NATION, NATIONALITY, NATIONHOOD:

What's in a Name?

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BOOK OF ABSTRACTS

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KEYNOTE SPEECHES

Gëzim ALPION, *The University of Birmingham, UK*

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'When intellectuals cower, scoundrels reign – Albanian intellectuals and the need for a new national consciousness'

In this keynote address Gëzim Alpion looks at the role of intellectuals and universities in contemporary Albania. The first part of the talk explores the historical context of Max Weber's controversial concept of 'value-free Sociology'. Referring to the views of Pierre Bourdieu, Noam Chomsky and Zygmunt Bauman, in the second part of the lecture the focus moves to the notion and role of the 'public intellectual' in Western democracies over the last fifty years. The final part of the paper assesses the current state of Higher Education in Albania, and identifies some of the reasons why Albanian intellectuals have repeatedly failed to exert a sustained influence on the direction the country has taken since gaining independence a century ago. Alpion concludes that Albanian intellectuals and universities should play a crucial role in forging a new national consciousness which can be achieved, to quote Edward W. Said, not by 'highfalutin ideas in the appallingly solemn Habermasian sense' (1992), but, among other things, through 'value-laden' social sciences and humanities. The road paved by enlightened idealists and patriotic intellectuals like Faik Konica, Fan S. Noli and Gjergj Fishta, when the Albanian language was barely written and the Albanian national consciousness was at a rudimentary level, remains largely untrodden.

Keywords: *value-free Sociology, public intellectual, national consciousness*

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History, language, identity. Britain and Spain on the brink of break-up?

Back in 1977, when Nairn first published *The Break-Up of Britain*, the UK remained one of the most highly centralised states in Europe. The situation was not really that different from that in Spain in the wake of Franco's death (1975). Almost four decades afterwards, decentralisation applies to both countries. Scotland, Wales and (an increasingly normalised) Northern Ireland all enjoy devolved powers whilst Spain is now made up of 'autonomous communities' which have turned the country into a federal state in all but name. Even though such moves were originally made to diminish the increasing pressure from peripheral nationalisms, the threat of separatist movements within both the UK and Spain is more acute than ever. The British Government has recently made it legally possible for Scotland to hold a referendum over its possible independence in 2014 whilst the newly elected Catalan Parliament is set to call a referendum on Catalonia's right to self-determination in the same year.

The present paper will explore national identity issues in Britain and Spain. In order to do so, this work will revise the 'Projections onto a greater self' thesis (Prieto-Arranz 2009), looking back into the past of both nation-states so as to emphasise the parallels between their respective national identity discourses and point to a possible future, touching upon language policy and second language learning issues, as applicable in both countries, and their relation with identity, given that bilingualism 'can help [bilinguals] to be more inclined to understand, accept and enjoy diversity' (Bilbatua and Ellis 2011: 14).

Keywords: national identity, Britain, Spain

PARALLEL SESSIONS

AMERICAN LITERATURE

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American National Character: Role of Tall-Tales in the Creation of National Identity

The term "national character" can be understood dually. It can either refer to the collective psychosocial characteristics of the nation, or, alternatively, to a literary construct. This observation opens up space for a theory that could offer an explanatory potential needed to relate the concoction of heroic narrative tradition, American national mythology and the cult of the body, in order to demonstrate how this mix becomes the unique narrative-somatic substance of the American national identity. An identity, which, since the times of Hector St. Jean de Crevecoeur, may be claimed to be fluid; always "in the making."

The aim of this paper is to demonstrate that the apparent paradox of the liquid Americanness is a function of an ongoing deconstruction of the inherent opposition between the "larger than life" epitomes of the American national identity and the "life-sized" men and women of the United States, who perceive themselves as American by reference to mythological narratives, rehashed in political speeches, with which they identify, despite the obvious discrepancy in "dimension." In other words, I endeavour to show that Americanness has always been dissimilar to itself, and therefore it retains a potential of endless self-revision, and thus, as a concept, it is processual rather than static. The locus of the ongoing deconstruction is showed on the representations of the bodies of two American national characters: John Henry and Pecos Bill.

Keywords: *tall-tale, national character, body*

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'This is my letter to the World': Emily Dickinson's Letters as Personal Narrative

Emily Dickinson's poetry has occupied a very significant place in poetic scholarship throughout the twentieth century and up to the present day. However, there are aspects of Dickinson's legacy as a poet and writer which can be better seen through an examination of her personal correspondence by letters. The letters of Emily Dickinson must be considered as a defining factor in the wide range focus of the Dickinson scholarship.

The letters of Emily Dickinson are very significant for a better understanding of Dickinson's life story. Besides the bewilderment of the scholars with the poetic volume of almost two thousand poems, readers and scholars alike will find that her letters present just as much interest for the peculiarity and uniqueness as pieces of a large personal narrative. The aim of this paper is to analyse several of Dickinson's letters and show how these letters, together with some poems she enclosed with the letters, shed light on some of the main concerns of Dickinson as a person and as a poet.

Keywords: *Dickinson, letters, personal narrative*

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"A nation is only an individual multiplied": Whitman's *Song of Myself*

In this paper I draw on Twain's quote "A nation is only an individual multiplied" from his essay "The Turning Point of My Life" as a paradigm to explore the concept of nation in Whitman's *Song of Myself*. In it I try to argue how the individual, regardless of age, class, religion, race and sex, comes to stand for the various forms of the collective which shape the poem and thus inform Whitman's ideas of

the World Soul, democracy, equality, unity and pantheism. In this way, the 'multiplication' of the individual not only raises this poem to the height of an epic poem that speaks for America but also produces one of the most romantic and idealistic views of the nation, hardly ever to be found in literature.

Keywords: *Whitman, nation, the individual, the collective*

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Social constraints and identity problems in Philip Roth's *Zuckerman Bound*

Philip Roth, one of most distinguished twentieth-century American-Jewish writers, deals with anti-Semitism, alienation and identity especially in the Jewish society. *Zuckerman Bound*, which consists of *The Ghost Writer, Zuckerman Unbound, The Anatomy Lesson* and *The Prague Orgy* recounts the story of the famous Jewish author Nathan Zuckerman who has marginal novels which are not popular among Jews. Not only does Zuckerman discuss with people in other religion but he is also a controversial person in the Jewish society. In fact, Roth has depicted himself by penning Zuckerman as the protagonist. The feeling of disorientation and statelessness rise in Zuckerman/Roth's mind in the four novels. For example in *Anatomy Lesson*, Zuckerman becomes "a helpless patient who is compelled to ask himself whether or not he can even become someone different" (Wilson, 2005, p. 104). Also Greenberg depicts the same novel as "Zuckerman's involvement with transgression as a man and a writer" (1997). In each novel, the reader can find the attempts of adaptation, isolation and how the protagonist alters in both the Jewish and American societies. In this study, Roth/Zuckerman's identity and the social constraints shaping them will be argued.

Key words: *Identity, Jewish, Philip Roth, "Zuckerman's Bound"*

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The Jewish character and the claim for identity in post-war American fiction

Twentieth century can be seen as an endless cycle of crisis that brought about transformations of the modern psyche as well as a great impact in the general literary thought of the time with its burden of anxiety, its consciousness of modern nihilism and its hunger for moral recovery. This moment coincides with the start of a "Golden Age" of Jewish American Literature as well. Leading figures in this literary Jewish "renaissance" were Saul Bellow, Bernard Malamud, Philip Roth, Cynthia Ozick, Isaak Bashevis Singer, Grace Paley, etc. They were the major talents that evolved the Jewish American literature from a not inclusive ethnic sideshow to a mainstream. In most of the writings, the need to transcend alienation results from the Jewish suffering human condition as social outcasts. Jews had come to see America as a kind of heaven for themselves; this is why their preoccupation to express belongingness in some naturalistic American premises in almost every literary work is to be justified. The present paper will attempt to give a general picture of a parabolic transcendentalism that starts with Cynthia Ozick's conservative devotion to Jewish heredity and holocaust's memory and transforms into Paley's liberal celebration of America's multicultural community. The illustrative sections will act as coordinates in this abstract 'diagram' which will offer good ground for the exploration of this feeling of otherness dominating the intellectual and historical consciousness of the post-war character in the modern world.

Keywords: identity, assimilation, alienation, nihilism, American-Jewish

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Concept of identity in Barthelme's short-stories

This study examines the fiction of Donald Barthelme dealing with identity or the character's concept of self, while this theme is applicable to a large number of his short stories collected in *Forty Stories* (1981) and *Sixty Stories* (1987). The paper discusses how the theme of identity is revealed in these stories through the techniques of play, effort to know, repetition and creation.

The theme of identity is investigated in sixteen individual stories in which Barthelme seems to be playing with such concerns as self, dialogue, society, and objects in the landscape. The study reveals how Barthelme's sense of play is humorous, while his narrators or protagonists mock, ridicule, evade or escape, or hide from their own identities, conversations with others, their society, or objects that intrude upon their world.

Keywords: *American Literature, Barthelme, Identity, society*

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What's in a play?! Moral, social and political influences in Miller's play *All my Sons*

In all of Miller's plays the influence of social forces and Miller's personal viewpoint that the human being, as an inseparable part of the society, has the power to create or destroy, to improve or deteriorate the social context, society and history, are clearly felt. Jeffrey D. Mason (2008: 40), in his book *Stone Tower: The Political Theater of Arthur Miller*, argues that "Miller's individual was not simply a man alone or apart, but specifically one who dissents from the majority view, an independent thinker who follows his convictions and goes his own way." Miller through his main dramas disposes the society to self-awareness and self-responsibility; he strongly holds forth to the idea that the human being's behaviour should reflect social and individual responsibility and contribute to balance the society he belongs to. This paper aims to analyse and bring forth the role of moral, social and political forces in Miller's play *All My Sons*, mainly through the downfall of the main character.

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"Empire of Liberty": Thomas Jefferson and the Construction of American Identity

The most salient paradox about Thomas Jefferson seems to be the fact that the author of the Declaration of Independence was one of the largest slave owners of his time and had a long relationship with his slave and fathered children. As a man of the eighteenth-century Enlightenment and the American Revolution, Jefferson always included the uncompromising rejection of slavery among his ideas. At the same time, however, he owned nearly two hundred slaves, reckoned, like other Virginia planters, his wealth in slaves and land, and believed that blacks were naturally inferior to the whites. His central dilemma was the contradiction between his abhorrence of slavery following out the logic of the Revolution and his belief in black inferiority coming out of his background as a Virginia slave owner. In this paper I will try to locate his ideas about blacks in his comprehensive republican political economy. I will argue that despite his abhorrence of slavery, the peculiar institution along with the expansion towards "virgin land" became an indispensable component of his political economy his intention to the contrary notwithstanding, and that one of the primary reasons for his passive involvement in anti-slavery activities was his anti-black feeling. While an expansion of land was an external pillar of his vision of republic America, the sustenance of social stability through the institution of slavery was an internal one.

