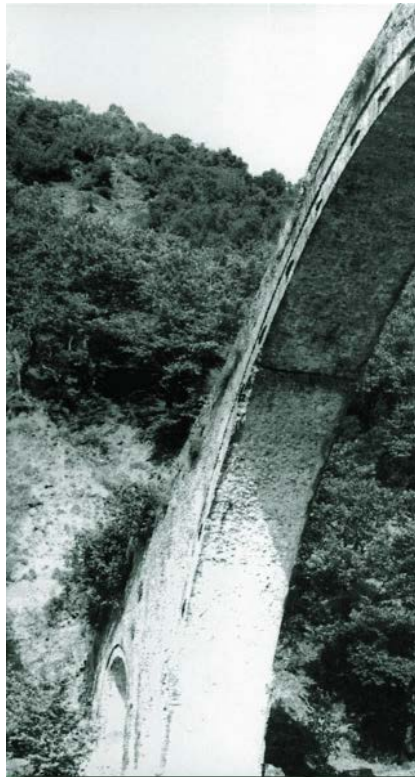


5th International *Border Crossings* Student Conference

**CROSSROADS AND BOUNDARIES: CHALLENGES FOR
ANTHROPOLOGY IN SOUTH-EASTERN EUROPE**

Borut Brumen Memorial Days

Book of Abstracts



Šalovci, Slovenia
April 26th – 29th, 2007

Edited by
Andreja Mesarič

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BORDER CROSSINGS NETWORK

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Ljubljana 2007

The Border Crossings Network

The *Border Crossing* Network was established by academics and students from numerous universities in South-Eastern Europe. The network aims in developing cross-border cooperation in the area of Balkan Studies (with emphasis in the Social Sciences and the Humanities) by regularly organizing student conferences and other forms of academic exchanges. The activities of the network counter fears, mistrust and prejudices. Students come out of these activities with a better understanding of their common heritage and how to use it to the advantage of the region through cross-border cooperation. In addition, the conferences build capacity within the participating Higher Education institutions and enable further common research activities.

Members of the *Border Crossing* Network:

University of Western Macedonia (Florina, Greece),
University of St. Cyril and Methodius (Skopje, Macedonia),
University of Ljubljana (Ljubljana, Slovenia),
University of Macedonia (Thessaloniki, Greece),
University of Ioannina (Ioannina, Greece),
Panteion University (Athens, Greece),
University of the Aegean (Mytilini, Greece),
University of Sofia (Sofia, Bulgaria),
New Bulgarian University (Sofia, Bulgaria),
University of Belgrade (Belgrade, Serbia),
University of Tirana.

Previous activities of the network:

- *Organized four conferences in Skopje, Macedonia (November 2003), Florina, Greece (May 2004), Ioannina, Greece (May 2005) and Ohrid, Macedonia (May 2006) with a total number of participants exceeding 350 students and staff members.
- *Organized the Konitsa Summer School in Anthropology, Ethnography and Comparative Folklore of the Balkans (July – August 2006), which will be continued in the future.
- *Participated in a number of student exchange activities in South-Eastern Europe.

PROGRAM

Thursday (April 26th)

18.30 Opening of the conference.

Friday (April 27th)

09.00 Opening speech by the mayor of Šalovci.

09.30 – 11.00 First session.

09.30 – 09.45 **Golfo Tserga** (Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki, Greece),
Anthropology and community studies in the 1960s and 1970s

09.45 – 10.00 **Iskra Gerazova** (Department of Ethnology, St Cyril and Methodious University, Skopje, Macedonia),
“Vodici” in Bituše: Strong and vibrant traditions in the village of Bituše for the religious holiday of Theophany (Epiphany)

10.00 – 10.15 **Theodora Matziropoulou** (Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki, Greece),
Women and fire walking religious rituals in Northern Greece

10.15 – 10.30 **Ana Lakčević** (Department of ethnology and anthropology, University of Belgrade, Belgrade, Serbia),
“Tobelijas”

10.30 – 10.45 **Maria Karastathi** (Department of History and Archaeology, University of Ioannina, Ioannina, Greece),
Bride wealth and social structure in a community of Central Greece

10.45 – 11.00 Discussion.

11.00 – 11.30 Break.

11.30 – 13.00 Second session.

11.30 – 11.45 **Athanasia Spirtzi** (Faculty of Social Anthropology and History, Aegean University, Mytilini, Greece),
The political role of archaeology

11.45 – 12.00 **Evangelia Matsuki** (Department of History and Archaeology, University of Ioannina, Ioannina, Greece),
Ideological juxtapositions concerning the function of the Museum of National Resistance of Athens

12.00 – 12.15 **Alexandra Athanasopoulou** and **Georgios Stathopoulos** (Department of History and Archaeology, University of Ioannina, Ioannina, Greece),
Heroic sculptures as polyphonic sites of national recollection: A case study from Greece

12.15 – 12.30 **Christina Lina** and **Giorgos Koulis** (Department of Balkan Studies, University of Western Macedonia, Florina, Greece),
Visual representation of the past and national history: The case of the '300' Spartan warriors of Leonidas against the Persians

12.30 – 12.45 **Chara Papanastasiou** and **Apostolos Tsobanis-Notios** (Department of Balkan Studies, University of Western Macedonia, Florina, Greece),
Football and nationalism: The articulation of the Greek national identity during a sport event

12.45 – 13.00 Discussion.

13.00 – 15.00 Lunch break.

15.00 – 16.30 Third session.

