Editor: Dr. Aistė Urbonienė

Conference Proceedings of the International Conference
“Exploring Culture: Consumption, Organization and Communication”
May 17-18, 2012
Department of Philosophy and Culture Studies
Kaunas Faculty of Humanities
Vilnius University
PLENARY SESSION ................................................................................................................................... 4
J. Storey. Problems with the Popular ........................................................................................................ 4
V. Žilinskaitė. Cultural Communication: Place Identity Sources and Streams ........................................ 5
L. Dyczewski. Spectacularity and stardom versus the truth in the media ............................................. 7
M. Sueldo. Organizational and leadership communication for cultural diversity .................................... 8
PARALELL SESSION 1. Cultural Industries and Educational Issues .................................................. 9
E. Aleksandrova. Self, Culture, Religion: Inter Creed Communication and Translation of Tradition in Modern World ................................................................................................................................. 9
L. Campechano. Cultural Industries & The 2012 phenomenon ............................................................... 18
S. Veinberg. Media as a Specific Technology of Culture. The Digital Field is Already Here ................. 32
D. Petružytė. The shadow side of consumer culture: waste and waste pickers' subculture ................. 41
V. Jurėnienė and M. Radzevičius. The Soviet Heritage and Cultural Tourism: opportunities and perspectives ............................................................................................................................................... 43
P. Duda. Adapting the representation of women to the capitalist laws of Polish cinema: deceptive power of the images of progress based on the analysis of the two films entitled Och, Karol .............. 44
L. Savisalo. Education of Home Economics among multicultural women past and future in Finland ...... 46
I. Allegri. Principles and practice of integration of allophone students at high school in Italy and France ........................................................................................................................................................ 48
M. Chibisova. Teaching educators about cultural differences: challenges and perspectives in Russia ... 49
A. Urbonienė, M. Endrawes and K. Matawie. The Relationship between Thinking Styles and Professional Skepticism ........................................................................................................................................ 61
PARALELL SESSION 2. Culture Policy and Management: Multidisciplinary Approach ................. 62
E. Grigorieva. The influence of the institutional and non-institutional aspects of the authoritarianism on the political processes in Russia today .......................................................................................... 62
A. Bernini. Civic Organizations and Local Governance: the Resources for the New Europe .............. 64
I. Pukelytė. Culture and State – Models of Reaction ................................................................................ 77
R. Pučėtaitė. Impact of organizational trust and ethical organizational culture on organizational innovativeness: Preliminary findings in Lithuania ........................................................................... 84
M. Strube. Music, Sex and Women's Empowerment: A Philosophical Approach .................................. 87
C. Rosetti. The Rediscovery of Central Europe. Latvia and Italy: a Comparative View ..................... 102
N. Kriaucūniaitė. Environmental Movement Formation in Contemporary Society: the Theoretical Approach ............................................................................................................................................... 103
V. Jurėnienė and A. Urbonienė. Cultural Centres’ role in maintaining national and ethnic culture in Lithuania ............................................................................................................................................... 107
A. Rimkutė. The transition from state’s to „arm’s length“ cultural policy: incentives and obstacles .... 108
PLENARY SESSION

Prof. Dr. John Storey
University of Sunderland, UK

Problems with the Popular

Abstract

My paper will critically explore two ways of thinking about the popular. I will begin with a discussion of the general difficulties arising from the competing concepts of popular culture. I will argue that it is impossible to really understand the texts and practices of popular culture without a critical engagement with the different concepts of popular culture, and that such engagement must be in part historical. Moreover, it is important that we do not see these concepts as fixed, their meaning resolved. Rather, we should see them as problems in historical movement. In order to do this, my paper will outline some of the general features of the discursive formation that the study of popular culture has generated. I will map out the general conceptual landscape, outlining seven ways of theorizing popular culture and show how each theorization carries with it a different understanding of what we are doing when we engage in the study of popular culture.

In the second part of my paper I will briefly consider the concept of everyday life as a means to overcome the historical variability and theoretical instability of popular culture as an object of study. In recent times (in publications and conference papers) everyday life has been used to describe much the same material as had previously been conceptualized as popular culture. However, although it is often used as if it is able to overcome the many theoretical and pedagogical problems associated with the concept of popular culture, I will argue that this is not the case. Put simply, like popular culture, there are many competing concepts of everyday life, each presenting it in a different way with different theoretical and pedagogical consequences when used.

