

чији ће резултати допринети сагледавању поменутих проблема и могућих решења значајних за друштвену заједницу.

Посебно поздрављам проф. др Душана Бандића који ће такође председавати овим скупом у делу излагања истраживача са Одељења за етнологију и антропологију Филозофског факултета у Београду и проф. др Радост Иванову која нам је својим присуством учинила посебно задовољство, као и све присутне колегице и колеге који ће излагати своје радове.

Желим успешан и плодотворан рад овом научном скупу и молим вас да своје радове доставите до 31. јануара 2003. године секретарици пројеката и Редакције ЕИ САНУ, Марији Ђокић. Надам се да ће наша сарадња и убудуће имати свој узлазни и успешни ток.

Dragana RADOJČIĆ

INTRODUCTORY REMARKS RELATING  
TO THE RESEARCH PROJECTS SPONSORED  
BY THE MINISTRY OF SCIENCE, TECHNOLOGIES  
AND DEVELOPMENT  
OF THE REPUBLIC OF SERBIA

Symposium: THE TRADITIONAL AND THE  
CONTEMPORARY IN THE CULTURE OF THE SERBS

The subject of this scholarly meeting is summarized in its title which gives the best possible formula of all topics dealt with in the said projects.

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The Ministry of Science, Technologies and Development of the Republic of Serbia, as we know, is financing two projects carried out by the Ethnographic Institute of the Serbian Academy of Science and Arts: *The Contemporary Rural and Urban Culture — Ways of Transformation №1868* and *The Traditional Culture of the Serbs — The Systems of Perception, Rites and Social Institutions (№2157)*, and one ethno-anthropological project carried out by the Department of Ethnology and Anthropology of the Faculty of Arts in Belgrade, entitled: *The Problems of Cultural Identity with the Population of Contemporary Serbia (№1644)*.

Our goal is to see that, after the first year of work on the projects, these two research and education institutions organize a transparent conference which would provide access to the entire experience related to the project activities and to the results achieved by the research workers after a year-long effort. In the course of such presentations, a need will arise for a critical overview and discourse of all the issues and dilemmas encountered hitherto by the scholars. From the very start of the sign-up period, in July 2001, the problems have, unfortunately, emerged in the formulation of entries in pursuance of the instructions in the project registration form. These were not the only nor the biggest problems. A prolonged waiting for the foreign reviews and for the allocation of research time, which was considerably reduced as concerns our Institute, resulted in a 30% reduction of funding, and in a year-long struggle to get reimbursement for direct material expenses. Everyone is aware that such projects in the humanities, which have their special national significance, cannot be even conceived of without field-work. As a matter of principle, it should be pointed out here that the attitude to the humanities has, in the case of our projects, proved inadequate. After this first year of research work, in which a number of shortcomings has crystallized as being inappropriate to the nature and spirit of the humanities, we do hope that in the ensuing stages such shortcomings will be eliminated. We expect understanding and support from our financier. I am sure that today's presentations, along with the afore said, and in combination with individual experiences acquired by the scholars during their research work in 2002, will yield a fruitful discussion which, as a rule, is the best achievement of such symposia.

The Ethnographic Institute of the Serbian Academy of Sciences and Arts has assembled today 31 scholars with their presentations, 16 from the Institute itself and 14 from the Department of Ethnology and Anthropology of the Faculty of Arts in Belgrade.

It is our special privilege to have with us here Prof. Dr. Radost Ivanova from the Ethnographic Institute and Museum of the Bulgarian Academy of Sciences, who is also member of the editorial board of our Institute. Her active participation in this meeting will make it possible for us to draw a parallel between the problems of ethnology in the two environments of Bulgaria and Serbia that are currently in transition.

A multidisciplinary and comparative approach to the research of identity, of transformation and transition processes in the cultural-anthropological context of social pluralism, particularly at the time of crisis, endows these projects with originality. The subjects entered for presentation will show the scholars' interest in the new living conditions and in the forms of traditional, rural and urban, culture which are changing or have already changed, and in which, in certain cases, the old conditions have served as foundations for the

creation of the new ones. A number of research works has addressed individual segments of traditional culture and smaller geographic entities in Serbia, and also the ethnicity of the Serbs in diaspora. The problems of identity faced by the population of Serbia today, religious ceremonies, Orthodoxy and cultural identity, kinship, multicultural features and problems of ethnic identity with minority groups will also be included in the presentations. The fact that the ethnologists from the two institutions have got together for a joint effort will ensure a full-scale scientific contribution of our projects and their results will facilitate understanding of the contemplated problems and yield conceivable solutions significant to the community.

I would like to bid a particularly warm welcome to professor Dušan Bandić, who will also assume chairmanship of this conference, in sessions that will hear the reports of the scholars from the Department of Ethnology and Anthropology of the Faculty of Arts in Belgrade, and to professor Radosť Ivanova, whose presence is especially rewarding for all of us, and to all the attendant ladies and gentlemen, our colleagues, who will present to us their papers today.

I wish you all a successful and fruitful performance in this symposium, and I urge you to submit your papers not later than Jan. 31, 2003, to Maria Djokić, secretary of the projects and editorial board of the Ethnographic Institute. I hope that our cooperation in the future will continue as always along its upswing course.

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Dušan BANDIĆ

## RELIGIOUS IDENTITY OF CONTEMPORARY SERBS

The fundamental goal of this contribution is to construct a reference framework for an investigation of religious identity of the Serbs in the contemporary circumstances. It defines the basic concepts and formulates the theses on which the research work is based. The faith of the respondents is treated as the product of a complex communications activity, as the result of their perception of messages received from their church, from their environment, or from their life itself, that is, from their personal experience. The assumption, therefore, being that the religious identity of the Serbs should be contemplated on three levels — “ecclesiastic”, “national”, and “individual” — along with research of the relationships established among those levels.

смилу потребни су и другачији модели за конструисање родног идентитета жене као „иконе“ божје.<sup>63</sup>

Lidija RADULOVIĆ

### ‘THE TEACHING OF FAITH’ — CONSTRUCTION OF SEX IDENTITIES THROUGH POPULARIZATION OF ORTHODOX THEOLOGICAL LITERATURE

The paper analyzes the construction of sex identities in Orthodox Christianity through popular religious literature. Attention is drawn to several topics on the basis of which we could appreciate the concept of value and of the norms and rules of behaviour laid down by the Orthodox church for the protagonists of sex functions.

