BEYOND IDENTITY?

NEW AVENUES FOR INTERDISCIPLINARY RESEARCH ON IDENTITY

WROCŁAW, 8-9 November 2019
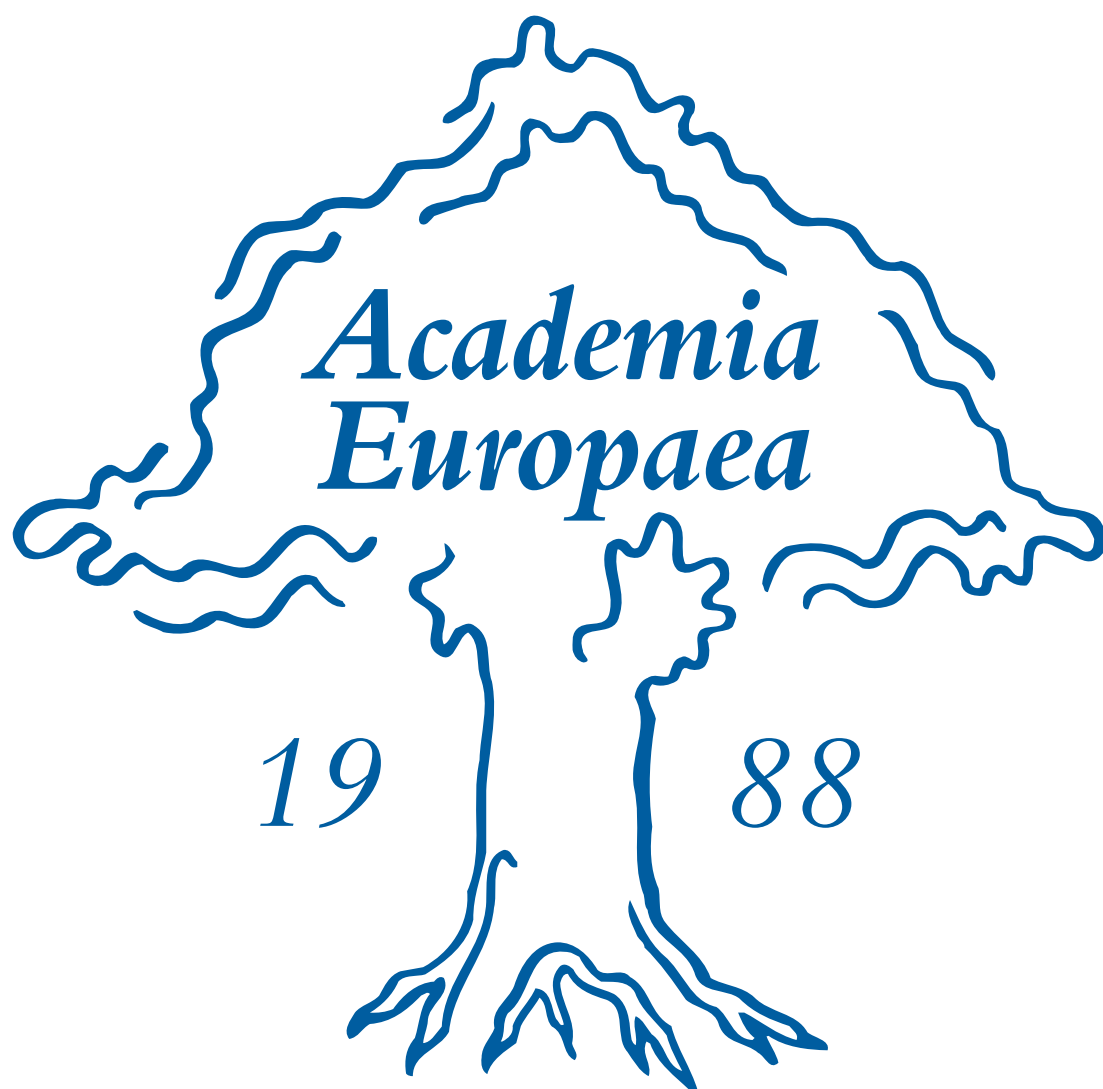
PROGRAM, BIOGRAMS, ABSTRACTS

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BEYOND IDENTITY? NEW AVENUES FOR INTERDISCIPLINARY RESEARCH ON IDENTITY

DAY 1

Friday, 8 November 2019 | ART HOTEL, Ul. Kiełbaśnicza 20, 50-110 Wrocław, Fireplace Room

13:00–13:30	REGISTRATION
13:30–13:45	WELCOME ADDRESSES

Arkadiusz Wójs, Academic Director of Academia Europaea Wrocław Knowledge Hub; Wrocław University of Science and Technology, Poland

Jacek Ossowski, Secretary of the Mayor's Advisory Board for Higher Education and Research, Wrocław, Poland

13:45-18:00	Keynote lectures	Chair: Ireneusz Paweł Karolewski (MAE), Leipzig University, Germany
13:45–14:15	Keynote: Virginie Mamadouh (MAE), University of Amsterdam, The Netherlands
	The sociospatial organization of (linguistic) identification: Beyond territorial identities
14:15–14:45	DISCUSSION
14:45–15:15	Keynote: Peter Gollwitzer (MAE), New York University, USA; University of Konstanz, Germany
	Self-completion Research: A Goal Perspective on Identity
15:15-15:45	DISCUSSION
15:45–16:00	COFFEE BREAK
16:00–16:30	Keynote: Rebecca Pates, Universität Leipzig, Germany
	Engines of Exclusion. A Political Ethnography of Nationalism
16:30–17:00	DISCUSSION
17:00-17:30	Keynote: Bülent Şenay, Uludag University, Turkey
	Hybridity, Identity and Religion in modern Turkey
17:30–18:00	DISCUSSION
	DINNER

DAY 2

Saturday, 9 November 2019 | HOTEL MARIOTT, plac Wolności 10, 50-071 Wrocław, Orangery

08:15–08:50	SESSION 1	Chair: Justyna Deszcz-Tryhubczak, University of Wrocław

Sukanya Das, Jadavpur University, India, *Social Identity into Digital ID: A Transitional Experience from an Academic Organization*

Asad Ahmad Khan, Heidelberg University, *Who Am I, Digitally? Constructing Digital Identity: New Frontiers of Human Identity in Cyber Cultures*

Janine Hauthal, Vrije Universiteit Brussel, *'Doing Europe': Transnational Identities in British Short Story Cycles About Europe*

08:50–09:20	DISCUSSION

| 09:20–10:10 | SESSION 2 | Chair: Tomasz Bilczewski, Jagiellonian University |

Marta Wróblewska, University of Gdańsk, *The Local Vs. Central Idea of Identity – the Battle for Gdańsk's Museums*

Jaroslav Dvorak, Klaipėda University, *Transferring City Identity Through City Diplomacy: The Case of the Baltics*

Alexander Kurochkin, St. Petersburg State University, *What Are the "Angry Citizens" Dissatisfied With Today? An Analysis of Municipal Elections in St. Petersburg 2019*

Emiliano Ranocchi, University of Udine, *Script and Identity*

| 10:10–10:40 | DISCUSSION |

| 10:40–11:00 | COFFEE BREAK |

| 11:00–12:00 | SESSION 3 | Chair: Mateusz Świetlicki, University of Wrocław |

Daria Voyloshnikova, University of Fribourg, *Ecological Regions and Identity Formation*

Iris Pissaride, University of Cambridge, *Identity as Colonial Discourse*

Julia Leser, Leipzig University, *Doing the Nation – How National Identities Are Performed and Narrated*

Rymma Mylenkova, Sumy State University, *Public Art and Post-Soviet Identity: Autonomy Under Societal Pressure*

Maggie Bowers, University of Portsmouth, *The Controversy of Identity in First Nations Writing*

| 12:00–12:30 | DISCUSSION |

| 12:30–13:05 | Session 4 | Chair: Maciej Litwin, University of Wrocław |

Martyna Bryla, University of Málaga, *Beyond Identity? Mapping Polishness in Contemporary Migrant Fiction Written in Europe*