In general theoretical terms, my paper will be informed by Michel Foucault’s concept of discourse. Discourses enable and constrain how something can be spoken of, but above all, they constitute the supposed reality of that of which they speak. In other words, they produce small ‘regimes of truth’.

Keywords: Discourse, everyday life, popular culture, and regimes of truth.
Cultural Communication: Place Identity Sources and Streams

Abstract

The presentation analyses place identity. Particular attention is given to processes of cultural communication that may change understanding about the place. Monuments for historical personalities and events are material for construction of identity. Supported by knowledge of history books and tourist guides they construct identity both for inhabitants and visitors. On the other hand, they are spotlights pointing attention to history moments, reminding about some and keeping in silence other events and personalities.

Place History and Identity. For a long time analysis of symbolic places, buildings or monuments was carried out by historians of art. Reasons were matter-of-course. Construction of new identities for places with changed power (assimilation of occupied countries, formation of loyalist attitudes, extermination of previous identities, etc.) was carried by political power with no public discussion. “A city (usually Rome) built on the ruins of its past, with history accumulating but not quite adding up, is a constant analogy for the unconscious in Freud” (Highmore, 2005: 4), states Ben Highmore in his Cityscapes. We may say that each country or city that has ever been occupied stands on its partially unconscious history. “A place is a geographical space that is defined by meanings, sentiments and stories rather than by a set of co-ordinates” (Hague, Jenkins, 2005: 4). As selective memory after a crunch (Berger, 1963), authorised power, influenced by new discoveries in history, new knowledge of professionals of history and culture, attitudes and opinions of social movements and organisations, brings forgotten facts and events into processes of identity construction through scholastic subjects and either building or reconstruction of symbols in symbolic or at least visible places. These symbols create identities. “Identity requires a narrative of continuity” (Neill, 2004: 10). This continuity is constructed by bringing up to new light to past as a basis for the future.

Cultural Communication in Place Identity Construction. Monuments were symbols of power much before contemporary world has gone through processes of visualisation accelerated by visual media, such as TV or the Internet. As rewrite of history followed any change in power structures in George Orwell’s Nineteen Eighty-Four (Orwell, 2005) change of political power is generally followed by change of symbols in the territory. Some of those up-buildings or depositions just demonstrate power, some of those – attitudes towards previous regimes or personalities, another are built or ruined for identity constructions reasons. In contemporary world “the present assault on memory, with the constant bombardment of commercial images eroding a sense of continuity between past, present and future, that can lead to pessimist concerning the possibility of the construction of meaningful identities”
(Neill, 2004: 10) does not detour historical symbols. Most of them are commercialised in consciousness and adjusted to needs of impressions rather than reflections of the past. Historical symbols are object of influence. Although they have historical narrative and interpretation behind them, the viewer may not necessarily know it. “One is more and more dependent on and subject to visual material. Unless that material is understood, and unless an account is given of how that understanding has been arrived at, that material’s power and effectiveness operate without our knowledge, or behind our backs” (Barnard, 2001: 4). “These images are never transparent windows on to the world. They interpret the world; they display it in very particular ways” (Rose, 2001: 6).

Place Identity Sources and Streams. Narratives of continuity are supported through State patronage over cultural heritage. Department of Cultural Heritage under the Ministry of Culture of the Republic of Lithuania registers and supervises monuments of cultural heritage. Databases of cultural heritage are constantly updated. They include various types of cultural heritage units, including monuments, objects of urban heritage, places of historical events etc. Discussions regarding preservation of cultural heritage usually have pragmatic interests of building trade. Urban heritage usually is situated in centres of towns, places that give highest benefits for building companies.

Key words: cultural communication, place identity, urban representation, symbols of history, cultural heritage.

References:

Abstract

Spectacularity and stardom are omnipresent today: in films, theaters, television and in all kinds of journalism. Modern technology facilitates making an interesting spectacle out of anything, and popular culture favors the development and popularity of this form of expression and transmission. A spectacle has a star, meaning a person who best personifies the values and behavior present in the spectacle. Guy Debord calls the person “the servant of the spectacle”, and today, we most often use the term celebrity.