The methodology used is that of a qualitative analysis of the content. The basic theme is identified first – that is, the relationship between the sexes, ‘man’ and ‘woman’ – and then the subthemes analyzed – the status and functions of father and mother.

The accent is laid on typical, widely known religious ideas through which sex divisions, i.e. inequalities, get religious justification. Although, on the one hand, dogmatic propositions of any religion are not relative, but have reference to all times and circumstances, the interpretation, on the other hand, of the basic christian norms relative to sex differences and relationships, presented in a popular fashion, may exert a vital influence on sex identity models. And this is exactly what the paper shows, – how those models are conceptualized from the sex aspect.

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<sup>63</sup> Судићи по великом броју студенткиња на Теолошком факултету, можда можемо очекивати и другачије моделе од стране жена–теолога („теолошкиња“).

заузимале су веома значајно место, па су из тих разлога и биле врло поштоване.

Са покладама се завршавао у прошлости период нешто слободнијег и „распуштенијег“ понашања. Покладе уједно представљају и прелаз из времена религијског неограничавања у исхрани и понашању у време поста који следи, а када су у потпуности регулисана правила понашања свих чланова уже (породичне) и шире (сеоске) заједнице. Наравно, односило се то на период од пре неколико деценија. Данас је понашање потпуно другачије. Религијска правила су „олабављена“. Пост се свео на седам дана пред Ускрс, а још чешће само на Велики петак, мада се у последњој деценији јавља поновно враћање традицији, па и Постовима, иако се често у разговорима наглашава да је то више мода него изражавање религијских осећања.

Milina IVANOVIĆ-BARIŠIĆ

#### ANNUAL FOLKWAYS IN VILLAGES UNDER AVALA HILL

The subject of this research are recent changes in the annual folkways of villages located at the foot of Avala hill: Zuce, Pinosava, and Beli Potok. The period of time covered is the second half of the 20th century.

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Ivica TODOROVIĆ

## PROBLEM AREA OF RITUAL PROCESSION AGAINST THE BACKGROUND OF RECENT RESEARCH

The ceremonial act of procession – before its banning subsequent to World War II – was widespread on the Serbian ethnic territory as one of the most important rituals. This phenomenon features a whole range of exceptionally interesting characteristics which have never been scientifically investigated: from the specific ways of structuring the ritual procession path to the intricate mythical complex accompanying the ritual. The results of years-long research of this phenomenon point to its multi-layered semantic and structural makeup. The contemplated ritual may therefore be used as a key in solving numerous dilemmas relating, on the one hand, to the research of the Serbian folk religion, and, on the other, to the research of the mythical/ritual systems structure in general.

The function of the procession ritual was to provide a tight social unity of the rural community and favourable weather conditions for a fertile year. On the semantic plane, this ritual is exceptionally complex, with a number of connotation levels which all together make up a unique mythic-ritual text. In terms of mythological analysis, the most significant mythical determinants to be singled out here are *the magic circle, the sacred trees, and the lord of the weather*, with a deeper mythological layer relating to the global cycle of annual folkways. Also met with in this ritual are the elements of diverse cults (agricultural, solar, vegetational, ancestor worship, etc.).

Structural and semantic analyses of the procession ritual have revealed a spectrum of syntagmatic expressions and paradigmatic possibilities of the analyzed phenomenon, with an emphasis on specific patterns observed in the most intricate manifestations of the procession ritual – similar or identical to the patterns noted (in previous research) within the framework of heterogeneous linguistic, logical, mythical and ritualistic models. This scholarly approach is congruous with a hypothesis on the existence of homologous structural patterns, tentatively called *patterns of the primary structure of thinking of universal character* – revealed in diverse spheres of culture and nature.

Vesna VUČINIĆ-NEŠKOVIĆ

CHRISTMAS CELEBRATION ON LUŠTICA PENINSULA  
IN THE BAY OF KOTOR:  
A SCHEDULE OF A DOMESTIC HOLIDAY

This article offers concrete account of an Orthodox Christmas celebration in a particular household on the Luštica Peninsula, Bay of Kotor. This Christmas celebration is treated as an *ethnographic event* comprising of a set of dynamic, successive and more or less variable activities of which the temporal and spatial framework, contents, actors and uses of artefacts are repeatedly created and recognized by each household in the local community.

The *thick description* of the Christmas event comprises activities which occur during two principal days, Christmas itself and the day before, known in Serbian language as *Božić* and *Badnji dan*. In fact, a detailed schedule is given of all the preparatory, ritual and merrymaking activities that took place in the household of Petar Stojković at Christmas time in 1997. The schedule was reconstructed according to notes and video-material made during author's stay with the Stojkovići.

The Stojković household comprises three generations, namely: the old host and his wife, their son and daughter in law, and three grandchildren. The family consider themselves Luštica natives, originating a few centuries back from Herzegovina. Their elders were mainly engaged in agriculture (producing olives, wine, wheat), but at all times, there was at least one family member working aboard a ship, or as an emigrant in South or North America. Even though the son is the only household member officially employed (in the Municipality of Hercegnovi), until 1990 all members contributed to the family earnings by promoting small-scale tourism. Even though the celebration of traditional religious festivities was not encouraged in the 1945-1980 period, this family as most of the other Luštica families, did not give up the celebration of Slava (house saint's day), Prisluzba (village saint's day), Christmas nor Easter.

Christmas ritual in the Stojković house, both in its constant features and in its variable components, is typical for the Luštica Peninsula. This account follows all the activities according to their time, place and actors. *Badnji dan* was characterized by numerous activities concerning the preparation of ritual food, such as *Badnjačica* (or *Česnica*, the Christmas bread), and the decoration of the *Badnjaks* (Yule logs) and the house (upper terrace, entrances, windows, icons, floor) with greenery. The main events of the day were at *Badnje večer* (Christmas Eve), with "Badnjak Christening" (Badnjak



burning) on the open hearth, and communal sharing of Christmas Eve dinner. The rest of the evening was spent in the mutual visits by the village middle-aged men. They were welcomed in the old kitchens by the hearth, where they joined in the merrymaking, drinking and singing of Christmas songs. At midnight they gathered in one house to celebrate the “arrival of Christmas” and to break the fast by sharing of homemade sausages roasted upon the remains of Badnjaks.

