erkel Museum, Gyula, Hungary)**
Ceremonies of Identity, from Feast to Festival: Avatar of the Folk Dances of Romanians from Hungary

After 1920 some Romanians found themselves living in small, isolated communities in the South-east of Hungary, being politically and administratively separated from the large masses of Romanian population in Banat and Transylvania. Because of the complex social and historical background, in the case of Romanian communities from Hungary, bilingual members of the group usually regard the Romanian culture as their own, developed mainly from elements of folkloric tradition and Orthodox religion. The prestige of national indicators (language, ceremony, holy days) decreased, especially as a result of the ongoing urbanization process that ended the closed communities. The process of urbanization and the breaking up of these traditionally closed communities led to an acceleration in the assimilation process of the Romanian community from Hungary. The ethnical self-defining of the studied groups is mostly composed of elements of religious belonging and local patriotism. One aspect of the latter is the folk dance, almost the only collective form of ceremonial and traditional expression that has survived up to the present day. The Romanians from Hungary do not form a uniform group from a linguistic and religious point of view, nor regarding their traditions. The folk dances have their own specific elements for every local community, be-

coming on the one hand an overall identity symbol, and bearing on the other hand the specific marks of one specific community from the entire ethnic group (i.e. folk dances from Aletea, Chitighaz, Micherechi). After its decline in traditional form and the diminishing of its original socio-cultural role, the folk dance appeared presented on a stage, performed with high virtuosity, favoured by its success with the public, but also by the specific ideology of certain regimes. At present, the folk dance still has a role in maintaining the Romanian identity, but during the exertion of this role, the ceremonial characteristic has shifted into a festival-like atmosphere.

Calindere, Apostu Otilia (Institut d'Etudes Politiques de Bordeaux, Université de Bucarest, Roumanie)

Raconter le régionalisme pour construire le nationalisme – du communisme au postcommunisme

L'image et les sentiments construits sur la propre nation et le propre territoire sont associés à l'histoire qu'on nous a racontée pendant nos enfances. Façonnée par les stratégies communicationnelles du temps présent, l'histoire présentée aux élèves dans les contenus scolaires devient l'une des stratégies utiles pour la construction de l'identité nationale. En prenant le territoire régional et national comme dimension de la construction identitaire, nous nous proposons de chercher dans les contenus des manuels d'histoire des Roumains, les répertoires territoriaux régionaux en tant que éléments constitutifs du territoire national. Ce dernier n'est pas vu comme la simple somme des éléments régionaux mais comme l'intégrateur de ceux-ci pour la formation de l'identité nationale des jeunes. L'analyse des contenus d'histoire sera structurée selon les régions historiques de la Roumanie, pour chacune d'entre elles étant mis en évidence les particularités de l'espace physique voire ses richesses, les lieux de mémoire et les grands hommes qui les ont institué. Puisqu'on considère dans cette étude que les stratégies communicationnelles et discursives spécifiques au temps présent influencent les significations des contenus scolaires, on se propose de voir la variation entre les histoires des régions historiques de la Roumanie racontées aux enfants pendant deux périodes gouvernées par deux systèmes politiques différents – communisme et postcommunisme. Quel est le statut des régions dans les deux périodes mentionnées ? Quelle est leur importance pour l'histoire nationale ? Quel type de nationalisme encouragent-ils ? Ce sont quelques questions auxquelles on essaiera à répondre par l'analyse de l'invocation territoriale régionale dans les contenus scolaires d'avant et d'après 1990.

Calvo, Nagore (Lancaster University, United Kingdom)

Contesting 'Transitions': Transitional Justice and Legitimacy

According to Smith (1991), the defining feature of a nation is the shared territory or claim on a common homeland; likewise, Gellner (1983) and Giddens (1985) suggest that the ultimate goal of the nation is national 'self-determination' (or other forms of political autonomy) within the territorial boundaries of a nation-state. While there are many examples of a nation without states and states that do not comprise a nation, it is usually assumed that the nation-building project requires completion within the boundaries of a sovereign national state. In this paper I will be arguing however that the 'territorial trap' underlying this assumption (Agnew, 1995) is undermined by processes of global restructuring and the associated redefinition of the state's role (Jessop, 2002). Looking at the broader notion of 'transition' we can offer a further analysis of the evolution of the political system in Spain. The issue of when the transition is to be declared complete is treated differently by different political parties in Spain, which also envisage different futures for the country. We can distinguish at least three different rhetorics and practices related to the Spanish 'transition'. First, the political right sees the transition as beginning and ending with the writing up of the Constitution in 1973 (Heywood, 1995). The country entered a 'normal' path of development after that and the

subsequent challenges, including more recent ones, are either provoked by illegitimate violence and/or by economic, political, and cultural challenges that are no different from those experienced by other Western European states. This paper will look at the different economic and institutional strategies and rhetoric in order to challenge the view that regards transition, on the one hand, as a “consensus” among the social and economic “forces” and, on the other hand, inaugurates the “modern” Spanish nation-state project. In other words, I want to open up the meaning, extensions and implication of ‘consensus’ in terms of the options, visions and rhetoric of different political agendas with regard to the economic reforms that Spain had to undergo in order to fulfil the criteria for EU membership (and to be fully accepted in the international community) and, on the other hand, to fulfil the claims for autonomy raised by local national elites.

Chicos, Alina (L'Institut National d'Urbanisme et Aménagement du Territoire de Roumanie)
Histoire de la propriété agricole et l'évolution du ménage paysan dans la région viticole Vrancea

Le milieu économique général de la transition en Roumanie a facilité, par son instabilité, le blocage de l'agriculture privée, ce qui a mené à la baisse du niveau de vie, notamment dans les régions rurales, où l'agriculture représente la plus importante ressource de revenus. Comme branche importante de l'agriculture, par rapport au potentiel à exploiter dans les villages de Vrancea, la viticulture se trouve dans la même situation. Dans ces conditions, le ménage paysan a été moins orienté vers l'économie de marché, en produisant surtout pour l'autoconsommation, ce qui a déterminé la nécessité de la stimulation de l'esprit d'entreprise dans le milieu rural. Par le développement du milieu d'affaires dans l'espace rural, les produits agricoles roumains pourraient atteindre les standards de qualité, ce qui les rendrait plus compétitifs sur le Marché Commun Européen. Pour cette raison la communication présente va se concentrer sur la mise en évidence *des éléments spécifiques qui caractérisent l'évolution de la propriété viticole et du ménage paysan depuis la période communiste jusqu'aux nos jours*, en influençant le milieu d'affaires viticole des vignobles de Vrancea. L'évolution de la propriété a des conséquences non seulement sur le mode d'organisation de l'activité du ménage paysan, mais surtout sur les représentations et l'attitude du paysan roumain envers la propriété. En utilisant les résultats d'une recherche qualitative développée dans les trois vignobles de Vrancea : Panciu, Odobesti et Cotesti, j'ai identifié quelques facteurs favorables mais aussi défavorables à l'initiation et au développement des affaires dans ce secteur d'activité.

Cojocari, Ludmila (Laboratory of Cultural Anthropology and Ethno-Political Studies, Free International University of Moldova, Republic of Moldova)
Practices of Memory and Amnesia in a Borderland Society: the Case of the Republic of Moldova

This paper proposes to analyze the practices of memory and amnesia reflected in ordinary people's attitudes *versus* the policies of governmental structures towards identity structures, in the context of borderland society: the case of the Republic of Moldova. The *interstitial* (Homi Bhabha, 1990) placement of Moldova is interpreted from the perspective of its cultural, economic and political status of borderland region between West and East. In order to understand the collective memory and amnesia practices' criteria of collection, selection and transmission within the process of the collective identity's re/construction, the study will analyze the rites of communication (A. and J. Assmann, 1994) between ordinary people and official institutions in the context of heroic mythology developed around three monumental complexes: (1) the monastery “Capriana”, (2) the World War II memorial “Capul de Pod Serpeni” and (3) the monument “Badea Mior”. All of them are oriented to the revival of certain dimensions of collective identity, becoming ambiguous symbols and arenas for symbolic fights (A. Assmann, 1999). This competition, in the case of post-Soviet Moldova, is stimulated by the influence of visible and invisible borders of Western and Eastern re-

alities reflected in the participation or non-participation of different groups and the presence of officially invited guests or of unofficial speakers at ceremonies. The perspective of “border region” and a comparison with the Western societies' experience could contribute to the understanding of the complicated mechanisms of memory and amnesia during the national and democracy building process in post-Soviet Moldova. Preliminary researches indicate the study of collective memory and identities in the Republic of Moldova is an effective way of understanding the traumatizing Soviet legacy and its role on the nation building process in this region.

Corković, Mirjana (Faculty of Philology, University of Belgrade, Serbia)

Standard Language Ideology and Local Varieties in Serbian Banat in Radu Flora's Novels

Apart from religion and tradition, one of the most integrating factors of the Romanian community in Serbian Banat is their language. In the context of scientific research on the relation between language and culture, this paper explores the issue of Romanian identity through the use of language in literature. The analysis is based on Radu Flora's novels. The writer, who belongs to the first generation of the Romanian intellectual elite formed after WWII in Serbian Banat, distinguishes himself as novelist, poet, university professor of Romanian language, dialectologist, folklorist etc. In the spirit of Bakhtin's "double-voicing", the said literary text shall be explored as material that represents a point of view on the social reality of the Romanian community. The text represents a concrete expression of the ideological function of language, the occurrence of diglossia and code-alternation within this society. It points to the writer's commitment to the process of special cultural identity formation, whose main formative factor and carrier of cultural activities would be the standard dialect of the Romanian language (High variety). Such an attitude strongly differs from the real linguistic situation, where in everyday conversations Romanians identify themselves with local dialects of the Romanian language (Low variety). This paper does not aim at giving the answers to such a complex question as what the language-culture-society relationship is. It suggests, however, opening up questions about the construction of identity through language, especially about standard language ideology manifested in literary texts, code-alternation and related language attitudes, metapragmatic awareness etc.

Cotoi, Călin (University of Bucharest, Faculty of Sociology and Social Work, Romania)

Cultural Regionalism and Nationalism in Interwar Romania: Geography, Ethnology and the Imagining of National Space(s)

This paper is a critical reassessment of the importance and inherent ambiguities of the concepts of regionalism in the Romanian interwar period. Using an analysis of the meanings of “territoriality” in constituting national and regional identities, we are led to recognize the existence of two major ideal-types of regionalization: the cultural-identitarian and the economically-administrative. These two different regionalization trajectories are compared, the former with the process of “imagining” national identities in Europe and the latter with the dialectal relations between territory and capital formation and circulation. Regionalist discourse in the Romanian cultural context was often regarded with suspicion. However, interesting views and studies emerged questioning a hurried overlapping between institutional centralism and cultural integration. The most interesting are probably those perspectives coming from the social and geographical sciences, which we might describe as “nationalist-regionalist”. The whole background against which the dynamism: small community – region – nation is played in a kind of nationalized “chain of being” connecting long series of social units, consists in the existence of a kind of meta-organism, the nation, this being seen as able to sustain, undamaged, the tension: abstract – concrete, to absorb and heal the breaches between tradition and modernity, past and present; to be, on one side, the object of a new synthetic-analytic science

and, on the other side, its grounding and its warranty. The Romanian interwar regionalist-nationalist discourse belongs, we believe, to a set of heterogeneous scientific-disciplinary discourses having though an implicitly common project: national space imaging from a scientific point of view.

Crînguș-Balaci, Mariana (West University of Timisoara, Romania)

Minorités et majoritaires dans le Pays Almaj (dép. Caraș Severin)

Les relations humaines du Pays Almaj ont été développées tous près avec le milieu géographique, la condition historique et les traditions de la population majoritaire. Les dimensions des liaisons entre les roumains et les différentiels minorités sont en partie spéciales, si on a eu vue le contexte géographique où sont disposés les établissements. En partant des formes de relief nous avons la dénomination de la région qui, dans la langue slave ancienne signifiait « le Pays des collines ». À présent, dans les localités de la dépression Almaj habitent encore environ 160.000 gens d'ethnies différentes. Parmi les 32 établissements de la région concernante, 6 sont des villages tchèques qui se constituent dans une concentration unique dans le sens de la délimitation géographique de la population tchèque du territoire roumain. Les villages roumains d'Almaj doivent être regardés dans leur relation avec la population colonisée. Les colonisations ont commencé surtout pendant la domination autrichienne quand apparaissaient des macédoniens, des serbes, des allemands, et puis, des tchèques. Malgré cela, l'unité et l'uniformité régionale est évidente dans le Pays Almaj.

Ćuruvija, Ivana (Faculty for Sport and Tourism, Novi Sad, Serbia)

Are Programmes of Package Tours Based on Attractions in the Vojvodina Region?

It is common knowledge that the assets of the Vojvodina region were, due to many political reasons, quite poorly being used, as regards tourism. It was only a few years ago that Vojvodina regained her attractive status as a tourist destination and started to appeal to larger numbers of tourists. Therefore, an increasing number of new, receptive tourist agencies now exist and various package tour programmes are being offered to both foreign and domestic tourists. However, most of these package tours only offer a one-day excursion or longer visits to Novi Sad, the capital of the Vojvodina region, and sightseeing in its surrounding area. In this manner, the small provincial towns of Vojvodina, as well as other parts of the region, are being left out of the tourist offers and presentations. We assume that the most attractive parts of this region, although they might seem appealing to tourists, have not entirely been equipped to suit the tourist's needs, especially foreigners, so they cannot be included in package tour programmes. However, the region of Vojvodina boasts an abundance of tourist offers that could be considered as regular tourist offers. The objective of this research is to determine the reasons for such "selective" tourism programmes, that is, to re-evaluate the facts based on this matter.

Dalipaj, Gerda (Institute of Folk Culture, Tirana, Albania)

Similar and Differing Patterns of Exchange in the Region of Shpati

This research on exchange is being conducted in *Shpati*, a region in Middle Albania; the area is administratively included in the district of Elbasan. Scientific sources identified the area as an ethnographic region, in the meaning of well crystallized and communally shared cultural features. It is important to notice here that the region of *Shpati* consists of people of different religious belonging and it lies in a diverse relief from which the nominations of its sub-localities emerge. Being in Middle Albania, *Shpati* was also classified as a transitory area between the regions of Southern and Northern Albania, intermingling features from both sides. Alongside the paper we will address the

issue of exchange *as a cultural feature*, commonly shared among the sub-localities of *Shpati*, which served its people as a means of identification. In a comparative view, we'll see how different sub-localities share similar patterns of exchange, but also bear significant differences among them (with specific reference to collective and ceremonial events). People, emotionally linked with this cultural feature, convey it in very *stable* terms. Among many other features, the region has served as a delineating means for orienting exchanges among its own people as well as with outsiders. We will also consider exchange as directly linked with the notion of region, as a creator of its social boundaries, as maintainer and reflector of groups within it, as a code of behaving, as a *social order*. At the end of the paper we will reason on how, during the socialist period, the isolation of remote Albanian regions from urban life or from each other, helped the old ways of human interaction to survive. After the socialist order declined *Shpati* witnessed flows of migrations towards more profitable cities or outside Albania, which made its people confront a new Otherness: powerful and spaceless and consequently the Self was not the same. These movements were much more present in the remote high-relief areas than in the near-city areas of the region. It is in the latter indeed where we still find abundant living traditional patterns of exchange [with specific reference to collective and ceremonial exchanges]. The rise in individualism, the growing number of alternative exchange relationships and the freedom to choose among them, disorder, instability, poverty and a materialistic approach to life carve a new face for exchange. The consequent tendency to cut clear boundaries, exists together with the desperate search for the Similar one - people oriented through similar rules and spheres of exchange - withdrawing into *kinship* and *regional* ties, as the closest way to communication and survival.

De Rapper, Gilles (Institut d'Ethnologie Méditerranéenne et Comparative. Maison Méditerranéenne des Sciences de l'Homme, Aix-en-Provence, France)
"We Give and Take Inside": Defining the Region through Kinship and Marriage?

In Albanian ethnology, Albania is divided into more than fifty 'ethnographic regions' characterised by linguistic, ethnographic and historical specificities. Although their limits generally do not match the administrative divisions, these regions have been since the 1990s the basis of local or regional identities all over the country. This obsession of regional belonging is faced however with the question of the territorial boundaries to be given to the regions: where does the region start, where does it end, what villages are in/out? In what way are small ethnographic regions parts of larger ones? Based on material collected in the border district of Gjirokastër, in Southern Albania, this paper is an attempt to question both scientific and vernacular definitions of the region in Albania. It considers a generally underestimated criterion: *connubium*. Self-definitions of the region generally include comments on marriage patterns such as "we give and take inside", i.e. there are no marriages with people outside the region. These statements (and those referring to marriage with people from adjacent regions), although reported, are rarely commented on by ethnographers. I suggest looking at the actual patterns of marriage – in the framework of the local kinship system and in comparison with the idealised endogamous pattern – in order to understand to what extent the region can be defined in terms of kinship, marriage and social organisation. Are the boundaries of regions maintained through marriage practices? The argument is that both these practices, as well as discourses on regional identity are better viewed as the mediation and expression of social transformation and political change in Albania.

Dimova, Nevena (New Bulgarian University, Sofia, Bulgaria)

Becoming Bulgarian the Macedonian Way: Changing Identities among Recent Macedonian Immigrants in Bulgaria

This paper studies the relationship between changing citizenship and ethnic/national loyalty among Macedonians who currently apply for Bulgarian citizenship on the basis of Bulgarian origin. During the Ottoman rule, inhabitants of geographic Macedonia were practicing Bulgarian and Macedonian identity interchangeably, while after 1913 they became subject to two separate national projects for ninety years, when Bulgarian and Macedonian increasingly became two opposing ethnic identities. Yet, as of April 2001 when visa requirements for Schengen countries in Europe were partially removed for Bulgarian citizens, an increasing number of Macedonians who can prove Bulgarian origin have applied for Bulgarian citizenship. My hypothesis is that, although it is commonly believed that Macedonians desire Bulgarian citizenship for personal interest, such as the possibility to travel and work in the countries of the European Union, the very process of applying for Bulgarian citizenship is caused by and affects the way they perceive themselves in ethnic/regional categories. In fact, I suggest that those, who are by no means all Macedonians, who have the chance to get Bulgarian citizenship based on Bulgarian origin, can become loyal to two at present seemingly mutually exclusive ethnic identities – Bulgarian and Macedonian. This process is in stark contrast to current Macedonian and Bulgarian national ideologies, yet it may indicate the reappearance of a larger regional identity. By studying the relationship between citizenship changes and ethnic identity among the Macedonians applying for Bulgarian citizenship, I attempt to challenge ideas that ethnic identities in the Balkans at present are rigid, predetermined and territorially bound and that the possibility of once existing regional identity (Macedonian and Bulgarian together) may be resurfacing again. Especially after the recent wars in Yugoslavia which ended in the creation of only Serbs, only Croats, only Bosnjaks out of previous Yugoslavs, some scholars have stated that the creation of new nation-states rigidifies nationalisms and eliminates other possibilities except those of solid ethnic/national identification (Bakic-Hayden 1995, Hayden 1995, 1999, 2002, Verdery 1996). Through ethnographic research among Macedonian immigrants in Bulgaria I attempt to show that space may have existed before and also now to have more than one ethnic identity, and despite the hegemonic power of the new national projects, ethnic identity can be a matter of personal choice and predilection.

Dimova, Rozita (Institute for East European Studies, Free University of Berlin, Germany)

Culture Recycling: Balkan-Beats-Berlin. Performing Balkan Cosmopolitanism in Berlin

This paper examines the formation of an alternative regional Balkan scene in the heart of Berlin. Initially the scene started as a “coping strategy” of young refugees from former Yugoslavia. In time, however, the Balkan-Beats evenings turned into a music attraction frequented primarily by Germans. By examining the transmutation of the initial project, which relied on music from former Yugoslavia, into a music brand that now incorporates generic ethno music from everywhere, I will pose questions addressing regional identity, displacement, space and the nature of humanitarian intervention. Further, I will address the central contradiction of the legal (*Duldung*) status for refugees in Germany, which, on the one hand afforded important humanitarian relief, but on the other, also generated tremendous uncertainties as to whether or how protection would come to an end – especially as substantial numbers of refugees found themselves subject to deportation.

Dincă, Melinda / Țîru, Laurențiu (West University of Timisoara, Romania)
Aspects of Regional and Ethnic Identity in the Rural Area of Timiș County, Romania

“Being Romanian” or more specifically “being Bănățean” does not only mean the legacy of a certain ethnicity, language and tradition along a genealogical line, but also their representation, namely a sum of culturally created products. Social identity is approached today in sociology as a social process. Jenkins (Social Identity, 2000) for example, considers identity as dynamics in which relationships of similarity and dissimilarity are permanently established between individuals, between communities, and between individuals and communities. The present paper is structured in two parts. The first part is reserved for a review of theoretical aspects regarding ethnical identity and ethnic conflict. The second part presents the results of field research and discussions related to these two matters. Our study has been achieved by encompassing two perspectives of social identity: the ethnic identity configuration and regional identity configuration of the population in rural areas of Timiș County, Romania. The two investigative sequences have been approached using the same types of research instruments (Bogardus social distance scale, Likert scale etc.) and starting from convergent objectives and criteria: *aspects of social identity from the rural environment* (self- and hetero-identification). The study took shape by projecting and applying a sociological investigation through questionnaires. The sample consisted of 1200 subjects from twenty-two villages in Timiș County. The questionnaires were distributed so as to cover all the types of rural community in the county selected, according to the geographical distribution in the areas and the socio-demographical composition of the population (the structures of the population according to religious and ethnic belonging, age, gender and education). Data gathering took place between the 1st and 15th July 2004 by a team of student interviewers from the Sociology - Anthropology Department, West University of Timisoara, and centralisation, interpretation and statistical analysis of the data was done by the authors of the study.