Spectacle – spectacularity can serve to search for, formulate and transmit truth or moral norms. It is worse with stardom. As a principle, today’s celebrities are not interested in the truth, nor fixed moral norms requiring a person to make sacrifices and renouncement. The celebrity exposes themselves and serves those who get them involved and their recipients. Even the “face” which they so willingly “sell” does not really belong to them. This form of today’s stardom is not so easily adjusted to truth and religious truths, and this is also the case with spectacularity.

Spectacularity and stardom can most fully and best be used today in searching for, formulating and transmitting truths and moral norms in programs which can be described as testimonies. The person who gives testimony transfers not themselves but the One, who is more wonderful than they, presenting the truth and good in such a way that they are able to change the recipients and make them become better people.
Organizational and leadership communication for cultural diversity

Abstract

The Generation Y, those millions born between 1982 and 2000 are graduating from college, joining the workforce, entering the leading lines of society, families, and corporations with a set of skills, expectations and values different from those of previous generations. They are used to functioning in multi-cultural groups of like-minded peers and expect to be able to operate in similar structures both inside a company and in a plural, culturally diverse and dynamic society.

The communication challenges of this new era include highly informed employees, unprecedented market forces and the need to integrate different cultural elements. Thus, a new communication style is needed if organizations intend to keep performing with a workforce who is becoming more ethnically and culturally diverse. Organizations need to explore their members’ cultural models and make the most of their background as a source for alternative ideas and creative solutions.

The Globalization 3.0 era calls for cross-cultural leadership communication that favours integrative thinking and the search for common values, rather than simplified models which tend to just explain differences to be bridged. Corporations need to develop a culture that gives their leaders the freedom to adjust global values to the mindset and circumstances of a particular country or culture. Virtuous Leadership could be a suitable leadership model, as its applicability is universal and timeless, based on the nature of the human person, whatever culture one may belong to.

This new approach to corporate communication should be an answer to the calling for cultural intelligence in order to face the world’s geopolitical, demographic and economic shifts. These changes are to be managed by new leaders who should be expert cross-cultural communicators, acting as change managers capable of operating in the new environment created by the way we interact, produce and exchange information, and ready to promote collaboration, openness and interdependence.
PARALLEL SESSION 1
Cultural Industries and Educational Issues

Assoc. Prof. Dr. Elena Aleksandrova
Moscow State University of Psychology and Education, Russia

Self, Culture, Religion: Inter Creed Communication and Translation of Tradition in Modern World

Summary. The philosophical problem of Human in historical perspective is the frame of First division. The idea of personality and idea of being Human was in progress for centuries. East and West chose different ways to view Human. If West is searching how to unite, to combine Human, East is searching the way to show primordial unity. The living substance of Life is complicate and bright, one cannot reduce its fullness to even very multilevel scheme. So we can find a lot of points of contact in this field, a lot of analogous thoughts. In order to find such points, author is going through different epochs and countries and study how did philosophers, poets, artists were thinking about Human. Second division is dedicated to the polyphony of XX century. We study modern theories of Self, compare these theories with Buddhist approach to the Human. Conditions of Tradition translation is the frame of Division Three. Modern industrial society is build on personal choice, on self actualization for each and everyone. This gives us a phenomenon of creed selection. During inner work, Pearson ranks a few questions, which have an influence on further spiritual evolution. Using “wide search” and all possibilities of receiving information, people chose philosophical system that matches “given parameters”. Together with philosophical system, people sometimes chose religion. This is what I call “secondary enculturation”, because you have to absorb new paradigm with norms, rules, ethic, morality and rituals. We can see both rational and irrational principles in this process. As empiric part the example of Kalmykia is given. In Conclusion we argue that interdisciplinary approach with synchronous and diachronous perspective will help to see full picture of how people in different cultures see themselves and others.