15.00 – 15.15 **Theodoros Kouros** (Department of History and Archaeology, University of Ioannina, Ioannina, Greece),
Space and socio-cultural change in a Vlach village of Greece

15.15 – 15.30 **Barbara Turk** (Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Ljubljana, Slovenia),
Division of public space between Albanian and Macedonian inhabitants of Gostivar

15.30 – 15.45 **Maria Costi** (National Technical University of Athens, Athens, Greece),
Searching for the connections of the divided city: School for the creation of sounds in the walled city of Nicosia

15.45 – 16.00 **Pandelis Probonas** (School of History and Ethnology, Democritus University of Thrace, Komotini, Greece),

National patterns and urban space: The names of the streets in a multiethnic city

16.00 – 16.15 **Georgia Kitsaki** (Department of History and Archaeology, University of Ioannina, Ioannina, Greece),
The production of local history through street-naming: The case of Ioannina

16.15 – 16.30 Discussion.

16.30 – 17.00 Break.

17.00 – 18.30 Fourth session.

17.00 – 17.15 **Dragica Marinič** (Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Ljubljana, Slovenia),
Cultural incubator - youth transnational and cultural space: The case of the revitalization of urban space and the old city centre in Maribor

17.15 – 17.30 **Anja Gjorgjeska** (Department of Ethnology, St Cyril and Methodious University, Skopje, Macedonia),
Electronic games – a new virtual subculture

17.30 – 17.45 **Simona Govednik** (Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Ljubljana, Slovenia),
Old Lore, New Media: Vampires Live!

17.45 – 18.00 **Giorgos Samantas** (Faculty of Social Anthropology and History, Aegean University, Mytilini, Greece),
Sonic resistance and acoustic body in rave music: The “free parties” in Athens

18.00 – 18.15 **Stamatia Mitsopoulou** (School of History and Ethnology, Democritus University of Thrace, Komotini, Greece),
Youth humor as a form of resistance and attack: An ethnographic approach

18.15 – 18.30 Discussion.

18.30 – 18.45 Break.

18.45 – 19.15 **Film.**

Saturday (April 28th)

09.30 – 11.00 First session.

09.30 – 9.45 **Falia Varelaki** (School of History and Ethnology, Democritus University of Thrace, Komotini, Greece),
Observing the “self” and the “other” in the field: Participant observation in a recreation place

09.45 – 10.00 **Tina Glavič** and **Tanja Skale** (Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Ljubljana, Slovenia),
Doing fieldwork in a total institution: A challenge for anthropologists?

10.00 – 10.15 **Sara Arko** (Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Ljubljana, Slovenia),
Fieldwork and self: On identification in Macedonian space

10.15 – 10.30 **Radharani Pernarčič** (Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Ljubljana, Slovenia),
“You should be more” / “You shouldn't be so”: Elaboration on twisted tolerance and politeness when they turn from an active choice to a passive stance

10.30 – 10.45 **Sonja Zlobko** (Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Ljubljana, Slovenia),
Revolution in real and imaginary space

10.45 – 11.00 Discussion.

11.00 – 11.30 Break.

11.30 – 13.00 Second session.

11.30 – 11.45 **Katarina Žakelj** (Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Ljubljana, Slovenia),
Egression: Influence of the conflicts surrounding village post-signs on the identity and language use of the Slovene minority in Carinthia

11.45 – 12.00 **Lucia Rodeghiero** (Department of Human Sciences and Education, University of Milano Bicocca, Milan, Italy),

The minority school on the Italian-Slovene border (Trieste province): an ethnographic analysis

12.00 – 12.15 **Kostas Poumpouridis** (Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki, Greece),
Imaginations from the “other” side: Discovering the kingdom of Ruritania

12.15 – 12.30 **Mirna Buić** (Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Ljubljana, Slovenia),
The juicy side of life: “Balkan food” and representations of “Balkanites” in Slovenia

12.30 – 12.45 **Nopi Simitliotou** (Department of Balkan Studies, University of Western Macedonia, Florina, Greece),
Examining religious rights and power struggles in contemporary Greece: The Christian orthodox religion and the worship of the twelve gods of antiquity

12.45 – 13.00 Discussion.

13.00 – 15.00 Lunch break.

15.00 – 16.30 Third session.

15.00 – 15.15 **Spyros Zervas** and **Ariadni Antoniadou** (Department of History and Archaeology, University of Ioannina, Ioannina, Greece),
Refugee identities in Thessaloniki

15.15 – 15.30 **Chrisa Yianopoulou** (Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki, Greece),
Immigrant pupils’ integration problems in the multicultural High School of Thessaloniki

15.30 – 15.45 **Konstantinos Karvelis** and **Evgenia Bellou** (Department of History and Archaeology, University of Ioannina, Ioannina, Greece),
“Must an immigrant hold our flag?” National symbols and the position of immigrants in Greek society

15.45 – 16.00 **Besim Can Zirh** (Department of Anthropology, University College London, UK),
Euro-Alevis: From gastarbeiter to transnational community

16.00 – 16.30 Concluding discussion.

16.30 – 17.00 Break.

17.00 – 17.45 **Prof. Giorgos Ageloupoulos** (Department of Balkan, Slavic and Oriental Studies, University of Macedonia, Thessaloniki, Greece),
Workshop on online ethnographic exhibitions

17.45 – 18.00 Break.

18.00 – 19.00 **Film.**

Sunday (April 29th)

Excursion through the region of Prekmurje.