Durđević, Jasmina (Institute of Architecture and Urban & Spatial Planning of Serbia, Belgrade)
Regional Aspects of the Peri-Urban Development of Niš

In light of the requirements for a more balanced and dynamic polycentric development of Serbia, a goal which was set up by the Spatial Plan of the Republic of Serbia, the aim of this paper is to determine, according to socio-economic analyses, the peri-urban belt of the town of Niš (third largest urban centre in Serbia). More precisely, the paper investigates the influence which Niš and its peri-urban zone have on the transformation of their local environment as well as the position which Niš takes in spatial and functional relations within the territory of the Republic of Serbia. Generally, Niš is subdued to the influence of Belgrade and its metropolitan region because Niš bears the brunt of the countries' development axes, the latter being mostly in congruence with magisterial infrastructure corridors. This influence on Niš can be noticed through its emigrating population flows, which are mainly pointed in the Belgrade direction. Regarding the fact that the process of metropolisation is now at its prime in Serbia, Niš is expected to transform from a medium-sized town into a city, which would be able to reduce the population pressure on Belgrade as well as gaining population from the town's wider surroundings, which was during former Yugoslavia more directed towards Skoplje.

Djurić, Aleksandra (Faculty of Philology, University of Belgrade, Serbia)

The Cross with Four Pillars - the Center of Spiritual Gathering throughout History

In this paper I will focus on the anthropological research of four villages in Serbia inhabited by Romanians (Sălcița, Coștei, Iablanca) and one village in Romania (Vrani) on the other side of the Serbian-Romanian border, which have been in cultural and spiritual contact for decades. Romanians have inhabited the Banat territory since the Middle Ages. Massive Romanian migrations towards this area started during the Habsburg colonization of the Balkan Peninsula in the 18th and 19th century. In fact, this period was the most important for the cultural and spiritual progress of the inhabitants of this region. It was then that the religious monument called *Crucea cu patru stâlpi* (*The cross with four pillars*) was erected in the central area between the four villages – Sălcița, Coștei, Iablanca and Vrani. This sacred place was the center of spiritual gathering for the inhabitants of the four villages. Every year, on the occasion of the Orthodox religious holiday *The Descent of the Holy Spirit*, they traveled from their villages to the monument with litany, priests and peasants. In the year 1918, when the Kingdom of Yugoslavia was formed, this area was divided by the newly formed border between Serbia and Romania. Therefore one of the villages – Vrani – was separated from the others and now belongs to Romania. One of the crucial issues this paper is trying to analyze is how strong the influence of the border was for keeping the tradition and contacts in this region alive and in which way the people living in these villages perceive the border. We additionally wish to explain the role this sacred place had in the lives of the villagers from 1918 until the present time. The question which remains to be answered is whether “micro-regions” will succeed in keeping their community traditions and identities in the period of developing supra-state regions, such as the EU.

Engin Hande, Bilsel (Bahcesehir University Faculty of Communication, Osman Pasa Mektebi, Istanbul, Turkey):

“Lazutlar” : The Eastern Black Sea Turks and the Commodification and Appropriation of the “Tea Land” People

In Turkey there are different cultural influences which affect the various regions of the country. There are also a number of stereotypes which depict the ways of thinking, traditions and character traits of people belonging to different regions. The most distinctive regional stereotype is probably that of the eastern Black Sea Turks. These are the people who inhabit the northeastern slopes and coasts of Turkey that comprise Ordu, Giresun, Trabzon, Rize and the coastal part of Artvin. This paper examines the “Lazut” stereotype and the relationship of this stereotype to the present day Black Sea Turkish customs and mainstream popular culture and market forces. In particular, the way in which these regional stereotypes are appropriated and mainstreamed by market forces and the media will be tackled, by providing examples from several areas of popular culture such as the music industry, television series and advertising. The views on and reception of these appropriations by eastern Black Sea Turks who dwell mainly in Istanbul will also be obtained through an ethnographical approach as to whether they can identify with this brand new depiction of the region and native culture, whether they can create a vivid nostalgia and a sense of belonging and community among city Lazuts and how they react to these regional portrayals and melanges co-opted by marketing forces.

Florea, George-Tudor (Central European University, Budapest, Hungary)

The Impact of the Council of Europe's Framework Convention for the Protection of National Minorities on Domestic Administrative Practices in the Central and Eastern European Region

The current thesis attempts to illustrate the impact of the Framework Convention for the Protection of National Minorities (FCNM) on the domestic public administration's practices in the Central and Eastern Europe region analyzed in direct relation with the states' compliance with it. Furthermore, it provides an assessment of the FCNM document in both its theoretical implications as well as on its practice while evaluating its possibilities to reach effective norm empowerment at the states' public administration level. The main question discussed is underlined, in particular, through the connection between the FCNM and the two relevant theories of rationalism and constructivism. These two theories are used in sociology and political science to interpret the relationship between human rights treaties and the states' compliance with them. The FCNM provides a clear example as it is applied according to both theoretical approaches. While rationalism promotes treaty coercion, cost/benefit calculations and material incentives, constructivism is based on elite learning, socialization and argumentative persuasion. On this note, taken from a rationalist perspective, it has been difficult to coerce a state into abiding by international regulations on national minorities since there have not been enough legal and practical mechanisms of externally pressuring the domestic public administrations into fulfilling their own duties. Indeed, in the absence of a powerful FCNM backed enforcement mechanism, the Convention's implementation has been highly dependent on the political will of those in power and the structure of their governments. Additionally, from a constructivist point of view, in relation to the existent domestic mentality in many countries of the CEE region, the FCNM has been perceived as the maximum a minority may get and it is consequently seen as a major favor done to both the international organizations in the field as well as to the national minorities existent over their territory thus limiting drastically the Convention's norm relevance. The solution that I propose envisions the possibility of expanding the FCNM towards a more effective implementation and practicability by improving and efficiently correlating the initial rationalist and the long-term constructivist theoretical strategies of norm empowerment while directly applying them in relation to the states' domestic public administrations. Consequently the outcome can be successful if the Convention's norm empowerment tactics and approach additionally take into account all the major factors involved in the implementation process, ranging from the political will of the member states to abide by the FCNM, to the financial and logistical possibilities of the European institutions to cooperate more effectively in intensifying the pressure on the member-countries into complying with the existent norms. Furthermore, the approach needs to be enhanced through the promotion of extra patterns or communication in which joint multilateral organs of decisions involving all the subjects concerned from European institutions, international experts, public administration leaders, national minority representatives, and relevant local and international NGO representatives active in the field could exchange ideas effectively and take common decisions, which in the end would count towards the overall stability and prosperity of multi-cultural societies throughout the Old Continent.

Frantz, Eva Anne (Institut für Osteuropäische Geschichte, Universität Wien, Austria)

Regionale Identitäten in Kosovo in spätosmanischer Zeit (1870 bis 1913)

Identitäten und Lebenswelten konstituierten sich in Kosovo Ende des 19. Jahrhunderts nicht anhand ethnischer und nationaler Kategorien, sondern wurden noch bis zu Beginn des 20. Jahrhunderts vielmehr durch religiöse, regionale/lokale, soziprofessionelle und großfamiliäre Loyalitäten bestimmt. In meinem Referat soll die Wirksamkeit regionaler Elemente für die Identitätsbildung in diesem Raum in spätosmanischer Zeit aufgezeigt werden. Berücksichtigt werden hier nicht nur die

albanisch- und serbischsprachige Bevölkerung, sondern auch die Lebenswelten der Aromunen und der slawisch-katholischen Bevölkerung in Janjevo. Insbesondere soll der Frage nachgegangen werden, inwieweit das Bild von „Kosovo“, das als Verwaltungseinheit erst 1877 gebildet wurde, oder etwaige andere regionale/lokale Vorstellungen existierten. Ansätze einer kosovospezifischen regionalen Identität lassen sich zum Beispiel bei der orthodoxen Bevölkerung finden, die sich teilweise als *Kosovci*, d.h. Bewohner des Kosovo (vgl. die heutige albanische Variante *Kosovar*) bezeichnete. Eine weitere Frage stellt sich nach der Beeinflussung regionaler Identitäten durch äußere Faktoren. So versuchte etwa die serbische Regierung in Belgrad seit Ende des 19. Jahrhunderts, durch eine gezielte Nationalisierungspolitik derartige regionale Identitäten zu bekämpfen. Dies betraf nicht nur die serbischsprachige, sondern ganz besonders auch die aromunische Bevölkerung. Gleichzeitig soll durch einen derartigen regionalgeschichtlichen Ansatz auch der Tendenz entgegengetreten werden, die Geschichte Kosovos auf eine reine Konfliktgeschichte der Serben und Albaner zu reduzieren. Neben konfliktreichen Zeiten ist auch ein weitgehend friedliches Nebeneinander, wenn nicht auch Miteinander der Bevölkerungsgruppen zu beobachten. Mit einem Fokus auf Kosovos regionale Identitätsoptionen, die auch ethnische und religiöse Grenzen überschreiten konnten, soll diesem Aspekt ebenfalls Rechnung getragen werden.

Friedman, Jack R. (University of Chicago, USA)

Regions and Exclusions: On Statementality and the Analytics of Abjection

As Southeast Europe slowly, fleetingly, and, at times, furtively moves toward a deeper inclusion in Western Europe, much of the attention of social scientists has been focused on those moments in which inclusion has been negotiated, challenged, and/or imposed. But, what of those “regions” that have found themselves excluded from the struggle over European belonging? How can a richly informed re-examination of the analytical and theoretical nature of “regions” and “regionalisms” help us to understand both inclusion *and* exclusion from Southeast Europe’s “Europeanness”? In short, can we use a new perspective on the nature of regions and regionalisms to map a geography of hope and hopelessness that accounts for experience rather than only reflecting the abstractions of the workings of broad, global forces? In this paper I will consider the differentiations of suffering and hopelessness, the multiplicity of routes toward downward mobility, loss, and abjection that demand the anthropologist’s perspective. To this end, I will introduce a “regional” analytic I call “statementality” as a corrective to the de-regionalized Foucauldian notion of “governmentality” in order to suggest a way that one can rethink regions of exclusion. I will use examples drawn from some of Romania’s “zones of social abandonment” (Biehl 2005) to discuss these themes – specifically, ethnographic examples from 1) the declining Jiu Valley and 2) psychiatric hospitals throughout the country.

Fruntelată, Ioana-Ruxandra (Department of Ethnology and Folklore, Faculty of Letters, University of Bucharest, Romania)

Media Building of a Regional Emblem

In Romania, the awareness of regional belonging has been enhanced by the historic separation of the main regions of the country (Walachia, Moldavia and Transylvania). Nevertheless, contacts between the three Romanian principalities have always been intense and the political unification of the three regions at the beginning of the 17th century became a fact due to the vision and valiance of King Michael the Brave. Before acceding to the throne, Michael the Brave was the ruler of Oltenia, a region in the southwest of Walachia. After more than 300 years since the real unity-maker lived, he was impersonated by a very talented actor who starred in a movie on his life and deeds. The actor who played Michael the Brave (Amza Pellea) was born in Oltenia and he also invented and ran a

television talk show based on the building of a regional character called Nea Mărin (Uncle Marin). The talk show with "Uncle Marin" knew immense popularity in Romania in the eighth decade of the 20th century and created a prototype of the rural inhabitant of Oltenia, using as a model the actor's emic and synthetic appropriation of his native regional identity. With the help of television, Uncle Marin got to embody the quintessence of the Oltenia spirit, directing the "regional imagination" of Romanian television watchers towards the model set by the "image" on the screen. From "Michael the Brave" to "Uncle Marin" a media emblem of regional identity was (re)-invented.

Havadi-Nagy Kinga, Xenia (Eberhard-Karls Universität, Tübingen, Deutschland)
Freier Bauer und Soldat: Identität und Bewusstsein der Grenzergesellschaft in der Österreichischen Militärgrenze im 18. und 19. Jahrhundert

Thema des Referats ist die Entstehung und Gestaltung der regionalen Identität und des Bewusstseins der Grenzergesellschaft in der kriegsgeprägten Raumkonstruktion der Österreichischen Militärgrenze. Die Österreichische Militärgrenze war eine Region, die die östliche und südöstliche Grenze der Habsburgermonarchie zum Osmanischen Reich in einem etwa 1.800 km langen Bogen umspannte. Sie war das Ergebnis eines vom 16. bis 18. Jahrhundert vollzogenen Machtbildungsprozesses. Aus Teilen unterschiedlicher Länder bestehend, von Menschen verschiedener Abstammung, Sprache, Religion, Sitten und Gebräuche bewohnt, kam die Raumkonstruktion „Militärgrenze“ hauptsächlich durch exogene, kriegsbedingte Faktoren zustande. Wegen der mannigfachen Vielseitigkeit der Österreichischen Militärgrenze, war die Formung eines zusammenhaltenden Grenzbewusstseins, somit einer einheitlichen kultivierten Grenzeridentität für die Verwirklichung des erstrebten Zieles ständiger und wirkungsvoller Wehrhaftigkeit und regionaler Wirtschaftseigenständigkeit mindestens so ausschlaggebend als die Kultivierung des Raumes. Die Menschen der Grenzregion zu kultivieren, sozial zu disziplinieren und entsprechend ihrer Doppelidentität „Bauer und Soldat“ zu formen, bedeutete die Veränderung der Gewohnheiten und Glaubensmaximen der alteingesessenen und zugewanderten Bevölkerungsgruppen und die Vermittlung neuer Wertvorstellungen. Sie erfolgte durch staatliche Maßnahmen im Bereich von Raumordnung und Wirtschaft, militärischer Erziehung und gesellschaftlicher Organisation, Bildung und Konfession, somit durch Institutionalisierung aufgeklärter zentralstaatlich-absolutistischer Zivilisationsbestrebungen. Die raumwirksame Tätigkeit des absolutistischen Staates und seine Mittel zur sicherheitspolitischen und wirtschaftlichen Stabilisierung der Provinzen stießen jedoch wiederholt auf den Widerstand der ortsansässigen aber auch der angesiedelten Bevölkerung. Die den Zielvorstellungen der Militärverwaltung entsprechende Stabilisierung der staatlichen Ordnung und der zivilisatorische Vorhaben der Entscheidungsträger entsprach nicht vollständig den Vorstellungen und Erwartungen der Bevölkerung. Die Grenzbevölkerung war zwar dem staatlichen Kultivierungsexperiment ausgesetzt, doch sie gestaltete die konkrete Umsetzung des staatlichen Formungsprozesses aktiv mit. Im Erfahrungsraum Militärgrenze führte die Wirkung spezifischer Faktoren zur Entstehung eines Gesellschaftssystems, in dem sich einzigartige Lebensformen entfalteten.

Der nach 1830 einsetzende Nationalisierungsprozess sprengte die von der Verwaltung erkämpfte und von der Kriegserfahrung der Grenzgesellschaft geprägte Homogenität der Identitätsregion „Militärgrenze“. 1848/49 endete der bis dahin kultivierte Entwicklungsweg: Viele Grenzer sahen sich eher als Angehörige einer säkular auftretenden Nation, denn als militärische Gehilfen kaiserlicher absolutistischer Macht. Durch die allmähliche Aufspaltung in nationale Glaubensgemeinschaften und die Zugehörigkeit zu verschiedenen Nationen wurde die militarisierte Gesellschaft in ihrem Kern getroffen. Zwar führten interne und externe politische, diplomatische und wirtschaftliche Entwicklungen zur Auflösung der Militärgrenze 1881, doch die prägende Kraft bestimmter Elemente von Grenzeridentität und -bewusstsein gedieh regional langfristig fort.

Hedeşan, Otilia (West University, Timișoara, Romania)

The Carnivals (Fășancuri) from the Mountain Banat, as Cine-rituals

Our paper circumscribes a ceremonial phenomenon which is characteristic to a region, namely of interference by German (Catholics) and Romanians, the so-called Banat of Moldavia. Regarding this custom, the carnival (*fășanțul*) from Lasata Secului, the villagers around the area are very thrifty about it, they usually express what is going on there through specific sentences: “look, they do narozai”. But if you look carefully at the text, the things seem to look totally different. There are anthropologists that pay attention to what people say and there are anthropologists who pay attention to what people do (Leach). In the case of the *fășanț*, if we consider what people are saying, we obtain nothing; but if we start from what people are doing (and this part we’ll deduce from the image) the things are completely different. As long as these ceremonial traditions reported themselves in an exclusively oral fashion, we knew little about the *fășanț*. The usage of visual methods has produced a major change of view in the research of carnivals, showing us an extremely thick, and full of life ceremonial. Considering the vitality of the costum, it is so far too early to talk about festivalisation. But, obviously, the tourist afflux, and the social changes will soon produce important transformations to this ceremony.

Hristov, Petko (Ethnographic Institute with Museum of the Bulgarian Academy of Sciences, Sofia, Bulgaria)

Transborder Exchange of Seasonal Workers (Pechalbari) in the Central Part of the Balkans

In the central part of the Balkans, one can delineate a ‘region’ stretching from Southeast Serbia and Western Bulgaria to Macedonia and Albania, which is characterized by a specific cultural pattern: the seasonal migration of adult male population involved in masonry and construction works. This is a historical overview of how the destinations preferred by masons and construction workers (*djulgeri*) coming from various parts of this region have shifted, mainly from what is now the western edge of Bulgaria. Before 1878 the major routes led to both Istanbul as the capital of the Ottoman Empire and the autonomous Serbia and Wallachia. After the liberation of Bulgaria its newly proclaimed capital Sofia became an attractive centre for the earners (*pechalbari*) from the regions of Western Bulgaria, Eastern Serbia and Macedonia. In time, the annual journeys of the men from this central Balkan region “at work” and “for gain” (*pechalba*) developed specific features of rituals, celebrations, and oral tradition in the villages of these regions. In this paper I will present both the transformations within the local societies and the formation of transborder communities in the modernized city. Starting from the 1960s-1970s, the centuries-old model of seasonal labour migration from the centre of the Balkans was reversed. In this period, temporary migrants from the territory of former Yugoslavia settled down permanently in Western Europe, America (USA, Canada, Argentina) and Australia with their families. My fieldwork allows studying these transformations in the Western Balkans in the perspective of the future accessing of the Balkan countries to the EU.

Hysa, Armanda (Institute of Folk Culture, Albanian Academy of Sciences, Tirana, Albania)

Regional-based Networks in the Metropolis – the Case of Tirana

After the fall of the communist order, Albania witnessed a large wave of migration inside and outside the country. The reason for such displacements is almost everywhere the same: the old economic and social organization structures begin to crumble. To this end, migration was a necessary “survival strategy”. The migration toward Tirana has been seen as chaotic and unorganized, because the state played no role on it. The reality is a little different. Some “invisible” networks regulated and made possible the whole mechanism of this migration. We can refer to this kind of network as

being regional-based. In this paper we will deal with the network created by the newcomers from the region of Skrapari. We will analyze the ways in which this “invisible” network was interwoven and its function as an agency that first provided temporary accommodation and a temporary employment. In a second stage, it then picked the most convenient home apartments or pieces of land for building houses, thus enlarging the network itself. A key issue in this paper will also be the political support this network gained and vice versa.

Ilić, Marija (Institute for Balkan Studies, Serbian Academy of Sciences, Belgrade, Serbia)
The Notion of Territory in the Identity Discourse of the Serbs from Szigetcsép

This paper is based on the ethno-linguistic field survey conducted among the older Serbian population (born before or immediately after the Second World War) in Szigetcsép (2001). The main goal of the survey was collecting data on the traditional way of life of the local Serbs and their traditional lexicon. Nevertheless, questions related to local traditional culture triggered the identity discourse patterns of the local Serbs, such as memories of their origin and the US/THEM contrast. These identity discourse patterns comprise a very specific territory notion, which seems to be of utter relevance for the identity formation of the local community. The first is to be recognised in the narratives on origin as all of the informants repeated (spontaneously or when asked) basically the same narrative, which was structured to enlist the territories their ancestors were believed to inhabit before dwelling in Szigetcsép. The second is found in the narratives giving evidence of the traditional concept of the territory, which is very closely linked to the contrast between US/THEM. Having all this in mind, I tried to point out the relation of the territory concept to the basic identity issues of the local community.

Iliescu, Laura Jiga (“Constantin Brailoiu” Institute of Ethnography and Folklore, Bucharest, Romania)
Maramures, what is this?

When a local or a foreign tourist wants to visit an “authentic” region in Romania, he/she is guided to Maramures. Also, when an anthropologist is looking for “authentic” traditions in Romania, he/she has necessarily to make fieldwork in Maramures. Hence, the region becomes a meeting point for everybody, due to its constructed image as being “savage”, inhabited with a sort of strange people who preserve their old fashion of life and their old folklore. How “real” is this image and how does it influence the self-perception of the people living here? They developed a network of rural tourism, trying to sell the image the others have created for them. They also adapted their customs to the visitors’ expectations (for example, people from Botiza moved a drama usually performed during the Christmas Eve to the night of the new Year, just because the number of tourists increased on this last occasion). But in the meantime the region has its own life, stories, songs, customs, fears and hopes, more or less hidden to the eyes of the hurry visitor. On the other hand, many people from here used to work abroad and when coming back, they built new and large houses which have nothing in common with the old architecture of the area. They are, also, visitors from other places. My paper is about the history of this image of Maramures and about the manners the inhabitants manage (or fail) to find an equilibrium between reality and “authenticity”.