Keywords: Jefferson, slavery, anti-slavery, blacks

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Hemingway's Adopted Nationalities and his Internationalism

The interwar time is considered a time in which war correspondence became a dominant model for many American writers such as Ernest Hemingway, Jack Reed and John Dos Passos, among others, who adapted journalistic conventions to the scrutiny of traumatized sites. Thus travel writing provided the basis of memoir in their attempt to redefine not only the meaning of travel writing, but also their identities and complex relationship to their nation, America. However, what we find when we analyze Hemingway's short stories and novels set in Europe, especially in Italy, is that his expatriates contrast with the genteel Americans depicted in the novels of James and Wharton who do not frequent the cafés or head for the mountains to fish. Despite their foreignness, Hemingway's characters try to naturalize themselves within distinct limits to a life of expatriation. There is an attempt to connect and assimilate to the old world despite the traumatic marking of this generation and the fragility in relationships.

The paper discusses Hemingway's adopted Italian identity, or his "Italianicity", which is often accompanied with the criticism of his native land. He is in this regard, like Frederick Henry of *A Farewell to Arms*, whom his nurse Ferguson describes as a combination of American and Italian nationalities. The paper focuses on Hemingway's Italian stories, showing how his characters made every attempt to integrate themselves to the foreign culture and not act out of a narrow-minded Americanism.

Keywords: *Hemingway, Italian stories, Italianicity, adopted nationality*

APPLIED LINGUISTICS

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Teachers' feedback as a motivating tool in learning English as a second language

This study explores the effectiveness of feedback in Albanian educational context, by the adoption of a holistic approach, focusing on a predominantly pedagogical issue – how teachers can make use of feedback as a motivating tool.

First, it reviews the literature on feedback and gives the background to the evaluation of how teacher feedback is motivating. Second, this study finds out the key features of quality feedback, which include the adoption of a variety of modes of feedback such as the conduct of dialogic feedback supplemented by written feedback, the use of rubrics and success criteria, and the maintenance of a positive relationship between teachers and students. It is also important if teacher feedback feeds students up, back and forward because it helps students improve. Third, an implication of this study is that much can be done to prepare teachers for making use of feedback as a motivating tool. One of the ways is to integrate feedback delivery skills as a crucial element in pedagogy and in teachers' professional development activities.

Keywords: teachers' feedback, motivation, student

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Nor this is not my nose neither, or errors in the speech of native speakers

The presentation will focus on some common errors that native speakers make in their spoken discourse. The corpus has been extracted from recent popular British talk shows and TV series and demonstrates a surprisingly high number of instances that can be considered deviations from the grammatical and lexical norms of the Standard English language. Pinpointing native speakers' errors can have a double pedagogical impact: sensitizing students of English to the errors in the idealized native speaker paradigm may furnish them

with more confidence in their own production of English; and may result in reconsidering the existing gap between prescription in EFL textbooks and the actual production of the language in real life situations.

Keywords: *native speaker errors, deviation from Standard English, FLT*

BRITISH AND COMMONWEALTH LITERATURE

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Exporting British criminality: Foreign film adaptations of Ruth Rendell's non-series works

The paper explores the ways in which the stand-alone works of Ruth Rendell, a distinctively British writer, resonate in subject matter and treatment with foreign film makers such as Claude Chabrol or Pedro Almodovar, for instance. Comparison is made between the content of the literary works, its treatment by the British film industry, and the changes made to it – if any – when globalized and transported onto foreign soil. Conclusions are drawn about what makes Rendell's writings fruitful exploration ground for foreign film directors, and why it is that the author herself has stated that their film adaptations are often truer to her works in substance, if not in form, than those made by her fellow nationals. Respectively, questions of national identity within a crime situation context are investigated.

Keywords: *British literature, crime and criminal identity, foreign films*

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The Home & the World: Tagore as a Nationalist & Modernist

In my paper I shall examine Rabindranath Tagore's role as a nationalist & modernist. In a long & distinguished career, Tagore engaged with several aspects of human experience: as a poet & a leading man of letters, his contribution is still to be fully assessed. But he was also deeply involved with the questions & contradictions of nationalism & cosmopolitanism.–questions relevant for us today. Moreover, the fact that he spent his entire lifetime in an era when India was under the yoke of British rule, adds an extra dimension to his position on nationalism & nationhood. His position is also troubled by his rejection of all forms of militant nationalism. On the other hand, it would be too simplistic to call him a liberal humanist or a pacifist. He had major differences of opinion regarding nationalism with Gandhi, whom he admired as a great leader. Even as an educationist, he strove to bring together all that was best for his students, regardless of the place of origin: Vishva-Bharati, the university founded by him, has as its motto, "Where the world makes a home in a single nest." I shall also examine how Tagore explored different cultures through his extensive travels throughout his life. He came across various forms of government, saw several nations, all of which shaped his ideas on nationality, nationalism & nationhood— ideas that echo with meaning today in our world of globalization.

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English Nationalism and Discourses of Anti-Catholicism in Elizabethan England

Protestantism, which became England's official religion after the Act of Supremacy (1534), was used for purposes of government propaganda in Tudor England. In addition to consolidating state power by promoting the idea of an absolutist government,

Protestant ideology contributed to the enhancement of English nationalism, which it helped to reshape and redefine. Following the demise of Marian counter-reformation, an attempt to form an English identity, which was Protestant in essence, was made by posing it against Catholicism, Protestantism's binary opposite. This paper explores the ways in which anti-Catholicism was used to define and sharpen the outlines of English nationalism in Elizabethan England with reference to the literature of the period. The works discussed include John Foxes's *Acts and Monuments*, Roger Ascham's *The Schoolmaster*, Thomas Kyd's *The Spanish Tragedy* and Edmund Spenser's *The Faerie Queene*.

Keywords: *English nationalism, Elizabethan literature, Protestantism, anti-Catholicism*

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Destruction and reconstruction in science fiction. The chance of a new beginning?

The pattern of the dystopian novel as set forth in Samuel Butler's narrative *Erewhon* has long dominated scholarly discussions of the anti-utopian concepts of societal structures. Some of the classic 20th century examples have provided frightening examples of future human societies in which the human being is subjected to ideological stringencies that involve a fundamental departure from mankind's historic values and experience. Some of the mid-20th century science fiction narratives develop this concept further by showing the complete destruction of human society as we know it and the first steps in the reconstruction process. This paper aims to look at what this "renewal" implies in terms of the portrayal of (new?) social patterns.

Key words: *dystopia, anti-utopian literature, science fiction, world catastrophe, fight for survival*

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Tragic Existential Nationalism in the Novels of Iris Murdoch

The paper discusses the concept of Irish nationalism and national identity in Iris Murdoch, dealing mainly with her 1965 novel of the Easter 1916 uprising, *The Red and the Green*, but also with reference to the identity of other Irish characters in her fiction. I shall focus on her philosophical exploration of the connection between nationalism and her characters' existential conception of self, self-fashioning and freedom and also on the ongoing dialogue between this and Yeatsian conceptions of nationalism.

Murdoch says of the Catholic nationalist 'martyr' Pat Dumay that The Ireland which he loved was not personified or described, it was the refined purified concept of his own Irishness, the necessary magnetic pole of his own resentment of the bondage which he saw around him and most of all within him.

This existential nationalism, however, is not essentially Republican, but functions on both sides of the religious-political divide, as is seen in the tragic variant on the master-slave dialectic played out in the conflict between Pat Dumay and his Protestant cousin Andrew Chase-White.

Moreover, the seeming rejection of a Yeatsian personification of Ireland as an idealised female figure is only part of a continuing dialogue with Yeatsian images of Ireland and of the nationalist struggle which is played out in the novel. This dialogue with Yeats culminates in the close paraphrase of his poem 'Easter 1916' at the conclusion of the novel, which seems to endorse his ambivalent view of the tragic existentialism of Irish nationalism.

Keywords: Irish nationalism, national identity, Iris Murdoch

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Constructing Canadian Nationhood: Three Plays about the War of 1812

For much of the nineteenth century, Canada's self-declared victory over the United States in the War of 1812 served as a touchstone for the nation's coming of age, memorialized in two Canadian plays published in 1886-87, Charles Mair's *Tecumseh* and Sarah Anne Curzon's *Laura Secord, the Heroine of 1812*. In 1986, playwright Michael Hollingsworth revisited the war from a heavily ironic postmodern perspective in *The War of 1812*, part of his 21-play Canadian historical cycle, *The History of the Village of the Small Huts*. In 2012 Hollingsworth expanded his one-act *War of 1812* to full-length for a production at the Stratford Festival that won rave reviews.

All three plays deal with the self-serving historical mythology that Canadian nationalist memory has shaped and reshaped over two centuries. Along with the American Revolution and the Great War, the War of 1812 has been constructed as an originary moment of Canadian nationhood. A jingoistic government-sponsored video currently running on Canadian TV, celebrating the war's bicentennial, begins: "Two hundred years ago the United States invaded our territory. But we defended our land. We stood side by side. And won the fight for Canada."

This paper looks at the way these three plays construct and deconstruct the War of 1812 as a site of deeply symbolic historical memory in the ongoing project of imagining Canadian nationhood into being.

Keywords: Canadian nationalism, theatre, drama, war

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Albanian Nationhood by Edith Durham

In my presentation I would like to concentrate on Albanian nationhood seen and understood by Edith Durham, a well-known British Victorian traveller and ethnologist. For about twenty years she regularly visited the Balkans, especially Albania, where the writer identified with the people of the land as objects of study. Durham thought the Albanian language, culture and strong feeling of common roots were the most important factors in Albanian nationhood. Religion was not a dominant factor; it could not play a unifying role in Albania because the Albanian community consisted of several religions. Albanians had a distinct ethnic background and their own language. According to Durham, Albanians' difficult past and history identifies Albanian nationhood and national identity. But there were a lot of British Balkan specialists, such as Rebecca West, an English journalist and travel writer, who criticized her attitude and understanding of the Albanian people, imputing obvious subjectivity to her.