ABSTRACTS

Golfo Tserga

Department of Balkan, Slavic and Oriental Studies, University of Macedonia,
Thessaloniki, Greece

bs0062@uom.gr

Anthropology and community studies in the 1960s and 1970s

Rural community studies were the dominant epistemological paradigm in anthropological studies of the Mediterranean and Southeastern Europe in the 1950s, 1960s and 1970s. In this paper I examine three classical ethnographic studies conducted among the Sarakatsan nomads in the Greek – Albanian borders (J. Campbell), in the lowland village of Vasilika close to Athens (E. Friedl) and in the Andalusian highlands (J. Pitt-Rivers). The three monographs follow a similar structure and focus on similar key issue (community formation, religion, honour, gender, patronage).

Iskra Gerazova

Department of Ethnology, St. Cyril and Methodious University, Skopje, Macedonia

iskrafriz@yahoo.com

“Vodici” in Bituše: Strong and vibrant traditions in the village of Bituše for the religious holiday of Theophany (Epiphany)

This work focuses on the celebration of “Vodici” in the village of Bituše. It is celebrated in all orthodox parts of Macedonia, however the village of Bituše still holds firmly to the ancient old traditions. These traditions are stronger than in any of the other villages in the Reka region. The village is a hundred and fifteen houses strong, in twenty of which there are permanent residents. For the holiday of “Vodici” the village is filled to the brim. The women wear their folk costumes passed from generation to generation, some over a hundred years old. Religious and ritual songs accompany all the ceremonies in a festivity that intensely lasts four days. Two houses take up the “kumstvo” each year from the houses that took it up the previous year, an honour so great, it only happens once in sixty years. These four houses are central to the celebration, with accompanying rituals in the monastery of St. Jovan Bigorski, the village church of St. Archangel Mihail, the village Hall, the nearby river etc. One of the most remarkable traditions is Raising the “kumstvo”, taking place on the day of “Vodici” on the 19th of January. In it a whole procession of women in folk costumes called “kumstarki” aids the new house in taking

the “kumstvo”, effectively taking the holy cross from the church to their house where it will stay the whole year. During this time the house is considered as holy as a church.

Theodora Matziropoulou

Department of Balkan, Slavic and Oriental Studies, University of Macedonia,
Thessaloniki, Greece
bs00622@uom.gr

Women and fire walking religious rituals in Northern Greece

This paper focuses on the religious ritual of Anastenaria taking place in the village of Ayia Eleni in Northern Greece. Special emphasis is given to the role of women in the ritual. Anastenaria is part of worship to Saint Constantine and includes fire walking and spirit possession by a group of locals called Kostillides. They believe that the saint causes and heals illness and through dancing they transform suffering into joy. Anastenaria climaxes on May 21st when the Orthodox Church celebrates Saint Constantine. Women take part in this ritual in order to improve their social status. In their participation in Anastenaria women act like men, obtain male power, a sense of control over their lives and respect from the whole village without directly challenging male superiority.

Ana Lakčević

Department of ethnology and anthropology, University of Belgrade, Belgrade, Serbia
ana.lakchevic@gmail.com

“Tobelijas”

The paper deals with *tobelijas*, a phenomenon recorded in the region of Kosovo and Metohija, north-eastern Montenegro, northern Albania and south-western Macedonia from the middle of the XIX century until the present. It is tightly linked to kinship based tribal organisation. *Tobelijas* are women who, due to a variety of family and social reasons, temporarily or permanently bow to celibacy and take over the male gender role in their society. By reviewing these cases in their social context I aim to show that it is not a matter of a socially accepted third gender role, but of filling up the gaps in a social structure based on highly dichotomised gender roles.

In a society with strictly divided male and female tasks and obligations, arranged marriages, blood feuds and patrilinear kinship rules, these women take over a male role in society in order to sustain the existing social structure. Their role is, for that reason, widely socially accepted and respected, and their “transformation” is therefore ritually

marked on the level of community. But they are accepted as male or a substitute for male, not as a separate gender. They are there to perpetuate the social order, not to question it.

Maria Karastathi

Department of History and Archaeology, University of Ioannina, Ioannina, Greece

Bride wealth and social structure in a community of Central Greece.

The paper deals with the way that social structures are depicted and enhanced through the institution of bride wealth. Ethnographic material from a peasant community is used to show this relationship in a historical context (1950-1970), whereby various social changes occurred that influenced bride wealth practices.

Athanasia Spirtzi

Faculty of Social Anthropology and History, Aegean University, Mytilini, Greece

samg0514@sa.aegean.gr

The political role of archaeology.

This research paper has been written in order to present the political role of the science of archaeology as well as to stress the great importance that it has for power, for the construction of civilization. Nazi Germany is one of the best examples - though not the only - that also relates to the Greek civilization, and for that reason it was chosen among many others. The interest for the history of the history, the history of archaeology can be characterized as discriminative within the limits that society itself has set up. This kind of discrimination has uncertified limits as the whole idea around this subject is always under negotiation. The management of memory that deals with the collision of natural identity arises from the need and the change of the historical sources and the archaeological finds that present to us the past. However, the selection and the process and interpretation of the historical sources are not self evident and always appear in coherence with the present. Its aim is to serve specific social and economic objectives.