Jankowski, Wojciech (Institute of Slavic Studies, Polish Academy of Sciences, Warszawa, Poland)
Romanians in the Czernowitz Region: Regional or National Identity?

As many authors write, the period of Austrian domination in the Bukovina region had created a very specific type of non-nationalist identity. In 1918 the most popular ideas were Ukrainian and Romanian nationalism. In November of that year, the Romanian army went into the city of Czer-

nowitz and the entire region was incorporated into Romania. After 1940, the northern part of the region was under Soviet rule. The Russian authorities created a new territorial district: the Czernowitz Region (Regiunea Cernăuți), which contained Southern Bukovina, *ținutul* Herța and a small part of Southern Bessarabia. Under Soviet rule, a new Moldavian ethnicity as well as a new Moldavian language were created. After half of a century of Sovietisation, Moldovanisation, and Russification, there is still a large Romanian speaking minority (20 % of the population of the Czernowitz Region). It is difficult to say if *homo bucovensis* has ever existed but for sure there was some kind of regional identity. How is one to classify the identity of the Romanian speaking minority in independent Ukraine: as Bukovinian, Romanian or Soviet? Some of them declare themselves as *Moldovans* (*Moldavians*) but for regional Romanian leaders this is out of the question: they are part of the great Romanian nation which lives in Romania, Ukraine and the Republic of Moldova. According to them they represent a brilliant kind of Romanian: Bukovinians.

Jovičić, Svetlana (University of Arts in Belgrade, Faculty of Drama, Serbia)
The SEE Region - Sold/Consumed through European Films

This paper examines the past and existing trends in 'selling' and 'consuming' the SEE region in the European film industry. How is the region represented in regional productions (especially in Serbia, Croatia, Bosnia and Macedonia) and other European films? Which films have been awarded prizes (Cannes, Venice and Berlin film festival) and interpreted by the official critics? How are these prize-winning films advertised to the wide audiences and with what success? How does the SEE's regional identity become their 'unique point of sale'? How do European film funds' guidelines determine the content and conditions for the production of regional films? The paper analyzes ten films (from the region and the rest of Europe), which were made at the beginning of the 1990s and after 2000.

Kanygina, Antonina (National University of "Kyiv-Mohyla Academy", Ukraine)
Cultural Landscape vs Regionalism: Established Borders or Imagined Areas?

The SEE region is a highly differentiated and in a certain way complicated but rather ambiguous space with its mosaic authenticity. This last point turns to the problem of the cultural landscape of this territory, its conceptualised constructs and identifications. How does one determine these intra-transparent borders, outwardly imagined as the underground of Europe, and thus isolated? Or should one follow Peter Zilahy's ideas of the dominant Danube line, which unites and reaches to Vienna and so on? What is the mental map of the region? And is the notion of region a reliable approach for the whole area and local places? All these initial questions emphasize two main points. The first theoretical one proceeds with, so to say, the SEE topos, or thinking space of this area. The second goal applies to the thematic cases. This is an attempt to consider the SEE landscape in terms of intellectual writing, e.g. Dubravka Ugrešić, Aleš Debeljak, Ivan Colović, Emir Suljagić etc.; to outline not only what is actually perceived, but also that which is associated with historical memory and cultural context. Thus, the main focus of this research refers to an intangible sense of place, its mental representations and recognition in terms of landscape.

Kartari, Asker (Faculty of Communication, Hacettepe University, Ankara, Turkey)
Regionale Identitäten und Alltagsleben in türkischen Großstädten

Als Folge der Wirtschaftssituation in ländlichen Teilen fand ein massiver Landfluch in der Türkei in letzten 50 Jahren. Der Begriff Gecekondu bezeichnet die Häuser der Einwanderer aus den Dörfern

in Istanbul, Ankara, Izmir oder in anderen Großstädten. Gecekondu ist die türkische Bezeichnung für eine Marginalsiedlung, also für ein ungeplantes Viertel mit primitiven Unterkünften am Rande einer Großstadt, jedoch nicht einen Slum. Übersetzt bedeutet es soviel wie „nachts hingestellt“. Um ein Gecekondu aufbauen zu können, braucht jeder ein staatliches Grundstück, dessen Besitzer keine Privatperson ist. Jeder Gecekondu-Inhaber reserviert benachbarte Grundstücke für seine Verwandten oder Bekannten aus seinem Dorf oder Provinz, also aus seiner Region. In Laufe der Zeit tauchen große Gecekondu-Siedlungen mit homogenen Bevölkerungen. In jeden türkischen Großstädten finden sich Mahalle's (Siedlungen), die mit ihren regionalen oder ethnisch-kulturellen Namen bezeichnet sind; zum Beispiel „Erzurum Mahallesi“, „Abdal Mahallesi“, „Cingene Mahallesi“, „Ege Mahallesi“ usw. In diesem Beitrag wird die Identitätsbildung der Einwohner dieser Siedlungen diskutiert und die Rolle ihrer regionalen Herkunft dargelegt. Des Weiteren wird das Netzwerk zwischen den Mitbewohnern, die aus selben Regionen eingewandert sind, dargestellt. Dieses Netzwerk funktioniert in allen Feldern des Alltagslebens. Die Landsleute nennen sich außerhalb ihrer Herkunftsregion gegenseitig als Hemseri und der Hemseri-Anschluss hat einen großen Einfluss auf den menschlichen, offiziellen, kommerziellen Beziehungen.

Kaplan, Melike (Ankara University Faculty of Letters, Department of Folklore, Ankara, Turkey)

Regional Identity: from the Region to the City Centre

From the end of 1960s, cultural identity, one of the basic subjects of social anthropology/ethnology, generally became a research topic in the social sciences by the beginning of the 1990s. Concepts like ethnicity, regionalism and regional identity are the focus points of these studies. From the point of view in this article, “The Association of Madenliler” (in the capital of Turkey, Ankara) will be examined of the context of the movement from the region to the city centre, which formed in one of the eastern towns in Turkey, Elazığ, Maden. The basic aims of the Regional Association, its membership and activities, will be argued on the base of ethnicity and cultural identity. This article is based on participant observation and in-depth interviews from anthropological fieldwork.

Kilinc, Seda (Ankara University Faculty of Letters, Folklore Department, Turkey)

Ethnographic Analysis of Pomak Turks' Cultural Identity and Ethnic Structure

In this paper the cultural identity, ethnic structure and interactions with the socio-cultural and economic environment of Pomak Turks who had come to Turkey during the population exchange were studied. Being fundamental elements of the Pomak Turks' traditional structure, who live in Belkıs and Yukarı Yapıcı Villages (Erdek/Balıkesir), language, religion and dress and finery were examined for their effects on the Pomak Turks' cultural identity. This is a social anthropological field study which was carried out using participant observation and interview techniques. Throughout the field study, the researcher went to the villages and interviewed Pomak people and joined their special days. Their religious rituals and activities, women's dress and fineries, wedding preparations and rituals, daily life and economic activities were documented by photographs and camera recordings. Pomak women who have carried the determining elements of cultural identity forward were the focus of the research. As a result of the study, it was seen that they protected their identity's distinctive characteristics by using their languages among their own people, valuing religious rituals and wearing their folkloric dresses in everyday life. Furthermore, results indicate that they raise their children, who will pass on their culture to posterity, as persons faithful to those same traditional values. In order to protect their cultural values, Pomaks seem to emphasize their language, religion and dress. It was also found that they accommodated different conditions of the region from

where they came through exchanges, emphasized their distinctive identity by consciously highlighting their cultural differences, and that they experienced the separation of 'me/us' and 'other.'

Kimm, Chantelle-Marie (University of Athens, Athens, Greece)
Bosnia-Herzegovina: Identities, Politics and the Nation

Despite progress in "Westernization", the region of Southeastern Europe is often stereotyped as backward and irrational. This is particularly true of the Western Balkans. Although the prospect of EU membership offers a glimpse of hope at moving beyond such characterizations, mainstream Western perception of the region during the past decade remains at status quo. Nevertheless, the tacit acceptance of North American and Western European academics and political figures of this region as economically backward and undeveloped fails to explain the perpetuation of its historical image as being comprised of an inherently irrational and volatile population. It is precisely the perpetuation of this stereotype that this paper sets out to examine. By tracing the use of the term "irrational" in the development of early nationalism theory typologies, we find that what was originally intended as a German romantic based counter classification to the characteristic "rational" thought of the Enlightenment, evolved into a pattern of Western perception whereby Eastern Europe is associated with political and social backwardness expressed by irrationality in comparison to Western Europe as advanced and rational in thought. These early misinterpretations of nationalist doctrine terminology and the original context in which it was developed have contributed to the perpetuation of this pattern throughout the 20th century and continue into the 21st. What began as a process of classification developed into the characterization of the Southeastern European region whereby the terms rational and irrational were taken out of their original context and used in a literal meaning. This paper utilizes a case study of Bosnia-Herzegovina to examine the far reaching effects of the Western perception of Southeastern European cultures and their social and political dynamics to which the negative connotations of this classification gave birth. Emphasis is given to the development of ethnic identities in Bosnia-Herzegovina from the early 19th century in relation to the parallel manifestation of the Western nationalist doctrine and concludes with their intersection on the eve of the Bosnian war.

Kotska, Olha (Development of MA Programmes in Sociology and Cultural Studies at Ivan Franko National University of L'viv, Ukraine)
Constructing the Region in Literary Tradition: Galicia – a Field of Austro-Hungarian "Fictitious" Reality

The main issue of this paper is to present how the works of B. Shults, L. Zakher-Mazokh, G. Trakl, J. Rot, R. Muzil and other "Austro-Hungarian Galicians" create a specific literary tradition which has an influence on regional mentality. Literature is able to construct an "alternative" history for a region's memory. In reality there is no "region Galicia" on the administrative map of Ukraine. But in the time of the Austro-Hungarian Empire, there remained a strong net of cultural relations between the countries of Eastern Europe. The result was a compromise which brought with it unique consequences: multilingualism in university and administrative discourse and a multilingual cultural life which was however permanently overshadowed by conflicts between the various nationalities. A transnational civil society did not arise, but the Habsburg monarchy was also not a nation-state. And while this indicates an Austrian literary history which should incorporate at least twelve languages, that history has yet to be written. "Mental" constructions, which were inculcated by the Austro-Hungarian Empire are still alive, are still part of the real Galician space.

Krasteva-Blagoeva, Evgenia / Blagoev, Goran (New Bulgarian University, Sofia, Bulgaria)
Tasting the Balkans: Food and Identity

This paper is an attempt to study the complex problem of constructing and de-constructing a region through food. It is based on fieldwork conducted in the town of Sofia (including data about Serbian, Turkish and Greek restaurants in the town) as well as some material about Bulgarian migrants. Eating habits and the concept of taste in the Balkans are viewed as a form of shared culture, which is able in certain circumstances to create a sense of common identity. All aspects of the ethnicizing of food in the frame of the so-called “Balkan cuisine” (if such a concept exists except in an etic sense) are analyzed. Several debates about the privileged “ownership” of certain food and drink, considered typical for national cuisines in the Balkans, are presented.

Krel, Aleksandar (Ethnographical Institute of the Serbian Academy of Sciences, Belgrade, Serbia)
Ethnic Identity (Re)construction in Vojvodina: The German People in Sombor

The German national minority functioned as an important factor in the specific ethnic mosaic of Vojvodina up until the end of WWII. In the decades that followed, the negative attitude of the newly established socialist authority towards the German people led to Germans being sent to the work camps, and afterwards also being expelled from the area of Vojvodina. Due to the process of assimilation and a negative rate of population growth for the remaining Germans, today in Vojvodina they represent a very small community, the members of which are concentrated in several big towns. During the period of strong ethnic clash in the area of ex-Yugoslavia, members of the German national minority appeared publicly for the first time since the period of “ethnic mimicry”. They started to establish unions, which gathered citizens of German nationality and tried to (re)construct their own ethnic and cultural identity. Today, there are several such unions in Vojvodina, the aim of which is to protect the ethnic and cultural identity of Germans. One of these is the Gerhard Union in Sombor. In this paper I am going to deal with the conceptualisation and symbolization, as well as to analyze the strategies and to represent modalities in which the Gerhard Union (with its leaders and members) strive to guard and/or reconstruct certain elements of their own ethnic and cultural specificities. In this way, I am going to represent how a small group, without any social power, defines its identity, consciously formulating it and carrying it onwards, changing also the strategies of its own perseverance in accordance to social circumstances. The results of this research should contribute to a better understanding of the meanings, dynamics and perspectives of the multiethnic life in the Vojvodina region. Key words: German national minority, Vojvodina, Sombor, hidden minorities, identity (re)construction, strategies of ethnic identity (re)appearance.

Krneta, Jelena (Faculty of Sport and Tourism, Novi Sad, Serbia)
Tourist Farm Houses: Possible Ways to Preserve the Cultural Identity of the Vojvodina Region

Vojvodina is a typical agricultural region in the southern part of the Great Plain. This region is specific for its old farm houses, called “szalas”, which were built in the middle of wide agricultural areas. These farm houses preserved the traditional architecture, way of life, old furniture, traditional cuisine, production, traditional entertainment, customs and dress. For these reasons they are considered as cultural heritage. Today, traditional farm houses are disappearing. Vojvodina could lose a unique cultural identity, which has survived thanks to the traditional way of life on those farm houses. The question is how to stop this process and motivate people to keep on living in these traditional ways? How can all the characteristics of the old farm houses be retained in order to preserve the cultural identity of Vojvodina? One possible solution is to revitalize old farm houses

and include them in the tourist offer of the region. This idea has become popular and now some farm houses offer accommodation, traditional cuisine, famous hospitality, entertainment, relaxation and sports facilities. This paper will try to answer the question of whether tourism on traditional farm houses can contribute to preserving the cultural identity of Vojvodina. Experts from different socio-cultural areas (tourism, sociology, ethnology, culture) were questioned about the problem. In addition, visitors to the tourist farm houses were questioned whether they consider farm houses as places where a traditional way of life is preserved and where it is possible to learn about the local culture of Vojvodina. The results will be presented in this paper and should help to answer the main question asked.

Lafazanovska Stojanovic, Lidija (Institute of Folklore “Marko Cepenkov”, Skopje, Macedonia)

Erinnerte Symbole. Zur symbolischen Bedeutung von Geburtsort in lebensgeschichtlichen Erzählungen

Dieser Beitrag will einen Blick auf die Beziehung zwischen regionalem Bewusstsein und narrativem Gedächtnis mit Hilfe der Erinnerungen von makedonischen Migranten in Deutschland an ihren Geburtsort bieten. In diesem Sinne erscheinen als besonders wichtig die Beschreibungen von Kindheit, sozialem Leben (Festkultur, Familienleben und Geselligkeit, wie der Hochzeit als einem der wichtigsten Momente im dörflichen und kleinstädtischen Leben). So markieren „Seßhaftigkeit“ (typisch für den sog. makedonischen Lebensstil) und auch „Mobilität“ (typisch für den deutschen großstädtischen Lebensstil) extreme Positionen auf einer Skala unterschiedlicher Verhaltensweisen, zwischen denen sich in der Regel das soziale Leben makedonischen Migranten abspielt. Viele interessante Beschreibungen und Deutungen des Geburtsortes kennzeichnen eine Entfremdung von der Herkunftsregion, aber auch es taucht auch wieder das nostalgische Bild des Geburtsorts auf. Diese Ambivalenz könnte als Suche nach Heimat und Identität erlebt und untersucht werden. Eine andere interessante Beobachtung stellt die Tatsache dar, dass der neue Lebensstil als Auflösung der traditionellen Gewohnheiten sowie die Mobilisierung der Menschen aus Makedonien eventuell zu einem Abbau regionaler Unterscheide führen können.

Lafazanovski, Ermis (Institute of Folklore “Marko Cepenkov”, Skopje, Macedonia)

The New Macedonian Regional Identity between Virtual Narratives and Academic Discourse

Despite the huge and well-known academic discourse (history, politics, ethnography, ethnology) about the ancient and new regional identity of Macedonia, there is also a wide web of virtual communities discussing historical and contemporary facts about the Macedonian new regional identity. The aim of this paper is to bring the contemporary regional academic and real theories into the context of the new regional Macedonian identity and compare them with “virtual narratives”, from the point of view of competence.

For this purpose in the context of the “virtual ethnography”, the virtual community that shares common questions about the Macedonian regional identity and regionalism will be studied, in an attempt to gain a proper answer for the following questions: How do virtual communities (electronic communication) help to create a sense of Macedonian regional and cultural identity? How does such a mechanism contribute to the mutual development of regional and cultural identity in Macedonia? Does the ethnic pride depend on demonizing or denigrating other ethnic groups, and if so, how is this goal accomplished? How are the virtual and “natural” similar and how are they different?

Lazea, Andrea (University Babes-Bolyai, Cluj-Napoca, Romania)

The Post-Communist Monuments of Bucharest and the (Re-)Creation of a Local Identity

After 1989, a total of thirty-nine monuments were erected in the capital city of Romania, of which twenty-nine represented the commands of public institutions. The research I conducted upon the post-communist monuments of Bucharest was aimed at identifying public preoccupations and projects concerning the maintaining or (re)creation of local identity. Starting from the concept of “identity” as it was defined by Manuel Castells: “le processus de construction de sens à partir d’un attribut culturel, ou d’un ensemble cohérent d’attributs culturels, qui reçoit priorité sur toutes les autres sources”, the direct observations and interviews pointed towards an image of the city as a political and diplomatic capital. A limited number of cultural attributes of the city, such as “the capital status”, “the revolution of 1989”, “the national political and cultural past”, and “the European future of the city”, were used in recent analyses. In the process of commanding and constructing monuments, the city's belonging to the geographical territory, to the history of the region of which Bucharest is a part, is poorly taken into consideration. The few references to local personalities or history are present in Bucharest’s public space only due to their prominent national relevance, to their contribution in the creation of the national state. Therefore, the results fall under two main considerations:

1. Local history / urban memory are not promoted;
2. The disconnection between the city's identity and the regional identity leads to “a regional neutrality” of the capital city.

Lehti, Marko (University of Tampere, Finland)

The De-Balkanization of the Balkans: Searching for Unity after the Ottomans

In this paper, I am focusing on various efforts to create Balkan unity in the place of the disintegrating Ottoman Empire. During the past two centuries various ambitious and imaginative visions of the future order have been presented. The origin of federation or confederation plans could be dated back to the early 19th century but according to my reading, the most promising and also too often forgotten period was the early 1930s, when altogether four big Balkan conferences and several sub-meetings were organized. When we are talking about the Balkan federation movement it is obvious that any of these various brave plans were not successful enough to reach their goal, but the importance of these various plans, visions and discussions is elsewhere. Even if the spreading of nationalism fragmented the former Balkans into exclusive national communities there were also those who still cared for the peace and development of the whole peninsula. This goal – development in peace – required tools for achieving it but also a vision of Balkan solidarity and a shared past. These plans, visions, dreams and efforts represented the marginal voice, but were also a proof of an alternative existence in the history of the Balkans. They show the different ways in which the future of the Balkan peoples and states has been possible to envision and about existing feelings of unity in destiny but also in culture among all the Balkan nations, which is currently a much forgotten idea.

Levytska, Maryana (Ethnology Institute, L’viv, Ukraine)

Nineteenth Century Galicia and its People: Regional Identity Characteristics in the Artistic Context

The presented paper aspires to study “region” not only as a certain geographic nation, political formation etc, but also as an interrelation of specific values created in peculiar national and social surroundings. The period examined is the time when a certain interstate regional formation of the 19th century like Galicia could exist. Its eastern part (with L’viv in the centre) forms ethnic Ukrainian

territories which belong to present day Ukraine, and the western part (with Krakow in the centre) constitutes Polish territory with an indigenous Polish population. Both these areas had for many years been part of Pzecz Pospolita. Within the time limits of the Habsburg monarchy in the period of the so-called “long 19th century”, Galicia was not only an administrative and political nation, but also a variety of connotations related to social and anthropological contexts. Galicia is a region that can be viewed as a mixture of paradigms, namely Ukrainian, Polish, Jewish, Armenian, Czech, and German. This discourse is of special actuality for Ukraine if we consider its contemporary situation in the context of local identity bringing back the national background “ad noster lare”. In order to have an insight into the regional and social background which moulded a unique archetype of a “Galician”, one should go to works of art. The concept of regional identity can be traced in portraits by the region’s individual residents, who represent various social, vocational and national groups. Thus the subject of study in this work is ways of presenting by visual means the conventional artistic impersonation of the Galician archetype along with its individual and typical features.

Loer, Thomas (Universität Dortmund, Deutschland)
Zum Begriff der Region

Regionen werden im avisierten Vortrag auf der Basis von empirischen Untersuchungen zur Region Ruhrgebiet und in Lettland als sozio-kulturelle Einflusstruktur konzeptualisiert. So wird Region als Gegenstand eigener Strukturiertheit begriffen, der sich im Handeln der Angehörigen einer Region ausdrückt, da diese in ihrer Sozialisation einen regionalspezifischen Habitus erworben haben. Die Genese einer Region ist zurückzuführen auf Handlungsprobleme, als mit denen konfrontiert die Praxis in dieser Region sich erfahren hat. Die Lösungen dieser konstitutiven Handlungsprobleme verdichteten sich im Zuge ihrer Bewährung als eben jene genannte sozio-kulturelle Einflusstruktur. Erst wenn der Begriff der Region derart ruhend auf materialer Analyse gewonnen wurde, lassen sich andere Konzeptualisierungen von Region angemessen entwerfen.