*Božić* started with the reception of *Polaznik*, the first guest that entered the house on Christmas, and continued with the attendance of the liturgy at St. Nicholas, the principal parochial church in Luštica. Christmas lunch is the most anticipated part of Christmas festivity. It is the first elaborate meal after a week long fast. This time, it included a local specialty served only at Christmas, called *kuvana špaleta*, which is cold semi-smoked ham, previously cooked on open fire. Midway through Christmas lunch, just like during Christmas Eve dinner, the incense was burned over the food, in front of the house icons, and throughout the rest of the house. By evening, *Badnjačica* was consumed, and the only material remnant of Christmas Eve was one part of the son’s *Badnjak*, called *Pridavak*. This piece of “holy wood” was to be added to fire at each of the three successive *Badnjak* burning occasions in this house, i.e., in the evenings preceding Orthodox New Year (January 13), Epiphany (January 19th), and St. Sava Day (January 27).

Истраживањем које ћу обавити током 2003. године утврдиће се како је прихваћен један нови државни празник. Истраживање ће бити усмерено ка примаоцима ових порука, ка комуникацијском колективу, односно јавности, како би се утврдила функција нових и старих празника у Србији, као и њихов значај у обликовању културног идентитета становништва савремене Србије.

Да би комуникација реализовала своју функцију, како Шкиљан наводи<sup>21</sup>, у конституисању друштвених структура, да би омогућила исказивање социјалне *communitas*, она мора бити двострана и омогућавати примаоцима порука да постану њихови пошиљаци. Ако не постоји у неком облику повратна информација, *feed-back*, примарни пошиљаци порука не могу никада бити сигурни да су њихове поруке доиста постигле жељени циљ.

Senka KOVAČ

#### MESSAGES BY PROPONENTS OF NEW STATE HOLIDAYS IN SERBIA

The paper analyzes the messages addressed by the proponents of the new state holidays in Serbia to the communications collective, — the public. Analyzed in more detail is the new state holiday ‘Sretenje’ — Serbia Statehood Day.

Persons in public office who took part in the shaping of the new state holidays in Serbia sent their messages to the public through different communication channels: 1) To the communications collective, the public, in Europe and the world: that the holidays they propose are acceptable for the united Europe; 2) To the communications collective, the public, in Serbia: that the holidays they propose are acceptable to the major part of its population, as these are the holidays which do not provoke ideological divisions.

The research work in 2003 and 2004 will be directed at the recipients of these messages, that is, to the communications collective, or the public, with a view to defining the function of the new and old holidays in Serbia and their significance in shaping up a new cultural identity of the contemporary Serbian population.

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<sup>21</sup> Škiljan, *Javni jezik*, 41–42.

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Zorica DIVAC

### SORCERY IN NORTH-EASTERN SERBIA

The region of north-eastern Serbia is known for a vivid magic activity of its population. Every village has sorceresses using the so called white or black magic. The most attractive example of magic practice is a wide-spread ceremony of casting spells in order to “tie” someone. Magic tying is a way in which wives punish their unfaithful husbands and lovers, causing their partial or complete sexual impotence. It is not hard to imagine why this magic activity has survived until today. It is clear that, alongside its therapeutic significance (e.g. autosuggestion), this practice has a conclusive social significance too. Charms are, in a certain sense, also means of pointing out that impotence is a social phenomenon. It is implied that the impotence of a man is not an expression of his physical or mental disability, but that it comes as a result of the magic activity of women. In this way man does not lose any of his supposed strength, masculinity and authority otherwise attributable to the patriarchal male person. The order in which the male is domineering over the female remains preserved. On the other hand, it seems that the “tying” and the efficiency of spells amount to some kind of a relief for women who are unsuccessful in social terms, for women that are abandoned or are about to be abandoned by their husbands or lovers. For both of these categories of women, the casting of spells always leaves hope that their apparently insoluble situation will be resolved.

или

Ма се јаду ми бојимо /мој Душане  
 Отићи ће удовица / Кукавица  
 Оставиће љуте гује / Несрећнице.<sup>22</sup>

или

Доме сунце са истока  
 Што ми тако одма зађе  
 Без уранка и огранка.<sup>23</sup>

Тако се у њима помињу остарели родитељи без замене и онога ко ће их сахранити, сирочићи који су се „поскитали“, сиромашне удовице са малом децом које се потуцају, снаје које напуштају дом и враћају се у род или се преудају, опустеле куће ...

Претпостављам да ће се показати да се велики део клетви у вези са смрћу односи баш на последице које смрт изазива и да ће оне имати сличне формулације које се јављају у тужбалицама. Те клетве као нпр. „утулила ти се свећа“, имају имплицитну поруку, која постаје јасна и разумљива у интегралном тексту метафоричног и сублимисаног поетског језика тужбалица.

Lasta ĐAPOVIĆ

## PROBLEM AREA OF DEATH IN FOLK LAMENTATIONS

The author explores, within the scope of the research project, a perception of death in three archaic but ideationally persistent forms of our folklore: lamentations, curses, and charms. The first and foremost stage of this research work is a study of lamentations.

Due to the complexity of the notion of death, it is, first of all, necessary, as the author points out, to determine if there is anything peculiar to this avenue of approach to death, with respect to the official orthodox dogmatics, and with respect to other forms of folk creativity. It is also imperative to make a close study of whether the contemplated lamentations include certain old ideas of death and of the afterlife, which may have their origin in some ancient

<sup>22</sup> Вукановић, п. 17, 41.

<sup>23</sup> Шаулић, п. 12, с. 45.

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religion. Exemplified by fragments of folk lamentation verse taken from three anthologies (compiled by Vuk St. Karadžić, Novica Šaulić, and Tatomir Vukanović, respectively), the subjects under consideration include how lamentations relate a down-to-earth attitude to death, what is meant by the syntagm “eternal home”, and how death reflects in the community of the living.

Metaphoric and sublimated poetic language, relected also in curses, could be of use to us as a criterion in our appreciation of praiseworthy qualities of our people.

зу цинизма — како према дометима интервенције у културне стварности, тако и према моћи дисциплине да се прилагођава њиховој трансформацији, цинизма који може да засмета обичајном праву или научном фолклору дисциплине.

Пошто потрагу за етнографском стварношћу представимо као политичку потребу савременог друштва у нади за успостављањем одрживог оквира адаптације у глобалној средини — на супрот уверењу да постоји истина о културној стварности и хрпа културних идентитета који чекају да их проучимо — критичко препознавање конзумента мањинских, већинских, етничких, културних, родних, класних, конфесионалних, професионалних и других идентитета као заступника сопствених аранжмана са стварношћу за које верују да су истинити, нужни, есенцијални, постојани, објективни, стварни, и стога вредни неговања и одбране, упозорава нас и захтева да „стварност“ и даље посматрамо као ствар о којој је могуће писати антрополошки релевантну теорију.