Introduction. As many times before, XXI century has given us a question of the very nature of human being. In this paper, I would like to track connections between great civilization complexes of East and West; and these connections are not obvious sometimes. The basic pattern is that East is observed as culturally bonded with Buddhism and West - with Christianity. The East-West connection, for modern world and modern Russia specifically, is read in terms of inter creed communication thus no civilization can be absolutely autonomous. Author is guided by ten years of fieldwork in Kalmykia – region with ancient Buddhist tradition – and analyses scientific and philosophical literature, devoted to the problems of human and culture development.
Thomas Mann once told that we must behave as if we are part of great Creational experiment and its success depends on us. This thought is the pulse of our century. Human’s role is so great and harm and benefits that human can make are so substantial, that intercultural and interreligious problems step forward. One of the most important problem connected with ethnic and creed identity is the way we should give an information about different religious movements, schools and directions. The foundation of these is the question. I consider that the elemental basis is to exam the problem through “final realities” and “superior emotions”. Religion is dealing with both of them. So the intercultural and interreligious dialog can be recognized as self actualization problem. This scheme works both in personal and cultural level. Culture is human’s creation and in the same time it’s the source of great inspiration for creator. We think about objective patterns of cultural functioning but very often we don’t think about our role in it. If we take aspiration for self actualization as basis for intercultural and interreligious communication we possibly find the way to solve some hard situations.

Practical part of the question is education. Intercultural and interreligious many-voiced conversation is common for every industrial society. And we need to elaborate educational system of teaching and learning intercultural and interreligious communication.

We start to recognize and study our culture at the moment we open our eyes and feel mother’s presence. But we don’t have an opportunity to study it in “lab conditions” and then go to the world without fear. Since the childhood, we face facts and things, which is at variance with our thoughts, beliefs, habits, knowledge of right and wrong, bad and good. We can’t ignore “the voice of blood” but we can learn to analyze our emotions and act listening to “the voice of reason”.

How to tell a child about different religions and ways of life without disturbing strings of his or hers soul and at the same time give him or her realization of how beautiful the complexity and polysemantic world is. I think that we can use fairytales, myths and legends. Let it be fairytale at first. But analysis based on given knowledge will be dipper with time.

Therefore, I offer to teach intercultural and interreligious communication without ideology emphasis. Elemental for this approach are religiousness itself, place of religion in everyday life and faith as constituent of human life. Once again, human as subject and object of cult and culture is a starting point. This kind of approach gives an opportunity to feel and provide complete responsibility for our thoughts and actions.

Culture is wide concept and every time we have to choose one of many approaches. To achieve the goal let us determine culture as connected with human and humans’ ability for symbolization. Thinking about culture as communication system is productive. That shows how important cross-cultural dialog in modern age is. The act of communication requires information and symbolic exchange. The code and way of symbolization depends on traditional culture of communication subjects. We can understand how separate massages (i.e. images and characters) are organized only if
we know the code. U. Eco says that every act of communication is over satiate with social and historical codes. This kind of approach describes stable forms of expectations, which is important for cultural universe and ways of thinking (Eco, 1998). Every ethnic culture has its own code system, i.e. repertory of symbols, combination rules and monosemantic correspondence between symbol and meaning. There are some complications during translation from the language of one culture to another. Especially when denote is indistinguishable in these languages.

There are certain ways of passing Tradition, but XXI century submitted some changes. Industrial culture puts personal choice at the first place and the problem of self-actualization is moving forward. In this context we can name one of the modern age problems: selection of faith. As a result of deep inner work, person formulates a few questions, answering which he is choosing path of spiritual development in the same time. Using “wide search” and every thinkable opportunity of getting information (web, newspapers, magazines, tourist business), person chooses philosophical system that fits “given parameters”. There is a chance that together with philosophical system person will accept religious constituent. This is what I call “secondary enculturation”, because you have to absorb new paradigm with norms, rules, ethic, morality and rituals. We can see both rational and irrational principles in this process. Affective constituent is religiousness itself, mirrored in faith requirement, and faith gives calming, stable ground under feet, shows the way out. In context of postindustrial world instability and anxiety, interest in inner life, spiritual rest and even motivations for living are common.

**First Division.** Theory of culture is giving a lot of great opportunities to study any aspect of the world, because it provides freedom of thought. Being the theoretic of culture, scientist are getting wide picture of numerous components and artifacts of culture. There are two possibilities are opened in this context: either to study culture and all connected concepts, or study the reflection of general concepts, philosophical ideas, global generalizations of culture in life, speech and behavior of single Pearson. E. Fromm wrote: “…we can’t examine human nature as something unlimitedly flexible; as something which is ready to adapt to any conditions without development of its psychic variability. Although human nature is a product of historical evolution, it includes some inherited mechanisms” (Fromm, 2006, p.29).