Angemessene Konzeptualisierungen von Region – sei es etwa auf der Ebene des politischen oder des wirtschaftlichen Handelns – stellen stets eine Rekonstruktion der zugrundliegenden und im Handeln der Angehörigen sich ausdrückenden regionalen Einflusstruktur dar. Diese stellt im Sinne Braudels eine *longue durée*, Struktur langer Dauer dar, die in der Region auftretende neue Handlungsprobleme präformiert, indem sie die Wahrnehmung dieser Probleme ebenso strukturiert, wie sie die Optionen für deren Lösung bereithält – und auch bestimmte andere Optionen ausschließt. Der Vortrag soll dieses Konzept materialhaltig – an exemplarischen Analysen zum Ruhrgebiet und zu Lettland – erläutern und im Rahmen der Tagung seine Fruchtbarkeit für Regionen des südöstlichen Europas überprüfbar machen.

Lubanska, Magdalena (School for Social Research, Polish Academy of Sciences, Warsaw, Poland)
Three Narrations about the Dissenter Neighbors in the Muslim - Christian Local Communities of the Western Rhodopes (Bulgaria)

The western Rhodopes are inhabited mainly by the autochthonic Slavic population of the Orthodox Christian and Muslim confessions. In my paper I will describe the main components of three types of narrations which I had heard in Muslim-Christian local communities during my fieldwork in the summer of 2005 and 2006. I consider them as important to understand the shared and hidden pattern of coexistence in the region of Western Rhodopes. The first narration is common for Muslims and Christians and is unifying both groups. The main component of it is the declaration: “we are like brothers”, “we are the same”. It is fundamental for supporting the neighborliness (*komshuluk*) in the region. The other two types explain for each religious group why their dissenter neighbors, Muslims

and Christians, differ. These narrations are not shared with dissenter neighbors and are completely different. The Muslim narrations treat Christianity as a fallacy and support this thesis by mainly non-canonically Muslim stories, explaining how Christians had been misled. Christian narrations do not recognize Muslims as different from Christians, presuming that Muslims in the Rhodope Mountains are in fact crypto Christians only pretending to be Muslims. These narrations are trying to uncover this, by saying for example that Muslims “still keep their traditional Bulgarian clothes in their attics” and “remember their Christian past very well”. My thesis is that the first narration, common for both religious groups, is making possible the unshared existence of the other two narrations, without destroying the neighborliness in the region of my fieldwork. The other two narrations are important because of the axiological needs of each of these religious groups, because in them they prove to themselves the superiority of their own religion over the other's religion.

Lukanović, Jovica (Frankfurt/Main, Deutschland)

Das Banat – eine Region und ihre Grenzen

In der Habsburger Monarchie wurde das Banat, an der Grenze zum Osmanischen Reich gelegen, zunächst zum Migrationsraum. Kriegsflüchtlinge und angeworbene Soldaten siedelten sich an der „Militärgrenze“ an, und auch durch die wirtschaftlich motivierte Ansiedlung von Deutschen und Ungarn und den Zuzug von Rumänen und Slowaken trafen unterschiedliche ethno-konfessionelle Gruppen in der Region zusammen. Gerade die Sprachen, Sitten, Gebräuche und Alltagskulturen, die einander gegenseitig beeinflussten, machten aus dem Banat eine spezifische Kulturlandschaft. Im Hinblick auf Architektur und Theater war sie stets offen für Einflüsse aus Mittel- und Südosteuropa. Vor allem aber trat das Banat wegen seiner wirtschaftlichen Bedeutung in Erscheinung: Seine Getreideproduktion verschaffte ihm den Ruf als Kornkammer des Reiches, auch der Bergbau und die Eisenindustrie waren bedeutsam. Dabei erlangte das Banat in der Habsburger Monarchie nie den Rang einer selbständigen Provinz. Zum Schluss war es in drei Verwaltungseinheiten – so genannte Komitate – eingeteilt.

Obwohl es an identitätsstiftenden Faktoren fehlte – etwa an der territorialen Geschlossenheit oder einer Führungsschicht, die die „Nation“ hätte bilden können – und obwohl die Verschiedenheit der Konfessionen, Sprachen und sozialen Schichten Grenzen innerhalb der Region schuf, konnte sich im Banat ein regionales Bewusstsein herausbilden. Eine Chance, diesem durch äußere Grenzen einen sichtbaren Rahmen zu geben, bot sich mit der „Epochengrenze“ 1918. Der Versuch der Banater Sozialdemokraten, in den letzten Kriegswochen eine „Banater Republik“ zu etablieren, scheiterte allerdings nach einem kurzen Aufblühen der Hoffnungen. Das Banat wurde zur Verhandlungsmasse zwischen dem neuen Nationalstaat Rumänien und dem südslawischen Königreich. Der Vertrag von Trianon zog eine Staatsgrenze quer durch das Banat. Dadurch wurden abermals auch die Grenzen zwischen den einzelnen Nationalitäten sichtbar: Sie erlagen dem Sog des Nationalismus und gaben die Region ihren neuen Nationalstaaten preis. Das Regionalbewusstsein erwies sich letztlich als zu schwach, um eine einheitliche Banater Identität zu stiften. Auch in den neuen Staaten blieb die Bedeutung des Banats als Migrationsraum, als eigene Kulturlandschaft und als Kornkammer erhalten. Das Regionalbewusstsein ist seither allerdings zweigeteilt. Liegt die Zukunft des Banats in Europa?

Malešević, Branka (Department of Sociology and Anthropology, University of Windsor, Ontario, Canada)

Aesthetics, Politics of Identity and Regionalism in Southeastern Europe

The aim of this paper will be to examine the processes by which regionalism and identification occur in Southeastern Europe. While different kinds of identity are often discussed in terms of spatial metaphors, or what Paul Gilroy and Stewart Hall identified as “politics of transfiguration”, more

recent discussions on the formation of new subjectivities are drawn from the work of Deleuze, Guattari, Virillo and Maffesoli. I will argue that there are serious objections to the theorization of movement and positive cosmopolitanism due to rising demands for subjective singularity in post-socialist Southeastern Europe. Drawing on what Félix Guattari referred to as the “conservative reterritorializations of subjectivity” I will demonstrate how the rising demands for subjective singularity are made possible through more complex strategies (e.g. the NGO market). In other words, I will argue that it is not only important to redefine the concept of the state, but also to take into consideration how new subjectivities, communities, and regionalisms in Southeast Europe are produced through new theoretical figurations which highlight a specific kind of knowledge, i.e. “not just to *live* better, one must now *live more acutely*” (Virillo 1995). What is at issue is the way in which power is reconfigured. It means that power relations have been progressively governmentalized, that is to say, rationalized and centralized through new communication technologies, especially the Internet (e.g. the community museum in Bačka, Focus Vojvodina).

Maričić, Tamara / Petrić, Jasna (Institute of Architecture and Urban & Spatial Planning of Serbia, Belgrade, Serbia)

Physical Expansion and Sub-Regional Disparities in the Growing Metropolitan Region of Belgrade

The Belgrade metropolitan region with its distinctive position and status in the Republic of Serbia has always been one of the key elements of the country's main development axis. Despite more than a decade-long international isolation and visible environmental, social and economic problems, Belgrade has continued with its territorial expansion and facilitated creation of further gaps between the country's underdeveloped southern, border and mountain regions on the one hand and the more developed northern regions (including the Belgrade metropolitan region) on the other hand. As the biggest city in the state, Belgrade is a gathering pool for immigrating population from all over the country, including a great number of refugees from the former Yugoslav republics or temporarily displaced people from Kosovo and Metohija. Since there is a specific disparity in growth of the different municipalities (administrative areas) of the Belgrade region, in this paper we will focus on two of them, which in the last decade have been faced with the biggest population growth. One of the analysed areas belongs to the inner urban municipalities and the other one could be characterised as suburban. The comparative analyses are conducted using different criteria, which are relevant to establishing the economic and social profiles of these two sub-entities of the Belgrade region. Their example may serve as a reference point in understanding sub-regional disparities and the process of changing lifestyles and spatial patterns within the Belgrade metropolitan region.

Marković. Aleksandra (Codarts Research, Rotterdam, The Netherlands)

“The Balkans for Dummies”? Balkan Music as Perceived in Western Europe

When discussing the Balkans within the framework of contemporary society and culture, it is important to address Balkan music as one of this region's cultural products that is most present in the West. After having appeared in the international music scene mainly through movies by Emir Kusturica, Balkan music is gaining increasing attention and popularity, and has claimed its place in the current world music market. Such a role makes this genre a suitable vehicle for communicating images of the Balkans to the Western audience. It is important, however, to distinguish between different directions in communicating these images: 1) from the Balkans to the West (Balkan music that is performed by Balkan musicians, with the Western audience as a target group), and 2) from the West to the West (Balkan music conceived, “imagined” by Westerners for the Westerners). The analysis of selected examples of Balkan music shows that many musical means (rhythm, form, or-

chestration, tonal structure and so on) are being utilized to construct a sound that is “alien” to a Western ear. This is why this genre can be explored in the light of discussions about Balkanism (“nested Orientalisms”). The question of why this music is undergoing a rising popularity is related to constructing the image of the Balkans as a region within Europe, and the notion of this region as Europe’s “internal other”.

Maxwell, Alexander (University of Nevada, Reno, USA)

The Regional Basis of Macedonian Ethnic Identity: Slavic Macedonia, 1903--1943

The Ilinden uprising, organized by the Internal Macedonian Revolutionary Organization, demonstrates the vitality of ‘Macedonia’ as an inspiration for political action. During the Ilinden uprising, however, Macedonian Slavic patriots frequently saw themselves as ethnically Bulgarian, and thus Macedonia as an ethnically diverse (if predominantly Slavic) region, not an ethnically pure territory. The partition of Macedonia during the Balkan wars destroyed the territorial unity of Macedonia, and encouraged Slavic Macedonian patriots to redefine their ‘Macedonian’ loyalties. The struggle between Serbia and Bulgaria to win the national allegiance of Slavs in Vardar Macedonia resulted in a stalemate: Slavic Macedonians came to be seen as neither Bulgarians nor Serbs, but as a transitional ethnicity, which introduced the idea that Macedonia possessed a unique ethnographic character. Members of racial political parties, partly under the influence of the Comintern, began to propagate the idea of a distinct Macedonian ethnicity. These processes helped transform regional Macedonian identity to a Macedonian ethnic identity. This process culminated during the Second World War, when Bulgarian occupation turned Macedonian Slavs violently against Bulgarian ethnicity. At the 1943 Jajce conference, the future leaders of Yugoslavia proclaimed the existence of a Macedonian language and recognized a Macedonian republic within federal Yugoslavia. This bid for Macedonian support for the Partisan movement legitimated a new ethnic nationalism in the southern Balkans. Macedonianism’s transformation from regionalism to nationalism could be reformulated as the shift from civic to ethnic nationalism; this paper ends by examining the historiographical and political stakes in choosing between these two interpretations.

Miloseska, Eli (Institute for Old Slovenian Culture, Prilep, Republic of Macedonia)

Macedonia’s Carnivals and Local, National and Supranational Identity

Since 1990 in the Republic of Macedonia a period of social democratization and unfortunately still current transition began. The later process triggered a crisis in every sphere of well-being as well as great uncertainty for one’s future. This resulted in an identity crisis for both the individual and the collective on a local, national and supranational level. In the quest of confirming its own identity, the individual as well as the community restarted to nourish the values of folk culture, which according to tradition are kept most sacred. By calling on these traditional values the individual and the communities feel safer, strengthen their awareness and internal relationships and hence comes the affirmation of their community on all levels: societal, economical and ritual. In this direction, the carnivals in Macedonia (the Strumica, Vevcani and Prilep) represent a typical example of one of the largest global forms of identification for both the individual and the ethnic community. They unite different identities – local, national and supranational. The local identity is expressed by a strengthening of one’s unity and the community on a local level (belongingness to a certain city or village). The national identity is expressed by a strengthening of the feeling by an individual or community for belongingness to the same creed and ethnic group. The supranational identity is expressed by a strengthening of the feeling of belongingness to the larger Balkan and more European family. These are the major directions of researching, analyzing and processing the problem accord-

ing to the following relations: the carnivals in Macedonia – local, national and supranational identity.

Misev, Vladimir (Centre for Political Systems and Local Government in the Institute for Democracy “Societas Civilis”, Skopje, Macedonia)

Defining Regions?

In the academic sphere there is almost always a huge debate among scholars about the three most employed topics in the field: regionalism, federalism and confederalism, whether these three concepts belong to one theory or they are different models with its specific characteristics. On the other hand, some of the academics argue that all these three concepts are mutually connected and through the prism of time one model is changing to another. Nevertheless, it can be concluded that all three models have different characteristics that makes distinction between them reasonable. Two basic elements distinguish the regional states from the federal states. The first element is the existence of a second chamber and the second one is the historical development of the state. In many European states due to the lack of a second chamber or the lack of legislative competences of the constituent units, the classical distinction between a federal and a regional state is still adequate. Regarding the second issue, the historical development, the accent has been put on the foundation act. If independent units constitute a new state, that state is usually characterised as a federal state. But if the state was originally founded as a unitary state, it is often treated as a “regionalised” system, although the constitution is strongly decentralised, “adopting the same institutional characteristics that are peculiar to federal state”¹. In this paper I shall attempt to make a distinction between them and to specify what distinguishes regions and regionalism as a theory from other models of federalism.

Morcov, Dora Alexa (Université de Bucarest, Faculté de Sociologie et Université Bordeaux 2, Roumanie)

Les jeux de construction d'une région métropolitaine dans la Roumanie après le 1989. Le cas de la zone métropolitaine de Bucarest.

L'étude de cas se relie au projet de constitution de la Zone Métropolitaine de Bucarest² qui comprend la ville de Bucarest et 98 communes environnantes. La recherche a révélé que même si ce projet veut définir une zone de coopération notamment pour créer des infrastructures de transport et édilitaires, les administrations locales des communes environnantes se sont positionnées différemment en montrant des attitudes divergentes à cette initiative et plutôt hostile en invoquant l'intérêt obscur de la mairie de Bucarest (l'initiateur du projet). Mon approche porte sur les jeux de pouvoir des acteurs locaux dont l'objet principale c'est l'espace. Ces jeux sont mobilisés à l'heure de la construction d'un nouvel espace de gestion superposé à une «ancienne» structure d'organisation territoriale faite pour aider le «centralisme démocratique» qui rendait un territoire dans la subordination d'un autre et qui n'est pas change après 1989 (comme c'est le cas du département de Ilfov qui a été construit rond autour de Bucarest, pour que la ville Capitale s'assure un espace avec des ressources naturelles et économiques à sa disposition). Cela devient, à l'ère de l'autonomie locale, un pouvoir qui contraigne 'sans force' l'ancien dominateur. Son pouvoir vient juste de sa position d'anneau autour de Bucarest, géré maintenant d'une façon autonome, qui peut dire *Oui* et *Non* sur toutes les initiatives que le Bucarest ait sur son territoire. L'hypothèse autour de laquelle j'ai réalisé ma recherche est que la logique des acteurs, quant à la volonté de coopération en vu de construire

¹ Articles: “Special Issue- German Federalism: Theory and Developments” – A “Global Theory of Federalism”: The Nature and Challenges of Federal State- Anna Gamper Vol. 06 No. 10 p.1306

² Centre de Recherches Urbaines de la mairie de Bucarest (CPUMB). (2003-2005) « *Plan d'Aménagement Territoriale Zonal – la Zone d'agglomération Urbaine et Zone Métropolitaine de la Ville de Bucarest* »

une région, porte plutôt sur l'utilisation d'un pouvoir qui leur vient d'une position spatiale, à travers leur rationalité limitée, en fonction de leurs croyances sur ce qu'un territoire construit peut leur apporter, en vue de garder ou d'améliorer une situation dans un réseau des acteurs territoriaux .

Nadolu, Ioana Delia / Nadolu, Bogdan (The Department of Sociology and Anthropology, West University of Timisoara, Romania)

From the Anthropology of Borders to the Borders of Anthropology

Apart from a limitative role, the border has an associative implication, reflected in neighborhood, as a specific way of living together. The material (non-symbolic) delimitation, the boundary, separates but also unites areas with different values to a common social history. This paper will follow a semantic route for the concept of border through a multidimensional approach: from the traditional ethnological frontier, marked by specific symbols and rituals, to what the developed anthropological border becomes and how it is understood under the pressure of new social realities. The dissociation and association, as complementary functions of the border, transcend the level of the object of study, and can also be identified at one meta-analytic level into the contemporary epistemic transformations of anthropology as scientific discourse, unitary but also interdisciplinary, and adequate for a knowledge based society.

Nadolu, Narcisa (Department for Teachers Training, West University of Timisoara, Romania)

Regionalization and Gender Stereotypes

Stereotypes and gender prejudices represent a dimension of identity that includes similarities and distinctions of socio-cultural spaces inside a unique matrix. This paper tries to analyze the dynamic of gender stereotypes from the perspective of globalization. In this context the reconfigurations generated by social and cultural interferences obtain a new identity. Are gender stereotypes an element of integration or of the dissolution of a globalizing society? It remains to be seen in the new reconstruction of the regional macro-social that the gender identity represents, whether one argues for the new "European nation".

Nagy, Raluca (Université Libre de Bruxelles / "Babes-Bolyai" University, Cluj-Napoca, Romania) and

Colotelo, Cristina (National School of Political Science and Administration, Romania)

Regional Images and Stereotypes in Maramures, Romania

The alleged specificity of Maramures, from literary texts and research to the image offered by the media, is a well-preserved authenticity. The use of tradition as an instrument for nation-state building was a common practice during the last century. Escaping collectivization, few things changed in this region during communism. Maramures, a rural area in the north of Romania, is considered one of the last remaining "cradles" of authenticity and tradition. We assist in an invariable discourse on this region and people adapt the stereotyped image that is attributed to them and assimilate it into a regional identity. This identity is built on local and regional pride and cultural traditions. It is interesting to see how these images and stereotypes are developed and diversified within the region, according to differences in access, location, ethnicity or religion. In a system of multiple identities situations may be conceptualised as selective "spotlights" eliciting some types of identity and blocking out others. In a given situation two people from Maramures may stress their mutual belonging to the same region. In another situation they may adopt exclusive, sub-regional or ethnic identities which impose a boundary between them. We explore the way in which aspects of regional

identity are (re)negotiated and how people who interact come to define what it means to be from Maramures as opposed to any other region in Romania or from a sub-region in this area as opposed to others.

Neagota, Bogdan (“Babeş-Bolyai” University, Cluj-Napoca, Romania)

Spring ceremonials from Transylvania

Our paper approaches spring ceremonials from current day Transylvania, performed on different occasions and representing different social-cultural stages of festivalisation: the *Ploughman* from Şurdeşti, Chioar (second day of Easter), the vegetal processions and the “charivari” from Saint George, the *Ceremonial Ox* (Pentecost and Midsummer's Day), and the fires of Midsummer's Day. The aim of the research is to understand the present functionality of these ceremonials for the rural areas, and to identify possible means of patrimonialisation. For this purpose, data which are collected from the field using audio-visual methods are connected to existing data in the Folklore Archives of Cluj and Bucharest, as well as with data from personal archives, aiming to seize and analyze mutations produced in time within this custom due to historical fractions (the two World Wars, the agrarian reformation in 1921, forced cooperativisation, navetism in the 1970s and the 1980s and economic migration after 1990, as well as the acculturation of mass media in the last fourteen years). Ethnological methodology is used along with oral history techniques. In parallel with a morphologic description of cultural facts, we also aim to establish their age as well as their cultural-geographical location (the territorial amplitude of the investigated ceremonials). Some anthropological-social aspects are also examined (the social and professional milieus in which the custom is found), as well as cultural anthropological facts (valorising the intra-epistemic motivations, significance and explanations given by subjects in connection with every fact investigated). In addition to the interviews, we also collect from the field and scan photos from personal archives made on the occasion of these very feasts. We thus have two distinct plans: direct investigation, which takes place during the actual celebration, when ritual practices performed on the occasion are to be filmed, and non-direct investigation, which allows the reconstruction of the ceremonial scenario through memorata narrated by subjects and through visual materials existing *in situ*.

Nevenić, Marija (Faculty of Geography, University of Belgrade, Serbia) and

Krunić, Nikola (Institute of Architecture and Urban & Spatial Planning of Serbia, Belgrade)

Macro-Regional Centers as Decentralization Instruments of Serbian Regional Integration to Southeast Europe

Serbia does not have a correct and uniformly developed urban system, that is, the Serbian urban system is neither compatible nor coherent with European objectives for urban development. The process of urban transition on Serbian geographical territory was only intensified after the first half of the 20th century. It was developed under the conditions of industrialization and had a polarization character, which all led to the development of an urban network characterized by regional differentiability, (in)compatibility of its parts, asymmetry and, often, territorial disjunction and isolation. Since the European strategy aims towards polycentric urban structures, it is imperative that Serbian planning adapts to this concept. In this paper, possibilities for a Serbian regional integration into Southeast Europe are presented. It is pointed out that the principal objectives of further Serbian regional development are dynamics and spatial balance. These could be accomplished by a gradual decentralization of the urbanization of its regional parts. In this sense, four forms of territorial urbanization and urbanity have been identified in Serbia: insular urban areas in rural environs, smaller and larger urban settlement agglomerations with developed peri-urban rings, complex regional

functional urban systems, i.e. agglomeration systems, and the Belgrade agglomeration or Belgrade metropolitan region. In other words, major decentralization instruments for regional development such as macro-regional centers (Belgrade, Niš, Kragujevac, Uzice, Pristina and Novi Sad) are emphasized, which would become centers of future regional cooperation with the surrounding SEE regions.