Miloš MILENKOVIĆ

#### ANTHROPOLOGY AS MULTICULTURAL PROPEDEUTICS IN SERBIA

“The national science”, cultural policy and social hope

As the Serbian state has entered the global terrain on which cultural policies are changing rapidly, practitioners of anthropology in Serbia, willing to inform and reinforce the state-governed project of multicultural tolerance and intercultural integration, should strive at dialogical contribution to those policies research, practice and advocacy. In the context of global crisis of reception of anthropology, which descended from the crisis of ethnographic representation that thoroughly transformed research of cultural identities in the late twentieth century, I propose a project that would promote anthropology into a multicultural propedeutics for Serbian society, with pragmatic justification. I am advocating paradoxical yet ideologically fruitful compromise between ethnographic realism and cultural critique, aimed at providing a new image for the discipline in wider contexts of cultural policy and education. The core idea

is to reaffirm the discipline's critical edge by de-ethnicizing its culture while retaining its position and the social role of "the national science". The proposed multitask model hybridizes the ethnographic realism on which identities are based with cultural critique that advertises its own vision of multicultural tolerance. It will hopefully facilitate the incorporation of the anthropological knowledge, perspectives and social hopes into the public realm after its post modernization, managing our discipline's key trip into agenda of the state-governed educational institutions.

тике кнеза Милоша не буде добио већи значај и утицај у јавном животу у Србији.

Dragana ANTONIJEVIĆ

SYMBOLIC USE OF IMAGES OF KARADJORDJE  
AND PRINCE MILOŠ IN POLITICAL EVENTS OF SERBIA  
IN LAST DECADE OF 20TH CENTURY

In the political tradition of Serbia there exist two paradigms which are popularly equated with personalities of the two historic leaders of the Serbian revolution – Karadjordje and Prince Miloš. Karadjordje serves as a symbol of hero and of revolutionary struggle, whereas Prince Miloš, on the other hand, is a symbol of statesman and diplomat. The problem lies in the fact that the two paradigms are regarded as contradicting each other, and that political manners of the Serbian people so far have shown that in the crucial moments of its its history priority is given to the warlike archetype of Karadjordje, although the Miloš model would have offered a peaceful and diplomatic solution to political problems. The paper looks into the reinterpretation and revaluation of these models in the last decade of the 20th century as they were actualized once again due to the dramatic circumstances of Yugoslavia's desintegration with the ensuing armed conflicts. Within the framework of the general retraditionalization, the contemplated models took up their position, albeit with a somewhat changed explication.



Предања забележена у Књажевцу и околини се ослањају на разрађен корпус представа о закопаном благу, нарочито богат у пределима источне и југоисточне Србије, али присутан и у другим крајевима Србије.<sup>54</sup>

Ildiko ERDEI

### CONSUMERISM AND IDENTITIES IN CONTEMPORARY SERBIA – FOLK PERCEPTIONS OF WEALTH AND POVERTY

The paper gives a broad outline of propositions for a research of folk perceptions of wealth and poverty within the framework of a wider research program investigating goods consumption in contemporary Serbia. Its introductory part spotlights the history of research work related to consumerism, and the basic issues and concepts forming up the theoretic grounds for consumerism research in anthropology.

Consumerism emerged as a separate subject of research in the late 1970s with the publication of "The World of Goods", a book by Mary Douglas and Baron Isherwood, and was further established as such through several important books published during the 1980s. The characteristic feature of anthropological approach to the research of consumerism is the emphasis on its social and cultural aspects, and an observation of the symbolic and expressive qualities of consumerism.

The paper reviews the most important concepts in the formative period of consumption anthropology, particularly the theoretic questions raised

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<sup>54</sup> О овоме видети у: Јасна Мијаиловић, „У потрази за закопаном благом“, *Зборник радова Музеја рударства и металургије Бор*, Књ. 5–6, 1987–1990, 173–176; Живка Ромелић, „Легенде о злату“, *Етно-културолошки зборник*, књ. 5, Сврљиг, 1999, 179–184, библиографија др Радослава Раденковића, „Народне приче о закопаном благу“, *Развитак* 6, Зајечар, 1990, 103–107, као и радови Слободана Зечевића: „Таласони–Митска бића заштитници грађевина и закопаног блага“, *Гласник Етнографског музеја* 28–29, Београд, 1966, 287–296 и „Нека веровања из традиције становништва приобалних насеља“, *Гласник Етнографског музеја* 57, Београд, 1993, 268–269.

sed by Mary Douglas, Arune Apaduran and Daniel Miller. This is followed by a brief survey of works and topics which would make up the domestic (Serbian) ethnology/anthropology of consumption. The second part explains the meaning and usage, both in this paper and in the whole body of research, of the key notions: wealth, poverty, folk perceptions. The closing part of the paper identifies several issues ensuing from a brief field research of the folk perceptions of wealth and poverty in the neighborhood of Knjaževac during 2002, and suggests possible directions of further work. The fieldwork has shown that the investigation of prosperity, of material and symbolic wealth, of labour as value, of traditional forms of succession and of ways of acquiring new riches can reveal the cultural perceptions of Knjaževac area dwellers and serve as an indication of the social and cultural changes that are currently under way.

Други: „*Миса* је прелазни облик између индивидуалног и колективног становања. Насеље је резултат неадекватне индустријализације Панчева. Оно изгледа тако како изгледа, нажалост“.

Трећа урбанисткиња: „То је можда најбољи пример како једно насеље не треба да изгледа. Ако је то градски простор, требало би да постоје слободне просторије, површине између зграда, а тога на 'Миси' нема. Требало би, по мом мишљењу, да стамбене зграде и целине буду одвојене и разнолике, али препознатљиве по типу и стилу архитектуре — поред естетског ефекта, то би придонело просторном сналажењу“.

Ф. Каић: „Нема реперних тачака, не постоји средиште, центар окупљања, простор за друштвене активности. Насеље није по мери човека, јер у њему не постоје потребне службе нити садржаји; све се своди само на становање. Тренутно су једине његове предности спортско-рекреативни центар, близина пруге 'Беовоза', за оне који свакодневно путују и раде у Београду, и то што је релативно чистије, еколошки здравије у односу на друге делове града“.