Keywords: Edith Durham, dominant factors, Albanian community

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Writing the nation, enacting the nation: page and stage in J.M. Synge's
The Playboy of the Western World

The Playboy of the Western World, the first play of the Irish National Theatre, was written in 1907 as part of the 'Irish Literary Revival Movement', which aimed at promoting the Irish nation, culture and the Irish language through the works of Irish writers writing for the Irish audiences. At a time when there was a growing sense for nationalism and Ireland was trying to build a new cultural and national identity for itself, Synge's play had shocked its audiences

immediately at its first performance at the Abbey Theatre, which was regarded as the domain for the 'national representation of Ireland'. The main cause for the offence was the unacceptable portrayal of 'Irishness', as primarily reflected through the depiction of the protagonist Christy Mahon, who is made into a hero in the play among the villagers of the county Mayo with his invented story about the killing of his father, and who -according to the Irish audiences- could neither speak a pure Irish language, nor was the bearer of any admirable characteristic qualities to make him the 'embodiment of Irish values'. Thus, having been seriously criticized by the Irish spectators, both Synge's hero and his play were regarded as a 'disgrace' to the Irish nation and the Irish notion of heroism. The playwright himself, however, claimed that rather than an attack on Irish nationalism and Irish values, his play was a medium to make the Irish people aware of their own false beliefs in myths of Irish heroism and nationalism. Indeed, a close stylistic and linguistic analysis of the play reveals that the structure and the language of Synge's play conform to more recently formulated postcolonial models of nation-forming and expression.

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Australia: a nation in the making? some remarks on the dangers of nationalism in Patrick White's fiction

Called by Simon During (1996), "a late-colonial transcendentalist" (17), Patrick White was, doubtless, one of the last twentieth-century believers in imagination, transcendence and supersensory communication, who seemed to have ignored the real world around him and have not noticed that the British colonial rule ended in 1901 with the proclamation of Australian Federation. In the aftermath of two Great Wars, the nationalist tendencies in Australia strengthened,

which found their issue in realist fiction in the writers like Susannah Katherine Pritchard and others with whom White strongly disagreed. Thus, the aim of this paper is to uncover those elements of Patrick White's fiction that would account for his mistrust in realist and nationalist literature, dangers of extreme nationalism, national myth making, national stereotypes and exclusion of ethnic minorities.

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Reappraising the Nation: Repression and Nostalgia in Martin Amis's *Lionel Asbo* and Ian McEwan's *Saturday* and *Solar*

Although not as universally admired today as in the 1980s or 1990s, Martin Amis can still be confidently listed among the most important voices in contemporary British fiction. With his most famous novels including *Money* (1984), *London Fields* (1989) and *The Information* (1995), Amis gained wide international recognition thanks to his notoriously brutal and iconoclastic satires on modern egoism and greed. His latest work, *Lionel Asbo: The State of England* (2012), turns again to unconstrained mockery as it tries to capture the spirit of the first decade of the 21st century. In my paper, I am going to take a closer look at Amis's social diagnosis offered in the novel and juxtapose it with the recent worksx (especially *Saturday* and *Solar*) of another grand figure of British fiction, Ian McEwan. I will argue that although both authors rest their stories on radically different themes and forms, they offer very similar observations. They both identify a strong, yet deeply repressed nostalgia for the past glory of Britain among their fellow countrymen. As Amis and McEwan seem to argue, it continues to mould national consciousness, particularly among the white, middle-class, middle-aged Englishmen.

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The Creation of English Literature

As the very existence of this conference could be taken to indicate, English is now the dominant world language and English literature is studied all over the world. Certain English writers—Shakespeare is of course the best example—are now seen as global writers. But this was not always the case: Shakespeare's own time the world domination of English would not have seemed inevitable. In the sixteenth and seventeenth centuries, English was a language spoken by a relatively small number of people in a country separated both by geography and (for the most part) by religion from the European mainstream. English writers were brought up to consider Greek and Latin as the languages most suited for literature. They tended to feel hopelessly belated, condemned to follow not only ancient Greek and Latin authors but also contemporary Italian and French writers. In this paper, I want to look at attempts by Renaissance English writers to establish and defend a literature that was simultaneously indigenous and worthy to be compared to the great literature of mainland Europe. My examples are Sir Philip Sidney in the *Defence of Poesy*, Thomas Campion in *Observations on the Art of English Poesie*, and Samuel Daniel in *A Defence of Rime*. Although these three works can be read as what we would now call literary theory, they are also fiercely nationalistic documents—an attempt to do in poetry what English mariners were simultaneously doing in exploration and colonization.

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Construction of a National Identity in 18th century British Novels

The eighteenth century was a particularly seminal phase in British history in determining ideologies of repression and representation, aggression and appropriation, commerce and colonization. The political and cultural contact with the outside world gave rise to the need to define the self. This required a serious rethinking and refiguring of the inclusion and exclusion of people and ideology within the ambit of the nation. At the same time the emergence of the novel coinciding with the rise of imperialism was not an accident, but rather a deliberate and complex ideological configuration between narratives and nation making. Novels especially because of its intrinsic wide spectrum of representation became the ideal medium to depict cultural and national identities. The area of my study focuses on a period in history, which witnessed a revolutionary growth in novel writing that again simultaneously coincided with the formation of the greatest empire on Earth – The British Empire. The paper will attempt to look at the early novels of this period, and the role they played in constructing a national prototype of 'Englishness' and the extent to which they have succeeded in perpetuating a national vision for its readers. The co-relation, or rather the interrelation between literature and nation building is a two-way interdependent process in shaping the thinking of a people. The focus of the paper would be to see how complex issues of differences and otherness were negotiated in late seventeenth and early eighteenth-century British narratives to project the national prototype of the noble and civilized Englishman divinely ordained to rule over the rest of the world.

Keywords: national identity, novel, Englishness

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(Dis)unity of 'One Nation' in the island: Durrell's *Bitter Lemons*

This study endeavours to explore Lawrence Durrell's travel book *Bitter Lemons of Cyprus* (1957), which is based on his three-year stay on the island, a sojourn which coincided with the *enosis* crisis along with value, personal and cultural conflicts. After Durrell left Cyprus and returned to England, he began to write his novel, which has been widely described as "not a political novel, but a study of atmosphere of Cyprus between 1953-56". The book was meant to look like a travel account of idyllic Cyprus; however, it happened to depict the tension during the critical years of the *enosis* crisis. The troubled state of the colony comprises the background melody of the 'relaxing, soothing isle. *Bitter Lemons* is a political book that deals with, on one hand, aspirations to unite the ethnicities under 'one nation' and, on the other hand, the partition of the island as a way out of the crisis. Durrell also sheds light onto the ethnic varieties, not differences, of the communities from the Western viewpoint. This paper, thus, attempts to depict the abundant images of tension clash and the struggles of establishing 'one nation'-a forlorn hope- within the traditional reputation of the island as seen through both Western and orientalised perspective.

Keywords: *images of Cypriots, partition, two-communities, conflicts, values, ethnicities*

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I like it here – National identity in Kingsley Amis's Novels

In the *Penthouse* interview with Harry Fieldhouse Kingsley Amis said the following: 'Nationalism. The American habit of taking credit for everything.'

This statement reflects Amis's view of abroad, expressed, as in the case of the quoted fragment, in his novel *One Fat Englishman*, but also, to a larger extent, in *I Like it Here*, a novel in which national identity as a concept is particularly well-expounded. The aim of the article is to take a closer look at both novels to explore the literary

manifestations of Amis's prejudices against 'there' that remains outside 'here'.

CULTURAL STUDIES

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Nation, Culture and Religion: The Three Conversions of Leopold Weiss

This paper aims to focus on identify relationships between nation, culture and religion, based on the Leopold Weiss alias Muhammad Asad's *The Road to Mecca*. Weiss's assignments led him to an ever-deepening engagement with and understanding of Islam, which, after much thought and deliberation, led to his religious conversion in 1926 in Berlin. Asad had refused German nationality after the annexation of Austria in 1938 and had insisted on retaining his Austrian citizenship. The paper next considers the relationship between the new nation as currently promoted and the old state. Knowing the western mind by birth, oriental thoughts through travel in Arab and non-Arab lands and philosophical and psychological views through university like experience, Leopold Weiss alias Muhammad Asad presents such a rich work as deserves to be thoroughly read and digested. In relation to civil and political rights the text of the *Road to Mecca* contains a significant number of important references but these are not reflected in any of the specific case.

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'The Borders that Created Myths'

This paper aims to reflect on the myth about the nation which lives behind the borders. Not all the borders have the same meaning. Some of them can be reached and some can be seen only from one side. As an Albanian who lives in a neighbouring country, Albania was a country that could never be seen, not even on TV. What was there behind these borders? Did they know anything about us? Did they know if there were 'other' Albanians who lived out of that part of a land that was called Albania? We spoke the same language, we had the same history, we had the same blood but I never met an Albanian from behind the borders until Albania opened for the first time. 50 years' time distance had created boundaries between us in terms of culture, mentality, communication and it created stereotypes. As a member of a minority population in the country I was born and have lived in, I was used with boundaries that had been created between 'us' and 'them'. Nevertheless, Newman & Passi (1998) point out that 'boundaries are critical for the construction of socio-spatial identities, and ideas about the "Us" and the "Others'. However, in the beginning of '90 we were witnessing the rise of new boundaries that were created between those that were called 'us' and the others whom we met after 50 years.

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The Creation of the Modern Cowboy Myth: An Emphasis on *The Virginian* and *Shane*

The American West has been mythologized for its uniqueness, endless economic opportunities and the decisive role it has played in shaping the American character and democracy (Turner's Thesis). The eventual rise of the frontier hero, based on Daniel Boone's legend and Cooper's *Leatherstocking Tales,* kindled even further the eager Easterners' curiosity about the region they could only read or dream about. That interest, in fact, gave rise to dime novels in the

second half of the nineteenth century which "exploited" such a golden opportunity to reap material success by fantasizing larger-than-life fictional heroes and mythologizing the deeds of real pioneers like Kit Carson, Buffalo Bill Cody, Wild Bill Hickok, Calamity Jane, to name a few. Towards the end of the nineteenth century, when the West had began to urbanize and lose its long-held charm, it was Owen Wister's *The Virginian* (1902) which came to the rescue of the western mythology by depicting a timeless and unique topography where the virtue was rewarded and the evil punished. In fact, *The Virginian* established the modern classic Western hero, who, with slight alterations, survived well into the mid twentieth century before being taken up by the most distinguished and revealing work of the era, i.e. Jack Schaefer's *Shane* (1949) in which the West is depicted at its most imperative and transitional period right before the domestication and settlement. What's more, *Shane* depicts the Western hero as a gunman who turns to violent actions in order to restore normalcy and a painless passage for settlement before vanishing forever where he belongs, that is, in the popular imagination.