Norton, Claire (St Mary's University College, Strawberry Hill, London, United Kingdom)
Contested Identities in Narratives of the Ottoman-Hungarian Marches

My paper will explore how regional identities were constructed and contested through the process of remembering a specific place or region. Using a variety of Ottoman and modern Turkish texts, which narrate events that occurred on the Ottoman-Hungarian marches I will seek to demonstrate the transient and flexible nature of identities of self and other in this disputed region. I will trace how these identities were contested and re-formulated by later writers to more accurately accord with changed socio-political geographies and the discourses of nationalism and empire. I will also argue that identity in these 17th century border lands, unlike later 19th and 20th century constructions, was not necessarily seen as immutable and singular, but instead manifested a fluidity and heterogeneity that permitted an extension of self to include Muslims and Christians, Turks, Serbs and Hungarians. Consequently, in contrast to narratives articulated within frameworks dominated by the nation-state criteria of ethnicity and religion, I will argue that there existed socio-culturally a more complex, integrated and pluralistic border society in which religious tolerance and mutual pragmatic co-existence prevailed despite official rhetoric. Sources that will be used include: *gazavat-names* [campaign narratives], muster records, official histories, popular histories, and encyclopaedia entries.

Otoiu Gabriela Damiana (Faculty of Political Sciences, University of Bucharest, Romania)
Bringing Back the Nation-State: Sovereignty, Identity, Private Property

At the beginning of the 1990s, policies concerning the restitution of nationalized properties, which were generally implemented in Central and Eastern European countries, privileged one group of former victims of expropriation (the "majority" group) and excluded from compensation the minorities (notably the German and Jewish minorities). "The underlying moral economy framed a region-wide rhetoric of restitution as a reconstruction of national identity" (Barkan, 2000: 128). This stems from the fact that "in the post-communist world, restitution had become an adjudicator of national identity and ethnicity" (Barkan, 2000: 131). I aim to explore this "reconstruction of property" in post-communist Romania through the investigation of the policies concerning Jewish communal properties. I deem this to be an illustrative case, which may foster a wider reflection on the status of the "foreigner-outsider" in general and of the national minorities in particular, as reflected in the post-socialist property regime. I argue that these "Romanian people", whose civil rights, including the right of property, are re-defined after 1989 to "represent [...] an organic nation, by the ethnic understanding of citizenship" (Barbu, 2001: 23). My research is based on fieldwork undertaken in Bucharest, Romania (2004 – 2006) and on archival research (the archives of the Federation of Jewish Communities in Bucharest, the National Romanian Archives, Bucharest, the Archives of the Centre of Jewish Contemporary Documentation, Paris, and the Open Society Archives, Budapest).

Özkan, Özgür Dirim (Yeditepe University, Department of Anthropology, Istanbul, Turkey)
Football Fandom as a Source of Identity Formation in Post-Yugoslavia: the Case of Football Fans in Sarajevo

The aim of this paper is to present how “football fandom” might be effective in the formation of regional identities. Football, which is without any doubt the most popular branch of sports in the world today, has gained its popularity due to several reasons. If the simplicity of the game is one of them, the more important factor behind the popularity of the game is the promise of identity. During the establishment of nation-states, football became one of the tools to prove the legitimacy of the nation. In contemporary society, when the legitimacy of nation-states is questioned, it can be seen that one of the basic determinants for a football fan to take his/her side is the overlapping of his/her football fandom identity with several forms among other identities of which “regional identities” are of importance. Relying on preliminary research conducted in Sarajevo in March 2006 and on a year-long fieldwork that will be launched in February 2007 in Sarajevo about “Differences in Identity Formation Established by Football Fandom: A Comparative Study on FK Sarajevo & NK Zeljeznizar”, this paper will aim to examine the early outcomes of the research. After the collapse of Yugoslavia and the war in Bosnia-Herzegovina, in the first instance, fandom identities were seen as the fortress of nationalism. However, fifteen years after the dissolution of Yugoslavia and eleven years after the end of war, football fans began to seek new forms of identities. The experience of the Adriatic League in basketball had also sparked the idea for such a league among ex-Yugoslav football clubs. The paper will not only focus on identity differentiation in a postwar ex-Yugoslav country, but also, referring to the idealized “Adriatic League”, it will try to show how old regional identities might still be effective.

Pamporov, Alexey (Institute of Sociology at the Bulgarian Academy of Sciences, Sofia, Bulgaria)
Regional Similarities and Differences in Romani Kinship Terminology in Bulgaria

The Roma (singular Rom), most commonly known as Gypsies, are a transborder ethnic minority that lives throughout Europe. According to different expert assessments, the size of the Roma population in the world varies between eight and ten million, of which about 70% lives in Central and Eastern Europe. The proportion of Roma in both the new accessing countries Bulgaria and Romania is estimated as being up to 10% in some NGO surveys, while the official censuses measure 4.7% and 2.5%. The Roma population is not as homogeneous as it seems to look through the eyes of outsiders. There are several subdivisions with plenty of subgroups inside. In Bulgaria, there are five main Romani groups: Daskane Roma (Bulgarian Gypsies), Horahane Roma (Turkish Gypsies), Kalderash (Coppersmiths), Kalaydjies (Tinsmiths), and Ludari (known in Europe as Boyash). There are also more than one hundred subgroups mainly in the Daskane and Horahane subdivisions. This paper focuses on the similarities and differences in Romani kinship terminology between the main five groups, while keeping account of regional changes and influences. A comparison between several regions (Northwestern, Southwestern and Central Southern) will be made. The aim of the paper is to investigate how the kinship terminology of these groups varies in the different regions – what remains and can be considered as a core and what undergoes changes. We could study the proximity of the ethnic identity further, after having identified the core of the kinship terminology.

**Patrikios, George (Democritus University of Thrace, Athens, Greece) and
Vatavali, Fereniki (National Technical University of Athens, Greece)**
Between Global, National and Regional: Institutions in Greek-Albanian Border Regions

One of the main policies of the EU is to diminish the strength of states and strengthen the power of regions. Apart from the aim of economic integration, regions express a common sense of identity, combined with the function of institutions that shape collective action within a geographical region. In this framework, the role and the importance of regional institutions has been highlighted, either towards a more global, or towards a more regional direction. The role of regional institutions seems to be more extensive and complicated in borderlands, as, in many cases, they are dealing with cross-border issues. The Greek-Albanian borderland is an area of turbulent historical background. In the Ottoman era, Southern Albania and Epirus (Greece) used to be part of the same socio-economic region, where a wide network of relations existed. The imposition of the Greek-Albanian borderline after the Balkan Wars (1912-1913), and then the adoption of a concrete policy of isolation by the Albanian communist regime divided the region into two parts and broke the existing socio-economic networks. The collapse of the communist regime in 1990 and the opening of the external borders motivated exchange initiatives between Greek and Albanian border regions. In this process, the role of the regional institutions on both sides of the border is of high importance. On the one hand they implement the decisions and policies of the central governments and the EU, on the other hand they reflect the priorities of local societies, with a focus on regional identities, which, in many cases, cross national borders. The aim of this paper is to lighten the role, the structure and the function of regional institutions in Greek and Albanian border regions, with regards to the distinction between global, national and regional levels, as well as regarding the strengthening of cross border networks that have been revitalized or created in the border regions.

Pavlović, Mirjana (Ethnographic Institute, Serbian Academy of Science, Belgrade, Serbia)
Regional identity – Serbs in Timisoara

Timișoara is the capital of the historical Banat region. It is also a multicultural, multinational and multi-religious town, in which different ethnic and confessional groups (Romanian, Serbs, Hungarians, Germans and others) has been living together since the 18th century. Besides that, Timișoara is the cultural, religious and political centre of the Serbian minority in Romania.

The aim of this paper is to analyze the complex processes of forming the regional identity of Banat and its relations to the ethnic and local identity of the Serbian minority in Timișoara in a synchronic and diachronic perspective. The focus will be of the views of the members of this group. Most data were collected during field research between 2002 and 2006 in Timișoara by combining participatory observation and interviewing. Literature, statistical sources and minority publications (newspapers, calendars, bulletins etc) are also used.

Pesić, Dimitrije (Belgrade, Serbia)
Magazines as a Means of Inter-Ethnic Communication: Case Study of Balkan Jews' Periodicals

Periodicals played an important role in Jewish social and cultural life, as they brought relevant information and enabled communication between them, as well as expression of their cultural and political views. *El Amigo del pueblo* and *Hashalom* magazines, published in Belgrade and Sofia in the period from 1888 to 1906, were newspapers “for Jews in Bulgaria, Romania and Serbia”, aimed at providing Balkan Jews with news and information from the whole region. The research was based upon texts in both magazines, in order to establish their role in the social, cultural and political life

of Balkan Jews. The first part of this study concentrates on basic data about magazines themselves (where and by whom they were published, themes, goals, political orientation, text types, languages used...etc.). It contains a valuable source of information which is inaccessible to most scholars interested in Jewish history in this area, because it was written in the Judeo-Spanish language with Hebrew characters. The latter part of the study draws special attention to the historical and social analysis of the texts and the influences of other Balkan societies, especially in the field of language, folklore and tradition. The beginning of the 20th century was a time of modernization and cultural transition for the whole region. Balkan Jews represent an interesting sociolinguistic phenomenon. They were bilinguals in a monolingual environment and with great effort maintained their language, but were not immune to the influences of other languages in the region. This work will also examine the extent and type of these influences.

Petre, Raluca (“Ovidius” University, Constanta, Romania)

Regional Narratives as Shaped by Media Goods Circulation in the Previous Regime

In this paper I explore the specific narratives of the people living in the Dobrogea region, their memory of the communist regime on the Black Sea coast. More specifically, I refer to the appearance and circulation of videotapes and video recorders in the last years of communism and some of the consequences of this phenomenon. Thus, it is apparent from interviews on the past that the narratives of the population in this region were influenced by the access to materials that were running against the official line of the communist regime. At the same time, it did not provide an alternative political platform but a considerable taste for media consumption. It might be argued that the circulation of videotapes was a specific element of this region, which was inhabited by many sailors and generally people that would go to sea and bring this kind of media product back. This paper focuses on the stories of the people of the region, some that had been at sea, others that had family or friendship ties with people at sea. Last but not least, I refer to the people that had access to the media materials brought by the sailors. My main argument is that the videotape phenomenon was larger and more influential in this coastal region, differing somewhat to the other regions of Romania under communism.

Pimpireva, Ženia (Ethnographic Institute and Museum of the Bulgarian Academy of Sciences, Sofia, Bulgaria)

Regional Identity of the Bulgarians in Ukraine

This paper analyzes the problems of ethnic identity for Bulgarians living in Southern Ukraine during the post-socialist period, its construction and current development in this historical region, as well as the changes in its parameters under the new social and cultural conditions. The study is based upon the results of fieldwork undertaken in 2005 and 2006 in settlements of predominantly Bulgarian population in the Bolgradski, Artiziski, and Ismailski regions of the Odessa district in Ukraine. The community of the Bessarabian Bulgarians was being formed from the second half of the 18th century to the mid-19th century, when Bulgarians from various towns and villages in Eastern Bulgaria left their native lands, fleeing Turkish repressions after the periodic Russian-Turkish wars and following the withdrawing Russian army. With the support of the Russian Empire the Bulgarians settled in the region of Bessarabia, in the territory of today's Moldova and Ukraine. They named their villages after the names of places they had left behind. The fate of generations of Bessarabian Bulgarians was connected first with the imperial Russian rule, then with the transfer of power from Russian into Romanian hands, later with the imposing of the Soviet communist regime and the repressions of Stalinism, and in our days - with the disintegration of the Soviet Union and

the transition to democracy in the former Soviet republics now turned into the sovereign states of Moldova and Ukraine.

Pistrick, Ekehard (Martin-Luther University Halle-Wittenberg, Germany)

Memories of Migration in Epirus Borderlands: Regional Constructions of Identity and Memory through Place and Sound

The legacy of migration (*ksenitia*, *kurbet*) and the recent migration movements on both sides of the Greek-Albanian border have been discussed extensively from statistical, economical and political viewpoints. The self-conceptualization of this legacy, its actualization in the memory of the people and its artistic responses in the specific regional context of a transborder region have attracted comparable little attention. The terms *ksenitia* and *kurbet* attain diverse meanings and often contradictory sentimental connotations in oral folk history. Migration as part of regional history becomes “mythistory”, based on regional belonging and experience, exemplified through individual biographies and the symbolism of space found in bridges, trees, rocks or passes. Songs as part of the oral folk history help to condense and subjectify the migration experience and regional belonging in its mythologized form. They also support the sentimental notions of migration through its musical form incorporating lamentation techniques. These multipart songs do not only reflect emotional states of the individual and the imagined collective but also attract diverse ideological interpretations dictated by the official state discourse on history. Furthermore, in these songs the recent Albanian mass migration finds its most personalized artistic response through language and discourse, referring to a constructed past incorporating an explicit nostalgic notion of *kurbet*. Visual and audio examples collected in fieldwork projects in 2004 and 2006 should exemplify how the border-crossing legacy of migration in Southern Albania and Northern Greece is constructed and expressed through place (regionalism) and sound (song).

**Popescu, Raluca (Research Institute for Quality of Life, Romanian Academy) and
Virdol, Amalia (Department for Social Affairs, Health, Education, Culture and Cults, Prime Minister's Chancellery, Romania)**

Oltenia: A Surviving Region in Romanian Regional Development

This study brings together an interdisciplinary approach, integrating a sociological, anthropological and geographical perspective. In spite of the abundant Romanian literature on topics related to regional development processes, only a few studies have tried to integrate various specialized data into a larger perspective. This paper sketches the lines for an integrative perspective. The aim of the study is to debate the causes of the disparities among different areas, based on socio-economic and geographical data analysis, in a larger perspective of Oltenia's historic and cultural identity. A special focus is given to the impact of societal changes after 1990, in a larger framework concerning the historical regional development process in Romania in a comparative perspective on two levels: national (with other development regions/cultural areas) and international (with Southeast and Western regional trends). The historical Oltenia region covers the majority of the Southwest development region that was created in 1998 in order to implement regional development policies. Previous elaborated studies pointed out strong development disparities between northern counties (Gorj and Vrancea) and southern counties (Mehedinți, Dolj, Olt), and identified areas with specific problems of development, related to geographical condition, industrial decline, historical and cultural factors, and so on. This study will provide a special focus on poverty and on social inclusion as a Europeanization development attempt, relevant mainly in the urban context, as it will be shown in the paper. Rural/urban differentials will be asserted. The data analyses seem to indicate that the poorest rural localities are localized not in mining areas or agricultural zones as we were expecting,

but in mountain areas, the prosperous villages being founded around big cities. Urban poverty looks more territorially dispersed, the poorest towns being the small, agriculture-based ones (former rural localities declared towns after 1968) or those with a mixed economic profile. The southern part of the region can be considered the poorest, as we will demonstrate, not only in economic features, but also in human and social capital. The study is based on a combined methodology, with administrative, census and survey data analyses complemented by interpretations of qualitative data gathered through interviews and observation.

Prato, Giuliana B. (University of Kent, United Kingdom)
Albania at the Crossroads of Inter-Regional Exchange

This paper focuses on the Albanian case, drawing on historical and contemporary data on national identity and international exchanges. It sets the contemporary situation in the framework of the EU projects of enlargement and cooperation and of a 'Europe of Regions'. The paper suggests that Albania itself could be regarded at the crossroads of inter-regional exchanges with neighbouring and overseas countries. In particular, the paper addresses exchanges across the Adriatic Sea as constituting a significant 'cross-border region' in the new European situation. Historically, Albania has enjoyed economic and political exchanges with Regions across the Adriatic Sea, particularly with Southern Italy, where Arbëresh communities established themselves between the 13th and 16th centuries. Significantly, many contemporary Albanians favour cooperation and exchange (through EU InterReg programmes) across the Adriatic, rather than with neighbouring Balkan countries, where ethnic Albanians live. Those who favour overseas exchanges advocate historical reasons for their choice. Drawing on recent comparative research, the paper shows how the Arbëresh migrations were a direct consequence of military events and political alliances. The nature of these alliances and of the integration of the Arbëresh communities in Italy are contextualised in the historical events that led to the opposition of Western Europe to the Ottoman expansion. Similarly, the post-communist Albanian migrations and the contemporary exchanges are analysed in relation to the events that led to the collapse of 'real socialism' and to the real or potential conflicts that might endanger the new geo-political equilibrium.

Preda, Sinziana (West University of Timisoara, Romania)
Regional Identity: The Pemi from the South of Banat

The relationship with the "other", from either a familiar or non-familiar group, or a similar or a different "other" is a way of finding one's identity, of expressing certain opinions, beliefs, and values, which represent the basis for any individual or collective existence. One shapes one's personality through a permanent relationship with the other, one constantly renegotiates one's identity and this process is inherently conducive towards tolerance, acceptance and coexistence. The identity mythology of Banat space is revealing in this sense: the historiographical discourse includes events that exemplify the trajectory of interethnic and/or intercultural relationship. The research project suggested by us (which established my PhD subject) refers to the communities of mainly Czech population, communities that are isolated in the Almăj Mountains (in the south of the Banat region); the axiom, that lies at the basis of the research theme, consists in the possibility to prove that both of the double identities - Czech and Catholic - represent the condition for this minority to survive. We will follow different aspects regarding the identity of six Czech villages (from the self identification and heteroidentification point of view); the distinctions existing between these villages – Baptists' presence beside Catholics, different sources (for each village) of regional origin, occupation specific, the perpetuation of endogamous marriages (almost until our days), the "ascendancy" of certain villages over the others – do not undermine ethnic unity, but "grind" an identity profile. The ethnic

identity of the “pemi” (the name given by German colonists to the Czech population settled in the Banat region, derived from the German *die Boehmen* - many of them were native of Bohemia) is not a recent construction: it is a matter of ethnic insularity sliding between acculturation and multiculturalism; the post-communist period had marked a rebound in some respects, but extraordinary possibilities of evolution also: the lasting mechanisms of ethnic conscience will transcend an eventual identity crisis.

Prentović, Sonja (Faculty of Sport and Tourism, Novi Sad, Serbia)

The Relation between Cultural Identity and Cultural Thematic Routes in Vojvodina

In recent times the need for preserving and presenting the cultural identities of areas and cultures is evident. Everything that is typical for an area on the creative, spiritual and material level represents cultural identity. With this approach the sense of cultural identity is broadened and it means more than ethnic characteristics, even if they are included in cultural identity. In accordance with the need for innovation of the touristic offer, cultural thematic routes are one of the possibilities of presenting cultural resources in tourism in different and more specific ways. The area of Vojvodina is typical for its cultural resources, both tangible and intangible. Multiculturality and multiethnicity represent special additions to the diversity of material cultural resources, which can be seen through the diversity of music, gastronomy, events, customs and the way of life of the residents of this area. The research was based on questionnaires of visitors to Vojvodina and agents and experts in the field of culture and tourism. The goal of the paper is to point out the importance of creating cultural touristic thematic routes which are based on cultural identity and their positioning in the mind of tourists and with this, the tourist success that is evident through tourist satisfaction. These results imply that currently the most interesting and perspective cultural routes are those of Vojvodinian music, vineyards, historic town centres and also farmhouses and events. Tourists mostly want to see the Vojvodinian cultural identity like traditions and customs, urban architecture and farmhouses.

**Pribac, Sorin (Faculty of Sociology and Psychology, Sociology-Anthropology Department,
West University of Timisoara, Romania)**
French Communities in the Historical Banat Region

French communities were constantly present throughout the history of Banat. One could find them here in the early phases of the Habsburg occupation, with their own culture and habits and with their priests (Roman-Catholic) officiating in French. Several villages from the Romanian Banat (i.e. Tomnatic/Triebswetter/Nagyösz, Remetea, etc.) but also from the Serbian Banat (Charleville, Seultour and St. Hubert) were French according to the church books, namely populated by Alsatian and Lotharingian colonists. It is a fact that after the second generation, almost nobody has spoken French any more, due to the state policy of introducing German and later Hungarian and Romanian as official languages. Yet, during the 20th century, there was a revival of French ethnicity in Banat. Especially after World War II, several people with French ancestors founded the “*Association des Descendants des Anciens Colons Français du Banat*”, facing and eluding in this way deportation to the work camps to many locations in the former Soviet Union. As far as documentation on this topic is concerned, only very few books, studies and articles cover our topic of interest. Therefore this proposed paper basically relies on archival materials (obtained from the Branch of National Archives Timisoara). Focusing also on general issues related to ethnic minorities from the Banat region (other than Germans and Hungarians), we try to identify whether there are still, or are at least remains of, French cultural traits in the mentality of the inhabitants of Banat. It is also worth mentioning that nowhere else in Romania, apart from in Banat, are French colonists and cultural traits present.

Radu, Cosmin-Gabriel (Central European University, Budapest, Hungary)
Enduring Commodities, Border Tricksters, and the Predatory State: Contraband at the Romanian-Serbian Border During the Embargo upon Former Yugoslavia

Anthropologists generally examine state practices mostly in local settings and in highly contextualized power relations. It is usual, for example, to document local institutional practices and ideologies and to think about linkages between governmentality and everyday practices of local people. My paper tries to go further. Using the period 1992-1999, the different contexts of economic sanctions upon former Yugoslavia and the regional reference of the Romanian-Serbian borderland, my research introduces an interesting case of the state's central power intrusion into its peripheries. Unlike other studies that develop cases of the cross-border circulation of commodities around the world, in my context the central state and low-level contrabandists were apparently on the same side of the game. Nevertheless, the outcomes of contraband they all carried out were very different. Interestingly, it was not the local state that competed with cross-border contraband networks, but rather central power that came into play. In relation to international organizations, the central state as a high-level contrabandist acted as a predator. At the same time, it captured itself and was caught by big business.