**Прилог:** Планови Панчева и МЗ Младост.

Gordana GORUNOVIĆ

#### SPATIAL/PHYSICAL AND SOCIAL FEATURES OF THE PANČEVO COMMUNITY “MISA VINOGRADI”

This text is based on direct observations and authentic materials collected within the framework of a broader research program entitled: “The cultural identity of a suburb: living in the “New Misa” community of Pančevo”.

The paper, first of all, provides data on the administrative affiliation, regional position, physical boundaries and traffic connections of this residential area to the other parts of town and its surroundings, then, on its urban-planning features, considered in a synchronic-diachronic perspective. This is followed by a survey of the community's history, that is, of the major stages of colonization and urbanization of its territory, and by an attempt to draw an outline of its contemporary appearance and “identity” through confronting regional plans made for it by experts with what has come about in practice and social reality.

The residential area of “Misa Vinogradi” appertains to the subdistrict “Mladost”. It is located to the north-east of the town center, between the railway line and the road to Vršac. It belongs to the latter-day parts of town, whose emergence, expansion and urbanization were necessitated by the industrial development of Pančevo in the second half of the 20<sup>th</sup> century. Initially a small settlement in the then scarcely populated rural area, it emerged before the second world war, most probably for the needs of the workers employed at the “Outskirts” railway station. The settlement was founded on non-buildable agricultural land of erstwhile tilled fields, threshing floors, vinyards, and the town race-course. It has developed without a plan, through unauthorized construction, as an illegal homesteading for individual/family residential purposes.

The process of its growth started in the post-war period, caused by the local, regional and inter-republic migrations of the population from the territory of Pančevo and its surroundings, from the other parts of Vojvodina, and from the republics of the former Yugoslavia – Bosnia-Herzegovina, Montenegro, Macedonia, and Croatia. The chief reasons for immigration were to get an employment, mainly in the industrial zone of the town, and to solve the housing problem. The biggest influx of new settlers, accompanied by an upswing in the housing construction, came in the 1990s.

The settlement first emerged as a subject of research and planning back in 1968, when this area, with some 2,500 inhabitants, was still situated beyond the approved residential territory. A decision was passed to urbanize the existing “shanty town” and to incorporate it into the county town. A right to become buildable, however, was granted it as late as 1973, with the enactment of the first detailed urbanization plan for this area. A complete and consistent implementation of this and of the other subsequent plans was hampered by hard socio-economic circumstances and by the historic developments, so that, in reality, the trend of spontaneous, disorganized and illegal construction continued. The major portion of the town planners’ vision offered from the late 1960s through the 1970s and 1980s has remained on paper: removal of the railway track from the territory of the settlement, the gasification, the construction of the residential area auxilliary structures and of a complete traffic infrastructure, T&T network installations, etc. According to the town-planners and other experts, “Misa Vinogradi” was created as a bedroom community, and has largely remained so to this very day. Notwithstanding all this, as of today, it has a clear-cut “identity”: a residential organization (mostly detached family houses), a physical-spatial and architectural character, and a reputation of being the “community of the children and of the young”, “predominantly made up of young married couples and families”. According to the national structure and to the ethnic and regional origin of its dwellers, the settlement is a multi-ethnic mosaic – a situation typical of Vojvodina.

Развојне етапе спектакла и означени модели (дириговани, конвенционални, амблемски, ангажовани, прогресивни спектакл) представљају увид у даљу анализу овог проблема. Издвојићу неколико тачака око којих се може кретати даљи рад на овој теми: 1. Традиционални културни обрасци јавних окупљања, било да је реч о урбаним или руралним ритуалима и светковинама, улазе у поље естрадизације и тиме, задржавајући своју аутономију, постају спектакл. Међутим, музичке манифестације које су конципиране као спектакл имају тенденцију да постану светковина празновања и својеврсни *communitas*; 2. Музички спектакл се сели тамо где су јаке структуре моћи, или финансијске и политичке структуре моћи узимају спектакл у своје власништво; 3. Музичке манифестације/спектакли у *хиперпрофитраном* издању извлаче на површину све што је друштвено ретардирано, деструктивно, али и прогресивно, а то су различити и истовремени ефекти који дефилују овом свакодневицом. Догађаји све то приказују, али је питање како се представљају? Дифузија спектакла за сада обухвата широк распон деловања од локалних приредби које добијају глобални карактер, до глобалних хепенинга који активирају све локалне ресурсе (пример Драгачевског сабора трубача и EXIT noise summer fest); 4. Уколико музички спектакл са основним формама у виду фестивала и концерата задржи високе позиције као транскултурни супермаркет, технолошки визионар и естетски отворено дело, онда етнологска истраживања имају могућност да прате и зумирају овај феномен посебно у компаративним и мултидисциплинарним студијама. То је и пут да се протумачи култура и друштво не само на овим просторима него и на њиховој cross путањи.

Miroslava LUKIĆ-KRSTANOVIĆ

## SPECTACLE AND SOCIETY

### A study of music events in Serbia

The paper sets forth a concept of research relating to the phenomenon of spectacle. Its introductory part deals with a speculative framework in which this phenomenon is highlighted by theories of Divigno, Debord, Baudrillard, Attali, and others. Ethnographic analysis of the spectacle implies

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the introduction of a new taxonomy, in which rituals and celebrations play the role of spectacle references, and events feature as its constituent units. Based on such pattern, there emerge two spectacle models: the situation model, made up of festivities and ritualized activities, and the event model, as an evocative image and narrative medium.

An ethnographic reading of the music spectacle in Serbia over the last 50 years spans an amplitude of social climate. The paper therefore provides an analysis of its developmental stages, where the following models may be distinguished: controlled spectacle, in political placarding; conventional spectacle, in the development of popular festivals and concerts; emblematic spectacle, as the staging of traditional festivities; “committed” spectacle, as an expression of subcultural styles; and “progressive” spectacle, as an expression of modern scenic technologies.

ционалне традиције чинили представници те друге линије, да и не помињем могућност избора традиција које нису нужно на националним премисама.