Keywords: *American West, Western, Modern Western, cowboy, gunman*

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National, ethnic and social axes of suggestive impact in suspense fiction

The paradigm of fictive texts revealing diversity of genre characteristics includes modern action, as a type of narrative,

founded on suspense as the focal point of the development of dramatic collision in a literary work. The methodological basis of suspense having been worked out and researched in detail within the domain of theory of literature, it is its new vistas called to life by modern social and cultural studies, that reveal psychological peculiarities with regard to national, ethnic and professional motivations of the characters, as well as those of their settings, and account for both the development of the collision proper, and the dynamics of the characters shown as action-agents in it.

The paper focuses on some well-chosen references to dramatic action collisions and instances of character development, specifically addressing national and ethnic peculiarities in the profile of the latter, as made use of in the texts of well-known novels *The Murderer of Roger Ackroyd* by Agatha Christie and *A Kiss before Dying* by Ira Levin.

Of special interest for the authors of the paper is the suggestive impact, both literary texts testify to, viewed as an inherent characteristics of action prose, analysed against the background of national, ethnic and social stereotypes the materials' narrative follows or defies, as the case may be. The conclusions lay the groundwork for further research in the sphere of cross-cultural communicative studies and the elements insuring suggestive impact in texts belonging to political and business discourse materials in modern English.

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'How to remove national myths and symbols from our memory'.

This paper proposes three factors in nationalism and memory. For the removal and disappearance of the concept of our perceived 'others' from our daily language and memory, our banal myths and symbols, also needs to change. From here we can acknowledge the

contribution of our others to the creation of our own internal group identity. Finally, a unification of both these factors is in a concept called branding national myths and symbols, in which the collective myths and symbols of our 'other' is joined with ours. We silently reinforce our perceived 'other' through our cultural 'collective unconsciousness', as they reciprocate with their own set of myths and symbols. Our concept of our 'others' always gets stuck in our collective group myths and symbols and banally reinforced in our daily language. Our attempt to reconcile with our 'other' is betrayed by our unchanged myths and symbols. This paper traces the 'creation' and 'reinforcement' of two collective group myths as created by/through their heroes. Both myths and symbols are inter-related, inter-linked and are co-dependant for their existence. Mustafa Kemal Atatürk's personal myth shares much with Charlemagne's myth. Both heroes' and their tribe's myths and symbols owe their inner group identity to the existence to one another. These personal and collective myths and symbols have long 'silently' reinforced and perpetuated mutual misunderstandings between Turkey and Europe/EU. Turkey continues to play a triple role to Europe/EU's collective group identity – as '*silently + visibly*' (Sitki 2008) confirmed by Europe/EU's national myths and symbols.

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The origin, educational training, academic and literary activity as a playwright, prose writer and essayist of Gëzim (Ismail) Alpion (1962)

My first introduction to Dr Alpion dates from 2002, during my stay and the exercise of diplomatic duty on behalf of a Deputy Ambassador to the Embassy of the Republic of Macedonia in London, renamed and commissioned by the Albanian Democratic Party headquarters in Tetova, led by Arben Xhaferi (genius of its kind and the best policy maker among the Albanians elsewhere, coming from Macedonia).

Sensational activities of Albanians in Britain as it comes; book promotions, academic lectures devoted to major national issues, promotion of material and cultural values, receptions for celebrating the National Day, and many other manifestations of different nature, gather together distinguished figures, among them Gëzim was always present. He is a unique figure, with a compressed natural building, and features of a sophisticated spirit, rare knowledge and prudence who claims to be a social scientist and spiritualist.

After often meetings throughout British cities, on 13 August 2009, the next meeting would be in Tirana, where many friends and family members of Dr Gëzim Alpion, were invited on the occasion of the celebration and promotion of his successful drama, *'If the dead could listen'* which was promoted the same day in one of the hotel rooms of Hotel Tirana International.

Keywords; *sensational, diplomat, Deputy Ambassador, prudence, knowledge, distinguished*

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Ideology and archaeology – did communist power use archaeology?

Archaeology and archaeologists do not exist in a social and political vacuum. Perceptions of the world, the way in which theories are formulated and conclusions are drawn, the choice of topics, as well as the standards of archaeology in a particular state, all depend on a variety of factors. Chief among these are the general rules relating to research protocol along with the economic, political and religious conditions of the day.

The aim of this paper is to analyse whether and to what extent the prevailing political conditions present in Poland during the period 1945-1970 affected the presentation of archaeology in Polish popular science publications. The period in which we are focused seems particularly interesting in the context of the historical, political and socio-economic changes which Poland experienced during these times. In totalitarian countries – as Poland was in this period –

scientific research was controlled by the state authorities. The manner of conducting research and presenting findings was dictated by the ideology approved by the state. Any developments in the field of archaeology could potentially constitute a powerful weapon to be employed in support of political assumptions and objectives such as national identity, or the supremacy of a particular religion, ideology or social group.

I have focused on three factors as relevant. First, the anti-German sentiment and the problem of proto-Slavic character and the Polishness of the so-called "Recovered Lands". The second element is the problem of the Committee for Research on the Origins of the Polish State. And finally I have tried to verify whether historical materialism had any impact on the overall method of writing about archaeology in popular science articles.

Keywords: archaeology, communism, popular science

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Potatoes are not food, Slovaks are not people. An exploration of the use of the stigmatic Hungarian expression 'tót' for Slovaks

Dictionaries are museums, but as such they are shifting, floating and transient. Thanks to Benedict Anderson it is widely known and understood that museums are vital to those essential modes of representation by which what we call imagined national communities achieve their accepted, recognised, questioned or tolerated temporal and spatial existences. Anderson's assertion can be easily extended to maps, postage stamps, censuses, propaganda images, paintings, music, literature, statistics and national narratives of history – whether they are deemed 'right' or 'wrong' by whichever side. Museums, their exhibits and their visitors, together participate in the creation of responses with important and relevant cultural meanings, which, in turn, facilitate the achievement and comprehension of that mysterious and detailed juxtapositional farrago which occupies the liminal spaces between the discourses of

assumed national memory, history and identity. Understanding what is represented, in which form and for whom, is essential for the successful transmission of knowledge, interpretation and communication as presented in a museum; these factors reveal to us as much about the discourses of memory as they do about the discourses of identity. Dictionaries are also important museums. As museums, dictionaries are at the mercy of political vicissitudes and changes and morph into line with national politics, or even supranational demands. This has been particularly true in a nation like Hungary, which, in the twentieth century, was distorted and repeatedly re-imagined along monarchist, republican, fascist, communist and liberal-democratic lines. In Hungary dictionaries have been ignored, forgotten, overlooked and rewritten according to the political mood then current. As such, dictionaries represent an incredibly valuable cultural artefact for the study and understanding of a nation's narrative at a given time. Dictionaries and their users are also involved in a shared participation in the creation of a nation's narrative, though in a much more subtle, intimate and, perhaps, longer lasting way, than more obvious or overt cultural indicators such as museum buildings. The semantics of dictionaries is essential to an understanding of the core of a nation's identity.

Keywords: dictionaries, Hungary, discourses of memory, nation

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Redefining National Identity and Competing Origin Myths through Spatial Representations

In the last two decades, the region of Southeast Europe – not only the Western Balkans – has been marked by a politics based on the pronounced primacy of the issue of national identity over other socio-political questions. National identity as an issue per se entails material cultural and academic processes aiming at the construction and fixing of an idea and a sense of a collective. These processes

work through the means of recognition, legitimization and symbolic production that maintains, enriches and perpetuates the representation of the national self. Artistic production, academic re-creation of the national truth and re-production of the cultural symbolic (essentially patriarchal) in the fields of humanities are at work in the institutions of the state, in public and private universities and media. Ample evidence in terms of material culture and recorded public discourse supports the claim that the question of national identity determines the course of politics, nationally and internationally, in Macedonia but also in the neighbouring Greece, Bulgaria, Serbia and Kosovo.

One of the major focuses of this paper will not so much be the "name question" as much as it will be its reification through the on-going realization of an architectural and heavily ideological project in Skopje, the capital of the Republic of Macedonia. Skopje is currently is in the process of an intense urban reshaping and remodelling created through a project called *Skopje 2014.* So far, this project has radically changed the face of the city, by creating a monumental statue of Alexander the Great, dubbed *The warrior on a horse,* at least 50 additional sculptures, a triumphal arch, new foreign ministry, constitutional court, bridges, Churches, and museums, including the *Museum of Macedonian Struggle and of the Victims of Communism.*

While many proponents, including the Macedonian government argue that this project forges the Macedonian identity, so fervently denied by its neighbours (Greece being, but one example), the building of a mish-mash of historical characters, such as Alexander the Great, his father Philip II and his mother Olimpia of Epirus, figures of *early Christianity*: Saint Cyril, Saint Methodius, the Byzantine Emperor Justinian I, Mother Theresa, etc., as well as a league of freedom fighters for Macedonia's independence, rather create an atmosphere of a *confusion of identities.*

This project, in all its extravagance, glitter and kitsch, also known and criticized as Antiquisation, prompts one to see the collision of national grievances that produced it in the first place and that still resonate around it. It is on the hand an expression of a multitude of grievances and silent moans of Macedonians that finally found their reification and palpability in the *Skopje 2014* project.