Evangelia Matsuki

Department of History and Archaeology, University of Ioannina, Ioannina, Greece

ematsouki@gmail.com

Ideological juxtapositions concerning the function of the Museum of National Resistance of Athens

The function of the Museum of National Resistance in Helioupolis, a suburb of Athens, gives rise to opposite opinions and has created a controversy between the parties involved. Though they project harmony for the necessity of immediate function of the Museum and the maintenance of History in collective memory, the juxtaposition between the municipality and the Union of Resistance, each of which gives a different meaning to the use of the Museum, has caused the delay of its establishing. The Union of Resistance, the massive organization of the veterans of the period 1940-1944, who had the initiative to found the Museum blame the municipality for the delay, while the municipality shifts the responsibility to the bureaucracy of the Ministry of Culture. This apparent juxtaposition disguises political oppositions and party differences about the period of Resistance against the fascist and Nazi occupation, the period of civil war as well as the present.

Alexandra Athanasopoulou and Georgios Stathopoulos

Department of History and Archaeology, University of Ioannina, Ioannina, Greece
alexan.college@gmail.com
stathopoulosgeorgios@yahoo.gr

Heroic sculptures as polyphonic sites of national recollection: A case study from Greece.

Historical monuments depicting heroic figures of national history can be used as mechanisms of national memory and sites of cultivating national consciousness and consequently constructing national identities. In this paper we examine specific modes through which local and state authorities utilize monumental sites in order to produce and reproduce national memory at a local level. We also look at the connection between narratives of local and national history.

Christina Lina and Giorgos Koulis

Department of Balkan Studies, University of Western Macedonia, Florina, Greece
kicktheboxerda@yahoo.gr
georgekoul19@yahoo.gr

Visual representation of the past and national history: The case of the '300' Spartan warriors of Leonidas against the Persians

The battle of the 300 Spartan warriors led by king Leonidas against tens of thousands of Persian soldiers in ancient Greece in 480 B.C. has been a landmark in Greece's ancient national history and a symbol for bravery, love of the homeland, and faith in the ideal of freedom. It is also one of the main events all pupils are taught about at school in Greece. This event has formed the topic of the American film '300', which is being screened in Greece since February 2007. The paper uses this film as a means to explore the ways prominent events of national history are represented in visual ways and the issues that arise from the different understandings of the past by those involved in the creation of the film and the different categories of the audience.

Chara Papanastasiou and Apostolos Tsobanis-Notios

Department of Balkan Studies, University of Western Macedonia, Florina, Greece
apostolos_tsompanis_notios@yahoo.gr

Football and nationalism: The articulation of the Greek national identity during a sport event

This paper explores the conjunction between sports and nationalist ideas as expressed in a football game between the national teams of Greece and Turkey for the European championship finals. Greece hosted Turkey on March 24th 2007 in Athens for a very important game. Both teams were undefeated until that point. The game took place a day before the celebration of the most important national anniversary in Greece, the uprising of Greeks against the Ottomans in 1821 whose result led to the 'liberation' of Greece and the establishment of the modern Greek state. The stadium in which the game took place was named after 'Georgios Karaiskakis', one of the uprising's most prominent heroes. The Greek team lost 1:4 in one of its worst performances in the last years. As expected, the game acquired a broader symbolic significance for many of the Greek fans and the Greek mass media. This paper follows the events before, during and after the game and examines the symbols used in this struggle, the perceptions of the game by the players, politicians, the public and Greek and international media and presents the discourses that developed in relation to the historical past, and the representation of the 'Turk other', Greece's 'eternal enemy'.

Theodoros Kouros

Department of History and Archaeology, University of Ioannina, Ioannina, Greece

hakos1314@hotmail.com

Space and socio-cultural change in a Vlach village of Greece

The paper looks at the effects of the incorporation into the national economy and society on the social and cultural level and how these are reflected in the organization of space and the structure and the aesthetics of the settlement. Emphasis is also given to the consequences of emigration and the process of modernization.

Barbara Turk

Department of Ethnology and Cultural Anthropology, University of Ljubljana, Ljubljana, Slovenia

turkova@yahoo.com

Division of public space between Albanian and Macedonian inhabitants of Gostivar

The paper is part of a final undergraduate thesis 'under construction' which is dealing with the division of public space(s) between Albanian and Macedonian inhabitants of Gostivar, Macedonia. As a volunteer I spent 5 months in Gostivar and in the meantime did the fieldwork for the mentioned thesis. This paper focuses on the streets and how the young inhabitants perceive them. I am interested in how the ethnic division in town influences their perceptions and behaviour. It seems that Macedonian girls are exposed to sexual addressing and harassments of Albanian men while boys are exposed to occasional fights. On the other side it seems that among Albanian youth the fear from the 'Other' is not as present as among Macedonians. While trying to find the reasons for such a situation I deal with the concepts of chaos and cosmos, social control, gossip, cultural differences, kinship and patriarchy.

Maria Costi

National Technical University of Athens, Athens, Greece

mar_a_costi@yahoo.gr

Searching for the connections of the divided city: School for the creation of sounds in the walled city of Nicosia

Absorbent of sound - the buffer zone. The sounds of the two Nicosias are lost passing over the 'zone'. Something like this happens in other cities with the green zones of plants and trees that are put between a highway and the domestic area. This green cuts off the undesirable noise. The

two Nicosias are cut off from one another and it is believed from both that the other side is nothing more than an undesirable noise.

Logical if you think about how different the 'others' are compared to us (language, culture, traditions). But there exists a secret legend that we're not that different after all, that the rumors of our grand difference were unjustly created. The old people speak Cypriot (a mixture of languages of centuries), "the younger aren't interested in learning", they say disappointed.

The absorbent of sound was *built*. The two Nicosias were convinced that there was too much noise. "Let's absorb the undesirable sounds". All these noises from the two sides, year after year, stick on the buildings - workshops of the dead zone that had been so used to producing sounds while functioning, that now they can't stand this continuous absorbance of the noises of the two Nicosias. This causes them to slowly crumble to the ground. Until one day they will have vanished completely.