My paper will see the connections between two forms of the illegal traffic of commodities: from below (that of individuals and networks of local border people) and from above (that carried out successfully by state representatives converted into state class) and how they relate with different formations of the Romanian post-socialist state.

Radu, Cerasela (Central European University, Budapest, Hungary)

Do Peasants Disappear in Romania? Rent Regimes and Control over Land in Southern and Central Romania

Katherine Verdery (2003) uses the notion of “supertenants” to designate the category of farmers who rent large areas of land from peasants. By pointing out the class relations between supertenants and peasants, the author shows that transition from socialism to post-socialism did not generate a better economic position for peasants within the social structure but on the contrary, the former inequalities were reproduced and even exacerbated. Peasants’ land remained an “abstract entity” (Verdery 2003) that passed from collective farms’ property to the “supertenants” control. In this context, the US anthropologist suggests that peasantry is doomed to disappear. This “disappearance thesis” argues that peasants, under global capitalism and neoliberalism, transform into rural proletarians or capitalist farmers. On the other hand, the “permanence thesis” states that peasants are not affected by capitalism because they have their own economic logic (Araghi 1995). Nevertheless, according to other authors, peasants could appear or disappear depending on the influences of the state and the market on peasant economy and society (Bryceson, Kay and Mooij 2000).

My paper demonstrates that the dominance of “supertenants” in Romania does not lead necessarily to the disappearance of the peasantry, but to new forms of reciprocal accommodation between the two socio-economic classes. Basically, my argument goes as follows: the ethos of subsistence and dependence are somehow negotiated. I will describe and compare two rent regimes as two modes of dependence and control. I also address peasants’ disappearance/permanence theses in various regional contexts: Romania as a periphery of the European Union, as well as different patterns apparent in regions of Romania (Southern and Central).

Ranković, Daniela (Faculty of Architecture, University of Belgrade, Serbia)

Regional Architecture: Case Study of the Balkans – from a Local to a Global Perspective

Periods of transition and a globalised society have caused many differences and non-sequentialities in the development of contemporary Balkan architecture. Contemporary architecture at the crossroads of two millennia should be considered in a wide context. That is why it is important to observe these phenomena from different angles (different disciplines), to be able to comprehend them completely. This research is based on the development of contemporary architecture in Balkan countries in the last decade explaining the topic from social, political, anthropological, cultural and historical points of view. Contemporary architecture is now being glorified and criticized, but rarely compared with that of neighbourhood countries. Bearing in mind the many contrasts and different cultural layers in architecture deriving from different social and cultural conditions, from Slovenia in the West to Bulgaria and Romania in the East, there are hundreds of reasons why we should deal with the question of its fast development, the continuous construction work underway and rapid modifications of the urban shape. The city’s spirit and its environmental organization have usually first been felt in the city’s architecture. It is impossible to stop the process where market requirements are above any other. The question is: “Is the Balkans capable of creating its own contemporary physical and social identity without the strong and inevitable influences of Western society and without copying their models for a better future?” Possible answers foster a certain anxiety over the future: will Balkan heritage be pledged and eventually disappear in the process of transition and globalization?! No doubt, the Balkans today is struggling for a cognizable identity in the contemporary world, to match the one it had in the past. Every country is struggling in its own way. These different ways are exactly the thing that makes this region interesting and worth observing.

**Rautenberg, Michel (Université Jean Monnet, Saint-Etienne, France) and
Krastanova, Krassimira (Université Paissii Hilendarski, Plovdiv, Bulgarie)**
Images et stéréotypes de Plovdiv à travers la peinture

Plovdiv, qui prétendit longtemps au titre symbolique de capitale bulgare de la culture, « ville des peintres et des poètes », possède de nos jours une douzaine de galeries privées de peinture, une académie des Beaux-Arts. Les manifestations artistiques y sont nombreuses et elle fut capitale européenne de la culture en 1999. L'association des peintres y compterait environ 400 membres. Cette image artistique de la ville s'appuie sur un passé ancien et glorieux. La ville est réputée pour avoir été l'un des principaux foyers d'un art « national » dans les années 20/30, et pendant le communisme elle continua à jouer un rôle important dans le maintien d'une activité artistique parallèle à l'académisme officiel. La proposition de communication que nous faisons, fondée sur des enquêtes ethnographiques, est d'identifier les stéréotypes qui continuent à être présents dans la peinture plovdivienne, en marge des grands courants de l'art qui se développent plutôt dans la capitale, et d'analyser leur signification actuelle. La peinture « typique » de la ville, fidèle aux grands maîtres du milieu du 20^{ème} siècle, garde une certaine côte auprès des acheteurs locaux mais, surtout, elle alimente une profusion de cartes postales, de pastiches de plus ou moins bon goût, de copies médiocres qui sont vendues aux touristes de passage. Ainsi l'image de la ville se construit, hésitante, entre d'un côté une histoire bimillénaire, un patrimoine architectural unique et une peinture réputée qui ont produit une imagerie très stéréotypée ; et de l'autre une production artistique médiocre et des restaurations architecturales parfois agressives qui prétendent à incarner la continuité de la tradition.

Ristovska-Josifovska, Biljana (Institute of National History in Skopje, Republic of Macedonia)
The Mijak Region in Macedonia through Memories and Narratives

This topic will be focused on the population from the Western part of Macedonia (in the so-called "Mijak region"), researching its history and reflection in memories and narratives, especially from the end of the 19th century and beginning of the 20th century. An interdisciplinary and comparative analysis of written records could offer some deeper answers concerning the region inhabited by the Mijak ethnographic group, who were exposed to a continuous acceleration of cultural reshaping. Accordingly, we can extract the historical data by exploring information from historical sources in order to identify cultural, confessional, traditional and other data concerning the cultural history and the cultural identity of the Mijaks in Macedonia. Bearing in mind the events that occurred in the Mijak region, we felt it would be interesting to analyze and compare personal observations and testimonies (autobiographies, memoirs, ethnographic collections, diaries) written by individual Mijaks, famous or anonymous, with various profiles and various levels of education. However, the folk and art poetry, documents, statistics, and press will be also used as research material. The comparison will unroll generally at two levels – subjective and objective (traditional or artistic expression and interpretation on the one side and documented historical information on the other) and in two directions: verifying the historical data in traditional narration, as well as exploring how historical events were experienced by their narrators. It is noticeable that information on some events or individuals overlap. This can be followed through the writings and can confirm or cancel each other out. The narratives considered together make one whole, relevant to the history and the tradition of this Macedonian region as well as to the regional identity of the Mijaks.

Rüb, Claudia (München, Deutschland)

Bessarabien – erinnerte Region

Im Angesicht einer fortschreitenden Europäisierung sind viele Blicke auf die neuen Mitglieder und neuen Nachbarstaaten der Europäischen Union gerichtet. Die Geschichte, die Entwicklungen, Trennendes und Verknüpfendes bekommen nun eine andere Relevanz in der Öffentlichkeit und der Wissenschaft. Zwischen Deutschland und einem Teil dieser Gebiete besteht schon seit fast zwei Jahrhunderten eine Verknüpfung.

Die historische Landschaft des ehemaligen Bessarabiens befindet sich zu zwei Dritteln in der heutigen Republik Moldau, zu einem Drittel in der Ukraine. Welche tiefen Spuren die Umsiedlung und der Verlust der „alten Heimat“ bei den Bessarabiendeutschen hinterlassen haben, habe ich – viele Jahrzehnte später – im Verwandtschaftskreis erfahren. „Bessarabien“ war ein immer wiederkehrendes Thema bei Besuchen bei meinen ebenfalls umgesiedelten Großeltern und anderen Verwandten. Möglicherweise hat die Sehnsucht nach der „alten Heimat“, die ich als Kind eher unterbewusst und vielleicht sogar etwas widerwillig während der Besuche bei den Großeltern „mitgegessen und mitgetrunken“ hatte, den Samen gelegt. So wuchs in mir der Wunsch, meine Doktorarbeit dieser Thematik zu widmen. So stellen sich beispielsweise folgende Fragen: Gibt es individuelle Erinnerungen an Bessarabien oder hat sich im Laufe der Zeit eine „kollektive Erinnerung“ entwickelt? Wird durch ein gemeinsames, auf Treffen vollzogenes Erinnern (und Vergessen) eine einheitliche Erinnerung geformt? Wenn ja, wie sieht die Erinnerung an diese Region aus?

Samokhvalov, Vsevolod (Odessa National University, Ukraine)

Forgetting and Reviving the Balkans: Changing Identities in the Ukrainian Bessarabia - Reni District Case Study

The Reni district (“rayon”) situated in the southeast of the Odessa region (“oblast”) of Ukraine represents an example of an area which belongs to several different larger entities. In its long-term history it has been part of the Balkan region, part of the Ottoman Empire, and a Moldavian principality. Later on it became part of another territorial entity – the Russian Empire and consequently the Soviet Union. In the modern epoch it has become a distanced region of a new independent state – Ukraine, which is trying to follow the Central European path of development. Belonging to three different regions has left deep traces on the Reni district. There are strong features of belonging to all three regions. It is certainly Balkan: a major part of the rural population of the district is made up of Moldovans, Bulgarians, and Gagauz, with strong relations to their “historic motherland”. On the other hand, Reni preserves strong cooperation ties with some parts of the former Soviet Union and a considerable part of the population are Russians. However, a considerable segment of the urban population has declared its loyalty to a new state project – Ukraine. The aim of this paper is to trace how the triple belonging to different regions influenced the process of shaping local identities. What role has the regional level had in shaping the identity of the population? Which region and why has become more attractive? And how does real and declarative belonging work in every segment of the society?

Savkevych, Oleksiy (Donetsk National University, Ukraine)

Regional Differences in Ukraine – between the West and the East

Ukraine is not a homogenous country where the representatives of only one nation live. Even after the Orange revolution in Ukraine many people in Western Europe still do not know much about the country and tend to identify it with Russia. Yet, as the second Ukrainian President Leonid Kuchma stated in his book, “Ukraine is not Russia”. Actually, many researchers try to answer the question of

the Ukrainians' belonging to a certain civilization, especially taking into account Ukraine's geographical location between East and West. Ukraine is a country where democratic traditions laid in the Cossack period were broken by the tsar and Soviet regimes and only now begin to revive. The process is complicated by the historical background due to which there are two visible conceptions of the country's development – Eastern and Western. The common national idea is highly important for the unification of Ukraine, yet in reality politicians tend to hamper this process. Sociologists state that in both parts of Ukraine there is almost the same attitude towards political liberties and legal equality while the attitude towards market economy, private ownership and entrepreneurship is very similar. And only issues such as Ukraine's membership of the EU or CIS, relations between Ukraine and Russia, and the status of the Russian language separate the Ukrainians. This becomes especially evident during elections and the Presidential elections of 2004 clearly revealed the polarisation of opinion. Stereotypes often prevent Eastern Ukrainians from treating Western Ukrainians as friends. Yet communication between them (this was also proved during the Orange revolution) breaks the barriers. Also it is important for central authorities to cautiously treat the mounting problems because as V. Lenin stated in his work on national issues, "a state terrorism towards national minorities gives birth to the reverse processes".

Selimi, Yllka (Institute of Folk Culture, Albanian Academy of Sciences, Tirana, Albania)
Albania: One Country, Two Realities

According to the Albanian social and human scientists, Albania is composed of two great regions: Gegëria and Toskëria. Generally when talking about them, the main difference stands in the spoken dialect. We can say that these two regions had quite the same level of economic and cultural development until the Second World War with some exceptions in the southeastern part of the country, which had the highest level of migration abroad. After the Second World War, when the communists came to power, things changed. Because most of the new members of the communist elite had a southern origin, coming from Toskëria, during the years of dictatorship, development policies were concentrated mostly on the southern part of Albania. Due to this, the North and especially the Northeast region remained the most undeveloped. In this paper I will focus on the impact that the communist policies had on the economical and cultural differences between the northern and the southern regions of Albania.

Sideri, Eleni (Faculty of Communications, University of New York, Skopje, Macedonia)
Borders and Orders: Constructing Regions and Selves in Shifting European Lands

The notion of the "field" alludes both to the demarcation of the disciplinary subject matter and the distinct anthropological tradition of fieldwork. This paper intends to question the homogeneity of both. Examining the various borders that are involved in the process of fieldwork - physical, linguistic, social - this paper will highlight the fragmentation of the field and the constructed unity based on academic pretensions of established "fields of knowledge". These are also connected to the quest of a European identity through regional EU policies and politics of expansion and integration to the European project. How are these borders being constructed and experienced? If their construction is unavoidable, how could they contribute to a better understanding of the intersection of everyday life with wider political and ideological conceptual frameworks? The paper is based on multiple borders crossing from Greece to Macedonia and from Georgia to Turkey and Greece. During this process the role of the fieldworker has changed as well as her goals and her status. In which ways do these shifts allude to the construction and perceptions of a "region"? Does this multi-sited perspective create the conditions for a deeper understanding of the academic notion of the "field", which is often territorialized and translated into a "region"? How are these two notions

(“field”/“region”) interrelated and finally, does their interrelation result in the production of a “regional” or “border” anthropology?

Sikimić, Biljana (Institute for Balkan Studies SANU, Belgrade, Serbia)
Orthodoxe Religion bei den Rumänen im serbischen Banat

Der Vortrag basiert auf der Analyse von transkribierten Gesprächen, die 2004-2005 mit nach ethnolinguistischen Prinzipien ausgewählten Informanten als Trägern der traditionellen Kultur im serbischen Teil des Banats im lokalen rumänischen Dialekt geführt worden sind. Ich analysiere das Verhältnis von „objektiven“ linguistischen Unterschieden in der heutigen dialektalen Stratifikation und subjektiv wahrgenommenen Differenzen, die die regionale Schichtung bedingen (Codru vs. Pusta, Bergbewohner vs. Talbewohner), bzw. die Feindifferenzierung (in Form minimaler lexikalischer Differenzen) im Rahmen ein und desselben Dialekts. Vor allem in Städten wie Novi Sad, Zrenjanin oder Pančevo, wo es keine rumänische orthodoxe Kirche, aber eine starke Präsenz rumänischer Intellektueller gibt, fällt das Bekenntnis der gemeinsamen Zugehörigkeit zur rumänischen und serbischen orthodoxen Kirche auf. Ein besonderes Verhältnis in der Frage von Religion und Nationalität weisen rumänische Anhänger protestantischer Kirchen und anderer kleinerer Glaubensgemeinschaften (Nazaräer, Zeugen Jehovas) auf, egal ob ihre Kirche aus Rumänien oder Serbien in die Region gekommen ist. Der Unterschied zwischen ethnischer, konfessioneller und sprachlicher Identität im Verhältnis zu den Vlachen in Nordostserbien ist durch historische Prozesse bedingt – er wird auch nicht durch die Tatsache abgeschwächt, dass ein großer Teil der Vlachen denselben Banatdialekt spricht wie die Mehrheit der Rumänen im serbischen Banat.

Spyridakis, Manos (University of Peloponnese, Department of Social and Educational Policy, Korinthos, Greece)
Space and Local Development: A Contested Relation in Eastern Crete in the Light of the International “Golf Industry”

Within anthropological discourse the notion of space has from time to time been mainly considered as an obvious entity identified with what it “includes”. There are many instances in anthropology where fieldwork has also been identified and equated with the significance of a specific “culture”, identity and behaviour. On the other hand the significance of space is used in many different frames of reference and its importance as an analytical tool is not always clearly explained. My particular interest is focused on the way in which anthropology could incorporate the notion of space as an analytical tool for issues concerning local and regional development. I will attempt to support the view that space is the product of interdependencies. Insofar as this happens, interdependency entails multiplicity. However, precisely because multiplicity exists as the condition of the existence of space, the latter is in a process of permanent configuration as it “encapsulates” social relations, which are realised through an ongoing process. The anthropological dimension of space is related to the presentation of this process, as it consists of and emerges through meaningful social relations as well as through the material and political practices of social actors, which result in the comprehension and management of space as a field of multiple dimensions. My ethnographic paradigm comes from the Sitia province in the prefecture of Lasithi in Eastern Crete, where state policy about local development as the destination place of the international tourist golf organisations provoked a great deal of discussion and reaction among those involved in the planned investments.

Stanculescu, Cristina (Bruxelles, Belgique)

Les fondements de la politique régionale en Roumanie

Après 1989, la question des régions et des régionalismes se soulève de nouveau en Roumanie. L'acteur principal : la Transylvanie. Raisons historiques, identitaires, ethniques. Les scénarios envisagés sont variables et vont d'un degré plus ou moins élevé de décentralisation jusqu'à l'autonomie régionale. Le but de ce travail est de répondre à la question : comment est-ce que l'Etat roumain regarde la question régionale, quels sont les fondements philosophiques qui justifient les différentes politiques? La méthode de recherche est celle de faire la somme des différentes politiques qui ont été mises en œuvre après 1989 par les gouvernements roumains face à la Transylvanie. L'enjeu principal est d'identifier la vision nationale roumaine sur le régionalisme tel qu'elle apparaît à travers ces mesures prises tout au long de la période post-communiste par rapport au statut de la Transylvanie, par rapport aux demandes faites par celle-ci au nom de la distinction ethnique, identitaire, culturelle.

Ștefănescu, Atalia (Faculty of Sociology and Psychology, Sociology-Anthropology Department, West University of Timisoara, Romania)

Religious Identities in the Intercultural Region of Romanian Banat

The region of Banat (we will study the Romanian part of the region only) is well known in the history of Southeastern Europe as a territory characterized by deep intercultural relationships due to its ethnic diversity and to the special rapport between the members of different communities. From the point of view of religious anthropology there are two particular aspects to discuss: the religion of the ethnic groups and the religion of the majority with all its confessions and cults. The majority of Romanians and Serbians are orthodox, and the Germans and Hungarians are Catholics or Protestants, but during the last century neo-protestant cults and oriental religious movements have largely spread. This study will approach the relationships between the ethnic and religious minorities on the one side and the majority following the religious aspect on the other. We will thus underline that from a socio-cultural as well as religious point of view the main feature of this region is tolerance.

Stefanov, Nenad (Osteuropa Institut, Freie Universität Berlin, Deutschland)

Nationale Homogenität vs. Bewusstsein von Differenz. Das Verschwinden des Sopluk im 20. Jahrhundert

Gegenstand des Referates ist die Art und Weise der Konstitution nationalen Bewusstseins, insbesondere dessen Verhältnis zu schon existenten regionalen Bewusstseinsformen. Anhand des Sopluk der Region zwischen Pirots und Sofija wird der Prozess der Verdrängung nicht-ethnischer, gesellschaftlich differenzierter Wahrnehmungsformen beschrieben, die Durchsetzung eines eindimensionalen, nationalen, Identifizierungsmusters gesellschaftlicher Wirklichkeit. Die Region des Sopluk eignet sich besonders für eine solche Fragestellung, da die christlich-slawische Bevölkerung dieser vormals zum Osmanischen Reich gehörenden Gebiete 1878 vor die Alternative gestellt wurde, entweder für Serbien oder Bulgarien zu optieren. Die Bevölkerung dieses Gebiets wird als Šopen bezeichnet. Serbische und bulgarische Ethnologen, haben in ihren Arbeiten von Wende des 19. zum 20. Jahrhundert bis in die Gegenwart hinein die Bevölkerung als „ethnische Varietät“ innerhalb der serbischen bzw. bulgarischen Nation betrachtet. Bemerkenswerterweise kommt in ihren Arbeiten eine äußerst negative Konnotation der Šopen hinzu: Diese werden als „national bewusstlos“ – im Gegensatz zu „eigentlichen“ Serben oder Bulgaren - beschrieben, da sie über keine ethnische Eigenbezeichnung verfügten, keine Volkskultur pflegten die ein Gedächtnis an die vorosmanische Zeit wach hielte und sich in ihrer Abgrenzung von anderen Gruppen nur als Christen bezeichneten.

Anhand der Šopen wird die Frage aufgeworfen, inwieweit es sich bei der Entstehung von Nationalstaaten um organische, kontinuierliche Prozesse handelt, wo sich aus dem Keim eines Bewusstseins der Zugehörigkeit zu einer ethnischen Gruppe notwendig das Wissen um die Zugehörigkeit zu einer national homogenen Gemeinschaft entwickelt, wie es viele Wissenschaftler aus Serbien und Bulgarien nahe legen, oder ob es sich nicht vielmehr um eine vielfach gebrochene, von unterschiedlichen gesellschaftlichen Gegensätzen begleitete Entwicklung handelt. Das Referat beschreibt in zwei Schwerpunkten das nach 1878 eintretende allmähliche Verschwinden einer Selbstwahrnehmung jenseits nationaler Zuordnung, sowie das Aufscheinen der Möglichkeit von Differenz jenseits des Nationalen im realsozialistischen Jugoslawien.