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From the Chameleon's Back: John Trudell on the Civilization of Name Callers

This paper analyses the work of John Trudell (1946 -), Native American author, poet, musician, and an ex political activist, whose life is imbued with strife, conflicts, sacrifice, pain, but also joy. One of the leaders of the American Indian Movement, Trudell has devoted his life to danger and his charismatic speeches and poetry lines are full of explosive insights about, what he calls sovereignty trade. However, he transcends the mere political discourse by developing surprising metaphysical inroads about thought coherence, freedom of choice, and creation of a new perceptive reality which strikingly reminds of recent developments in physics, such as elaborated by the British physician David Bohm, who himself came to his brilliant deductions on thought as a habit inspired by indigenous cultures. Similar to Bohm, Trudell says that everything is energy, that human beings consist of the same elements as all the rest of natural word. Processing these elements may lead to creation of toxic materials, such as uranium, yet the same happens with programming of human beings in, as he coins it, the technological-religious-industrious civilization of mining minds. His most poignant thesis is that in the programming history of the civilization of "name callers," indigenous peoples of Americas may forget not only that they have had nations, who are progressively losing their sense of nationhood, but that they are also human beings because they have been intensely seen as artifacts.

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Symbols, Language and Identity in a divided society

This paper and presentation examines the role of symbols, language, and identity in a divided society, looking at the particular context of Northern Ireland where roughly half the population identifies themselves as British, and the other half as Irish. Taking Northern Ireland as a case, or a lens through which to observe the concept of identity, the paper looks at the role of symbols and language in expressing, rather than shaping, that identity. Indeed, at odds with similar conflicts or situations around the world, the role of symbols rather than language appears to be of paramount importance in Northern Ireland.

The paper draws on a combination of reportage, literature, contemporary events, and the author's personal experience to give insight into the role of symbols, language, and identity in this particular context. It is particularly poignant at a time (late 2012) when the issue of symbols has come to the fore once again, particularly with regard to the displaying of flags on government buildings. Examining this issue, the presenter poses a question of whether or not those involved in this conflict can ever transcend the British and Irish aspects of identity, and forge a common Northern Irish identity across cultures.

Keywords: Ireland, symbolism, language and identity, society and culture

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The Problematic Nature of Pan-African Nationalism in the Twenty-First Century

For much of the 19th and 20th centuries, Africans and Diaspora blacks struggled to create a Pan-African consciousness of "nationhood" defined by shared ancestry, ethnic and racialized experiences of subordination and marginalization induced by the historical encounters with slavery, segregation and colonialism and neo-colonialism. Such supra-nationalism was deemed critical to survival and eventual triumph. This unifying supra-nationalism symbolized a collective response to shared challenges. Though relatively successful in the 19th and 20th centuries, this supra-nationalistic approach has become problematic with globalization and cosmopolitanism. Race, ethnicity and other primordial frames of identity are becoming obsolete. With globalization, cosmopolitanism and the growth of hybridization, it is difficult to justify the framing of any racial or ethnic derived supra (Pan) identity. Identity is a complex process of *becoming*; a very fluid process that replicates experiences of in-betweenness. It is therefore difficult to argue for a monolithic experience of "Blackness" or "Africanness". Yet, many critics continue to invoke the old Pan-African supra-nationalism as the most effective countervailing weapon of resistance in the 21st century. Given the shrinkage of traditional frames of identity, and the complex and problematic character of identity, how viable is a racialized Pan-African nationalism? Are there intervening forces and circumstances which render such paradigm irrelevant? This paper examines and analyses the problematic of continuing framing of Pan-African nationalism even as globalization shrinks and erodes the boundaries of race and ethnicity on which such nationalism had thrived in the past. Perhaps for Africans and Diaspora blacks, the solution lies in the reframing of a neo-Pan-African nationalism which takes into consideration the growing, problematic, complex and complicated character of racial and ethnic experiences in the 21st century?

Keywords: *Diaspora, Pan-Africanism, Globalization, Cosmopolitanism*

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Revisiting the nation: some Albanian myths and legends

My presentation, which is in the form of a documentary entitled "Shpend's Wings", revisits some Albanian national myths and legends retold from the perspective of a teacher.

Although Albania is a modern country with high aspirations to join the EU, little is often known about it. It is at the same time so near and so far from the European family. It is for this reason that I found it interesting to discuss some of the most important national symbols, myths and legends.

The documentary, which is part of a larger project that has been going on for a year now, is drawn on several observations, interviews I could get during my experience as a teacher of Physics and from the several tours to different Albanian and Albanian-speaking territories, such as Korça, Butrint, Apolloni, Vlora, Prizren, Prekaz, Peja, Tetovo, Korab,Tirana.

Keywords: Albania, national myths, documentary

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Avatars, e-Groups, and Virtual Nations

Identity is one of nowadays most complex and up-to-date topics. Supra-national cultural, political and economic structures are involved in a continuous self-defining process. Moreover, some of these, like e.g. the European Union, have established, as one of their top goals, the preservation of their own multicultural and plurilingual character. Concomitantly with the fading of the nation-state concept and the stressing of those of regionalism and localism, it is even more difficult for the individual to assume some specific identity / identities. On the other hand, we are witnessing a revolutionary process, based on the innovation in the field of information and communication technologies – especially those related to the Internet. The main concept is the extension of the information society throughout the Net for citizens and social groups of all nations, no matter how poor or remote they are. My paper tries to present the way in which these

two processes interpenetrate and influence each other, to what extent the rise and extension of the information and communication technologies do influence the (self-)definition of multiple identity/~ies of individuals, as well as the way in which the ease of assuming virtual identities can lead to the formation of virtual groups and even virtual nations. I intend to present how these stateless "nations" are formed, what their role and future importance could be.

Keywords: *virtual identity, virtual community, virtual nation, Internet*

DISCOURSE ANALYSIS

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The representation of *nation* in parliamentary discourse

Parliamentary discourse is considered one of the most dynamic and vivid genres of political discourse. Much of its construction and interpretation is highly contextualized and in response to its overall representation. This short discussion aims at exploring the representation of *nation* in Albanian parliamentary discourse. Based on the empirical analysis of a one-million-word corpus of Albanian parliamentary debates in 2013, I intend to show how the representation of *nation* can contextualize this genre through two important dimensions: interactive and interactional resources. Four lemmas have been considered here as part of the general concept of *nation* (*country, nation, fatherland* and *Albania*), which assist to construct parliamentary discourse and prompt the use of these resources to organize it and build a relationship between the speaker and the audience.

Keywords: *nation, interactive resources, interactional resources*

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Utopian visions of Enver Hoxha: Comparative analysis of Enver Hoxha's speeches and selected classical utopias

The Albanian communist model, introduced by Enver Hoxha was one the most restrictive in Europe. However, being a gifted orator, the dictator managed to create in his speeches a perfect world, where people were equal and everybody worked following their abilities. His passionate occurrence had a great power of mobilization. Albania, in his words, was a land of happiness, a place which did not exist anywhere else in the world – Utopia.

Comparative analysis of Enver Hoxha's speeches and selected classical utopias could be used to indicate his inspirations. For the purposes of this work, as the comparative material will serve, inter alia, *The city of the Sun,* written by Tommaso Campanella, Italian Dominican philosopher, *Utopia,* by Thomas More, English Renaissance humanist and *New Atlanti,* created by Sir Francis Bacon, English philosopher. These authors describe different types of ideal societies, living in separated lands. Today we can compare this community to the nation, which speaks a common language, has a specified political organization and the same beliefs.

Creating a new ideal state, Enver Hoxha was using the same or similar solutions as utopian authors. However, the main difference between the politician and these philosophers was that these scholars knew that utopia was nothing more than an imaginary project. The dictator, on his own, wanted to put his vision into practice. The history of communist Albania shows that Utopia should always remain a place that does not exist.

Keywords: Utopia, Albania, communism, community

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Our fatherland and mother tongue: Language and national identity in the era of fluid borders and racial diversity

The author of this paper was born and raised in Albania but lives and works in the U.S.A. Her spouse is originally from Germany. In both their current small South Carolina city and their respective hometowns, they encounter many others like themselves, people who have built a new life away from the place where they grew up. In this era of fluid borders and racial diversity, when societies–European as well as American–can no longer be defined by racial homogeneity or multi-generational residential longevity, what makes a group of people a nation? This paper argues that language has become more important than ever in forging national identity, yet even this glue is not as strong as it may first appear. Relying on her experience as a native of Albania and a long-time resident and teacher of English in the United States, as well as her research in rhetoric and English composition, the author examines how dialectical diversity in both countries impacts national identity and why the attempt to cultivate a unifying standard discourse is problematic.

Keywords: national identity, dialects, standard or official language

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"Together we are strong"! Identity, Face Attacks and Solidarity in Online News Commentaries on Al-Jazeera

The present study addresses the use of identity markers, face attacks and acts of solidarity in news commentaries posted by Arabs on Al-Jazeera website before the Tunisian Revolution. The data used are responses written to an article posted on the website describing the aftermath of the tragic suicide of the Tunisian Bouazizi. In this paper, I shall examine the language used in these commentaries within the framework of contemporary socio-linguistics theories of linguistic im/politeness, pragmatics and identity theory. The study aims to

explore how the commenters display their discursive face and how this might link with the enactment of im/politeness in this online context. Through the analytic assessments of various discursive elements e.g. the use of specific speech acts (e.g. insults, accusations, prayers... etc.) and the commenters' lexical choices, the data provide empirical examples of the interrelation between the collective identity of the interactants, face management and politeness.

Keywords: Facework, Identity markers, Face attacks, solidarity, politicized collective identity

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A European nation in sight?

In 1993 a group of 15 European countries – whose borders were largely drawn based on nationhood – decided to gradually melt their mutual borders and add new fields to their already close economic cooperation: social, political and environmental. Later, in 2004 and 2007 new countries/nations joined this Union. In early 2007 there was already a bunch of 27 countries trying to face together the challenges of globalization. In the meantime, the economic crisis was creeping silently into the world.

My paper looks into the discourse of the European Union which is purposefully forging the European identity and the way the latter relates itself to national identity. What are the claims of this identity? How do the European institutions consider building and encouraging this new feeling of commonness? Is it supposed to replace or just to interact with national identity in a time of hardships as we live now?

A discourse analysis is developed on various texts issued by the European institutions in the reasoning section of the legislation and policies dealing with the European/national identity. The persuasive means are paid particular attention. The analysis develops around the steps suggested by Norman Fairclough and Ruth Wodak in working with political discourse. The paper also seeks to trace at the

discursive level the influence of the economic crisis on the developments of European and national identities.