Human is a fundamental category of philosophy and it is regarded both as microcosm and macrocosm and philosophical comprehension of human always connected with reconstruction of specific traits of his existence in time and space. The very important aspect is to study human in unity of somatic and spiritual. In this point object of philosophy and religion is close. In frame of philosophical discourse human body is known as physical being that has both its place in evolution and biological characteristics. At the same time, human body is included in cultural system. Human’s soul is known as basic for human existence, and philosophy describes it by solving problem of free will, game, creative. The philosophy of religion sees human soul as “life center of human body” and
immortal substance. Problem of spirit is connected with problem of “spirituality” as personal characteristic and integrating source of culture.

The idea of Pearson is viewed in different directions and formed during great period including East-West civilization context. Eastern and Western philosophy, art, literature sometimes gives us different picture of viewing human. Western culture in general works more with duality of human, dividing body and soul, body and spirit. Eastern culture is pointing at initial unity of human and works with realization of this unity. But given difference is related to general theories of East and West as cultural complexes, to fast concepts. Living substance of culture is more complicate and brighter than most multilevel scheme and I argue that we can find a lot of crossing lines between East and West during the history of the world. For example, Aristotle pays great attention to the direct empiric experience on the way of integration of human and nature. European Middle Age at certain stage works with value status of personality, starts looking for ways of free will and rising above necessity. St. Augustine opens inner world of human before us and shows the way of knowing surroundings through solving mystery of the soul (St. Augustine, 1991).

In this point we register some closing in views in East and West. In East Teaching, especially in Zhen – Buddhism (D.T. Sudzuki called Zhen “the essence of East”), tradition is translating through Master to student by opening inner capabilities of follower (Suzuki, 1993, p.23).

Eastern culture put the question of body-spirit unity in the center of discourse. According to E. Torchinov, Taoist (and Chinese in general) concept of Pearson as whole psychosomatic organism and idea of immortality, gave to the psychic techniques some specific qualities. Since the highest aim of Taoism – immortality – couldn’t be interpreted only as some psychic condition, Tao practice included two main components: “exercises for spirit” and “exercises for body”.

However, in 17th century in Cartesian philosophy, corporeal and mental substances are separating. New Time philosophy being under influence of Cartesian ideas, analyzes problems of self-consciousness and personality. “United human” of Renascence disintegrating again, losing its integrity in philosophic discourse. Body is mechanizing and capabilities reduced to the mind. Power of ratio became weaker at Romantic epoch with its attention to irrational and sensibility. Romanticism is “homeless epoch” when human transferring himself to self-created worlds. Romantic artists, poets and writers change objective reality looking for and finding unknown ways of self-accomplishing. Romanticism showed that human was repository and creator of unbelievable realities. That is why any slight changes of human’s inner condition are important. Thought is working as kaleidoscope when new picture is creating by touch of the hand. Romantics felt unnatural duality of human nature: something excluded from sunlight doesn’t vanish, it steps back into the shadow. Romanticism is talking about “dark side of the soul” reflected in the mirror of creation, love and death. All those filings and
philosophical ideas led to another weave of East passion and Buddhism passion, opened new way of knowing Other.

Second Division. XX century opens doors between East and West wider. E. Fromm, A. Watts, D.T. Suzuki, C.G. Jung throw East and West together, Buddhist technique of meditation and psychoanalysis. Irrationality, depth of human psychic and its display, multilevel bond between everything is the center nerve of Postmodern. In spite of hard argumentation of dissimilitude between East and West, I argue that given civilization complexes are mutually understandable. Modern world is spinning by infinite exchange of cultural meanings and senses, ideas and concepts. This is the garden of divergent paths, “great charade, parable, which key is the Time; this hidden parable forbids mentioning it…”Garden of divergent paths” is unfinished, but undistorted image of the world… And this design of times, which meet, branch out, cross or do not touch each other for centuries, includes all thinkable possibilities” (Borhes, 1999, p.153).

Modern culture is polyphonic, multivariate. Scientists use such terms as “multicultural”, “polycultural”, “intercultural”. Those terms mirror different approaches to intercultural and interpersonal communication and dialog. Urge towards thoughtful approach and attention to interlocutor, to Other are basic for modern science.