Dead city - vacant of sound, what can you do? The differences must be 'heard'.

Then all of a sudden we passed. In May. We entered from outside. You cannot penetrate the city. Many dangers await. Is the balance of the dead zone inside the city so fragile so that it prohibits the opening of a pass way through the city? Hmmm.....interesting.....

Pandelis Probonas

School of History and Ethnology, Democritus University of Thrace, Komotini, Greece

National patterns and urban space: The names of the streets in a multiethnic city

The urbanization of the Greek region caused several changes, firstly in the composition, the development and transition of the civil landscape but also in the space as field and surrounding of social activity. All factors mentioned above, could not have left Thrace, out of influence. On the contrary, every change that modern history brought about, are intensively incused in Komotini's public space. Gradual decrement, up to extinction, of some ethnic groups such as Armenians, of religious minorities such as Jewish, the Greek government policy about the glebe matter, efforts by Greek Junta (1967-1974) to reconstruct the city, the new policy about the Muslims' property in the early 90s, are some examples.

The matter that comes up is if anthropology can offer a different perspective on the subject compared to other sciences such as architecture or history. Anthropology, using a different method - a heritage of "cultural critique", interprets cultural phenomena, using the ethnographic example.

The example of this project is part of my graduate paper (especially the hypothesis and part from some primary data and archives). The "trails" in space and especially in the landscape of historical facts, names and personalities are in fact a complex of symbols, and social etiquettes "suggested" by national or local power to the society. Overall terminology along with the growth of urban space and several other aspects that come up either by the authorities or by the society create a very interesting case for the anthropological view. Eventually, ethnographic research can lead us to useful

conclusions, from the formation of identities of the city inhabitants up to the government policy and its consequences in the civil landscape.

Georgia Kitsaki

Department of History and Archaeology, University of Ioannina, Ioannina, Greece

The production of local history through street-naming: The case of Ioannina

In this paper I intend to look into the connection between the official process of street-naming and the production of local history. In order to achieve this I went through the Municipal Council's Proceedings. The results of this research actually confirmed the existence of such a relationship.

Dragica Marinič

Department of Ethnology and Cultural Anthropology, University of Ljubljana, Ljubljana, Slovenia

dragica.marinic@guest.arnes.si

Cultural incubator - youth transnational and cultural space: The case of the revitalization of urban space and the old city centre in Maribor

The paper focuses on the installation of the Cultural Incubator as a case of revitalization of urban space and an old city centre as “protected heritage” on Koroška street in Maribor. Cultural Incubator is an international, transnational informational-educational and cultural youth space. It is a socioanthropological existence of youth space, which with the help of transnational networks, modern information and communication technology and cross border cooperation enables to express the difference of (sub)culture, past and present, but mostly it enables to introduce cultural creativity of youth through visual culture – art, intermedia art, where crossing cultures (ideas, social network, practice) are becoming the domain of the way of communication and social way of life in wider European space. Cultural Incubator is a social, cultural, artistic, educational, public and urban space, a nook of freedom. Or with other words it is an interesting cultural point of modern city, city of (sub)culture for youth, which has been developed within the framework of international project Regio-art. This project is co financed by the European Union through the program Interreg III A SLO-A.

Anja Gjorgjeska

Department of Ethnology, St. Cyril and Methodious University, Skopje, Macedonia
anjaethno@gmail.com

Electronic games – a new virtual subculture

As I observed the urban environment, I came to a conclusion that the traditional forms of games are not so popular anymore. Computer technology deeply interacts with our daily lives and slowly suppresses the traditional lifestyle. In the mass digitalization era, games have to compete with interactive entertainment. Interactive entertainment users represent a new separate virtual electronic subculture.

Simona Govednik

Department of Ethnology and Cultural Anthropology, University of Ljubljana, Ljubljana, Slovenia
simona.govednik@gmail.com

Old Lore, New Media: Vampires Live!

Tradition has an important place in contemporary mass media. My comparative research of the image of vampires in folklore and in computer games tried to determine in which ways folklore enters mass media and which are its new functions and shapes. I argued that the influence between media and folklore is mutual.

From the Middle Ages onward the belief in vampires has migrated from Southern and Eastern Europe to other European regions and beyond, to the USA. In the middle of the 20th century a new image of vampire has come back to Europe from the USA mainly through literature and films. Different mass media have changed the image of the vampire for their own needs and popular culture embraced this new image, which differentiates from the one we find in tradition. Authors of computer games, which developed as a result of progress in the computer industry at the end of the 20th century, are collecting ideas and motifs from different levels. Firstly, they make the image of the vampire on the basis of tradition, secondly, they take ideas from popular culture (literature, films) and thirdly, they shape an image of the vampire based on the needs of the genre of computer games. As a result of the third level, new types of folklore emerge.

I argue that computer technology and computer games are an important part of the contemporary way of life and their contribution to the spreading of folklore motifs and the emerging of new shapes folklore is great.

Giorgos Samantas

Faculty of Social Anthropology and History, Aegean University, Mytilini, Greece
gsamirate@yahoo.gr

Sonic resistance and acoustic body in rave music: The “free parties” in Athens

The rave phenomenon entered the dominant discourse as a dangerous, immoral, illegal - that is transgressive - activity. At the same time, as a “youth subculture”, rave keeps a critical distance from and a tone of resistance against the mainstream, “adult and sober”, world. And although capitalism has often managed to incorporate differences and bend resistances, turning them into signs of consumer culture, by using the influential means of music industry, it seems that a branch of rave sub-culture still resists the dominant practices of consumer capitalism. Focusing on the “free parties” in Athens, in this presentation I outline the political dimensions of rave culture, the anti-structural discourse of *communitas* in rave’s post-modern rites, as well as the “deeper”, body-centred resistance articulated in rave performances.