Știucă, Narcisa (University of Bucharest, Romania)

The 'Căluș': An Emblem of Identity

There are not many Romanian customs and traditions that equal the vitality and the prestige of the *Căluș*, a dance from southern Romania. Fascinating throughout the complexity of the message and its meanings, as well as its functional dynamism, the *Căluș* has awakened a slight yet constant interest by researchers from the 18th century onward. The fact that in a different epoch the *Căluș* could have been “read” from different interpretative perspectives – almost each one of them enjoying living arguments and support throughout the ages till today – it provides exactly these kinds of qualities. After a period of scenic valorizing, just as a dance being evidence for its virtuosity and vitality, there follows a period of syncretic demonstration by presenting it to the public in the theater halls. Here parts of ritual sequences were shown which only suggested the initiatory and esoteric senses, everything being done from the outside with the procedures coming from instructors and cultural activists. The inclusion of the *Căluș* on the list of the “Intangible World Heritage List” will result, no doubt, in a powerful impulse given to revitalizing and transmission tendencies. Without trying to interfere in this process, we say that it is necessary for the specialists to study closely and honestly record all these changes, trying to delve as deeply as possible into the problems and explaining them from the perspectives of changing mentality and reception. This kind of approach will result in witnessing the conservatory capacity of traditions in present rural communities.

Stoicescu, Adrian (University of Bucharest, Chair of Ethnology and Folklore, Romania)
Creating Regional Identity through Laughter: Regions and Regionalism in Contemporary Romanian Jokes

Even though Romania's birth certificate dates back almost 100 years, when in 1918 all the provinces were reunited into the modern state that is today, one can still perceive the regional diversity of the country. The idea of regionalism is mainly due to the long years of separation and autonomy of the provinces – i.e. Moldavia, Muntenia, Transylvania, Oltenia, and Banat – and it is second to nothing to mention that the ethnical composition of the country plays a significantly important part in building up regional identity. To some extent, the Romanian reality shows the society perceives itself as the result of a melding process, which labels with a depreciative meaning somebody which they consider to be inferior by resorting to the adjective naming of a particular province or another. To this respect, the Moldavian or Oltean (the inhabitants of Oltenia) become the epithets of stupidity, laziness, poverty, rudeness and so on. But this reality exceeds the fringes of everyday speech; snippets of this tensed state of fact can easily be found after searching one of the most vivid samples of contemporary culture: jokes. The present paper aims at analysing a few patterns in which the contemporary society tries to deal with the regional diversity integrated into the context of culture that determined it and, at the same time, the context of culture integrated into the moment of telling these jokes.

Stoimenov, Ivaylo (Sofia University, Bulgaria)
Identity Building through Football Rivalries in the Balkan Region

Nowadays professional sport is much more than just a game. Besides its highly important economic dimensions, it is also an interesting object of research with its communication, cultural, psychological and political aspects. Sport is also a key element of national and regional cultural identities. The Balkan countries are no exception in this respect. The "ideological" fundamentals of the fandom to a club or a sportsman are being built year in, year out, deliberately or as a natural process. They have an impact on public life in a positive (such as the uniting of the nation when there are great sport victories) and a negative way (such as football hooliganism). The current paper aims to define, analyze and compare the football rivalries having the greatest impact on society in Bulgaria, Romania and the countries of ex-Yugoslavia. (It will not research Greece and Turkey, because they do not share the socialist past, and Albania, due to the lack of strong football traditions). It will also explore what happens with the bias towards a particular club when the national team plays – whether they are melted together or there are separate tendencies. The hypotheses about the ideologies and public images of the clubs, their formation and communication, the external influence (imitation of Western models) and local specifics will be examined by a content analysis of the specialized press and websites and inquiries.

Suveica, Svetlana (The State University of Moldova, Chisinau, Moldova)
Regional Tendencies in Interwar Bessarabia: a Case Study

The subject of interwar Bessarabia as part of Romania after the union of 1918 still arouses the researcher's ambition and reader's curiosity. While the delegates to the Paris Peace Conference were debating over the legitimacy of the union, the Bessarabian deputies to the new parliament launched debates over the necessity of a special treatment for Bessarabians who suffered from denationalization and Russification imposed by the Russian regime. During the years of 1918-1940, Bessarabian and Bucharest elites were discussing adequate methods and resources that were to be used in order to integrate Bessarabia into Romania. The ethnic profile of the population, as well as the Russified

elites that regarded Russian as the language of high culture on the one side, and permanent tension on the Dniester border, together with acts of Soviet propaganda, provocations and military riots on the other, made ground for suspicion of the loyalty of Bessarabians towards the new regime. At the same time, many Bessarabian politicians used different opportunities to stress that Bessarabia's specific evolution was deeply marked by the Russian regime, and despite critics, there was a positive regional experience that can be borrowed and successfully implemented in other provinces. They were convinced that through ignorance, incompetence and a lack of professionalism, it was impossible to overcome Bessarabian rigidity and fully integrate the region into Romania.

Svyetlov, Oleksandr (NBB Civil Organisation, Kyiv, Ukraine)

A Europe of Regions: Theory and Practice

The fall of communism in 1989 raised great enthusiasm towards creating a new Europe, a Europe perceived as an integrated community characterized mostly by the absence of political borders. However, even if in 1989 the border between Western 'democratic' Europe and the Eastern 'communist' one was destroyed, very soon new borders were established. Nowadays, Europe is far from being perceived as an integrated community, but as being composed of micro-regions, nation-states, or macro-regions. What are the bases of these new regionalizations and what are their consequences? These are the two main questions I would like to address. I shall mainly focus on the nationalism theory as the theoretical framework. The reasons for choosing it over other economic, social, or political theories is that the countries from the Eastern regions, namely Romania, Hungary, Moldova, Ukraine, Bulgaria, Czech Republic, Slovakia, Poland, former Yugoslavia, etc. are more or less 'imagined communities' in the sense described by Benedict Anderson (1991) and this is the reason why at present there are three overlapping regionalizations and not only one.

Hypothesis: As a test case for the whole of Europe, Transylvania simultaneously belongs to three regional layers of analysis: micro-regional, nation-state and macro-regional, whereas the micro-regional takes precedence in importance.

Implications: The EU, i.e. the Europe of macro-regions is largely an imagined construct. The case study of the Transylvanian region is proof that the nationalism theory raises many empirical paradoxes when the actual regionalizations are studied through this theoretical framework. First of all, if the nation-state is an 'imagined community' then the macro-regions built by EU policies are also 'imagined communities', but at a higher level of abstraction. Therefore, their economic functionalities will also be challenged by the socio-cultural, religious, and historical disparities that can hardly be overcome. On the other hand, the micro-regions are too small to be units for the efficient functioning of the economic mechanisms. However, even if at the present time it seems only hypothetical, I believe that this paradox can be solved by creating a Europe of socio-cultural similarities instead of a Europe of economic similarities, where economic regulations can be more easily imposed. A second paradox is the desire to create a common 'self-consciousness' not only at the level of micro-regions, but also at that of nation-states and of macro-regions. The case of Transylvania as a multiethnic region shows that as long as there are 'competing' socio-cultural and religious identities this will be very hard to attain. Thus, I believe that these 'self-consciousnesses', if built up, will have only functional utilities. In other words, being part of a nation-state or of a macro-region will be a question of cultural and economic advantages. This hypothesis emphasizes the centrifugal character of micro-regions. Moreover, the increasing atomisation of the modern world might lead to an even higher fragmentation than that existing at the moment, and the resulting units might be possibly integrated only by developing functional dependencies. A third paradox is the historical one. The 'existence' of nation states, and of micro-regions particularly, is always a question of a common historical background. However, the macro-regions in the way they are described at the present do not have any history behind them, but only present and future economic and geopolitical interests. It should also be added that even if forty years of communism experienced in this part of the

world tried to 'reorient' and 'influence' history, it remained an important argument for differentiation or integration. Therefore, the macro-regions as 'imagined communities' should build up a 'common' historical heritage in order to remain the way they are at the present. In conclusion, the new regionalization of Europe into macro-regions is more theoretical than 'real'. The policies to shape Europe in this way are still being implemented and their efficiency is sometimes doubtful. Moreover, a Europe of nation-states is becoming difficult to defend, firstly because it is challenged by the policies introduced for bigger units (i.e., macro-regions), and secondly because of the socio-cultural, historical, and religious diversity inside a nation-state that tends to split its smaller units apart. However, a Europe of micro-regions is also hard to argue for since these units are too small and thus it is difficult for them to function efficiently together.

Tamminen, Tanja (Institut des Etudes Politiques, Paris / Turku University, Finland)
Euroregion, Micro-Region, INTERREG-Project Region: Europeanizing the Southern Balkan Border Regions?

The aspirations to change state borders resulted in wars and violence in the post Cold War Balkans. However, since the elaboration of the Stability Pact for Southeastern Europe and the attribution of an EU perspective for the Balkan countries, regional and cross-border cooperation has received increasing attention in this area. This paper deals with the identity political debates around the changing perceptions of borders and political space in the Southern Balkans. By using the concept of *paradiplomacy* the paper approaches the emerging cross-border cooperation projects on the local level. This study is based on the assumption that all spatial constructions can be regarded as techniques of identity politics. Thus, the objective is to examine the larger identity political processes around the border regions of the Southern Balkans. Can the emerging cross-border micro-regions be considered as part of the "European identity politics?" The Southeast European states striving towards the European Union with different speeds all need to adapt themselves to the European standards, also to what concerns the organization of political space (the role of local government, regional cooperation and so on). However, what are European standards? Different political institutions promote different kinds of cross-border regions. The Council of Europe prefers the *Euroregion* concept, the European Union finances different kinds of projects in the border regions. Through a few cross-border projects in the Southern Balkans this paper looks at transferring the so-called "European" way of organizing political space in border regions, thus this proposal fits best the conference theme of "(Cross)-Border Regions".

Teampau, Petruta (Babes-Bolyai University, Cluj Napoca, Romania)
Sulina – "The Dying City" in a Vital Region

Sulina is a small city at the mouth of the Danube, a region that has always been the focus of political and economic interest; once a pirates' nest, then a humble rural settlement, Sulina witnessed its golden age with the establishment here of the European Commission of the Danube (CED) in 1856. Until 1939, this turned Sulina into "the most cosmopolitan city in the country", a fashionable resort and a flourishing harbour (*porto franco*) of over 10,000 inhabitants (with about twenty different ethnic groups and several religious confessions). Beyond its unique multicultural history, Sulina is also a post-socialist city, with a prosperous industry during communism, now sharing the decaying fate of many of the cities of Romania. The most Eastern city geographically, opening both to the Danube and the Black Sea, it is today only accessible by water. This paper, based on anthropological field research, analyses the strategies the local community employs for coping with this acute marginality, both geographical and social, as summarised in the words of the locals: "We are the first to see the light and the last to see justice". Described by the media as "a dying city, lost be-

tween two ages”, Sulina struggles to have an implausible future by reviving a past it has long lost. A new local identity is being forged, which obscures the recent communist past, and refers back to the multicultural history of the city. At the same time, the official discourse increasingly pinpoints to European integration, portraying Sulina as “the gate of Europe”, thus reversing symbolically its marginality. Once part and nexus of one of the first European organizations, today doomed to isolation, Sulina tries to recuperate a regional identity and position.

Theodosiou, Aspasia (Department of Music, Epirus Institute of Technology, Greece / Social Anthropology, Manchester University, United Kingdom)

“Tradition” in a Marginal Margin: Reviving Polyphonic Singing on the Greek-Albanian Border

This paper explores how region and its locatedness (physical and symbolic) are implicated in processes of othering played out in and through ‘traditional’ music; in other words rather than characterising any culture, people or region, ‘tradition’ is seen here as a technology (in Foucault’s sense) for the production of certain kinds of knowledge about them. Ethnographically my analysis concerns the recent revival of polyphonic songs on the Greek–Albanian border in Northwest Greece. The paper discusses the ways in which polyphony is re-discovered through the concept of the ‘authentic’, the interventions invited in its name, and the manner in which these become intertwined at different nodes of social hierarchies and are effectively imbued with authority. Such a project represents of course something different but not something unheralded, as it has to be seen within a context of a complex history of ambiguity/marginality. I argue, however, that by bringing wider cultural negotiations and their ‘identitying’ (Boon, 1999) practices to the centre of regional affairs, this recent trend generates even more ambiguity in terms of the *what* of the region and its people; it proliferates excesses and hybrid situations and ultimately, I argue, tradition becomes a technology of marginality: it produces knowledge about the region and its people that cannot cohere to an –ism (Boon, 1999) and in so doing renders them unable to play along the axes of a ‘centre –periphery’, ‘self-other’, ‘identity politics’ game in the way prescribed by the exigencies of the post-enlightenment culture.

Tošić, Dragutin (Faculty of Geography, Belgrade University, Serbia) and Maksin-Mičić Marija (Faculty of Tourism and Hospitality Management, "Singidunum" University, Belgrade, Serbia)

Problems and Possibilities for the Regionalization of Serbia

During the 20th century there have been several attempts to regionalize Serbia, all of them with little success. The first attempt occurred during the former Kingdom of Yugoslavia, between the two World Wars. The Kingdom had administratively organized macro-regions, as a result of political goals to achieve the integration of different entities by giving them some level of governance autonomy. Today such an attempt would match the macro trans-border regions at EU level. At the same time the great extent of decentralization had been achieved at the local level of governance by establishing so called "srez" as the basic local territorial unit. Today such units would match the size and the functions of municipalities in EU states. After the Second World War there had been only one attempt to establish regionalization in Serbia. It occurred while the liberalization of the economy and the decentralization of governance were the key objectives of development policies in former Yugoslavia (1974-1989). Thirteen macro-regions had been established in Serbia. However, the real transmission of governance from national to regional level and the autonomy of newly formed regions were lacking. Without real power to govern and coordinate, the local communities' proposed macro-regional concept could not be efficient and widely accepted. The third attempt has been made at the spatial planning level, as presented in the Spatial Plan of the Republic of Serbia

during 1996. The stated conceptual propositions of the Plan are elaborated through the macro and mezzo regions, based on the functional areas of the macro and regional urban centers. This paper deals with the problems and possibilities for functional and spatial integration at the macro and mezzo-regional level, and for considerably greater communications and economic links at the trans-border regional level. In future the spatial-functional re-organization of Serbia, i.e. regionalization should be based on the functional areas of urban regions, differentiated in accordance with their hierarchical structure and gravitation areas. The necessary decentralization of the municipal government system and possibilities to transfer some of its competences and access to public funds to small local communities in the rural area, as well as in the town and its peripheral zone have been pointed out.

Totelecan, Silviu G. (“G. Barit” History Institute, Romanian Academy, Cluj-Napoca, Romania)

Trading the Local Networks: Colliding and Coalition

The shift from local and territorial embedded socialization to the reconstruction of territories according to our “identity” (i.e., from spatial socialization to social spatialization), the development of hybrid or creolized cultural forms, boundary shifting and border melting are just some of the features of the current transitory process. Within these, the change from pre-given relationships (“*Beziehungsvorgabe*”) to choice (“*Beziehungswahl*”), and the passage from a community-type sociality to network sociality is evident. Above them, global influences preside over the local areas and their correlative responses upon the shapes and/or features of spaces and places (both geographically and physically) are also in charge. Within this framework, it is important for me to see what is happening on the mezzo-level within the local/regional power configuration (i.e., local administration on the one hand and entrepreneurial groups on the other). Using the research I have undertaken in the Transylvania region, I will emphasize the roles played by the actors of these two main networks regarding the trade of local resources.

Tunc, Aybak (Middlesex University, London, United Kingdom)

Regionalism in the Black Sea Periphery and the EU’s New Neighbourhood Policy: Thick Regionalization and Thin Regionalism

The aim of this paper is to look at the dynamics of regionalism in the Black Sea region in the light of its evolving relationship with the EU’s New Neighbourhood Policy. Regions are not only the products of inside-out developments but also derive their legitimacy from outside-in cognitive processes. Since the end of the Cold War, regionalism in the Black Sea region has been maturing. The establishment of the Black Sea Economic Cooperation in 1992 was clearly the institutional manifestation of this regionalist drive. The impacts of globalization, the re-emergence of geopolitical visions and the enlargement of the EU and NATO towards the Black Sea have been the key drivers behind the regionalist instincts of the Black Sea countries' elites. While the institutionalization of the BSEC has widened covering several issue areas and countries, the regional institutions have failed to deepen regional cooperation. Regionalism has failed to respond to the exigencies of increasing regionalization and a deepening of intra-regional and inter-regional interdependence between the Black Sea and the EU. However, the Black Sea countries are not the only ones to be blamed for this incipient regionalism. The EU has also been reluctant to recognize the functionality of this multilateral forum in its enlargement strategy. At best, the EU’s policy towards the Black Sea region was characterized as one of bilateralism leading to fragmentation and uneven alignment with the policies and institutions of the EU. The EU has been gradually distancing itself from offering full membership perspectives to the prospective candidates in the region while the strategic

value and significance of the BSEC actually seemed to have increased in the EU's New Neighbourhood Policy. The New Neighbourhood Policy has now the potential to overcome these obstacles and divisions but it still suffers from an epistemological gap and silences in fully recognizing the functional and strategic value of regionalism and multilateralism in this European periphery. How can this lack of recognition and silence be explained? This paper will seek an answer to this question.

Valtchinova, Galia (Ethnographic Institute with Museum of the Bulgarian Academy of Sciences, Sofia, Bulgaria)

Speaking Locally, Thinking Transnationally: Negotiating 'Regionalism' in Bulgarian and Turkish Strandzha

Separated into two halves by the Bulgarian-Turkish border (1913), the mountain of Strandzha is synonymous with a cultural region in the past, torn apart by the vicissitudes of nationalism and the Cold War; in recent years, it has been spoken of as one of the Ottoman multiethnic 'lost paradises'. The ethnic, religious and linguistic mixing and cohabitation of a still palpable past (pre-WW1) is often opposed to the bounded mono-ethnic and nationalized societies of the present, the moment of forced displacement and of 'deportations' of populations (Bulgarians from Turkey, Greeks from Bulgaria) being stressed to explain the depth of the rupture. Fieldwork undertaken in Strandzha on both sides of the Bulgarian-Turkish border, during two one-week periods in the summer of 2004 and again in 2006, allowed me to check these representations against the lived realities of pre-EU accession Bulgaria and a not-allowed-EU-accession Turkey. Fieldwork being conducted on both an 'official' level (with village and small towns' mayors and officials) and among ordinary people in their everyday lives, I will try to sort out discourses and practices of grief and pain for the past, of expectations for a (EU) future. My point is that the European policies pursued during the last few years, which are aimed at creating a 'transborder [Euro] region,' are limited to a few actors and albeit providing a suitable framework and discourse of empowerment, are not translated into transformative action. In this sense, they are opposed to the logic of multiplying low-level and 'popular' initiatives of transborder cooperation. Scrutinizing the latter, I will try to show that their 'success' is largely due to certain cultural 'habits' and patterns of everyday religiosity shared by people on both sides of the border.

Vasiluta, Stefanescu Marius (West University of Timisoara)

Regional Identity in Banat: Multiculturalism vs. Interculturalism

Are perhaps the concepts of interculturalism and multiculturalism more able to provide an appropriate concept of regional identity in today's Banat? They apparently try to overcome some of the flaws in the traditional concept by advocating a mutual understanding of different cultures. Yet they are, as I will argue, almost as inappropriate as the traditional concept itself, because they still conceptually presuppose it. The concept of interculturalism reacts to the fact that a conception of cultures as spheres necessarily leads to intercultural conflicts. Cultures constituted as spheres or islands can, according to the logic of this conception, do nothing other than collide with one another. Their "circles of happiness" must, as Herder said, "clash" (Herder, 1967a: 46); cultures of this kind must ignore, defame or combat one another. The conception of interculturalism seeks ways in which such cultures could nevertheless get on with, understand and recognize one another. But the deficiency in this conception originates in that it drags along with it unchanged the premiss of the traditional conception of culture. It still proceeds from a conception of cultures as islands or spheres. For just this reason, it is unable to arrive at any solution, since the intercultural problems *stem* from this island-premiss. The classical conception of culture *creates* by its primary trait - the separatist character of

cultures - the secondary problem of a structural inability to communicate between these cultures. Therefore this problem can, of course, not be solved on the basis of this very conception. The recommendations of interculturality, albeit well meant, are fruitless.

The concept does not get to the root of the problem. It remains cosmetic. The concept of multiculturalism is surprisingly similar to the concept of interculturality. It takes up the problems which different cultures have living together *within one society*. But therewith the concept basically remains in the duct of the traditional understanding of culture; it proceeds from the existence of clearly distinguished, in themselves homogenous cultures - the only difference now being that these differences exist within one and the same state community. The concept seeks opportunities for tolerance and understanding, and for avoidance or handling of conflict. This is just as laudable as endeavours towards interculturality - but equally inefficient, too, since from the basis of the traditional comprehension of cultures a mutual understanding or a transgression of separating barriers cannot be achieved. As daily experience shows, the concept of multiculturalism accepts and even furthers such barriers. Compared to traditional calls for cultural homogeneity the concept is progressive, but its all too traditional understanding of cultures threatens to engender regressive tendencies, which by appealing to a particularistic cultural identity lead to ghettoization or cultural fundamentalism. The basic point, however, is in each case that the concept implies and affirms the traditional conception of cultures as autonomous spheres, and that it's exactly this which emerges in present-day phenomena of separation and ghettoization. It comes to light here just how fatal the outcome of recourse to the old concept of culture can be. The old cultural notion of inner homogeneity and outer delimitation engenders chauvinism and cultural fundamentalism. Criticism of the traditional conception of single cultures, as well as of the more recent concepts of interculturality and multiculturalism can be summarized as follows: If cultures were in fact still - as these concepts suggest - constituted in the form of islands or spheres, then one could neither rid oneself of, nor solve the problem of their co-existence and cooperation. However, the description of today's cultures as islands or spheres is factually incorrect and normatively deceptive. Cultures de facto no longer have the insinuated form of homogeneity and separateness. They have instead assumed a new form, which is to be called *transcultural* insofar that it *passes through* classical cultural boundaries. Cultural conditions today in Banat are largely characterized by mixes and permeations.