Mateusz Świetlicki, University of Wrocław, *Repressed Memory and Canadian Counterhistory in Marsha Forchuk Skrypuch's Hope's War (2001)*

Rozalia Ligus, University of Wrocław, *Looking for the Biographical Identity – Life Histories of the Descendants of Polish Reemigrants From Yugoslavia*

| 13:05–13:30 | DISCUSSION |

| 13:30–14:00 | LUNCH BREAK |

| 14:00–14:50 | SESSION 5 | Chair: Maggie Bowers, Portsmouth University |

Marek Kuźniak, Maciej Litwin, University of Wrocław, *Is There a "Beyond Identity" in "Identity"? Cognitive Linguistics Commentary*

Iralki Khvedelidze, Tbilisi State University, *Autobiographical Memory and Narrative Identity: The Cognitive Approach*

Juan Carlos Sales, Jaume I University, *The Immanent World. The Political Anthropology of Identity*

Justyna Deszcz-Tryhubczak, University of Wrocław, *Fabricating a Relational Researcher Subjectivity: The Case of Children's Literature Studies*

| 14:50–15:20 | DISCUSSION |

| 15:20–15:40 | LUNCH BREAK |

| 15:40–16:20 | SESSION 6 | Chair: Dorota Kołodziejczyk, University of Wrocław |

Klaudia Muca, Jagiellonian University, *With and Without Disability. Experience and Identity of Researchers in the Field of Disability Studies*

Benjamin Romero Salado, University of Virginia, *Self-Portraits in the City: Constructing Identity through Collage in Vision of New York by Carmen Martin Gaite*

| 16:20–16:50 | DISCUSSION |

| 16:50-17:00 | CLOSING REMARKS |

KEYNOTE SPEAKERS

PETER GOLLWITZER

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Peter Gollwitzer is a Professor at the Psychology Department of New York University and the University of Konstanz. He has developed various models of action control: the Theory of Symbolic Self-Completion (with Robert Wicklund), the Rubicon Model of Action Phases (with Heinz Heckhausen), the Auto-Motive Model of Automatic Goal Striving (with John Bargh), the Mindset Theory of Action Phases, and the Theory of Intentional Action Control (distinguishing between goal intentions versus implementation intentions). In these different models relevant determinants and processes of behavior change are delineated. His recent research combines insights from research on implementation intentions (Peter Gollwitzer) and mental contrasting (Gabriele Oettingen) to develop time- and cost-effective behavior change interventions.

Self-completion Research: A Goal Perspective on Identity

People who are committed to identity goals (e.g., becoming a great scientist, teacher, athlete, or parent) respond to the experience of a relevant shortcoming with a sense of incompleteness. This feeling of falling short can be triggered by experiencing a lack of any of the many relevant indicators (e.g., relevant successes, skills, personality attributes) of having attained the aspired-to identity. But it is easy to compensate for it! Incomplete individuals only have to acquire or intend to acquire alternative indicators; these can be relevant positive self-descriptions, successful performances, or pointing to the possession of symbols of success (e.g., awards). Past research has shown that these compensatory efforts (also referred to as self-symbolizing) are executed rather impulsively, and that they are particularly effective in restoring completeness when they are noticed by others (i.e., acquire social reality). Recent research shows that the activation of the mental representation of the identity goal and the strength of the identity goal are enhanced when individuals committed to identity goals experience respective shortcomings. Moreover, it was found that incompleteness with respect to an identity goal cannot be reduced by heightening a person's general self-esteem via engaging in self-affirmation; in other words, effective compensatory efforts need to be specific to the incomplete identity goal at hand. And finally, it was found that incomplete individuals engage in compensatory self-symbolizing even when such action goes against one's moral values. I will end my presentation with pointing out how important it is to bring together different sub-disciplinary perspectives in psychology (e.g., cognition, personality, motivation and volition) when it comes to exploring broader concepts such as identity.

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Virginie Mamadouh is Associate Professor of Political and Cultural Geography at the University of Amsterdam, The Netherlands. Her research interests include geopolitical representations, transnational migration and territorial identities, and urban social movements; current projects pertain to the geopolitics of the European Union, urban geopolitics and the paradiplomacy of cities, and geographies of multilingualism. She is one of the editors of The Wiley-Blackwell Companion to Political Ge-

ography (Agnew et al 2015) and The Handbook on Geographies of Globalization (Kloosterman, Mamadouh & Terhorst 2018) and of the international academic journal Geopolitics.

The sociospatial organization of (linguistic) identification: Beyond territorial identities

The spatial dimensions of linguistic identities are often neglected. And if any attention is paid to them, it is generally from a territorial perspective, centered around territorial linguistic identities through which individuals and linguistic groups relate to the territory in which they dwell. In this context the relation between language, nation, state and territory is often perceived as rather straightforward: the territory of the state, the homeland of the nation and the area dominated by the national language are deemed to be identical and their physical borders are supposed to coincide. This specific geographical imagination of the nexus between state, nation, language and territory is particularly strong in (Central) Europe. where a distinctive language is often seen as the fundamental marker of a separate national identity and the key rationale for the existence of an independent state. Other imaginations however do exist, as shows the celebration of the multilingual character of the Swiss nation or the existence of neighbouring states sharing the same language, not to mention the numerous multinational states and stateless nations. Geographical imaginations and geopolitical representations of linguistic identification can be studied through the lens of critical geopolitics, a now well established branch of political geography that examines the production, circulation and consumption of geopolitical representations of the self and the other, of national identity and of external relations in the three interrelated domains of formal, practical and popular geopolitics (academia, foreign policy and diplomacy, media and popular culture, respectively).

The talk aims at revisiting the main sociospatial dimensions of linguistic identification by drawing from recent debates in human geography regarding the sociospatial structuration of society. These debates pertained to the reconceptualization of territory, but also to that of other geographical key concepts such as place, scale and network. Recently Jessop and his co-authors (2008, 2016, 2018) have criticized these debates and invited geographers to refrain from focusing on one sociospatial form at the expense of the others. To this effect they propose their so-called TPNS scheme, in which territory (T), place (P), scale (S) and network (N) are viewed in conjunction and are each considered both as a principle of sociospatial structuring and as a resulting pattern of sosciospatial relations. Their scheme was developed to analysis the political economy of state rescaling, but will be used here to revisit linguistic identification processes. The territorial structuring principle pertains to process of ordering, bordering and othering. Place pertains to place making, place naming, linguistic landscape and soundscape, while scale points at the envisioned configuration of linguistic identifications and affiliations at different scale levels (including diglossia and languages of wider communication). Finally network is useful to investigate relations across space, for example between diasporas and their homeland, but also within online linguistic communities and when it comes to augmented reality. To illustrate the potential of the approach, the talk will present a geographical reading of Double nationalité [Dual nationality] a novel by the French-Hungarian interpreter and translator Nina Yargekov (2016).

REBECCA PATES

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Rebecca Pates graduated from Oxford University with First Class Honours in Philosophy and Modern Languages and from McGill University in Montreal with a PhD in Political Philosophy. Since 2001 she has been at Leipzig University's Political Science Department. She has worked on Trafficking, RIght-Wing Youth Movements and most recently on nationalisms in Germany. Her current research projetct is Strangers in their own Land? On the Malleability of National Narratives through Political Laboratories (funded by the German Federal Ministry of Education and Research). Her next publication is (with Julia Leser) The Wolves are Coming Back. On the Politics of Fear in Eastern Germany (Manchester University Press).

Engines of Exclusion. A Political Ethnography of Nationalism

National Identity might mean membership to an imagined community, but this imaginary is not private, nor is it merely subjective or grounded in personal feelings. Rather, it is institutionalised through citizenship and thus constitutes the main engine of exclusion for the state. And yet, as in the case of the UK, where citizenship is British and national identity might very well be Scottish, Welsh or English, we can see that the state practices of exclusion mismatch the everyday life of the national identities. There is thus a cleavage between the state constitution of national identity through machineries of paper with its character in everyday practices. For the nation also has a life on the streets, in pubs and in party meetings. There, everyday exhortations of the nation have a number of discrete functions, namely with reference to whom is excluded from the imagined community and why. In an age of rising nationalisms, how the nation is „made" in everyday life and why has become a focal point for understanding changing political landscapes. I shall provide an overview of the functions of references to the nation on the basis of 150 interviews we have conducted in 2018 and 2019 in four German Länder. The reseach project Strangers in their own Land? is financed by the BMBF.