Stamatia Mitsopoulou

School of History and Ethnology Democritus University of Thrace, Komotini, Greece

Youth humor as a form of resistance and attack: An ethnographic approach.

This paper is an ethnographic approach to humor’s function as a resistance and attack form of the youth during a period of intense politicization. Our approach inquires three questions: a) Can humor express the opposition of the youth against authority? b) In periods of intense politicization, how can humor fortify the cohesion of small groups with a common goal and diversified characteristics? c) Can humor be transformed into a means of veiled attack? At first we compendiously present the incongruity theory and the relief theory. Next, we briefly present the ethnographic circumstance: political situation, the students’ reaction, the various forms of mobilization/ manifestations, the political culture produced through their actions, as well as the repression of the state. We describe and analyze the material used for the elaboration of this paper classifying the jokes according to either their form or their function. In conclusion, humor, being an important part of the communicatory code of this “sub-culture”, functions in two ways. It

constitutes a means of resistance against the political pressure and state's repression and simultaneously the cultural element that fortified the group's cohesion functioning as a means of relief and incongruity.

Falia Varelaki

School of History and Ethnology Democritus University of Thrace, Komotini, Greece

Observing the “self” and the “other” in the field: Participant observation in a recreation place.

In this paper I am going to present an ethnographic approach based on a very particular context: it concerns a recreation where I have been working for the last two years. In the head note I am going to analyze theoretical and methodological matters such as participant observation and construction of "self". Afterwards I am going to give a thorough description of the field and then I will try to clarify the multiple identities with which I approach my field (as a woman, as an employee, as young and as a frequenter). My paper's main text includes three substantial questions: how the gender relations are indicated, how the professional roles are represented and finally in which way people from different ethnic groups behave in the field. As a conclusion, I deposit my opinion about my field: the recreation place rose to a field, rich in meanings which ethnographic research can mark out and codify by using the above mentioned theoretical and methodological tools.

Tina Glavič and Tanja Skale

Department of Ethnology and Cultural Anthropology, University of Ljubljana, Ljubljana, Slovenia

tina.glavic@gmail.com

tanja_skale@yahoo.com

Doing fieldwork in a total institution: A challenge for anthropologists?

Zavod Hrastovec-Trate is a special social care institution in Slovenske gorice (a region in the northeastern part of Slovenia) for people, who were/are labelled as having long-term difficulties in mental health or intellectual disabilities. This paper focuses on the ethnography of everyday life in a total institution – institution of, as well as for, social control. Institutional space reveals itself as a product of different, historically specific,

discourses, different types of power/knowledge, as well as the conglomeration of manifold lived experiences of individuals interpreting their selves and their everyday environment in ways which are particular to themselves. A special emphasis is put on reflection on fieldwork, especially personal experience and perception of “the field” (anthropological location). Production of anthropological knowledge depends upon dynamic improvising in social encounters with others. We are interested in how strategies of the anthropologist react to, interact with, and come to be embedded in the social forms and practices in a particular institutional space.

Sara Arko

Department of Ethnology and Cultural Anthropology, University of Ljubljana, Ljubljana, Slovenia

sara.arko@gmail.com

Fieldwork and self: On identification in Macedonian space

Multiple, emerging, changing, fluctuating, and intertwining – identities are imagined. But still, in different contexts, they are perceived and lived as an existing reality. How is ethnic identity contested in “multi-ethnic” surroundings, how is it expressed and created through everyday social processes and how can we understand the modern world in motion by doing ethnography?

On the basis of four months of fieldwork conducted in a majority Muslim (Torbesh) populated village in western Macedonia, these are the questions I would like to address. Armored with public knowledge from Skopje and some literature on the Torbesh, I ventured into my first “field”, expecting to find a group of people in a serious ethnic identity crisis, “turning wherever the wind blows”. The “being there” made it possible for me to better understand the processes of identification as evolved in everyday life, to connect them with Macedonian national state politics and their experiences beyond national borders. In addition, I found myself dealing with a re-evaluation and reconstruction of my own identity as a fieldworker. Trying to be reflexive and self-conscious, I explore the ways (and what kind of) anthropological knowledge was obtained or created through interaction of the different Selves in social space.

Radharani Pernarčič

Department of Ethnology and Cultural Anthropology, University of Ljubljana, Ljubljana, Slovenia

radharanip@hotmail.com

“You should be more” / “You shouldn't be so”: Elaboration on twisted tolerance and politeness when they turn from an active choice to a passive stance

In my paper I intend to discuss the “dark side” of the two concepts: tolerance and politeness. The observation is primarily based on the situation within a collective art project by performing artists in Amsterdam. By being engaged in the working-with-people, my concern is the question of what happens with concepts, discussed within social sciences, when they reach “real life”. How these concepts lose their ground when being blindly repeated in “real time” behavior, even just among other intellectuals. Since Holland is known to be a “tolerant” society and art is known to be a “no-borders” profession, my experience with them brought me to a critical scruple. They turned out to be a good example of a well meant tendency for “open-mindedness”, which failed and rather transformed into ignorance and dispersion. When “users” of tolerance get detached from the underlying context and total comprehension of the problem, they only passively submit and learn such generalized over-all value by heart. Such cultural constructions become dead, even dogmatic, if they inherently imply necessity for its form to be followed without active comprehension. Tolerance-discourse should therefore imply discussion about established limits, lest it become structuralist determination.