Није потребно посебно истицати да борба за очување идентитета није балканска нити српска специфичност. Сукоб између универзализма глобалне културе и традиционализма органски повезане заједнице постоји свуда мање или више изражен — он је слика савременог света. Глобализам можда погађа нацију, али, као што каже Барбер, стварна мета тог сукоба је млада генерација: „На Окинави, у Токију, у било којој земљи света млада генерација је та која је растрзана опречним силама прошлости и будућности. Јер млади су ти који носе оружје у И.Р.А и међу српским добровољцима, и млади су ти који носе слушалице корпорације Sony i Nintendo. Млади су ти који се њишу уз снажну музику са МТВ и Телевизије Стар и „котрљају“ уз још жешћу хипнотичку песму етничког идентитета и мржње према другом“ „...„Они чезну за колективном блискошћу племена и дружине док се са уживањем препуштају анонимности и усамљености сајберпејса.“<sup>25</sup>

Miroslava MALEŠEVIĆ

## ARE THERE NATIONS ON PLANET REEBOK?

Local vs. global identities through the eyes  
of Belgrade high school students

Joining the European Community represents the most important political goal of today's official Serbia. At the same time, through media, in articles and speeches of the politicians and so-called "patriotic forces" through products of folk culture, powerful resistance to that option is expressed. Its most important standpoint lies in the ideology of ethnic nationalism, which, in spite of the change of power, still constitutes a part of dominant cultural pattern in Serbia. In Serbian nationalistic discourse, acceptance of

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<sup>25</sup> Barber, B., *н.д.*, 193–194.

the rules which means joining the Community is interpreted as the “dictation of the world’s power-wielders”, and moreover, as jeopardizing of cultural and national identity, danger of drowning into impersonal “globalist” crowd by standards of the “rotten West”.

How are these contradictory ideas reflected in the lives of the young high-school students in Serbia, who are supposed to become soon the citizens of the united Europe with full rights, and not just educated immigrants? Through the lives of teenagers who grew up in the country isolated from the rest of the world, brought up upon the myths of “Serb-haters” from the West, and belonging at the same time to the large world community of adolescents and sharing the values, styles, tastes and the behavior of that sub-culture? How do they shape their own identity in these circumstances?

This paper deals with their attitudes, hopes and future expectations in the light of these two contradictory options (“nationalistic” and “globalistic”). The paper is based on the conversations carried out with the students of a Belgrade Grammar School. These talks included the topics of “turbo” folk culture, its messages and the values it promotes (glamour, money, arms, sexism, machismo, and in the center of all these — the nation). The interviewees were, in the conversation about seemingly roundabout topic, expressing their opinions on “us” and “the West”, local and global culture, ethnic belonging and assimilation, consumerism etc. This research aims at demonstrating on the small sample how young inhabitants of Belgrade see “the world” and their place in it, that is, in what way the values they grow up with correspond with the values and the principles of that world.



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Jadranka ĐORĐEVIĆ

A CONTRIBUTION TO RESEARCH  
OF SUCCESSION-PROPERTY RELATIONS  
IN THE SECOND HALF OF THE 20<sup>TH</sup> CENTURY  
As Exemplified by Vranje and Its Surroundings

As may be seen from its title, the subject of this paper is the institution of inheritance. In their research of phenomena within the sphere of common law, our ethnologists have not devoted enough attention, or at least not as much as was devoted to some other topics, to the regulatory aspects of succession-property relations. It may therefore be inferred that the institution of inheritance has not been carefully studied in our science, particularly as concerns to contemporary society. Such observation gives impetus to a scholar to apply his efforts to the above subject. However, it is not the only, nor the most essential, reason why I have turned my attention to the institution of inheritance. The choice and treatment of the subject has largely been influenced by the fact that the common law norms are most pronounced and best preserved in the institution of inheritance. Another stimulus for the scholar to engage in research of this institution is provided by the fact that the duality of common law and official legislature is articulated to the greatest possible extent exactly in this institution. The very fact that there exists a duality between the two legal systems would not be particularly interesting had the two principles not been simultaneously applied down to this very date. And it is exactly this kind of incompatibility and parallelism between the common law principles and legal principles that has determined the concept of my research. The plan was to observe the two legal systems concurrently so as to fathom their mutual impact and the changes produced thereby in each one of them.

The research work focused on the town of Vranje and its neighboring villages. The location was chosen, inter alia, because the town of Vranje with its surroundings had for a certain period of time been treated by the authorities as an underdeveloped area. Due to this qualification, but also due to its natural-geographic position (southern Serbia), the region of Vranje was regarded as "backward", both in socio-economic and in cultural terms. Such attitude produced a mechanic conclusion that traditional forms of life there had a bigger share than in the other "more advanced" parts of Serbia. This would imply that the region of Vranje is particularly suitable and interesting for research of succession-property relations. However, this conclusion could be deemed correct only if the scholar takes the said assumptions for

granted and determines his research framework accordingly. Otherwise, the above may amount only to an additional stimulus to investigate this environment which may be, but does not necessarily have to be, different from the other regions of Serbia.

The time frame in which the problem is observed is the second half of the 20<sup>th</sup> century. In the course of 60-odd years, Serbia experienced radical socio-political and economic changes. Within a relatively short period of time there unfolded essentially different processes in the society, which certainly had an impact in the sphere of inheritance.

Thus, it may be concluded that this paper explores a contemporary common-law view in the specific cultural environment.

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Desanka NIKOLIĆ

### CONCEPT AND FRAMEWORK OF ARILJE DISTRICT MONOGRAPH

The paper reflects an effort to pursue a monographic type of research of the uninvestigated regions of Serbia, and to update such research in terms of methodology (interdisciplinary approach).

In this context our point of departure was a theoretic assumption of multilineal evolution through developmental stages in the change of culture under universal civilizational conditions, in which process the specific qualities of a contemplated culture also find their expression.

The paper is based on ethnographic and other sources (historic, demographic, folkloristic) from the region of Arilje in western Serbia in the 1980s. It contains an analysis of empirical materials on aculturation processes in the investigated region, observed in stages of socio-cultural integration, on three levels: the level of rural community (traditional culture model), the level of the development of Serbia, from the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> cc (trades and commerce, exchange of goods, development of state institutions, etc.), and the level of contemporary transformation processes in the rural culture (industrialization, urbanization) of the second half of the 20<sup>th</sup> century.

The closing part of the text highlights the problem of ethno-cultural identity preservation with the Arilje district inhabitants who seek shelter in a relatively moderate pace of social and demographic change, in the fairly tight bonds of kinship, in the expression of their inherited mentality features, and in the continuous presence of folk prose literature.

терпретацију могуће је досегнути смисао и значење које одређени симболи имају „изнутра“, за саме учеснике, ствараоце и носиоце једне културе <sup>25</sup>.