BÜLENT ŞENAY

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Bülent Şenay is associate Professor of History of Religion and Culture at the Department of Philosophy and Religion, Uludag University, Bursa, Turkey. Following his PhD in religious studies & philosophy from Lancaster University, he started as a lecturer in Philosophy of Islam and Ethics at the University College of St. Martin's (1996-1999) in the UK. He continued as Associate Professor of Comparative Religion teaching various courses such as History of Religion, Culture and Religion, Interreligious Hermeneutics, Religion and Ecology, Islam in Modern World (BA level), Civilisational Landscapes and Christian-Muslim Relations throughout history (MA level), and Islam and Religious Other (PhD level), at the Department of Philosophy and Religion, Uludag University, Bursa, Turkey. His biography includes various lectures on philosophy of `cultural & religious other`, `teaching religion in multicultural / plural society`, `interreligious dialogue/trialogue`, `philosophy and ethics of disagreement and public space in Islamic Thought`, `anatomy of contemporary Islamic movements` at various universities around the world. His postgraduate courses include subjects like `Jewish-Christian Relations in History`, `Postcolonial studies, Orientalism and Religion`. His research interest is focused on culture, religion and identity in multicultural societies, Christian-Jewish-Muslim relations, religion and politics in Europe. Prof. Şenay has been a participant at both academic and diplomatic level in the Intercultural Exchange Project of the Council of Europe in Strasbourg. He has published extensively in his field of research and currently coordinates various international projects on religion, ethnicity and diversity.

Hybridity, Identity and Religion in modern Turkey

Identities in 21st century is related to the way modernity is perceived or the way modernity influences the urban space. One of the several challenges that 21st century presents to modernity is hypermodernity. Hypermodernity is the type of modernity that can be associated with post-secular and post-rational urban life. Religion plays more and more significant role in hypermodernity as it shapes `emotions` as well. Identities are closely connected with emotions. In our `hyper-modern` societies, identities are not pure any more. They are hybrid. The notion of hybridity suggests that identities are the products of mixing, fusion, and bricolaging. Underlying this account of identity is an attention to the mixing and movement of cultures. Muslims in Turkey and as a matter of fact in the Islamic world constantly construct and reconstruct their identities by rejecting, adapting and assimilating cultural and religious influences. In these processes of assimilating Islamic Middle Eastern as well as Euro-American influences into varieties of local youth culture, a new type of hybrid identity of young Turkish Muslims becomes visible. Modern identities are combinations/bricolage of contrasts. Modern Muslim Turkish identity is much like an hybrid identity yet it has its

own rich, dynamic characteristics outside the `conventional` single identity. The first half of Turkish intellectual & literary culture witnessed intense debates about westernisation, turkification and/or islamisation. This deep discussion still continues in various forms. It is in this discussion of identity of hybridity/indecision /in betweenness that this paper will locate and/or contextualise the question/place of religion/Islam in modern Turkey.

PARTICIPANTS

MAGGIE BOWERS

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Maggie, Ann Bowers is a Senior Lecturer in World Literatures in English, with a focus upon the literature of the Americas. Her recent work has focussed most particularly on indigenous writing. She is the author of New Critical Idiom: Magical Realism and is the co-editor of Wasafiri's Native North American Literature and Literary Activism and Routledge's Imaginary Europes: Literary and Filmic Representations of Europe from Afar.

The Controversy of Identity in First Nations Writing

Starting from the fiction/theory work of Leanne Betasamosake Simpson, this presentation considers the complexities of the concepts of self/cultural/tribal identity in First Nations writing. Simpson's work plays with the capitalisation of 'i' in order to implicitly question the notion of individual self-identity. The motivations for this are defensive (to place oneself out of view) and also proactive (to disassociate with western individualism). In this way, Simpson's work presents self-identity as both a struggle to represent the self and something to negotiate in order to avoid becoming a dominating subject. Moreover, her work explores both familial and tribal belonging, reflecting the connection to biology and, in the case of the indigenous peoples of North America, to the controversial measure of biological indigenous identity; blood quantum. This will be set against the continuing need to explore, construct and reinforce First Nations (and specific tribal) cultural identities and the role they play in First Nations resistance and self-determination. In addition to Simpson, this paper will draw on the work of Native Studies theorists such as Jace Weaver and Gerald Vizenor to elucidate the complexity of this term.

Keywords: Self-identity; tribal identity; the subject; cultural survivance; blood quantum; self-determination

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Martyna Bryla holds an MA in English Philology from the Jagiellonian University in Cracow, Poland, and a PhD in English Studies from the University of Málaga in Spain, where she works as a postdoctoral researcher and lecturer. Her research interests include literary imagology, particularly in relation to East-Central Europe, and the construction of selfhood and otherness in multinational contexts. She has published on the European connections in the fiction of Philip Roth, John Updike, and Joyce Carol Oates. She has also written about migrant experience in Gary Shteyngart's fiction and the representation and enactment of selfhood and otherness in literary and social spaces of contemporary Europe.

Beyond Identity? Mapping Polishness in Contemporary Migrant Fiction Written in Europe

What is identity? It is common academic practice to qualify this term with epithets to make the task of explaining what it stands for more feasible: "national identity" or "migrant identity" conveniently reduce the realm of academic speculation to specific coordinates which promise conceptual clarity, but do not guarantee definitive answers. One of the reasons for this may be, as Zygmunt Bauman (2013) posited, that identity is not cast in stone but undergoes modifications, along with life itself, through external circumstances and personal choices. In this sense, it involves negotiations between who we are (by birth or ethnic/cultural/religious allegiances)

and whom we feel we are by virtue of the above but also our own choices, values, and beliefs. The situation of migration, perhaps more than any other life condition, brings such negotiations to the fore, because it always entails a change to the self. Therefore, in this paper I propose to explore identity through contemporary migrant fiction written by Polish female authors who live and work in other European countries: Grażyna Plebanek, Agnieszka Dale, and A.M. Bakalar. Drawing on theoretical premises of postcolonial theory and post-dependence studies, I wish to unpack what identity means for Polish female nomads moving through contemporary European spaces, and ascertain whether it is possible for them to move beyond identity in its national-cultural dimension.

Works cited Bauman, Zygmunt. Identity. Conversations with Benedetto Vecchi. Cambridge, Malden: Polity Press, 2013.

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Dr. Sukanya Das is an assistant professor in sociology at Lovely Professional University. She is doctorate from Jadavpur University, Kolkata. Taking science, technology and society as the central field, she is continuously contributing through teaching and research mostly in the contexts from India. She is co-operating with NGOs working for child welfare and women development.

Social Identity into Digital ID: A Transitional Experience from an Academic Organization

The world of social sciences will give an immense amount of methodological explanation and understanding on this ground. Leaving from the theorization of the term, this paper will engage into a new revelation on the construction of identity of individuals percolating through large organizational systems with empirical evidences. An educational organization, with more than thirty thousand students from seventy different countries, is running six hundred events along with the core academic activities in northern part of India. With its sky-high ambition and success, this organization is engaged in the process of premiering an internationally recognized academic institution for its contribution to industry and society through excellence in teaching, learning, and researching. This giant is rolling by an administrative body from more than past thirteen years with an integrated help of Information and communication technology. Digitalization in communication has altered the social being into digital identity transcending them to digital existence. The methodology employed for this study consists of primary research, based on data collected through both semi-structured questionnaires and face-to-face discussion with people concerned with the participants in relevant sectors. One hundred students would be interviewed with scheduled questions and ten social scientists will be generating their expert observation on the theme. Findings of this search are dynamic and diverse in regards of sociological as well as cultural aspects of the field. Hierarchical office structure, department level networking, professional transparency is creating a hindrance on the way of a well-planned academic program to achieve success in creating social identity.