INTERCULTURAL COMMUNICATION

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Nationality and the power of naming; the intercultural communication dynamics of EU integration perspective

The research guiding question of this study is to examine what communication choices are made in perspective of EU integration process for the Western Balkans. New regional developments and geopolitics are reflected in the cross-cultural communication process. The diversity among European nations in democracy, economic development, and culture are considered significant in shaping the integration discourse. Nationality as a "position" is the focus of this paper. How does "nationality" with its space and time dynamics play a role in creating, administering, and making sense of an EU identity? The discourses grounded in ethnography and critical cultural studies combine to bring up the dynamics of space and time as an instrument for analyses of EU institutional messages and popular culture media. The complexity of remembering and forgetting the Old Europe, highlighted by the national and cultural values shape the present and the future of European Union perspective. Meanwhile this is one direction towards a true inclusive EU identity for the Balkans.

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Only me and my culture exist – ethnocentrism as an overcome cultural and political concept in intercultural communication

The scientific attitudes, theoretically and practically used as cultural-communicational reality, explain a lot of examples about how people belonging to a certain culture consider other cultures different from theirs. Similar cultures have been evaluated modern, civilized, cultivated. Oppositely, customs not complying with their values and beliefs were qualified uncivilized, barbarian and primitive. In today's science the notion of ethnocentrism prevails to refer to individuals, nations, and religious groups who consider their culture the most valuable one. They underestimate other cultures mainly through stereotyping and prejudicing.

In the today`s social and modern world, ethnocentrism is becoming a serious cultural and political problem, because states are becoming more dependent on each other, which brings to an enforced communication among different cultures, and to a modern cultural discourse called cultural relativism, with a tendency to develop good practices of equal meaning and evaluation of cultures. Contrary to this, ethnocentrism has negative effects leading to social isolation, helming cultural exchange which is an important factor in the growth and progress of societies especially the multicultural ones, as is the Republic of Macedonia. As a result of this, in the era of globalization the modern Geert`s thesis (G. Hofstede 2001) about culture as a "mind program", which means that people's reactions will probably be forecasted if we knew their culture well and understood it as a program of thoughts in a socio-cultural environment, is very much present.

Keywords: *ethnocentrism, intercultural communication, cultural relativity, political concept, Geert`s thesis*

LINGUISTICS

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Languages in Contact: Tracing Words of Slavic Origin in the Agricultural Terminology

It is common knowledge that languages in contact will 'open' the gates of entry of new words into their respective terminological stock 'flooding' and expanding thus the scope of the specialized vocabulary and subsequently rousing the etymological and terminological interest of linguists and terminologists in the field. At times there are filters that control the flow of loanwords by substituting the foreign element with a word from the domestic stock, at other times such words are adopted as ready-made units and adapted to the well-prescribed phonological and phonetic rules of the 'host' language. Loanwords should not be perceived as a threat to the unique status of the language in question; on the contrary, they should be perceived as a fact of linguistics and historical evolution of the languages. The current study seeks to take stock of the Albanian specialized vocabulary attempting to trace these words of Slavic origin, which are grouped under the field of agriculture. For the purposes of this study the *Etymological Dictionary of the Slavic Inherited Lexicon* and the *Albanian Etymological Dictionary* will be thoroughly studied and the terms and terminological phrases will be lifted, analysed and grouped accordingly. The study concludes that there are a considerable number of words of Slavic origin in the field of agriculture. Hence,

the presence of such specialized vocabulary with its origin in Slavic languages indicates that peoples across the Balkans, throughout their existence, have engaged for their survival and prosperity in farming and livestock breeding. The Slavic influence also covers other spheres including specific words and phrases relating to kinship, spiritual life and everyday living.

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Semantic Transparency in English and Albanian

This paper analyses semantic transparency in English and Albanian compounds. Semantic Transparency (ST) analyses the degree to which the meaning of a compound word or idiom can be inferred from its parts. This theory classifies compounds as semantically transparent and semantically opaque. Linguists have identified four fundamental degrees of morphosemantic transparency of compounds: transparency of both constituents, transparency of the head member - opacity of the non-head member, transparency of the non-head member - opacity of the head member, opacity of both members of the compound. The paper will provide examples of compounds words collected by dictionaries of both languages classifying them according to the type of word formation. The words will be classified referring to the principle of compositionality analysing its constituents separately and the compound as a whole. Another model will refer to classification based on semantics, whether the words are subordinate or coordinate compounds. Similarities and differences between both languages will include examples of words translated from English into Albanian and vice versa.

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What is the meaning of a Polish word *naród*?

As a Polish lawyer, diplomat, poet and a Nobel Prize winner (1981) Czeslaw Milosz (1911-2004) once wrote,
The Polish word *naród* used to mean as much as the Latin *gens* the other days, so it referred to the community in general. Neither Latin *gens* nor *natio* had a nationalistic undertone. During the 19th century the word started to gain a new, untranslatable meaning, since it is not the same as the French *la nation*, English *the nation* or Russian *narod* (Polish *lud, le peuple, the people*). It is the word with its own special aura. (Miłosz 1969/1990: 68)
Though linguists have a great knowledge about the evolution of the meaning of the Polish word *naród* (see for instance Mańczak 2002, Matuszczyk 1987) and can document it philologically (the evolution of meaning is not anything special, see Buttler 1978), publicists, political writers, translators and politicians seem to forget about it. The discussion about the booklet by M. Giertych entitled *Civilisations at war in Europe* (published with the money of the European Parliament, Bruxelles 2007) can be a good example of that. In my article I am going to present you various examples of the contemporary use of the noun *naród* and the adjective *narodowy* in the Polish language.

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The potential to create new words by means of derivation in English and Albanian

The lexical structures of English and Albanian have their own peculiarities, which appear among other things, even in the different

lexical, semantic and idiomatic riches. However, a mutual characteristic of both English and Albanian is the potential to create new words by means of derivation, that is, the process of adding prefixes and suffixes to the root of existing words. It is one of the most important types of word formation in all languages.

This paper aims at studying some of the derivational rules which change the grammatical category of the word in the process of affixation; types of the derivational affixes in both English and Albanian by comparing and contrasting. The study will look into the potential to create new words in both languages by means of prefixes and suffixes, such as negative, reversative, pejorative prefixes, as well as prefixes of degree or size, of attitude and others as well as the types of suffixes in English and Albanian.

LITERARY THEORY AND CRITICISM

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Identity and Violence in Saadat Hasan Manto's *Siyah Hashye*

Saadat Hasan Manto's Siyah Hashye indicates the identity crisis that people on the Subcontinent face when British India was divided into two religion-based dominions, secular India and Islamic Pakistan, in 1947. Different communities had co-existed tolerantly for centuries in pre-Partition India, sharing one formed identity as common inhabitants on the same piece of land. Yet, the political division inevitably disrupted their shared nationality.

Partition of land implies partition of bonds. As soon as religious identity becomes the sole factor that is taken into account, inter-communal friends, lovers and neighbours become enemies, strangers and outsiders overnight. A bigoted denominational ingroup-outgroup identity principle sifts out anyone who does not belong to one's community but to the presumed hostile other.

Unrestrained violence against the religious outgroup is therefore released due to anxiety caused by the identity crisis. By destroying the non-belonging outgroup, individual identity and ingroup unity are believed to be re-constructed.

Manto's book contains a montage of 32 minimal vignettes that illustrate the chaotic violence—including massacres, rapes, arson and looting—in the course of Partition genocidal holocaust. All the characters in the book are anonymous. Partition violence is not individual crimes, as Manto points out, but national sin. It is the high price that all Indians pay for their freedom and independence. Above all, the anonymity also suggests the identity crisis these characters are experiencing. For those internal refugees, their sense of self-identity is subverted since they can never call the new-born nation home.

Keywords: identity crisis, ingroup-outgroup identity principle, violence

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Slavic fairy-tales and national identity reconstruction

Fairy-tales are a powerful source for learning about the world of nation. New techniques of discourse analysis help to go deeper and reconstruct discourse pictures of the worlds and discourse pictures of interaction represented in them. Together these pictures build holistic visions of national identities within their prototypic and typological traits demonstrating identities within static, functional and dynamic interdependence. Our experience in implementing new techniques borne inside the causal genetic perspective of content modelling and content reconstruction with the goal to reconstruct national identities on the material of the fairy-tale discourse of both Slavic and non-Slavic European countries proved that the differences in the identities within one family group are really vast and need a deeper study. With this in mind, we have made a pilot study the results of which are now in the process of reconsideration and verification.

In our contribution we plan to describe and represent in prototypic structural models (analytical approach) and in models representing a certain varieties of their functioning (synthetic approach) the extension of the very idea of discourse-based identity studies and thus methodology of research with projection to four types of modern civilization development: centrist, clash-bias, dialogue-bias and the one of parallel existence. The illustration of the approach is based on the fairy-tale discourses of four countries - Belarus, Poland, Russia and Ukraine.

Keywords: *Slavic fairy-tales, national identity, discourse-based identity*

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The Image Building of a Nation: from *Illyria* to *Skiperia* to *Elbonia*, Albania as Imaginary Country in American and European Fictional Representations

Fictional countries are, it is the case to say, a world apart in the field of Literary Studies. Starting from Plato's Atlantis up to the Orwell's fictional superstates and beyond, imaginary worlds have always reflected individual as well as collective hopes, desires and fears. Their conceptual framework is based on models ranging from utopia (taken in its dual meaning of "perfect" or "non-existent" place) to dystopia.

This contribution deals with a specific pattern of imaginary worlds, namely with a range of fictional countries whose real referent is Albania, in the frame of the American and European modern and contemporary literature.

From the *Land der Skipetaren* of the German writer Karl May (1888) to the English-speaking novels, short stories and comics inspired by the ancient Illyria, Albania is the background for novels in which the country is never indicated with its real name, and yet it is easy to

recognize by several clues and references scattered throughout the text.

In the light of these findings, and according to an analysis conducted with the tools of comparative literature, this paper aims to find out if and to what extent this particular narrative genre is nourished by previous nationhood and national identities representations, as well as if, and to which extent, they can contribute in their turn to disseminate and consolidate national stereotypes.

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Gendered concepts of Identity and Nation on Yael Dayan's prose

This lecture shall outline how the interactions of gender and various kinds of nationbuilding - intrinsic to the literary work of Yael Dayan - can promote particular performances and conceptions of Jewish as well as national (Israeli) constructions of identity. Furthermore the planned lecture shall define the scope of "the others" in Yael Dayan's prose. On the one hand, the construction of the Non-Jews and on the other hand, the construction of women within the Jewish Community and also the construction of the woman by way of an exception and Non-Jewish women, will be brought and thought together. However, they are not investigated separately. Instead, mutual conditions and interdependencies will be examined closely. So as to be precise, the lecture I deliver shall explain which kinds of narratives the texts serve concerned dealing with "one people" and what the impact of gendered fixations and break downs in the literary representation of constructions of nation, nationality and nationhood in Yael Dayan's work could be.