Друштвени процеси се не могу реконструисати нити објаснити искључиво „изнутра“, само на основу људског искуства. Неопходно је, уз микро-процесе увек имати у виду и макро-друштвене структуре које омогућавају, усмеравају, или пак ограничавају, или онемогућавају одређене људске ситуације и искуства, односно, обраћати пажњу на преплитања, па и сукобљавања ове две, микро- и макро-перспективе. Могуће решење је посматрање проблема у што подробнијем друштвеноисторијском контексту. Чини се да нам, ако хоћемо да одговоримо на битна питања природе и начина функционисања етничких феномена, тек предстоји низ прецизно изведених и друштвеноисторијски утемељених конкретних истраживања, са фокусом на питању шта етницитет значи за конкретне људе и како се испољава и функционише у конкретним, прецизно дефинисаним ситуацијама.

Mladena PRELIĆ

#### ETHNIC IDENTITY: PROBLEMS OF THEORETIC DETERMINATION

The notion of ethnic identity and the area of related problems have come into the focus of attention of cultural anthropology and of the other social sciences since the late 1960s. The paper proceeds from what is usually referred to in science as the “Bart approach” to this problem. This term refers to a big change in the approach to ethnic phenomena which, during the 1970s, involved a shift of research focus from the static concept of ethnic group to a dynamic and historic concept of ethnic identity. The paper points to certain unresolved issues accompanying the theoretic determination of ethnic identity down to date notwithstanding the rapid ascent of this scientific notion and a multitude of empiric studies performed on the subject. Setting forth the latest lines of thought on ethnic identity in the contemporary literature, drawing

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<sup>25</sup> Clifford Geertz, *The Interpretation of Cultures*, Basic Books, New York, 1973, 249–254.

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primarily on the works of Joselin Strepf-Fenard and Phillippe Poutigna, the author observes that, for all the consensus reached on many aspects in the appreciation of this problem, there still exist some open issues, of which, perhaps, the most interesting is the “primordialistic” dilemma. It is made up of a situation where the primordialistic concept of ethnic identity, in theoretic angle explicitly condemned and allegedly superseded by social constructivism, is not only alive and ubiquitous in the daily usage and understanding of this notion by common people who are the most frequent subject of ethnologic and anthropologic research, but is indeed quite often, albeit implicitly, present also in the views of research workers themselves. The author suggests that the duality of primordialism/constructivism should be overcome through perceiving ethnic identity as a “constructed primordialism”. Ethnic identity, which may be defined as social identity characterized by metaphoric kinship, is understood in this paper as a socially constructed notion, but constructed in such a way as to appropriate primordialist ties – in this case (although often fictitious and metaphoric) the ties of consanguinity. The author then gives a summary of her approach to this area of problems, as used in her research work, primarily in the case of the Serb national minority in Hungary.

ничку компоненту (сопственог) културног идентитета, аскрипција постаје мериторно оруђе социокултурне когнитивности кроз тенденцију апсолутног класификовања сваког припадника локалне заједнице у готово „тотемистичком“ смислу.

Војан ЖИКИЋ

#### STRUCTURE OF IDENTITY IN DUAL ETHNO-CULTURAL COMMUNITY: BEČEJ AND ITS NEIGHBORHOOD

Identity means consciousness that we are the same person in different time and space situations. This notion of identity most often does not correspond to the way in which someone's individual identity is perceived by other individuals. In such a situation reference is made to that individual's cultural identity which, as a rule, is composite, or rather made up of a number of elements. Which of these elements, or components, of identity will be subject to the ascription or description of identity will depend on the socio-cultural context. In dual ethno-cultural communities, the essential element of identity ascription or description is its ethnic component. The paper considers the conditions and ways of structuring individual cultural identities in such communities – as exemplified by the municipality of Bečej, which is Serbo-Hungarian in ethno-cultural terms – through analyzing the meaningful aspects of ethnic identity ascription and description.

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Miroslav NIŠKANović

AN APPROACH TO ETHNOLOGIC RESEARCH OF SERBS  
IN BANJALUKA IN LATE 19<sup>TH</sup> AND EARLY 20<sup>TH</sup>  
CENTURIES (1878 – 1918)

The subject-matter of this research work is the Serbian citizenry in Banjaluka at the end of the 19<sup>th</sup> and at the beginning of the 20<sup>th</sup> cc., or, more exactly, the Serbs who were town inhabitants during the Austro-Hungarian rule of Bosnia-Herzegovina (1878–1918).

The goal of the research work is to acquire an all-embracing insight into the existence and culture of the Serbs in Banjaluka and thereby supplement ethnologic understanding of the Serbian civil society of the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, the time of transition processes. The research focus is threefold: 1) The origin of families, the migratory movements, 2) The social structure of the Serb national community in Banjaluka,

3) The cultural structure in pursuance of two models: patriarchal and central-European.

The research work has drawn on written sources (registers of births, marriages and deaths, land-property registers, legacies of individual families), verbal sources (evidence of Banjaluka Serbs), relevant literature, press, works of fiction, visual sources (photographs, portrait paintings).

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Saša NEDELJKOVIĆ

### ETHNO-ANTHROPOLOGICAL MULTI-LEVEL DILEMMAS: EXAMPLE OF EGYPTIANS IN BELGRADE

The Balkan Egyptians are a relatively new group of people, whose emergence on the socio-political stage of Serbia and the Balkans corresponds to numerous and complex inter-ethnic and inter-national relations.

Hence, for the understanding of the processes unfolding in and around this group, it is necessary to understand the processes of interaction and communication on the international level. The said group, as yet of no articulate character, and of unclear outline, is struggling for a status of ethnic group, which puts it into an extremely interesting and unforeseeable identity situation. The absence of institutionalized common historic memory, as an essential factor of ethnic unity, is a rather serious temptation for this underdeveloped and unoriented ethnic structure. This situation opens a number of new perspectives, and each of these perspectives has a direct relationship to the interests of different strata, both within the group and beyond. Within and around the group, a struggle is waged among various projects and structures of identity. Given all that, the identity of the Balkan Egyptians is an exceptionally interesting subject for research with a view to acquiring a more profound insight into all the facts and processes relative to the structure of identity. The paper deals with the problem of the group's identity through relationships between the institutionalized and individual levels of identification, between the subjective and objective aspects of identity, between the group's attitude to its outward and to its inner appearance, between ethnic declaration and identity practice, etc.



ва<sup>19</sup>. Тако, насупрот очекиваном смањењу утицаја религије, она постаје, на овај или онај начин, битан фактор личног и колективног одређења. Но, да ли ова чињеница суштински ремети процес интеграције? Случај српске емиграције у Грчкој пример је негативног одговора на ово питање. Учешће у животу и обредима Грчке цркве могло би посредно да доведе до пораста учешћа верских симбола у конструисању националног идентитета. Међутим, с обзиром на поменути историјску подлогу, много је вероватније да ће верски идентитет стечен на овај начин имати наднационални карактер.