Key Words: Digitalization, Information and Communication Technology, Organization, Social Identity, Social system Identity is one of that value-added beliefs that constructs a social reality around an individual which is dynamic in nature.

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Justyna Deszcz-Tryhubczak is Associate Professor of Literature and Director of the Center for

Young People's Literature and Culture at the Institute of English Studies, University of Wroclaw, Poland. She is the author of Yes to Solidarity, No to Oppression: Radical Fantasy Fiction and Its Young Readers (2016) and co-editor of Intergenerational Solidarity in Children's Literature and Film. She is a Kosciuszko, Fulbright and Marie Skłodowska-Curie fellow. Since 2017 she has served as a member of the board of the International Research Society for Children's Literature.

Fabricating a Relational Researcher Subjectivity: The Case of Children's Literature Studies

Posthumanism and new materialism have had a profound effect across the social sciences and humanities, reshaping notions of agency, ethics and the epistemologies of research while keeping attention to materialities and relations overlooked until now. In particular, in the relational ontologies emerging from new materialism and posthumanism, both children and adults are "ontological becomings" (Spyrou 2018) that change continually without any pre-established pattern as a result of their being part of the world's mattering. Spyros Spyrou (2018) argues that it is the knowledge of what occurs "in-between people and things or bodies and experiences", including children, adults, and texts, that we do not have. This knowledge in turn, as Karen Barad (2007) stresses, may come from "a direct material engagement with the world' rather than from "standing at a distance and representing something". Nick J. Fox and Pam Alldred (2015) speak of this embeddedness as an element of the "research-assemblage" which comprises bodies, things, living experience or modes of thinking that get caught up in scholarly inquiry, including the events that are studied and the researchers who study them. In this paper I address the implications of the above ideas for the subjectivity of a children's literature scholar wishing to apply new materialist and posthumanist frameworks to her research with, and not just about, children and texts. Reflecting on my recent participatory project co-conducted with children as my partners in the research process, I argue that the rethinking of the researcher subjectivity as relational, connected, and immersed in the ongoing reconfigurings of the world may stimulate innovative, creative and collective research practices in children's literature studies and perhaps in literary studies in general.

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Dr. Jaroslav Dvorak is Head of the Department of Public Administration and Political Sciences at Klaipeda University, Lithuania and has longstanding research experience in evidence-based public policy making. He has also prepared and published scientific publications on these subjects. Jaroslav Dvorak is the coordinator of the two study programs: Bachelor in Public Administration and Master in Regional Governance. Jaroslav Dvorak contributed to the preparation of the Inventory of the Public Administration profession for the Study Quality Assessment Centre in Lithuania. He was visiting researcher at Uppsala University (2017), Institute of Russian and Eurasian Studies, Sweden and visiting professor at Bialystok Technical University (2017), Poland. Jaroslav Dvorak is involved in the editorial board of international scientific journals. He has more than 100 publications. Currently he is working with different projects on participatory budgeting in Baltic states. He is Klaipeda University representative at Klaipeda region development council.

Transferring City Identity Through City Diplomacy: The Case of the Baltics

The current processes of urbanization and globalization have resulted in new challenges and opportunities (Stren, Friendly, 2017) for cities around the globe. Despite some people believing the current dawn of cities to be nothing more than the 'new Medieval' (Herrschel and Newman 2017), or, on the contrary, raising the question of whether 'the cities are the new states' (OECD 2016), cities do play a significant role. They are the new actants (Acuto 2013) of global affairs and have led to the rise of quite a new phenomenon - city diplomacy.

Previous research and studies on city diplomacy might be divided into five categories, focusing on: (i) city-twinning; (ii) city networks and the possibilities they provide;

(iii) the smart city concept; (iv) the impact of mayors on city diplomacy and the internationalization of cities; and (v) the broader topic of paradiplomacy. The statistical analysis reveals city diplomacy to be used for the cooperation of cities at horizontal level rather than for hierarchical diplomatic relations. Cities cooperate and collaborate with the aim of solving common self-governance problems, implementing common projects, and establishing long-term partnerships to share knowledge and competencies. It is not possible, however, to assert that the city diplomacy discourse is comprehensive while it mainly covers the world's cities or large metropolitan areas, namely in the countries of the old or matured (Biswas and Ofori 2015) democracies (e.g., United States, Western European countries) that have longstanding democratic traditions warranted by democratic government, which can be achieved when a government fulfills its political responsibility and accountability by showing the capability to undertake institutional reform (Heo 2018). The rapidly changing world, however, has pushed to the forefront the countries of the young democracies (e.g., Lithuania, Latvia, Estonia, Czech Republic, South Korea, Indonesia, etc.) that have been undergoing or have recently undergone dynamic social, legal and political changes (Harasta 2013; Heo 2018).

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Waqas Halim is an Assistant Professor in Information Technology University, Lahore, Pakistan. His areas of interest lie at the intersection of use of technology and its implication on society. He heads the Centre for Technology in Governance at ITU and teaches courses related to Technology and Society. Waqas holds a Masters from Columbia University and is a Fulbright Scholar. He is a lawyer in addition to his above mentioned work.

Who Am I, Digitally? Constructing Digital Identity: New Frontiers of Human Identity in Cyber Cultures

With the ubiquitous nature of technology, a need for identity in virtual spaces is exceedingly becoming essential. This essentialization process affords an ontological and epistemic problem – a problem about the constitution of our identity in digital spheres. The problem becomes more accentuated when major technology giants focus on digital identity as a form of 'identification' for their services. The digital footprint and our online activities consolidate into the formation of identity process as we leave our imprints on the cyber space – in turn, our identity is informed and influenced by everything that we perceive, interact with and respond to. This process of using virtual identity and forming selfhood on the basis of self-image online is a new phenomenon. The interdisciplinary research aims to survey the dominating theories about identity and selfhood in relation to the genesis and formation of specificities of digital identity. Furthermore, it deploys applications of critical theories to problematize the contemporary understanding about the idea of digital identity and its distinctions from the originally understood concept of identity. In essence, the research intends to investigate the paradoxical nature of digital contradictions in various layers of identifications. The initial research finding suggests that the digital disruptions have caused major metamorphosis of identity across various aspects of online interactions and, as a result, our notions of collective as well as individual identities have transformed. Based on focus groups in Pakistan from corporate organizations to social groups as well individuals, the research aims to unpack the real nature of digital identity and how it has/will impact our future self - online as well offline.

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Janine Hauthal is Postdoctoral Fellow of the Research Foundation – Flanders at the Vrije Universiteit Brussel (2014-2021) where she is affiliated with the Centre for Literary and Inter¬medial Crossings. Her research interests include 'fictions of Europe', metareference across media and genres, contemporary (Black) British writing, postcolonial literature and theory, postdramatic theatre (texts) and trans-generic/transmedial narratology. Her research has been published in peer-reviewed journals such as Modern Drama, Journal for Postcolonial Writing, Zeitschrift für Literaturwissenschaft und Linguistik and English Text Construction as well as with Academia Press, Brill, De Gruyter, Routledge and Ohio State UP. She is currently working on a monograph on Britain in Europe: The Emergence of Transnational Discourses in Con¬tem¬po¬rary British Literature and has started a new project concerned with "Europe in the Anglophone Settler Imagination after 1989".

'Doing Europe': Transnational Identities in British Short Story Cycles About Europe

In a context of increased debate on the status and future of Europe, one frequently rehearsed argument is that the EU has failed to forge a European identity. Several writers, however, have risen to the challenge of imagining transnational Europe as a community despite its consider¬able size and diversity. Focussing on British 'fictions of Europe', this paper is part of a bigger research project and takes the following observation as its cue: While British novels about Europe tend to resort to different types of genre fiction and engage with Europe as a 'myth', short story cycles rather set out to imagine 'everyday ways of being European', a notion I take from sociologist Adrian Favell. Depicting acts of travelling across borders, working abroad, entering transnational relationships, and

taking holidays or retiring to another European country, these fictions imagine Europe as a 'unitas multiplex' that becomes manifest in these diverse ways of 'doing Europe' that are facilitated by the European free movement accords. Strikingly, all four texts in the corpus, to which this description applies, make use of the specific generic affordances of the short story cycle in their depiction of Europe.