Vassilev, Ivo (University of Teeside, Middlesbrough, United Kingdom)
Sovereignties and Identities in European Transformations

Questions of sovereignty and identity have been widely discussed in relation to issues of nationalism, which reflect the establishment of the nation-state as the dominant coupling between sovereignty and identity for the 19th and 20th centuries (Kohn 1969, Gellner 1983, Giddens 1985, Anderson 1983). More recently, however, we have witnessed the complexification of both identities (Bauman 2001, Kymlicka 1995, Rajchman 1995, Maffesoli 1996) and sovereignty regimes (Amin 1994, Storper 1997, Brenner 1998) and while such processes have been discussed at some length there is little systematic engagement between the different literatures. In this paper we will use Bob Jessop's work on the state (1990, 2002) as a starting point for bringing these literatures together. Jessop argues that the more recent changes in the organisation of the state can be captured as a movement from a Keynesian Welfare National State to an entrepreneurial or Schumpeterian Workfare Post-national Regime. We argue that the meanings and relationships behind 'post-national regimes' merits closer attention as well as a re-conceptualisation of the dominant forms of post-national solidarities and their relationship to the state. The complexification of identities and sovereignty regimes does not necessarily mean that the nation-state has lost its significance (Mann 1990, Ohmae 1996). Quite in contrast to such conjectures we argue that the nation-state, while certainly transforming and weakened, remains a main actor in the multiple transformations of contemporary society. Drawing on examples from the post-1989 changes in EE and the FSU, the paper will exam-

ine different cases of nation-state transformation. The paper aims first, to make inroads in conceptualising different identity regimes and second, to re-examine the ways in which the dominant form in which identity and sovereignty are coupled continues to be significant.

Velimirović, Danijela (School of Philosophy, Belgrade, Republic of Serbia)
Region, Identity and Cultural Production: Yugoslav Fashion in the “National Style”

Fashion in the “national style”, as mostly referred to in printed media, left its mark on the Yugoslav fashion production of the 1960s. These were fashionable garments made in accordance with current Western fashion codes, but – on the other hand – they were creating their own distinctive stylish identity compared to the Western fashion by incorporating exotic motives. Exotic motives were taken from the thesaurus of regional culture and provided the Yugoslav fashion system with relevant distinctive features. This paper analyzes three different fashion productions, which are directly demonstrating specific regional identities of the Yugoslav fashion: the socialist version of the *haute couture* of Mr. Aleksandar Joksimovic, handmade knitted products “Sirogojno”, and the “National Salon” production. The paper researches social and cultural stimuli that were favorable for reviving the romantic clothing practice, which supported authenticity and exoticism. In the same way, this paper attempts to answer the question of whether the regional identity of the fashion industry was closely linked to the distinguishing traits of the Yugoslav political and social milieu (socialist and non-aligned country). It adopts an interdisciplinary approach, combining cultural, social and anthropological interpretations with a historic approach.

Vitkov, David (University of Graz, MA candidate / Institute for Democracy “Societas Civilis”, Skopje, Macedonia)
Identity in the Region of West Macedonia (Greece)

Quite often, discussions on region and ethnicity in Southeastern Europe seem to exclude Greece, a country which although it is politically a part of the European integration process driven largely by Western Europe, is located geographically in Southeastern Europe. There is a perception that issues of ethnicity are not an issue in Greece, however this is not the case, especially in some regions in Northern Greece. This paper shall focus on the region of West Macedonia in Northwestern Greece. Issues of ethnicity, language and culture have and continue to remain a contentious and sensitive issue in this region of Greece. In this paper, I shall firstly examine the historical development of the various identities of the region including the local identity, ethno-cultural identities and the Greek national identity. Next the Greek state policy in relation to the preservation of these identities will be examined. Here, I will argue that the lack of tolerance for a plurality of identities in the region on the part of the state has prevented some inhabitants of the region from enjoying full equality as citizens of Greece. Specifically, those inhabitants who do not choose to identify with the dominant Greek ethnic identity have and continue to face discrimination. This situation will be put into the context of the emerging notion of a European identity and whether the development of such an identity can be a catalyst for the recognition of a plurality of identities, not only in the region of West Macedonia, but more widely in Greece.

Vlad, Mihaela (Faculte de Sciences Politiques, Universite de Bucharest, Roumanie)
Régions et régionalismes dans le discours politique roumain

Partant du constat que la Roumanie est considérée, du point de vue de ses régions, un modèle de cohabitation réussie, je vais analyser comment les hommes politiques roumains abordent le thème des régions/des régionalismes. Rappelant qu’il y a des manières spécifiques de discuter ces thèmes,

selon l'appartenance des hommes politiques à différentes familles politiques, je vais essayer de dresser un court « inventaire » des images de la « régions » dans le discours politique actuel. Je vais porter une attention particulière au cas de communauté hongroise de la Contrée des Szeklers (Tinutul Secuiesc), qui a constitué dernièrement un thème recurrent (et très controversé) dans le discours politique roumain.

Voss, Christian (Institut für Slawistik, Philosophische Fakultät II, Berlin, Deutschland)
Sprachideologien bei den slawischsprachigen Balkanmuslimen: Die Pomaken in West-Thrakien

Die Pomaken in Griechenland sind seit fast 90 Jahren von ihrer genetischen Überdachungssprache, dem Bulgarischen getrennt. Auch infolge der griechisch-türkischen Minderheitenschutzverträge von Lausanne 1923 hat eine kulturelle und politische Assimilation der slawischsprachigen Pomaken an die zahlenmäßig größere, ethnisch türkische Minderheit in West-Thrakien eingesetzt. Seit den 1990er Jahren versucht die griechische Seite, diesen Prozeß durch die Stärkung einer regional-sprachlichen pomakischen Sonderidentität zu stoppen. Der Vortrag zeichnet die Reaktionen der pomakischen Gemeinschaft auf diese Sprachpolitik und ihre Kodifizierungsversuche nach: Für die Pomaken ist Sprache kein relevantes Zuschreibungskriterium für Gruppengrenzen, zumal Sprache von den Bulgaren wie auch von den Griechen, also als Fremdzuschreibung, instrumentalisiert worden ist. Diese Lokalstudie wird mit der einschlägigen Forschung zu minoritärer Sprachideologie abgeglichen, vor allem aber soll eine komparative Perspektive zu anderen slawischen Balkanmuslimen eröffnet werden: Vor allem anhand der Inkompatibilität der Pomaken mit der bosnischen Entwicklung kann gezeigt werden, dass der bosnische Weg von der Region zur Nation ein Sonderfall ist und nicht verallgemeinerbar für die Balkanmuslime ist.

Vučinić-Nešković, Vesna (Department of Ethnology and Anthropology, School of Philosophy, University of Belgrade, Serbia)
Regional Identities in Montenegro

Viewing the process of the political disintegration of Yugoslavia from the 1990s onwards a well-known historical phenomenon characteristic of the medieval Montenegrin society appears: the traditional tribal identities and institutions come alive. The Southwestern part of the Montenegro coast, known as Boka Kotorska (Bay of Kotor), joined Yugoslavia or what was then the Kingdom of Serbs, Croats and Slovenes in 1918. Prior to that, it shared a history with the Serbian and Bosnian medieval states, as well as the Venetian, Turkish, and Austrian empires, and the short-term French and Russian rules. In the southeastern part of the deep and picturesque coastal line of the Bay of Kotor, there are a few local societies that consider themselves as one historical and socio-territorial unity, which they call "oblast" (region) and most recently even "pleme" (tribe). Such societies are Pastrovici and Grbalj. This paper will deal with the post-socialist processes of identity creation in Grbalj, a small region situated between the towns of Kotor, Tivat and Budva. It will reconstruct the activities of the indigenous nongovernmental organization that brought forward the formation of local religious and civil institutions, the renovation of the monastery and numerous churches, the initiation and financing of the scientific investigation of Grbalj, and the organization of a scholarly meeting and publication of its proceedings. Some of its members went on to make interventions into local administrative reforms, to set up an agricultural society promoting olive cultivation, and to fight against illicit municipal transactions with their communal land. Special emphasis will be placed on the traditional rituals that have been extended into the public sphere, the best example of which is the burning of Yule logs on Christmas Eve.

Vučković, Marija (Institute for the Serbian Language, Belgrade, Serbia)
Language and Religion among Bulgarian and Croatian Catholics in West Banat

This paper is based on fieldwork conducted in the communities of Bulgarian Paulicians and Kajkavian speaking Croats in the territory of West Banat (in Serbia). Besides the fact that they share the same settlement area, the “polyglot and multicultural” region of Banat, these two groups have several more features in common, some of them being the status of minority group, the confessional affiliation, the predominantly rural character of the population, the “island” position in relation to the “mother countries” which is result of migration movements, etc. From a confessional point of view, they are both Roman Catholic, which represents an important element of their identities. The paper focuses upon the relationship between language and religion, more precisely upon language use in the religious sphere among Paulicians and Kajkavian speaking Croats in Banat. According to data provided by the Zrenjanin diocese's website (www.catholic-zr.org.yu), the languages of sermons in parishes inhabited by these two population groups are Hungarian, Hungarian and Croatian and Hungarian and Bulgarian = (Croatian) (!?). I will try, on the basis of narratives recorded during this research, to outline the attitudes of informants to the languages used in church and also their individual perception of the role that this aspect of language use plays in the construction of their group identities.

Vukov, Nikolai (Institute of Folklore, Bulgarian Academy of Sciences, Sofia, Bulgaria)
Food Labels, Meal Specialities and Regional Identities: the Case of Bulgaria

The specificities of national cuisines are often marked with explicit reminders of regional identifiers. These do not only designate particular food preferences, production markers and local features, but also place regionalism in perspective as negotiated on the map of other negotiating and self-imposing identities. Widely spread in many countries and regions, these have particular resonance in the Balkans, where food products and items from the national cuisines usually go under the sign of regional labels. Having their roots in folklore perception and stereotypic formulae, these not only enter the list of “national meals”, but also function as shaping the different regions in a characteristic perspective. The current paper focuses on food labels and meal specialities as expressing and shaping regional identities. The examples that I will elaborate on will be mostly from Bulgaria, though diverse parallels will be drawn to other Balkan and European countries as well. The eggs fried in Panagyurishte style, the salad in Shopska style, the sausages from Smiadovo, the wine from Melnik, etc. will be shown as not merely designating affiliations to particular regions, but also as creating a symbolic geography of origins in which the national, regional, and the local enter into an intricate relationship. The goals of this paper will be twofold: the first one is to elaborate on the strategies of defining regions through such food labels in “nationally shared” cuisine patterns and to trace the construction of regional identities along the code of food production and culinary specificity. Secondly, the paper will approach the historical dynamics of this formation and will outline (with respect to the Bulgarian case) how it has developed in the first half of the 20th century, in the socialist period, and in post-socialist times. This will outline the varying emphasis in approaching regional identities and in drawing symbolic power from regional specificity – from the structuring of national cuisine to the television adverts and commercials in a market economy. The paper refers to several of the conference themes, but maybe the most appropriate one will be either “Regional Identities – Region and Identity” or “Regional Images and Stereotypes”.

Wiederhold, Uta (Technische Universität Dresden, Deutschland)

Regionale Identität – eine sozialpsychologische Perspektive. Regional Identity – a social-psychological perspective

In einer globalisierten Welt zunehmender Mobilität kann man auch einen gegenläufigen Trend zunehmender Regionalisierung beobachten. Die Region gewinnt politisch, ökonomisch und aus Sicht ihrer Menschen an Bedeutung. Auch aus einer sozialpsychologischen Sicht ist anzunehmen, dass die Region als identitätsstiftende Kategorie an Bedeutung gewinnt, wenn Grenzen offener werden und Kulturen sich durch weltweite Migration vermischen. Die Region ist für viele ein bedeutsamer und vertrauter Ort und mit Gefühlen von Heimat verbunden. In einer beschleunigten Welt gibt die Region Orientierung und Unterstützung. Der Beitrag geht dem Konstrukt der Regionalen Identität anhand von drei zentralen Fragen nach: Was ist die Region für die Menschen? Was bedeutet die Region und wie wirkt sich die regionale Bindung auf das Erleben und Verhalten der Menschen aus? Obwohl Ansätze aus der Anthropologie oder der Sozialgeographie vorliegen, fehlt bislang eine sozialpsychologische Konzeption regionaler Identität. Auf der Grundlage des so genannten Social Identity Approach (Tajfel et al.) wird vorgeschlagen, regionale Identität nicht als territoriale Zuordnung, sondern als Aspekt jenes Teiles der Identität zu verstehen, der durch sozial geteilte Gruppenmitgliedschaft konstituiert wird. Ein Individuum fühlt sich zu einer Region hingezogen, weil er sich mit den Menschen dieser Region identifiziert. Wichtig ist, dass die regionale Identität, wie andere soziale Identitäten, von positiven sozialen Vergleichen zu Fremdgruppen abhängt, und deshalb von Differenzierungsprozessen beeinflusst wird. Der Vortrag wird zunächst die Entwicklung eines Instrumentes zur Erfassung der regionalen Identität vorstellen und erste empirische Ergebnisse präsentieren, welche Faktoren die regionale Identität beeinflussen und inwieweit sie von Abgrenzungsprozessen abhängt.

Yusufi, Islam (Department of Politics/Southeast European Research Center, Skopje, Macedonia)

Regional Governance in the Western Balkans

This paper is devoted to systematic cross-country comparisons of governance in the countries of the Western Balkans, based upon which a construction of a conception of regional governance will be sought. This issue requires a better understanding of the nature of the EU's involvement inside these countries from the perspective of the promotion of regional policies in light of the region's European integration prospects. This is an issue that I also tackle in my doctorate program at the Department of Politics/Southeast European Research Center of the University of Sheffield. By examining the process of regionalization in the Western Balkans, with special focus on the case of Macedonia, the proposed paper will seek to provide a useful picture of the roles of the regions in the country's governance. This will be achieved through an analysis of the EU instruments that have dealt with the development of regional policies in the country. In this context, special attention will be paid to the EU's cross-border and neighborhood programs (which contain large sections specifically on the promotion of regional policies) and how they relate to the countries' policies of the promotion of regions and regional policies.

Zane, Rodica (Universit  de Bucarest, Facult  des Lettres, Roumanie)

Histoire de famille et identit  r gionale en Muscel, Roumanie –  tude de cas

Le travail propose une confrontation entre l'image du « paysan roumain », nonlocale, g n rale et g n ralis e, construit comme « portrait » repr sentatif, et une image particuli re, r constitu e (r construite) d'un certain paysan, celui de Muscel. Deux facteurs de variation organisent la diff rence

de ces images : celui temporel, à travers de l'histoire de famille, la famille Nae Dobrescu, opposée à l'histoire officielle, et celui spatiel, à travers la « région » Muscel, opposée au territoire nationale, la Roumanie. En même temps, on met en évidence les stéréotypes induit sur la culture paysanne, « traditionnelle », par la « haute culture », stéréotypes dénoncés par cet étude de cas. Le local et le familial sont révélés dans une narration compensatrice, parce que « avant on avait peur de parler de ça ». L'identité se compose dans une dimension exceptionnelle, et ceux d'aujourd'hui la produisent aussi pour leurs descendants comme patrimoine familiale. Pour ceux qui ont émigré, l'histoire de famille est reprise et partagée aux fils, dans une variante destinée à fonder leurs origines dignes.

Zerilli, Filippo M. (University of Cagliari, Italy)

Rural Development and the Global Language of Rights: Transylvanian Peasants Entering the EU

Drawing on ethnographic material concerning the conceptualisations of property in post-socialist Romania, this paper explores how the notion of the “rural world” (*la tară*, which in Romanian also translates into “the nation”) is currently undergoing significant transformations within specific social and political spaces. It particularly focuses on the social practices and discursive strategies adopted by a Greek Catholic community in order to recover its church in a Transylvanian village (district of Alba), and makes clear how it has partially succeeded in translating its claim into the universalising (global) language of human rights. Seeking to refute reification of the “rural” vs. “urban” binary opposition (one largely used by local and global actors alike), the paper attempts to show how diverse local projects (such as the construction of a church, the making of an ethnographic museum, and the opening of a new food store) reshape internal and external boundaries of the village, clarifying how the idea of the “rural world” is creatively used and modified through political agency. Whereas the paper focuses on how local subjects cope with difficulties and opportunities generated by the European enlargement process, it tries also to deal with the question of how people from the village categorise and relate to “outsiders” (such as regional, national, and international social actors, including the ethnographer). This raises a number of important political issues and shows how relations of identity and difference are articulated and spatialised within the temporality of the research process.

Zheleva-Martins, Dobrina (Center for Architectural Studies, Bulgarian Academy of Sciences, Sofia, Bulgaria)

Migration as a Factor for Forming a Common Regional Architectural Picture of the Balkans

The author will try to prove that in the Balkans the migrations of people from different ethnic identities lie at the basis of mutual architectural influences, including the formation of traditional Balkan architecture. The method of cross-cultural analysis will be applied to examples taken from the territory of Bulgaria. This crossing of data from various sources: history, toponymy, dialectology, onomastics, folklore, ethnography, linguistics, etc. and “the migration movements”, leads to the correction of a number of preconceived, imagined, or wishful theses on architecture, as well as a self-organization of the historical picture and objectification of the conclusions drawn. Information about these migration movements can shed a lot of light on this much discussed topic of the construction schools, and also objectify the no less debatable question of mutual influences in the architecture of the Balkans. There does not exist an important architectural problem which should not be considered in the context of the entire Balkan Peninsula, including theses about the architectural and construction schools, and the spreading of styles, techniques, constructive methods, decorative systems, etc. The author will try to show how studying migration flows could contribute to achiev-

ing a way of architectural thinking which transcends ethnic and national boundaries in the name of a common, regional Balkan architectural picture.

Zlatanović, Sanja (Ethnographic Institute, Serbian Academy of Sciences and Arts, Belgrade, Serbia)

The Literary Work of Bora Stanković and the Construction of Local Identity

Edward Said's concept of *orientalism*, understood as a discourse that constructs and essentializes the “other” and is based on the East/West dichotomy, is often applied to the post-Yugoslav context. In the ex-Yugoslav areas, functions the gradation according to which the “other” is always in the East, which is more suitable for orientalist ethics. In the frame of Serbia, orientalist discourse is moved towards the Southeast, to the wider region south of Niš, which is pejoratively called “južna pruga” (“south railroad”). However, within the frame of this area, the city of Vranje has a special status: except for backwardness and primitivism that are usually ascribed to the Orient, completely different characteristics are ascribed to it due to the literary work of Bora Stanković: luxury, sensuality and exoticism. Although Vranje in reality has rich people, its image, both inside as well as outside the city, is related exclusively to the symbols acquired from outside and to the motives that originate from the work of Bora Stanković, the meanings of which are still multiplied. The identity construction of Vranje is formed from contradicting elements, both on the inside as well as from the outside, which are mutually connected and interdependent. Unrestrained enjoyment of song and dance, sensuality and exoticism represent the components of a picture that has an enormous identity power for the people of Vranje. They continuously construct this picture of themselves, at the same time trying to keep a distance from the Orient (in the periods of fighting for a “pure” nation) that others ascribe to them. In recent years, transitional movements, the context of globalization and commercialized nostalgia demand a very pragmatic understanding of local identity, while oriental symbols become simplified, common, easily recognizable, likeable and ready to be used.

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“Who owns the Orpheus”: Sacral Mountain or (Re)-construction of the Central Southern Euro-Region in Bulgaria

“Come to visit the birthplace of the Orpheus” became a common slogan on the entrances of many villages in the Rhodope Mountains in the last few years. How does the ancient past of the region become a resource for competition in the “new regionalization” in Bulgaria and how do the different discourses make a “product” of that past for “us” and for the “other”? How do the “new” transformations in the European space from a Europe of Nations to a Europe of Regions and the enlargement of the “territory” of the European Union with the accession of the new member states from Central and Eastern Europe happen in Bulgaria? The new administrative frame of the regions, according to the definition of the EU, faces the “traditional” regions and cultural area, which existed on the territory of contemporary Bulgaria. These regions were “normalized” by the socialist nation-state as cultural ethnographic zones and thus included in the symbolic territory of the national state. This paper will present the reconstruction of a region in Southern Bulgaria that included a part of the Rhodope Mountains – an old zone of intercultural, interethnic and cross-border interaction – “separated” by three Balkan countries in the 20th century. These attempts at regionalization, which are still in construction, are examined from the viewpoint of cultural and tourist projects in the last ten years. Common points in the analysis of the cases are: who are and how do the local actors – institutions, private entrepreneurs and communities – interact with national ones in constructing the Central Southern Region as a unique and ancient space? The tensions between local and global as well as the still strong national discourse will be studied on the level of different “uses” and negotia-

tions for the patrimony and self-construction using “antiquity”. The question of to whom we wish to “sell” the region and what kind of strategies are chosen by different actors to “present” this sacral territory will be put into the context of the interactions between local communities and visitors, between private and public. How do private actors appropriate the common patrimony and how could the public sphere be created by negotiation for the region? How is the “end” of the national territory presented as a symbolic center and the “entrance” to Europe? A metaphorical answer to these questions could be: Orpheus belongs to everybody, but only “we”, the people living on that territory, being “heirs” own it.