Close reading shall be the method deployed for the analytical part. In the course of close reading, "hidden" or subversive elements, which critics as well as science treated only marginally, will be discerned. Mostly, primary sources will be analysed on the basis of reader-

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response criticism and work-immanent readings. Yet, political, historical, cultural, social, sociological or structural aspects cannot be ignored.
Discourse analysis, deconstruction, decolonization as well as poststructuralist and feminist theories will function as methods of literary analysis.

Keywords: gender, nation, identity, Jewish, literary analysis

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Reconstruction of national identity through Dritëro Agolli's literary approach

At a time when celebrating the 100th anniversary of the history that wrote our independence in the eyes of the others, the world and beyond, when due to political (electoral), national and patriotic reasons, the national, national identity and extreme nationalism are becoming a more flaring issue, I will try to bring an approach to this issue in the works of Dritëro Agolli, one of the most devoted writers and one of the brightest pens of Albanian literature, "the good man of the motherland and mud".
Through this study, I will try to depict how Agolli sees, trough the primordial theory, the theme of national identity in all the literary genres including poetry, prose, stories, novels etc, in different times and stages, either arranged or not by the Socialist Realism or Communist ideology, and even how he sees it in some of his latest works written during the post-communist period, when this concept and theory almost took completely different notes.

Keywords: national identity, primordialism, Socialist Realism, motherland, blood and honour

MEDIA STUDIES

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The Effects of Different Kinds of Televised Political Messages on Voter Behaviour and Turnout: What Can the American Experience Teach Albanians?

American scholars and political observers have suggested that television has "personalized" voting behaviour in American elections by encouraging citizens to cast ballots on the basis of candidate image and personality. While earlier research related to American Presidential elections suggested positive messages aimed at building a candidate's image were the most effective in swaying voters' opinions, research related to more recent campaigns suggests messages that contain some negative messages of an opponent's political record coupled with positive messages about the advertised candidate's record are just as effective, if not more so. Building on the research findings and frameworks of American political communication scholars and commentators, such Kathleen Hall Jamieson, James Baker, Hilary Rodham Clinton, and Kim Fridkin, this paper offers an in-depth analysis of Albanian television spot advertisements by the two major political parties, the Socialist Party and the Democratic Party during the 2011 election campaign for mayor of Tirana between Edi Rama and Lulzim Basha. The central question driving this analysis will be as follows: *What should Albanian citizens and politicians learn from the American experience and research on voting behaviour*? Following from this analysis, the paper concludes with a series of recommendations related to the integration of Albanian television studies into a visual culture curriculum with the intent of preparing Albanian students of

communication, journalism and art to think and act critically in their chosen fields.

PSYCHOLINGUISTICS

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What's in a name?: A linguistic approach to try the national profile

It takes a lot to define and to determine a particular profile (Albanian, English or German, for instance). Clues may be provided from the sciences that focus on the society, social or political institutions, on history or psychology. The psycholinguistics or linguistics has not yet been significantly considered, which can be quite a miss. Structuralism, in particular Bloomfield and his "distributionalism", can suggest helpful ideas and concept to help look into the meaning and understanding of national profiles, like we do for common concepts in language. This implies a situational grounding to what is actually established as a feeling of a particular profile. In addition there is Sapir's idea of "encasement" which can be spread beyond the realm of linguistics, to social psychology, by having its structure projected on the said concepts. Further to the situational grounding mentioned above, the concept of encasement imparts a relational basis to a common concept, or larger frames, such as a particular national profile.

The effort is not simply to have linguistic concepts help into other areas like social psychology or sociology. Psycholinguistics is an illustration of efforts, where contributions from each of the fields outputted more than just applications of a field into another. The interest is to have such "application" inform linguistics as well as psycholinguistics in an enriched way and context, in an effort to look into the structure of meaning and understanding in other than traditional contexts.

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SOCIAL PHILOSOPHY

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Escape From Gastroland: Imagining New Landscapes for the Italian Culinary Culture

Virtually any dish and any culinary habit can be said to descend from dishes and habits that are *foreign*. Yet, on the face of it, the culinary identity of a people is established through tariffs, regulations, customs, or preferences that aim to protect a specific *tradition*. Hence a vexed problem ensues: according to which principles *shall* the boundaries of the culinary identity of a people be first drawn, maintained, or re-designed? In my presentation I will tackle the problem from a specific angle: the recent migratory patterns in the Italian peninsula. On one hand, the recent migrant labour flows have constituted a major resource for the agro-business, bringing in cheap and often specialized labour: from the extensive cultivations of tomatoes in the South and fruits in Trentino, Veneto, or Piedmont, to the small-scale vineyards of Chianti and southern Piedmont. On the other hand, the past decade has witnessed an escalation of hostility to so-called *ethnic cuisines*, accompanied by the rediscovery – and in some cases the invention – of traditional foods, whose threatened identity embeds mild to deep social tensions. Thus, while food constitutes an opportunity for cultural exchange and integration, it often comes to be an apple of discord.

Both anxieties about cultural identity and ethnicity as well as anti-globalization movements that aim at re-territorializing foods have so far been strange bedfellows: they produced a *gastroland*, that is a gastronomic culture that maps authentic foods onto specific regions via some idealized essential relationships. To avoid the troubles of

gastroland, I will defend a simple principle: that *overall quality trumps tradition*. Whether it is a falafel place or a *porchetta* truck to be adjudicated a permit to sell food, what should inspire the selection is the overall quality of the food provided. *Ditto* for Islamic *vs* "traditional" butcheries, or a chickpea farm *vs* one of Chinese cabbage. After all, items such as garlic and basil do come from Asia anyway. Now, two problems of the proposal will be more specifically discussed. The first regards quality judgment. How to rank or evaluate the quality of a food may in itself be a matter of contention. "Extensive pleasure" (as first described by Wendell Berry) as well as variety of offer seem to be two viable criteria; but the specific choice may need to be guided by additional contextual considerations. Secondly, the principle calls for a reconsideration of the Italian *landscape*: of its aesthetic qualities (just think of how the landscape of famous wine regions has been beautified over the past few decades), of how its ecological balance shall be maintained, and of who is entitled to use it (vegetable gardens erected on public lands are quite common all throughout Italy and "ethnic" gardens may call for a change of their size and methods of maintenance).

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Pros and cons of nationalism

This paper considers the debate that has developed in studies of pros and cons of nationalism. Nationalism deals with identification of a nation, group or country. It is believed or viewed within a multicultural state. Nationalism can be defined national pride or patriotism. This is not a new idea, it has been for centuries, but the concept has changed. In general, nationalism is described more negative concepts as opposed to more positive ones. Nowadays nationalism is linked either directly or implicitly to racism. Nationalism plays a great role in world politics today. There is also another

negative argument that can include the belief that one state is superior to all of the other states.

This paper begins by defining the pros and cons of nation and nationalism. The topic of pros and cons of nationalism creates one of the most important issues in the world today, and the issue promises to continue to the next century. People should be acknowledged in order to develop and increase their awareness and understanding of nationalism. This study also examines the importance and unimportance of nationalism in a country.

The paper uses quantitative method with survey questionnaire. The structured questionnaire has been used to collect data and asked teachers and students. The paper uses content analysis in this part within the frame work of the qualitative method. The respondents have quite diverse backgrounds which is very important to have a wider perspective.

During the whole research and after the completion of the research, the researcher should abide by the ethical code of The Economic and Social Research Council (ESRC).The SPSS 20, and the Nvivo10 has been used to find and analyse the collected data.

The results of this study show that there have been diverse views regarding the term nationalism .It has been found out that the teachers and students have not been quite comfortable and positive regarding the nationalism.

Keywords: nation, nationalism, state, identity, culture

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Inverted Nationalism: The Case of Contemporary Germany

This paper outlines the unique case of the formation of a national identity based on an explicit anti-nationalism. In recent decades, particularly since the 1970s, Germany has politically and socially identified itself as a "people of perpetrators" (*Tätervolk*) by taking on collective responsibility for the devastating crimes of the Nazi dictatorship including the initiation of the 2nd world war, the

Holocaust, and widespread human rights violations. I will first describe some "iconic" manifestations of such an "inverted nationalism" which is based on a memory of failure and vice rather than of success and virtue. Among such manifestations are the former Chancellor and Nobel Peace Prize laureate Willy Brandt's symbolic apology to the victims of the Warsaw Ghetto in 1970, the erection of the Holocaust Memorial in Berlin when it again became capital of the re-unified Germany after the collapse of Communist Eastern Germany, and the country-wide exhibition on the war crimes committed by the German army in the 1990s. Then, I will analyse how such events served to shape a public moral and political consensus, and, in particular, the effect they had in and on mass media communication in Germany. I thereby hope to demonstrate how, paradoxically, an inverted nationalism has been created giving rise to specific phenomena of an inverted ethics which paradoxically establishes moral self-condemnation as the foundation for moral self-elevation.

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Flirting with a "Europe of the Regions"

Nationalists of several stateless Nations of Western Europe have embraced the idea of a "Europe of the Regions". At least during a time, these nationalists had abandoned the principle of "one nation, one state" for accepting the status of a region inside an integrating Europe. Drawing mainly, but not exclusively on the examples of nationalists in Catalonia, Scotland, and Wales, this paper asks why this "flirt" took place and whether it is over now. The paper looks into the history of the concept of a "Europe of the Regions" and the changing meanings of this catchword since the Second World War. With the Maastricht Treaty, the dream seemed to have become true. In spite of this reality, we find a growing number of cases where nationalists have abandoned or are abandoning "Europe of the

Regions" as their goal, replacing it by "Independence in Europe". By analysing the origin and spreading of this new concept and the time and circumstances of the substitution of one concept by the other, the author provides some explanatory factors why for many nationalists of stateless nations in Western Europe, the flirt with the "Europe of the Regions" may be over now. The article ends with some considerations on what kind of stateness "Independence in Europe" may include and whether and how it can be achieved.

Keywords: stateless nations, Europe of the regions, independence in Europe

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What Constitutes a Singaporean National Identity?