Focussing on John Berger's Once in Europa (1983), Julian Barnes's Cross Channel (1996), Adam Thorpe's Shifts (2000), and David Szalay's All That Man Is (2016), the paper has a two-fold focus: firstly, it examines how these texts negotiate centrifugalism and centripe¬talism, disruption and unity, and how the tension between these forces creates a tenuous sense of coherence that makes the short story cycle a particularly apt form for depicting commonality and international divisions in collective transnational entities such as Europe. Secondly, I will demonstrate how the cycles' heightened degree of reader involvement serves to entice readers to imagine Europe as a community in which transnational citizenship co-exists with national affiliation. Ultimately, the genre-specific nexus of Europe and narration in the four texts enables a shift in focus from the national to the transnational and produces new topographies of Europe that move beyond the imagery handed down in previous centuries.

Keywords: transnational identities, European identity, imagining Europe, short story cycle, contemporary British literature.

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- Whole Mind Concept as a Methodological Basis for the Research of Autobiographical Discourse;
- Possible Worlds Theory as a Methodological Basis for the Research of Autobiographical Discourse: The Story of My Life by Akaki Tsereteli;
- Standing on the Third Shore: Grigol Robakidze's Biography in Emigration;
- The Basics of Formation of Consciousness of the Experiencing Autobiographer: Emotion and Cognition (Based on "My Adventures" by Akaki Tsereteli).

International Forums:

- Die transkulturellen Repräsentationen der Frau in der Literatur und Philosophie unter besonderer Berücksichtigung georgischer und österreichischer Diskurse, Practice of Book-based Subjectivity in the Works of Georgian Romantic Writer Mariam JambakurOrbeliani
- Thirty Years Since The Fall of Communism, The Narrative Strategies of the Representation of Consciousness in Modern Georgian Novel: Post-Soviet Experience: Based on "Obole "by Aka Morchiladze (Galati, Romania).

He has implemented a grants project financed by Shota Rustaveli National Science Foundation: "Georgian Autobiography". From October 15, 2019 he will work for a year as an invited scholar at Jena University (Germany) studying the narrative patterns of description of consciousness in the contemporary Georgian novel.

Autobiographical Memory and Narrative Identity: The Cognitive Approach

Contemporary narratology is formed as a sub-discipline of cognitive sciences (Herman, David. 2013. Storytelling and the Sciences of The Mind; Ryan, Marie-Laure.2010. Narratology and Cognitive Science: A Problematic Relation. Stule. 44, no 4, 469-95). As the formation of human identity implies the turning of biographical data into a narrative unity, the methodology of research of identity should envisage the narratological research which is based on the knowledge provided by cognitive sciences in the study of consciousness of characters (Palmer, Alan. 2004. Fictional Minds; Zunshine, Lisa. 2006. Why We Read Fiction: Theory of Mind and the Novel.; Hogan, Patrick Colm. 2003. The Mind and Its Stories: Narrative Universals and Human Emotion.)

To be more precise, what is the role of cognitive narratology in the research of identity issues? Several important aspects must be discussed in this regard:

a) Above all, the study of formation and functioning of identity should be based on the functional approach: identity serves human evolutionary needs. It does not function separately; it forms part of human consciousness which helps survival and development (Damasio, Antonio. 2000. The Feeling of What Happens: Body, Emotion and the Making of Consciousness).

b) When studying the consciousness of characters, narratologists now begin to focus on mental processes which have not been studied before. With regard to identity, special mention should be made of emotion. A famous neuroscientist Antonio Damasio considers that emotion monitors human consciousness. Based on the pattern of identity, emotion informs a person whether the perceived reality is favourable or dangerous. These signals are necessary for the optimization of behavior. Based on the situation, either homeostatic or homeodynamic needs are activated. It should be mentioned that evaluative labels are attached to the mental images preserved in the human memory based on the identity model;

c) Formation and renewal of identity are certain processes. Hence, human consciousness uses the phenomenon of remembering which is specific and adjusted to current needs (Schacter, Daniel. 1996 Searching for memory: The brain, the mind, and the past). For the analysis of this aspect, ample knowledge has been accumulated in the narratological research (Nalbantian, Suzanne. Memory in Literature. From Rousseau to Neuroscience; Neumann, Birgit.2005. Erinnerung – Identität – Narration: Gattungstypologie und Funktionen kanadischer Fiction of Memory.; Birke, Dorothee. 2008. Memory's Fragile Power: Crises of Memory, Identity and Narrative in Contemporary British Novels)

d) In order to work out identity research methodology, special importance should be attached to the research of cognitive narratology aimed at the study of autobiographical narration (Eakin. Paul J. 2008. Living Autobiographically. How We Create Identity in Narrative, Löschnigg, Martin. 2006. Die englische fictionale Autobiographie: Erzähltheoretische Grundlagen und historische Prägnanz formen von den Anfängen bis zur Mitte des neunzehnten Jahrhunderts). Autobiographic self and identity are synonymous concepts from the perspective of cognitive neurosciences. Therefore, the study of autobiographical narrative will yield fundamental material for the study of identity issues.

The given paper analyses factual autobiographies created by Georgian writers in the Soviet period (until now, a huge corpus of autobiographical texts reflecting Soviet experience has not been studied). These texts reveal both the formation of individual experience of the experiencing autobiographer and the formation of social competence. The paper identifies the textual data that are relevant for the research of identity issues in the narrative texts and shows how these data can be interpreted from the perspective of cognitive narratology.

Key words: identity, autobiographical ego, cognitive narratology, consciousness.

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What Are the "Angry Citizens" Dissatisfied With Today? An Analysis of Municipal Elections in St. Petersburg 2019

The concept of "angry citizens" appeared and quickly became popular in the Russian political discourse in late 2011-early 2012 due to mass protests in Moscow and other major Russian cities. The term was accurate enough to describe this group of protesters: educated citizens, typically middle-class, not identifying with any political party, but at the same time sharing liberal values. Many experts talked about the emergence of a new political class in Russia, but the interests of this "class" have not been articulated beyond the requirements of purity and openness of the electoral process.

Today, 7 years later, municipal elections in major cities (primarily in Moscow and St. Petersburg) are becoming a subject of keen interest of young opposition activists seeking support primarily from this group of voters.

The analysis of the course and results of the municipal elections held in St. Petersburg on September 8th, 2019, revealed some important features in the changes of the value orientations and preferences of Russian urban voters.

The first is the technocratization and rationalization of the electoral agenda, which is focused primarily on improving the quality of life of citizens through more effective urban planning and management processes. It requires candidates to provide actual ideas/plans/programs for the development of municipal districts.

The other side of technocratization has become the de-politicization of the electoral process in terms of in terms of commitment to traditional political values and interests. The activity of key political parties, including "United Russia" (Yedinaja Rossija), has also significantly decreased during this campaign.

The nature of the elections process has changed. If earlier it allowed the direct use of administrative resources and political pressure on candidates, today the conflicts between opposition and the current municipal authorities have moved mainly to the courtrooms.

At the same time, the requirement of purity and openness of the electoral process, the exclusion of possible fraud remained unchanged. This demand became central in 2019 in both Moscow and St. Petersburg cases and again united the "angry citizens" into an impressive political force, which produced as a result a significant change in the political composition of the Moscow city Duma, as well as in a number of municipal councils of St. Petersburg

Keywords: municipal elections, electoral processes, angry city residents, localization and de-ideologization, political identity.