За оне емигранте у чијем идентитету религијски симболи немају посебан значај, неуобличеност националне политике у „матници“<sup>20</sup>, те компактан и дефинисан национални израз у земљи пријема<sup>21</sup>, имаће дејство са два могућа, мада не нужно супротна исхода: релативно брза асимилација, односно, национални идентитет базиран на „спољним“ елементима, без утемељења у базичним вредностима културе, нације, традиције и људскости.

Aleksandra PAVIĆEVIĆ

## SERBS IN GREECE The national identity of the new emigrants

The goal of this paper is to present the interim results achieved in the research of the Serbian emigre community in Greece, to define the structure and layers of this grouping, and to trace the strategy of shaping its national identity.

<sup>19</sup> Слободан Наумовић, „Традиција и процеси транзиције“, *Гласник Етнографског института САНУ* XLIII, Београд, 1994, 141–150, 146.

<sup>20</sup> Сматрам да се прекидом „диктатуре“ бившег југословенског председника и доласком на власт „демократских“ политичких опција ово питање није битно променило.

<sup>21</sup> Душан Давидовић, „Улога традиције у конструисању културног идентитета Срба–миграната у западноевропским друштвима пријема“, *Гласник Етнографског института САНУ* XLIII, Београд, 1994, 101–107, 106.

In spite of the advanced historic and cultural ties between Serbia and Greece, large-scale emigration waves of Serbia's population to Greece coincided with the onset of crises in the former SFRY territory.

During the course of this investigation, the exact numbers of the Serbs present in Greece were unknown to the Greek authorities, just as they were unknown to the staffs of the Yugoslav and Bosnian embassies. At the time, there was only 1,200 registered FRY citizens, but the assessments of the actual state of play ranged from 4,000 to 20,000. The difference serves as a powerful evidence of illegal status of the Serb emigrants in Greece, and of their own attitude to the Yugoslav embassy, which they regarded as an outpost of the communist regime, and therefore shunned with distrust. The representatives of the contemporary Serbian diaspora in Greece (i.e. the immigrants from the 1970s onwards) may be classified in two bigger groups and in several subgroups. The first group consists of a senior generation which includes a certain number of well-known Serbian athletes, doctors, businessmen, journalists, and artists, whose families already have a second generation of grown-up descendants. The second group is made up of more recent settlers (that is, from the 1990s onwards). It may be subdivided according to the reason for emigration, although the economic-social-political background is common to all: a) refugees and exiles from the former Yugoslav republics, who decided to resettle for reasons of economic misery and because it was impossible for them to solve their legal status in Serbia, b) FRY citizens whose reason for emigration may be summed up by the well-known Serbian saying "with one's belly after bread", c) several families of "political" emigrants from the time which required an "acceptability" in terms of the Yugoslav communist party ideas; looking for the normal conditions of living and professional growth, they emigrated to western Europe; then, with the falling apart of the SFRY and the growing unpopularity and stigmatization of the "Serbian name" in the western European countries, they decided to move "to a country where we are loved", d) students, e) sportsmen.

Mention should be made here also of the so called "Serbian mafia" as a separate group, which, according to the well-informed sources, has settled for the most part in the exclusive quarters of Athens. However, as we have no reliable data on their existence, this emigration layer will not be discussed.

The body of the Serbian emigration in Greece has features different from those characterizing the so called guest-workers who used to emigrate from the former SFRY to the western European countries.

The Serbian emigration in Greece may be described as having a dual character, shaped primarily by the events of the contemporary Yugoslav history. Cosmopolitanism, on the one hand, and the aspirations to create the elements of national identity, on the other, do not necessarily have to contradict each other.

Their reconciliation is exactly possible in an environment like that of Greece, as may be readily exemplified by the religious symbols.

оквиру српске заједнице у Темишвару (Банађани — Клисурци, атеисти — верници, асимиловани — прави Срби и сл.).

Дакле, циљ истраживања је не само сагледавање очувања етничког идентитета Срба у Темишвару, његовог испољавања у различитим сферама живота, у мери и на начин који то највише одговара самој групи и тренутку у којем живи, већ и анализа етничких процеса и односа, као и друштвеноисторијских фактора који су томе допринели. На крају, истраживање Срба у Темишвару треба да допринесе и бољем познавању проблема група у дијаспори, као и мултикултурализма и очувања културних посебности у процесима европске интеграције.

Mirjana PAVLOVIĆ

#### ETHNIC IDENTITY OF SERBS IN TEMISOARA

The Serbs in Temisoara constitute an ethnic/national community of minority type, characterized by a rich history of centuries-long existence in the multi-ethnic setting of a country neighboring to their fatherland, and by a multitude of present-day problems faced in the state hit by social and political transition.

Through the use of symbolic and functional analysis, the paper undertakes to provide an explanation and interpretation as to how and why the Temisoara Serbs have formed, preserved, and expressed their ethnic identity, and to survey the forms and facts of its manifestations in the past and in the present. A contemporary concept of ethnicity/ethnic identity, whose accent is on the situation approach, on the subjective dimension, on the symbolic character, but also on the combined cultural and social aspects of ethnic communion or diversity, represents undoubtedly the most appropriate viewpoint. The focus of research is, consequently, on indicators and symbols (language, faith, traditional customs, norms and values, food, music, etc.) of the actual or imagined compatibility or heterogeneity in the *we-they* relations and along the line of ethnic boundaries.

Gordana BLAGOJEVIĆ

### LIFE CYCLE FOLKWAYS OF SERBS IN CALIFORNIA

The life cycle folkways (baptism, wedding, monasticism, funeral rites) of the Serbs in California have to a considerable extent been influenced by the American way of life. The ceremony of baptising adults is carried out either in church or in improvised baptistries, or in pools within private homes or condominiums. Weddings in church are extremely rare, and half of their total number is for heterogeneous marriages. The weddings in most cases take place on Saturdays and are preceded by a “dress-rehearsal” in church, where the participants practice the wedding arrangements. The funeral rites have been affected by the US laws, from the “beautification” of the deceased, to funeral time-schedule, to tombstone height. American monasticism within the framework of the Serbian Orthodox Church contributes to the spreading of the Serbian saints worship. The americanization of the people of faith is shaping, so to speak, the “americanization” of the ritual-religious practices.