In spite of described earlier psychological approach to the problem of human, there are such scientific schools as Existentialism, Philosophy of Life, Psychological Anthropology, Phenomenology, that suggest a lot of different ways of studying human. D. Mazumoto argues that Western concept of personality assume permanency and coherence of human manifestation. Further he argues that this kind of submission is the base for Z. Freud, C.G. Jung psychoanalysis, A. Maslow’s theory of superior emotions. (Mazumoto, 2002, p.316)

Buddhist approach gives another picture. “Ego” is described as obstacle on the way of self-perfection, because inflexible boundaries for something that flexible are armful for cognition of Truth. Installing boundaries for something changeable is hard but useless job. Buddhism teaches that individual ego is an illusion and Pearson isn’t self-identical. “Maybe it is sad to know but if you look inside yourself you see the meeting point of various opinions, ideas, feelings, emotional experiences. Sometimes they mutually coordinate; sometimes hostile and this influence our inner condition: either we feel calm or emotions tear us apart. From the point of empiric existence self is real otherwise, we could not speak about self-perfection. But from the point of Truth, self is an illusion, it doesn’t exist because self is changeable and not everlasting. Buddhism sees the Pearson as combination of five elements (skandhs). Each element is connected with psychic and physical levels. The aim of Pearson is to reconstruct skandhs, not to destroy them. (Albidel, 2003, p.267-268,272)

Modern Western science is offering some very interesting directions on the way of solving Grand Human Problem. Among them, for example, Self Concept in cross-cultural perspective when
interrelation between human, gods and other people are known both as cognitive tasks and intensity of affective involvement (Hsu, 1985). In addition, we can use the theory of Primary and Secondary Social Institutes by A. Cardiner and consider an individual psychological style as a pivot. Therefore, using all these approaches scientists can solve problem of human being, of human culture, of intercultural understanding.

**Third Division.** It is obvious that inter creed communication is very important our days and inter creed communication in wider context is one of the patterns of intercultural communication. In Russia we face this kind of communication both as Orthodox – Muslim and Orthodox – Buddhist communication. Also there is unique region of Russia where Buddhist – Orthodox – Muslim inter creed dialog is proceeding. This point is Republic of Kalmykia. Kalmykia is situated on the South of Russia and has boundaries with Dagestan, Stavropolskiy krai, Rostovskaya Region. In spite of the fact that Kalmykia is Buddhist region, three world’s religion are presented here.

![Kalmykia, Elista, Orthodox Church](image)

That is why Kalmykia is one of the several Russian regions taking part in approbation of state program called “Basics of religious cultures and secular ethics”. Buddhist Church of Kalmykia is participating in this process actively. For example, from 22 of September until 2 of October 2011 Buddhist Church of Kalmykia organized international forum “Buddhism: philosophy of nonviolence and compassion”. The Forum program consisted of several parts: public meeting with program speeches of Buddhist, Orthodox and Muslim leaders, round tables, lectures. The main point is to interpret basic aspects of religious philosophy and ceremonies.
After visiting the Forum, Kambo Lama of Tuva Tendzin Cyltim said, that Buddhist Church in Kalmykia had great achievements in rebirth of pure form of Buddhism and always follow the Teaching of His Holiness Dalai Lama.

In Spring of 2011 Orthodox Church in Kalmykia organized 8th Readings of Kiril and Mifodii dedicated to modern problems of religious culture. These two great religious events are part of everyday life of Kalmykia.

Kalmykia is unique also because its remoteness from Buddhist centers. The result of this remoteness is conservation of tradition. On the other hand, Kalmykia had always kept connection with Tibet.

Buddhism is a very important part of everyday life of Republic: its morality, etiquette, public holydays. Distinctive feature of Buddhism is capability for not disturbing progressive movement of ethnic culture and its traditional way of life. Buddhist Teaching of plural structure of personality, of great human potential, of respectful compassion to every living form gives opportunity for organic entry to surrounding world and nature. Ancestors of Kalmyks accepted Buddhism in 13th century and it
is standard for them to live in peaceful co-existence of different religious. There are two main factors that influenced ethnic psychology of Kalmyk people: teaching of karma and history of Republic. Buddhist teaching of karma is developing responsibility for every deed, every word, every thought. From another hand, Kalmyk people know life among different ethnic groups, despair of deportation and difficult period of cultural restoration. That is why Kalmyk people are tolerant and respectful. Therefore, Kalmykia is good example of competent use of philosophy in interreligious and intercultural communication.