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Doing the Nation – How National Identities Are Performed and Narrated

'Identities are the expressivities of a situation—capacious performances and a work that has to be done' (Berlant & Stewart 2019, 17). In our research project Strangers in their own land? (Leipzig University, 2018–2021), we explore with the use of ethnomethodology how the nation is done, and how national identities in Germany are being practiced. A national identity, as is argued in this paper, is not a concept or a reality that simply exists. Identities, as Lauren Berlant and Kathleen Stewart wrote, are always expressions of a concrete situation. Identities are therefore considered performative, and they are stabilized by being practiced continuously. As Kathleen M. Blee (2018) and Donna Zuckerberg (2018) have shown in their research on the far right in the US, performing an overarching narrative is central to how nationalist (and national) identities are being construed. As Jerome Bruner argued, social agents organise their experiences and memories mainly in the form of narratives, which ultimately are 'a version of reality whose acceptability is governed by convention and "narrative necessity" rather than by empirical verification and logical requiredness' (Bruner 1991: 4; see also Ewing & Silbey 1995; Somers 1994). From our empirical research, it can be shown that national narratives are not chosen arbitrarily to simply construct a particular identity. For McCrone and Bechhofer (2016) have shown that the identification of nationals as nationals is primarily a tactical and functional construction. Identity markers can be fluid or fixed but are mobilized to make a claim in regard to the question of who belongs and who does not, and whom to include as 'one of us' and whom to exclude. In this paper, I explore some of the prevailing national narratives in Germany and the ways they are being practiced, and present theoretical implications for conceptualising national identities.

Keywords: national identity, nation, nationalism, narrative, practice

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Looking for the Biographical Identity – Life Histories of the Descendants of Polish Re-emigrants From Yugoslavia

The aim of the study is to reveal and describe the process of constituting the biographical identity of the 3rd and 4th generation of descendants' of Polish re-emigrants from a former Jugoslavia. (The historical context in short: In late 19th century 18.000 Poles from Galicia migrated to Bosnia (both, Galicia and Bosnia were at that time under the rule of Austro-Hungarian Empire) and after fifty years, in 1946, 15.000 Poles were resettled to Lower Silesia, the territory that was incorporated to Poland after World War II). In this context, it seems surprising that currently (interviews collected in 2018 in Bolesławiec, Lower Silesia, Poland) in the narratives of four generations (narrators aged 20-80) one often can hear "We, Poles from Yugoslavia." That kind of individual and collective self-identification encourages to ask questions about the roots of identification of the youngest generations (3rd and 4th) as well as their interpretation of the fact that former Yugoslavia has stopped to exist in 1995, which the interlocutors seem to disregard in their narratives. The empirical material consists of 25 narrative interviews collected from March to November 2018 and based on Fritz Schütze's method of autobiographical narrative interview that is theoretically and methodologically coherent. The conceptual and interpretive grid can be used in a double way as a technique and as a method itself.

Key words: self-identity under construction, intergenerational transfer of non-formal knowledge, "migrating biographies"

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He is currently working on the problem of economy in translation theory, which he investigates as the transition from pre-modern to modern theory, based on Polish, English and German sources (fifteenth to twentieth century).

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Is There a "Beyond Identity" in "Identity"? Cognitive Linguistics Commentary.

Marek Kuźniak and Maciej Litwin (University of Wrocław)
Identity is a concept, and as such it may be studied using tools provided by cognitive linguistics. The category distinction between a "thing" and a "process" (Langacker 2008) reflects the time matrix behind all human conceptualisation. Building on the cognitive model of the present (Evans 2004) an analysis may be conducted (Litwin 2015) to view "identity" as a figure of the psychological present of a human conceptualiser or as a figure in the psychological present of a human conceptualiser. An interesting feature of this distinction is that it profiles basic options of human conceptualization vis-à-vis human time, consequently postponing the philosophical question of whether "identity" should be seen as an ontological or epistemological category. Rather, focus may be now shifted to how "identity" becomes a vehicle to conceptualize complex phenomena of the present in the present. Human conceptualization is based on the ability to think in counterfactuals (Fauconnier and Turner 2002), whereby visual and other content available to human brain in a given moment defies the constraints of time and space through blends that routinely produce conceptualizations contrary to the actual (e.g. conceptualization of an actual "dirty spoon" comes with a counterfactual clean spoon and is imaginative like Platonic solids). A conceptualization of "identity" may be construed as contingent or necessary, con-

structivist or essentially real, but both conceptualizations depend on counterfactual thought. On the cognitivist view, nominalist constructivism and essential realism are features of human conceptualization rather than schools of thought (Litwin 2015). Realism depends on counter-factually motivated parabolic projection. In its turn, constructivism may be seen as dependent on the capacity to differentiate praxis against counterfactual conceptualisation. Rather than two opposing views, constructivism and essential realism may be seen as two aspects of the same concept of identity whose dual fixed-fluid substrate is inalienable (Kuźniak 2009). Evans, V. (2004) The structure of time. Language, meaning and temporal cognition. London: John Benjamins. Fauconnier, G. and M. Turner (2002) The way we think. Conceptual blending and mind's hidden complexities. New York: Basic Books. Kuźniak, M. (2009). Foreign words and phrases in English. Metaphoric astrophysical concepts in lexicological study. Wrocław: Wydawnictwo Uniwersytetu Wrocławskiego. Langacker, R. (2008) Cognitive grammar. A basic introduction. Litwin, M. (2015) Time, being and becoming: Cognitive models of innovation and creation in English. Frankfurt: Peter Lang.

ies researcher is based on a difference of experiences. Crucial is the fact that the issue of having and not-having a personal experience of disability. This notion influence the way in which disabled and non-disabled researchers view their own scientific work. What is unquestionable nowadays is that the position of a researcher is affected by the self – an internalized, complicated construction of identity based on experiences, affects, thoughts, ideas and – last but not least – a body. Self-identification in the field of disability studies to some extent requires a "coming out" of experience of disability, i.e. admitting at the beginning of e.g. an article that a researcher has or has not the experience of disability (or: I am or I am not a disabled person). What follows this is a division in the field including disabled and non-disabled researchers. In some cases this division becomes a controversial issue when it is considered in the context of a necessity to unite in favour of the disabled.

The aim of this presentation is to explore two positions of a researchers in the field of disability studies – disabled and non-disabled researchers – and implications of occupying positions determined by the experience of disability. Ways in which the self of the researcher is manifested in disability studies is also being explored with reference to selected examples of such manifestations.

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With and without disability. Experience and identity of researchers in the field of disability studies

Methodological discussions in the field of disability studies has shown that identity of a researcher is one of many vital issues. Discourse on the identity of a disability stud-

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Working both in academic and broaden cultural en-

vironment, Ms Mylenkova is engaged into manifold membership and teamwork activities. Her interdisciplinary engagement and social work recently has focused on education through community public art. She investigates post-soviet identities in Ukraine and unpacks them through curated community public art projects.

Public art and post-soviet identity: autonomy under societal pressure

Art sphere is considered to be the most independent field for personal identity development due to the ambiguousness of its interpretations and the aesthetic component which sometimes misleads the recipient's perception.

Being a community representative, every artist either purposely or subliminally reflects cultural and social identity of a certain group. Moreover, the default expectations of the art market and curatorial establishments made contemporary artists dramatize and exaggerate their identity extravagance.

Thus, the societal pressure is coming out at every stage of producing pieces of art and is based on a complex combination of social, historic and economic factors. The artist acts as an agent under pressure of alien identities. Nowadays art production and visual culture is often designedly used as a tool for constructing personal and group identity. Both individual artists and art or cultural organizations create artistic products aiming at community impact. For making this impact more significant, art broadens its publicity, and the society enters the epoch of public art.

In current research we consider public art to be a contemporary art direction which is the result of art-strategies transformation based on cultural context and able to resist commercial representation. These processes started being regulated by the Federal Art Project in the United States and the Ministry of Culture in the Soviet Union in the 1930s, – it started off being a tool for propaganda and forming a constrained identity. In the 1960s it began gaining autonomy as a form of site construction and art endeavors in the realm of individual and public interests.

