

"New and ambiguous nation-building processes in Macedonia from 1945 to 2005"

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Institutionalization and instrumentalization of culture (folklore/ethnology) in national building processes in Macedonia from 1945 to 2005"

My approach to our project is guided by the need to investigate the role of cultural institutes in formation of national and cultural identity. My particular interest lies in the domain of the formation of specific Macedonian cultural institutes with their employees who are directly involved in creation and re-creation of the national sense of belonging to one ethnic identity, definition, redefinition and management of the notion of national belonging, culture identity, and self identity. For this purpose I will pay special attention to several important institutions: Institute of folklore "Marko Cepenkov", "Ethnographical Museum of Macedonia", "Institute of Ethnology" and Institute of Old Slavic culture from Prilep, from which I will try to extract the main material for my general project research with title:

Institutionalization and instrumentalization of culture (folklore/ethnology) in national building processes in Macedonia from 1945 to 2005"

From historical point of view I emphasize two major topics:

1. The role of the folklore and ethnology in Construction of the national and ethnic identity during the period from 1945 to 1991 and
2. Tradition as a driving force in the definition of Macedonian national identity from 1991 to 2005

1. In the context of the role of the folklore and ethnology in construction of the national identity during the Yugoslav period from 1945 -1991, I will address several questions:

- In which way have the above-mentioned institutions made their contribution to the building of national identity in the last fifty years? Who designed their role and decided about their influence? Why have these kind of institutions appeared as important? What was the demarcation between folkloristic and ethnological research during the socialist political and ideological system? What have been the political involvement of the Institute of folklore? What was the influence on the popular culture in Macedonia and about the repudiation of some rituals? What was assumed under identity of peasants and people from rural areas and those who live in the cities during the early research conducted by the Institute's projects?

2. In the second part of my research (1991 -2005) I will draw attention to the symbols of identity and selection of tradition in building Macedonian collective identity. In this context we will try to analyze: - Identity of people living nowadays in Macedonia - Symbols of identity - Instrumentalization of folklore in the political meters -Nationalism as a factor for disintegration of the socialist system - State and folklore /ethnology 1. Hybrid identity and cultural hybridization. 2. Authenticity (cultural and religious) 3. Managing identities 4 Identity borders and borders of Identity