Sonja Zlobko

Department of Ethnology and Cultural Anthropology, University of Ljubljana, Ljubljana, Slovenia

ajnos_z@hotmail.com

Revolution in real and imaginary space

Outbursts of different demonstrations pose the question of revolution. The media confuses quality of information with quantity. This substitution produces the tolerance of passivity. In this essay I opt for the possibility of implementing revolutions that move from the imaginary into the real and reversely back into a newly established imaginary system. As an example of such a revolution I present a group called NSK, a universal, global state in time.

Katarina Žakelj

Department of Ethnology and Cultural Anthropology, University of Ljubljana, Ljubljana, Slovenia.

kathrza@yahoo.com

Egression: Influence of the conflicts surrounding village post-signs on the identity and language use of the Slovene minority in Carinthia

Nations, even more minorities, have not been comprehended as homogeneous unities with common interests in a long time (supranationality, attempts to surmount methodological nationalism). In my fieldwork I am going to focus on the Slovenian minority in Carinthia from this aspect. By observing the current situation we could claim that they are in a tripple conflict: an inner conflict, a conflict with the state in which they are a minority and with the state, the minority of which they are. How are all these conflicts connected to their identity and how do they influence it? It is said that in Carinthia 'good', as well as 'bad' Slovenes live. What do these two classifications mean and on what basis do they come to life? What does it mean for a Carinthian »to be Slovene« and in what correlation is that with the Slovenian state (if at all; an entirely abstract notion is at stake here)? Does the disappointment with the indifference of Slovenian politics about the problems that are plying the minority affect their identity? Does Austria, which has (for decades) been ignoring international agreements about the rights of minorities, have a unifying effect on it (exceeding the division between 'good' and 'bad')? What is the role of language in all these conflicts? Does it still have a sufficient symbolic and indentificational unifying potential? How do the Carinthians feel about the topic of post-signs with settlement names - the symbol that speaks about the fact that despite the repression, denationalization and a bad economic situation, there are nevertheless enough people living there, who are familiar with the other name of settlements as well?

Lucia Rodeghiero

Department of Human Sciences and Education, University of Milano Bicocca, Italy.
lucia.rodeghiero@unimib.it

The minority school on the Italian-Slovene border (Trieste province): an ethnographic analysis

This research investigates, from the point of view of anthropology of education, the role played by Slovene primary schools for the Slovene minority group living in the Trieste area. The research moves between the particular school environment and the broader social context in which the school is integrated.

School, defined as a frontier space (between the public and private sphere, between the individual and society, but in this case it is also a school placed on the border between two states), represents a privileged site where the notions of citizenship and belonging to a group are settled on. For this reason the Slovene minority school cannot be simply

considered a folkloristic burden or a past finding. Instead its position has to be analyzed in its relationship both with the minority and majority groups. What does it mean to be Italian citizens with Slovene nationality? And how is this definition structured inside school?

And how does the minority school adapt itself to the changing social environment (I refer to the enlargement of the European Union and the immigration phenomenon) of which it is a part? Finally I will describe the primary school where I am doing my ethnographic work: the primary school Ribičič, situated in the Sv. Jakob working-class neighbourhood in Trieste. It is a minority school where pupils come from different national, ethnic, linguistic and religious backgrounds. In such a context two kinds of minorities (the historic and recognized one and the new ones) come into contact and the Slovene school itself has to rethink its role and characteristics.

Kostas Poupouridis

Department of Balkan, Slavic and Oriental Studies, University of Macedonia,
Thessaloniki, Greece
bs0053@uom.gr

Imaginations from the “other” side: Discovering the kingdom of Ruritania

As we stare at the cover of this German rock album we can see a mirror and in it lies a mysterious world. This band encourages its listeners to delve into a mythical land filled with fabulous tales and exotic monsters. Such a kingdom is the one of Ruritania. The storyline is simple: country love, aristocracy, peasants, turbulence and the forbiddance, mythical monsters, hunters and lust for death. But where is this kingdom? Is it near or does it lie far away? It lies somewhere in the Balkan peninsula (as I trigger the trap again and again trying to invent a politically correct definition) waiting for everyone to discover it. And in the most noble of romantic tales we need a key. Just a key to open the door to the ‘‘other’’ side and all we have to do is open the West’s window and stare at the East... It isn’t as far as we thought after all...

Mirna Buić

Department of Ethnology and Cultural Anthropology, University of Ljubljana, Ljubljana,
Slovenia
mirna.buic@gmail.com

The juicy side of life: “Balkan food” and representations of “Balkanites” in Slovenia

In my presentation I discuss the theoretical interpretation and definition of concepts such as the Balkans, orientalism or orientalisms, balkanism, etc., as well as their applications in Slovene society by examining and analyzing the phenomenon of so called “Balkan food” and its ever growing popularity in the form of fast-food and ethnic slow-food restaurants. Furthermore I attempt to illuminate sometimes (or often) stereotypical representations and meanings carried by this cultural element.

I define “Balkan food” as a cultural phenomenon incorporated in the discourse of orientalism and balkanism which inevitably include the questions of identities and identifications. It is one of the terms that own the synthesizing power to condense all types of stereotypes about the construct of the Balkans and the “Balkan people” known by Slovene society and which in some way reflects the occurring changes of the latter since the gaining of independence. By consuming “Balkan food” it is possible to confirm and establish Slovene national identity to a certain extent in opposition to “Balkan”, which may be used in the range of Slovene cultural nationalism.