The post-soviet societies had been maintaining their homogeneity for a long time, hiding cleavage into communities due to post-soviet ideology. Diversity demonstration was not encouraged. State-established aesthetics was white, male, heteronormative and socially equal (that is feigned) identity. Only in recent years the voices of self-determination in post-soviet countries became louder. They are the voices of displaced people, minorities (national, gender, religious or political), poor, disabled and other disadvantaged communities – the people, who were not heard, now construct a sense of own identity and and proclaim it through public art.

Key words: post-soviet identity, public art, community-engaged art, dialogical art, visual and performing arts, public message, new identity establishment, identity advocacy, regulated and spontaneous public art initiatives.

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Iris Pissaride is a PhD candidate at the Department of Sociology, University of Cambridge. Her research explores coloniality and identity in Cyprus. Through archival analysis she traces knowledge in and about Cyprus, produced by colonial administrators. More specifically, she focuses on how colonial knowledge production was cemented and normalized — institutionally and epistemologically — through the development of colonial archaeological discourse and museum practices that highlighted western-centric narratives of history and belonging. She received her MPhil from Cambridge in 2015 with a thesis entitled "Identities in Liminal spaces: Encounters with the Past and with the 'Other' in post-conflict Cyprus" after which she became interested in the interrelations between sociology and art practice. In 2016 she worked with Stedelijk Museum Bureau Amsterdam as a guest-curator, and joined the editorial board of the academic journal for the arts, Kunstlicht. She became Editor-in-Chief of the journal in 2018. Her latest interdisciplinary project "Re-signifying views: an exercise in decolonizing on/for/from Cyprus" was launched last December at Phaneromenis 70 Cultural & Research Foundation, in Cyprus. She was the receiver of the Vice-Chancellor's

& St Edmund's Luzio PhD Scholarship (2018-2021), the Leventis Foundation Scholarship (in 2014 and 2018), and an Economic Social Research Council DTP Studentship (2018-2021).

Identity as Colonial Discourse

At the beginning of the 20th century, British archaeological expeditions were starting to unearth objects from what they considered the "ancient Greek" cultures of their newly acquired colony of Cyprus. The narrative of Cyprus as an ancient Greek space now belonging to the British Empire fit perfectly with the Empire's imagined history and its self-representation as a civilizing power. As unearthed artefacts assumed the role of evidence for a certain Greek-Christian ethnoreligious identity in Cyprus, accommodation for a more flexible or diverse understanding of belonging gave way to western-centric identities constructed by colonial administrators. Those identified as non-western peoples and objects within the island were gradually "othered" or understood as the latter part of an "us-them" binary. In reflecting on the above, this paper traces how colonial constructs of identity were institutionalised during the colonial era in/of Cyprus, through archaeological practice and discourse. Methodologically the paper analyses writings of colonial administrators and archaeologists as well as local religious elites. In viewing colonial archaeological practice and discourse as tools of identity construction and promotion, the paper explores how ethnoreligious notions of belonging that still hold power in Cypriot politics today, are intrinsically linked to colonial western-centric agendas and interpretations. Exploring Cypriot identity as a colonial discourse — one that still stands in post-colonial Cyprus — opens the path for deconstructing its parts. Instead of viewing identity as a categorical concept, we are able to trace some of the colonial networks and actors that constrict and produce the representational mechanisms of subject formation in early 20th century in the island. In so doing the paper ultimately argues that in order to go beyond identity we must first trace its colonial discursive foundations and then analyse their consequent institutionalisations in nationalism and state-building mechanisms.
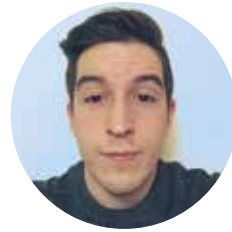
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Benjamín Romero Salado is a Ph.D. candidate in Spanish at the University of Virginia. He received a MA in Languages, Literatures and Cultures (Spanish) at the University of Delaware. His dissertation, entitled "Intersubjectivity and Self-fashioning through Collage in Carmen Martín Gaite's Visión de Nueva York", explores the construction of identity through visual representation in an interdisciplinary effort to situate the presence of the static image in literary studies.

Self-Portraits in the City: Constructing Identity through Collage in Vision of New York by Carmen Martín Gaite

Identity formation's complex dynamics are in continuous transformation and these changesdemand various interdisciplinary critical standpoints. Most current and popular negotiations of theself include, for example, ordinary practices such as self-image representation on social platforms and fashion decisions that inform ones portrayal in society. These particular forms shed a new light onto older critical concepts such as self-fashioning (Greenblatt 1980) and intersubjectivity (Oliver 1998) under an overarching performative quality drawn from Judith Butler's ideas on gender. Collage, as a 20th-century practice, benefits from these considerations especially when dealing with self-representation in its later manifestations, namely photo-collage and femmage (Schapiro and Meyer). Taking Carmen Martín Gaite's Vision of New York collage journal as a case study for this paper, I explore the ways in which the author chooses and produces her at-the-time identity as a writer and female entrepreneur in a visual medium during her first visit to New York in 1980. Using a selection of collages, I argue that the author fashions herself in a series of

self-portraits among famous writers, female characters from popular culture, and a number of artifacts of mass consumption. This continuum of intersubjective relations finds collage as the medium to locate and (re)produce her persona as a writer coming out of a period of intellectual autarchy during Franco's dictatorship. This intertextual play of images serves as a site of differentiation and reconfiguration of the self that ultimately places the author in a multimodal artistic tradition. In my analysis, I ultimately juxtapose both visual and literary approaches in an broader discussion of identity as a construct.

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Recent publications: (2019) "The Kantian concept of publicity in the theory of institutional design", Parlament de les Illes Balears i Institut d'Estudis Autonòmics, pp. 329-342. (2017) "Life Time. Anthropology, technic and modernity. On the loss of sense in the contemporary world", Universidad de Chile, pp. 43-53.

Visitor in the University of Lodz (Poland), at the Department of Contemporary History, under the supervision of the Dr. Hab. Radoslaw Pawel (comparative study between the Spanish and Polish history). Current fellowship in the Leibniz Institute of European History (Mainz, Germany) studying the impact of the subject under the economic development and its relation with the religion.

The Immanent World. The Political Anthropology of Identity.

The sociological characterization of the contemporary world is based on the instability factor of collective and personal identity. It has been said that the parameters of triumphant neo-liberalism produce the fading of the historically traditional character, losing the strength of all human relationships (R. Sennett, Z. Bauman). One of these defeated spheres is politics, which is permanently surpassed by the economy and cannot remain at its height as a regulator of social life (H. Rosa). These diagnoses can be seen as final explanations, or as a tendency - in the philosophical sense - of an era. Therefore, apart from asking if these are correct and essentially define the social world, we must find the key that allows us to understand why these are the theories that cover all current diagnoses.

The thesis that is going to be defended here, based on current political theory, is the current inability to reproduce the friend-enemy scheme. This inability is shown in three phases: the first, the inability to create a representation sufficiently of itself to establish a social difference with others; the second is the permanent need for a novelty (in this case, identity) that is reproduced eternally and does not consolidate a stable model of the individual (friend or enemy); the third, and consequence of all this, the consideration of man as a value permanently interchangeable by other subjects that constitute the novelty. This last step is also the basic characteristic of current populism (E. Laclau, C. Mouffe). This world of immanence thus means a pure, constant self-affirmation that has no other result than Nietzschean philosophical nihilism.

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Repressed Memory and Canadian Counterhistory in Marsha Forchuk Skrypuch's Hope's War (2001)

Ukrainian immigration to Canada started in 1891, one hundred years before Ukraine gained independence, and since then Ukrainian-Canadians have become one of the most visible ethnic groups in Canada. Due to the ideological differences within the Ukrainian-Canadian diaspora, especially considering the consequent upward mobility of the second-generation immigrants, one could argue that "it is not clear whether there is a Ukrainian diaspora, or whether there are many Ukrainian diasporas" (Satzewich 218). The conflicting agendas of Ukrainian-Canadians contributed to the negative depiction of Ukrainians in North America. During the third period of immigration diaspora leftists accused the Ukrainian nationalists of being "Nazi sympathizers" and the Association of United Ukrainian Canadians made the allegations that DPs were trying to bring war criminals to Canada. As Michael Roth, argues, "In modernity memory is the key to personal and collective identity [...] the core of the psychological self." (qtd in Klein 135) – partly because of the aforementioned ideological differences, many third-wave Ukrainian Canadian immigrants repressed their memory of WWII, making the formation of a common diaspora identity even more problematic. By not sharing the individual memories with their children and communities, they kept their experience absent from Canadian cultural memory.