In his memoirs, Singapore's first Prime Minister Lee Kuan Yew bemoans the lack of a cohesive national identity at the time of the republic's founding in 1965. "How were we to create a nation out of a polyglot collection of migrants from China, India, Malaysia, Indonesia and several other parts of Asia?" he laments. Now, after nearly 50 years of nation-building, flag days, and National Day parades, a national identity for Singaporeans is still arguably very much in flux. Some commentators have even characterized Singaporeans as being in the midst of an identity crisis, and such a characterization may indeed be quite valid given the official shift in recent years from the cultivation of an imagined national community to encouraging Singaporeans to conceptualize the city state as a global city serving as a cross-roads for a larger global imagined community. Accompanying this shift has been a massive influx of immigrants, which has impacted many Singaporeans' sense of belonging and prompted increased debate on the issue of what constitutes a Singaporean identity. While some commonly proposed elements, such as pragmatism and a materialistic mind-set are, in fact, compatible with a global city identity, others, like our distinctive cuisine and Singlish, our home-grown vernacular, are decidedly more

in line with a localized national identity. In this talk, the presenter will review recent survey data, official discourse, and opinions expressed by Singaporeans in blogs and Internet chat boards in an effort to shed further light on this current hot-button issue of Singaporean identity.

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The Relationships Between Power, Justice, and Nationalism in an Expanding European Union:
A Dilemma for Future Member States?

The ever-expanding European Union (EU) presents potential member states with a dilemma: adopt its ethos or face the increasing cost of being an outsider. From the perspective of the EU, a state's decision to join depends on the democratic and voluntary will of its people. However, from the perspective of potential member states, the EU's "take it or leave it" attitude creates an unjust dilemma. On the one hand, joining the EU promotes increased economic opportunity, particularly in the case of eastern states. Though the expanded EU is still quite young, it implicitly suggests that membership provides for greater (if still imperfect) socio-economic justice. On the other hand, joining national groups within future member states means to sacrifice aspects of their nationhood to join. In this paper, I suggest that this dilemma rests on the EU's unwillingness to negotiate fairly with potential member states. In practice, member states must often weigh socio-economic benefit against the loss of national culture. While states like Norway, Iceland, and Switzerland are strong enough economically to avoid this dilemma; less powerful regions face a tough choice. My primary aim is to suggest a more just way of equalizing the power imbalance between the EU and potential member states, paying particular

attention to the importance of providing greater, though certainly not unlimited, support for greater national diversity.

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Kosovo: The Emergence of a Nation, Politically that Is

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Kosovo declared its independence five years ago, and, with half of UN countries recognizing the new country already, it has emerged as a new nation on the political map of the world. But, is Kosovo a nation? Both Albanian and Serbian nationalists – who disagree on virtually everything else – would say 'no'. The people of Kosovo, overwhelmingly ethnic Albanian, bespeak a modern, 21st century nation in political terms, Kosovo officials representing and presenting their country in an international or indeed in a Globish (Global English) context would say. What would their political discourse be, when speaking in their mother tongue, Albanian, and addressing a domestic (national) audience? Not about a nation (Alb. *komb*), but about a state/country (Alb. *shtet/vend*).

The paper will discuss Kosovo's emergence as a nation/state and its ramifications for the political discourse and indeed national or pan-national politics in Kosovo and Albania in the first place. How did writers and fighters – a cultural enlightenment and a militant struggle – engender an autonomous Kosovar polity initially, before it became an independent country in its own right at the turn of the century and millennium? Will there soon be separate histories of national literature, art, etc., against this backdrop?

These and a range of other issues will be explored in this paper, in pursuit of a possible outlook for Kosovo's long-term existence as a nation vis-à-vis the world and the international system, refracted through its singular identity, emphasized ever more in the context of a nascent national political ideology in Kosovo.

The matter certainly is and will continue to be controversial.

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Raashtram – Spiritual-Emotional Concept of Nationhood

Nation, nationalism and nationhood are relatively new concepts as far as the West is concerned. It was in the 18th and 19th centuries that the discourse on what constitutes nation had really gained currency and momentum. However, even at the turn of 21st century no single definition for nation and nationality could be agreed upon.

Joseph Stalin in his work 'Marxism and the National Problem' described nation as a historically constituted, stable community of people, formed on the basis of a common language, territory, economic life, and psychological make-up manifested in a common culture. Many Marxist historians like Eric Hobsawm argued that nationalism defies any definition. Benedict Anderson viewed nations as imagined communities.

Paul Gilbert, in his work *The Philosophy of Nationalism*, describes seven categories of nations – Nominalist, Naturalist, Voluntarist, Territorial, Linguistic, Axiological, Destinarian. Cultural dimension to nation discourse was added recently by scholars like Samuel Huntington, Lawrence E. Harrison etc.

In India, the concept of nation existed for millennia in the form of a pan-Indian spiritual-emotional identity. In *Rig Veda*, the most ancient work of Hindu seers, the word 'Raashtram' was used to describe the national identity of the people of the land called Bharatavarsha. 'Raashtram' is a uniquely Indian concept for nationhood founded essentially on the spiritual foundations. Thus 'Raashtram' as an idea is a unifying and development-oriented (Abhyudayam) concept as against today's concept of nation which has been a major source of political conflict and violence throughout last three centuries.

This paper explores the epistemology of the word 'Raashtram' and determines how it has acted as a catalyst for the gradual evolution of the Indian national identity over millennia. This spiritual-emotional identity of 'Raashtram' is the principal unifying factor of Indian nation

through the centuries. It is this identity that was invoked by the Indian freedom fighters of all hues – from the revolutionaries to the Gandians alike – in their efforts to rouse the Indian nation against the foreign yoke of the British in 19th and 20th centuries.

A profound understanding of this concept helps in evolving new theories and concepts of nationhood that are based on universal ethical and spiritual principles. Such understanding of the concept of nation in the light of the idea of 'Raashtram' will help forge a world free of sectarian nationalist conflict and misery.

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The Nation as Brand

Nation branding can be defined in its simplest form as "applying corporate branding techniques to countries" (Council on Foreign Relations, 2007). This presentation will look at the branding of nations considering: (1) the origins of national branding and the close connection to traditional local and regional branding efforts (such as wine appellations or the EU Protected Designation of Origin (PDO)), (2) the reasons for this form of large scale branding, and (3) the moves nations are making to mould and shape their national perception by highlighting positive attributes and products both at home and abroad. With increased globalization, the nation brand is viewed today as another of a country's assets, for not only purposes of export trade and tourism, but also as a tool for solidifying the image of a nation in the eyes of those outside the country. It also has the potential to build unity within the nation, by focusing in on what the nation is and does well. Properly done, nation branding can increase the positive image of a nation, functioning as a form of cultural soft power abroad and token of pride at home, but like all brand names there remains the potential for things to go wrong and these potential problems will be noted as well.

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Nation- State, Globalization, and Turkey

Since the Westphalia Peace Treaty the definition of the state and the recognition of nationality appeared as if it would be enough to create solidarity. But globalization also shows that the nation state is not enough. In my paper, I will investigate how the nation state defines itself, and how globalization affects the definition of the nation state and the citizens who live in a nation state. I will argue that losing or giving up the duties that nation states used to have leads citizens to start defining themselves in terms of their differences. Recognizing differences is not necessarily a bad thing in itself, but it can give reasons to hate another group as well. When French philosophers put the pressure of differences among human beings, they forget that what defines human beings is not only differences but mainly similarities. I will take recent developments in Turkey as my subject and examine how Turkey behaves with respect to globalization and how it might end up in the future with respect to world organizations.

TRANSLATION STUDIES

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What's in a translation? On explicitation of culture-specific words in Bulgarian-English literary translation

This paper seeks to explore some aspects of translation as construction of national identity across linguistic and cultural boundaries. The major focus is directed towards investigating "realia" – a specific lexical class of items which denote objects and concepts characteristic of the way of life of a given nation, of its distinctive social and historical experience. It is argued that the translation of culture-specific words can yield interesting insights into the processes of conceptualizing linguistic identity and understanding cultural alterity. The linguistic and cultural transfer of "non-equivalent lexis" inevitably raises the question of translatability and is, hence, one of the most intractable problems in translation practice and translation theory. The proposed epistemological framework spans from language philosophy and contrastive linguistics to translation studies, embracing ideas as diverse as Humboldt's *Muttersprachliches Weltbild* or Derrida's *différance*. Following Florin and Vlahov's classification of realia, I examine one of the possible translation strategies – explicitation, viewed as a form of domestication, which allows the translator to act as a culture filter in order to facilitate communication. The paper discusses the findings of an empirical study on explicitation of realia carried out on a relatively large corpus – 1,000 pages or a total of about 350, 000 running text from five contemporary Bulgarian novels and their English translations executed by six renowned experts. The data is manually extracted: over 220 translational pairs of culture-bound references (proper names, archaisms and dialectal words – primarily loans from Turkish, neologisms, nonce words, etc.) The study is part of a broader project researching explicitation and implicitation in translation and, casting the net wider, endeavouring to shed some light on analyticity and syntheticity in language contact situations.

Keywords: *literary translation, culture transfer, culture-specific lexis/ realia, explicitation*

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Interpreters and Ethics

Taking into consideration that globalization, multiculturalism, intercultural and cross-cultural communication mark contemporary society whereby cultures, traditions and languages intertwine in a single context - the world, interpreting has grown to become an essential and recognizable profession in the 21st century. However, as in any other field, there are hurdles that need to be overcome. Practising interpreters often face a serious challenge of engaging in the most appropriate conduct in a given situation. Written standards for interpreters can be traced back at least to the fourteen laws enacted by the Spanish Crown in the sixteenth century regulating the behaviour of interpreters in contacts between colonial officials and the native population (Pöchhacker: 2004).

The goal of this paper is to deliberate upon the issues interpreters face every day in today's highly multicultural society, briefly covering the beginnings of the profession. The paper shall aim to elaborate a set of rules that are to be adhered to while striving to bridge the cultural and linguistic barriers at a meeting or conference, thereby drawing upon, amongst others, the Code of Professional Responsibility of the Official Interpreters of the United States Courts. Various aspects shall be covered, among which whether nationality influences the conduct of interpreters, especially in the context of diplomatic events. This paper shall also present the role of interpreters and how they are perceived in society.

Discussing this issue in national and international settings, this paper aims to contribute to promoting the status of interpreters and regulating their practice, so that their expertise is duly recognized.

Keywords: *interpreting, ethics, conduct*