I also look at two kinds of “readings” of the “Balkan food” phenomenon; namely as an alien element which is supposedly spoiling the “authenticity” of Slovene (national) identity and on the other side as a positive path guiding to multiculturalism, influenced by the common past in the former Socialist Federal Republic of Yugoslavia and the involvement in the process of transnational connections.

Nopi Simitliotou

Department of Balkan Studies, University of Western Macedonia, Florina, Greece

SimitliotouNopi@yahoo.gr

Examining religious rights and power struggles in contemporary Greece: The Christian orthodox religion and the worship of the twelve gods of antiquity

Over the last fifteen years, numerous organisations have appeared in Greece whose members declare themselves followers of the ancient Greek religion. The “Greeks” - as they call themselves – give interviews in country-wide television programmes and magazines, where they express their views and explain their rituals. One of these organisations was recognised in 2006 by the Greek state authorities as an official religious institution representing the above-mentioned cults, which are seen as the continuation of the doctrines of the twelve gods of the antiquity. This institution has now a legally equal status with the Greek Orthodox Church and can enjoy the same privileges and rights.

Those various religious, ‘neo-paganistic’ according to the Greek Orthodox Church, movements, seek to exclusively appropriate symbols of the ancient period challenging the Orthodox Church’s domination in contemporary Greek society. On the other hand, the Greek Orthodox Church presents the opinions of ‘Greeks’ as a result of ignorance of history and misinformation and criticizes as inexcusable a return to primitive forms of a ‘self-declared patrimonial religion’. This paper explores the views and the impact of this

recently appeared form of worship in Greek society and the attitude and reactions of the Greek Orthodox Church. Is this a survival of the ancient Greek past? A threat to contemporary Greeks' religious feelings? Or a struggle for power?

Spyros Zervas and Ariadni Antoniadou

Department of History and Archaeology, University of Ioannina, Ioannina, Greece
spyros_3993@yahoo.gr

Refugee identities in Thessaloniki

Kalamaria, the second biggest municipality in Thessaloniki, was inhabited by refugees that came from Asia Minor in present-day Turkey, just a few years after the exchange of populations, which took place in 1923. These refugees came from various places of Asia Minor (the coast, Pontus, Istanbul etc.). The political authorities of Kalamaria however created and for many years encouraged the formation of a unique identity, that of the people from Pontus. Today the other refugees originating from Asia Minor claim their own presence in the municipality against that of the Pontians.

Chrisa Yianopoulou

Department of Balkan, Slavic and Oriental Studies, University of Macedonia,
Thessaloniki, Greece
ch_giannopoulou@yahoo.gr

Immigrant pupils' integration problems in the multicultural High School of Thessaloniki

This paper examines the problems in communication and development of relationships between immigrant and Greek students in the multicultural High School of Thessaloniki, Greece. Using a comparative quantitative analysis we approached the issue by interviewing fourteen pupils and four teachers of the school. We discuss the main factors influencing their relationships and we present the findings along with the interviews.

Konstantinos Karvelis and Evgenia Bellou

Department of History and Archaeology, University of Ioannina, Ioannina, Greece
ebellou@yahoo.gr

“Must an immigrant hold our flag?” National symbols and the position of immigrants in Greek society

The mass presence of immigrants in the last fifteen years poses the question of their incorporation into Greek society. In this paper we look at this issue, concentrating our attention to national rituals and specifically to national parades organized by state institutions to celebrate important historical events. We examine the attitudes of Greek people in relation to the question whether an immigrant can hold the Greek flag in such a parade.

Besim Can Zirh

University College London, London, UK
besimcan@yahoo.com

Euro-Alevis: From Gastarbeiter to Transnational Community

For the first time in history, Alevis of Turkey were defined as a “Non-Sunni Muslim Minority” by the EU Progress Report – 2004. Due to national sensitivity about the concept of “minority” in Turkey, this situation triggered a heated debate and immediate objection was raised by Turkish government. Although the term “minority” has been removed from the Regular Report – 2004, the question of Alevism has appeared as one of the hardest tasks for Turkey to overcome on her yellow-brick road to Europe. In this paper, I propose that newly emergent shift in the discourse of the Alevi movement in Europe from ‘right to be equal’ to ‘right to be different’, which has become apparent in the wake of the EU Progress Report – 2004, may only be understood by considering the history and context of their migratory experiences and border-crossing networks in the frame of transnational approach. In this sense, I argue that the Euro-Alevis may be comprehended as a nascent transnational community that has emerged as a result of ‘diasporization’ of Alevis in relation to global transformations and changes in Turkish and German socio-political contexts. The Alevi movement in Europe has transformed Alevism from a locally invisible to a transnationally visible identity at the end of the long successive periods of *leaving home* during the migratory processes began in the 1950s, of *losing home* as a result of political polarization and bloody conflicts at the end of the 1970s, of *desiring home* during the reconsideration years after the Military Coup in 1980,

and of *transforming home* under the leadership of the new Germany-based European Alevi movement.

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Organizer:

Department of Ethnology and Cultural Anthropology

Faculty of Arts

University of Ljubljana

Zavetiška 5

1000 Ljubljana

Slovenia

Phone: +386 1 241 15 20

e-mail: eika@ff.uni-lj.si

web page: <http://www.ff.uni-lj.si/oddelki/etnologija/>