Using Werner Sollors words that "What is called 'memory' (and Nora's lieux de me'moire) may become a form of counterhistory that challenges the false generalizations in exclusionary 'History.'" (qtd in Klein 12), I want to argue that by telling the silenced, untold stories, hence bringing attention to the second-memory of the traumatic experiences of Ukrainians and Ukrainian Canadians, children's author Marsha Forchuk Skrypuch puts them on the landscape of Canadian collective and cultural memory and "challenges the false generalizations" attributed to Ukrainians and Ukrainian Canadians after WWII in North America. In this presentation, I want to talk about Forchuk Skrypuch's Hope's War (2001), her first Ukrainian-themed novel, and show what narrative techniques and plotlines she uses to familiarize her young readers with Canadian counterhistory and potentially make them more empathetical by showing the unexpected similarities between the very different experiences of various Canadian minorities now and in the past.

Keywords: Canada, Ukrainian Canadians, memory, postmemory, social identity, counterhistory, children's literature

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does concern not only the position of German culture and identity in Europe, but also the relationship to sign, to its arbitrariness and conventionality, or - on the contrary - to its symbolic and intuitive essence.

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Ranocchi, Emiliano studied Russian and German philology at Urbino University (Italy), he got a PHD in Polish literature at Rome University "La Sapienza". He works now as fellow researcher at Udine University where he teaches Polish language and literature. As a dix-huitièmiste and a specialist for Central European liter atures, he focuses mainly on this period and area. For some years now he has been working on the Polish Francophone writer Jan Potocki. During inquiries in Russia, Poland and Ukraine he found various, until now unknown manuscripts of Potocki's: letters, memoires and essays. In particular, he investigated the geological corpus of Potocki. He has also re-established the meeting between Jan Potocki, Goethe and Herder in Karlsbad in summer 1785. For quite a long time he has been also dealing with modernism, particularly with the literary output of a forgotten interwar Polish writer, Jerzy Sosnkowski. Deputy editor-in-chief of the quarterly review Autoportret (www.autoportret.pl).

Script and Identity

Among modern European nations the history of German literacy is one of the most interesting ones. There is no other country in Europe where two different kinds of script (the Latin antiqua and the Gothic fraktur) had coexisted for such a long time, until mid-20th c. For centuries, the Gothic script was a synonym for German identity, although already towards the end of the 18th c. in German typography efforts were done to shift to antiqua. It was Adolph Hitler who, surprisingly, in 1941 put an end to the debate between fraktur and antiqua in favour of the last one. After this date, the connection between script and national identity fell definitively apart and German people lost the ability to read fraktur (and its equivalent in handwriting, so called Currentschrift). The opposition between fraktur and antiqua is not only a cultural one, it

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Ecological Regions and Identity Formation

The paper is bound to look at identities from the ecoregional perspective, at the intersection of natural and social sciences (Ecology, Biogeography; Border Studies, Social Anthropology, Political Science etc.). In the domain of ecology, it is a widely accepted approach to divide the sea and land into ecoregions that are large, region-scale ecosystems (Bailey 2002), rarely coinciding with administrative territories. The division reasonably ignores the lines traced by political geographers, and thus leaves many of the eco-units transboundary in the understanding of managing authorities and, hence, with a burden of respective environmental management problems common for many regionalisation formats. One of the challenges at such scale is fostering ecoregional governance and administration structures. This employs considerable symbolic, social, and political capital that, first, is often in deficit on the ground, and second, cannot usually be substituted by monetary allocations from budgets of various levels. Therefore, the questions of ecoregional identity, capable of consolidating all the non-material

capital, and thus, of potentiality for regional-scale self-organization, comes to the forefront. The hypothesised type of ecoregional of identity is akin territorial identity: centred around physical objects subject to certain classification, understanding of one's place in the grid of ecological relations, and stimulation by environmentally disruptive events. The underlying study explored in a constructivist key environmental governance in the Carpathians. There, both the rugged terrain of the region and the symbolic division-fashioning work undertaken by people play a major role in forming the auto-perception of the locals, and conspicuous institutional effort can be noticed when it comes to shaping identity of and with the region (Paasi and Zimmerbauer 2012), while ecology is all but marginal to it. Without losing contemporary reterritorialisation processes and Europeanisation agenda out of sight, the paper analyses identity formation factors and mechanisms, as ecological spatial partitioning is being matched with popular representations. Besides, it yields conclusions on how identity is leveraged in environmental policy implementation in border areas.

Key words: identity formation, ecoregion, environmental governance

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The Local Vs. Central Idea of Identity – the Battle for Gdańsk's Museums

Gdańsk has become, over the last several years, the field of intensively negotiated identity narrations. This well-acknowledged memory place, where the Second World War started and communist regime was overthrown, constitutes a perfect ground for exercising conflicting political interests, power battles, individual and collective ambitions. Those processes are especially reflected in the approaches towards the new prestigious history-oriented institutions: The European Solidarity Centre, The Second World War Museum and Westerplatte. In this case two main identity-making entities are the local government versus central government. Their conflicting political visions, which enter the realm of culture institutions, have resulted in specific political measures undertaken in order to influence the programming of their exhibitions and narrations, as well as make personal decisions concerning their employees. The founding director of the Second World War Museum was made redundant and replaced two weeks after the institution's public opening; budget cuts and other kinds of limitations were exercised upon the European Solidarity Centre in order to enforce steps towards re-organizing its team; last but not least, the area of Westerplatte was taken away from the city of Gdańsk's jurisdiction by the State through a special legal act. Observing the steps taken towards controlling and influencing museums shows not only the importance of their narrations in the historical and social processes of identity making, but also the indisputable power of the identity- making entities to exert their own ideas (ideologies) with the use of different political and legal mechanisms. Those mechanisms have impacted not only the administrative structures of the institutions, but also their audiences whose reactions vary from active empathy and support, to passive consumption of provided information. Those mechanisms – whether based on public debate

or its lack – engage many different actors representing the frictions within the realms of politics, history, culture, sociology, architecture, anthropology, etc. in a heated discussion concerning the scope and limits of political interference into the independence of museums' functioning.

Key words: identity politics, conflicting identity visions, culture institutions, museums, power vs Culture.
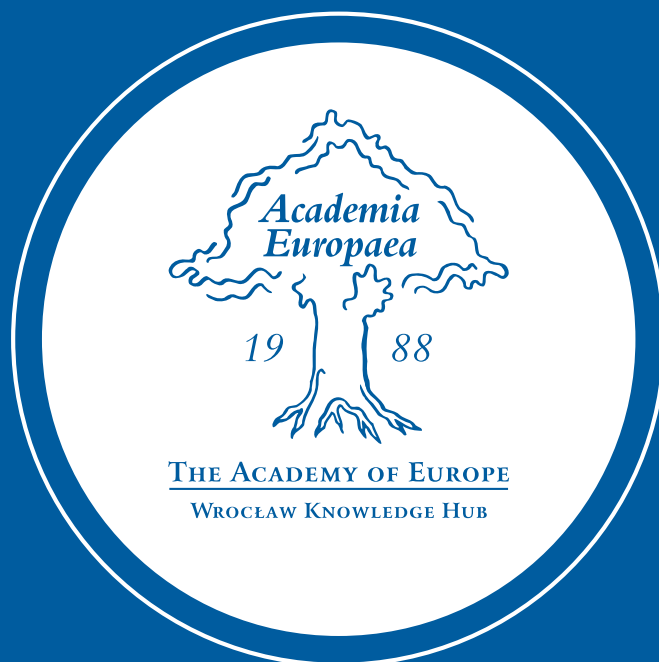
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