**Conclusion.** Inter creed communication is part of intercultural communication and it is complicated with great emotional involvement. So specialists in intercultural communication have to find some general denominator, some primordial point. This point is Human: the center of philosophical discourse and the subject of religion. Using an arsenal of humanitarian science, interdisciplinary approach, making accent on deep connection between physical and spiritual, between Eastern and Western cultural achievements, we can get “tree-dimensional image” of culture we study. Following discourse giving above we can try to understand how people of different cultures, religions and philosophy see the world. From the other hand, we can also understand our culture much better. In spite of all difficulties in inter creed communication the example of Kalmykia shows fundamental possibility of successful interreligious communication.

**Key words:** Buddhism, Orthodox, Tradition, Human, Kalmykia, Dialog, Philosophy

**References:**

   Istoriya krasoti. Red. U.Eco. SLOVO, 2000
Cultural Industries & The 2012 phenomenon

Introduction

In a globalizing world, geographical regions become closer with mass media, the news that before took a long time to spread today are displayed at the same time and in various versions in only one page or on the same screen. This will probably be the most catastrophic events that occupy the opening segments on television, radio, written press and, almost instantaneously, on web pages. That generates a perception or sensation of “things are occurring that have never occurred before”, and in a Judeo-Christian culture where Millennialism has existed for centuries, it is very probable to begin to interpret these facts in a millenarian or apocalyptical key. The products that the Cultural Industries offer in order to answer this reality of “unprecedented events”, in such a way that with snippets of the diverse beliefs can condense different elements and create a consistent discourse.

This contribution tries to analyze how beliefs, continuously being controlled by the media and mass marketing, can become a global product. Today globalization uses the markets transforming the mediums and processes through which the beliefs are disseminated, however they are emerging sociohistorical processes that cannot be reduced to merely technological mediums, but neither can they be understood without them. I will use “the 2012 phenomenon” as a case study, which includes a series of millennialism beliefs that have spread to a global level, principally through the participation of transnational media agents. When faced with these mixtures of beliefs, we should ask “What makes these different elements consistent?” The hypothesis is that through generation of interpretative frameworks around the New Age narrative, cognitive links are produced, which reconstruct and mix the narratives in such a manner that, thanks to the dynamic marketing and communication around the phenomenon that become to be known throughout the world, in this case, relocating what was particularly an issue of the Mayan calendar.

Methodology

This is a qualitative study. The Data Collection was based on the methodology of Virtual Ethnography, put forth by Hine (2001) which I’m carrying out in the online forum of the Spanish group GSE 2012 (2012 Spanish Survival Group) at the end of the observation, the set of forums had 2,150 registered users, of these, the vast majority live in Spain, also in Argentina, Chile, Peru, United States, France, England, Mexico, and other countries. Majority users are professionals, between 30 and

1Throughout the work I will utilize the meaning of “Millennialism” that is more closely associated with social processes around a possible end that the apocalypse that refers to the associated processes with the Judeo-Christian conception.
2 http://23diciembre2012.foroes.net
65 years age range, with good possibilities to have a computer at home with unlimited internet access. This field work was conducted during the period December 2011-March 2012; I compiled 52 interactions and get their answers on the obligatory forum “Presentation of new users”, also, I realized 15 conducted interviews at the 2012 March Equinox in Chichén Itzá, where individual subjects and collectives converged around the Mayan Culture, many of them influenced by the 2012 phenomenon.

To attempts analysis to further theoretical and empirical understanding of the 2012 phenomenon by proposing and analyzing frame alignment as a conceptual bridge linking social psychological and resource mobilization views on participation (Snow et al., 1986, 464). Frame alignment would help: “to establish a connection between the interpretive orientations of the individuals and those of the groups that aspire to recruit them, in the form of some interests, values and beliefs of the individuals which are seen as congruent and complementary with the activities, objectives and ideology of the group”. (Frigerio, 1999, pg. 7). Four frame alignment processes are identified and elaborated: frame bridging, frame amplification, frame extension, and frame transformation. The basic underlying premise is that frame alignment, of one variety or another, is a necessary condition for participation, whatever its nature or intensity, and that it is typically an interactional and ongoing accomplishment (Snow et al., 1986, 464) Snow understands millenarian movements like examples of the frame transformation of the global variety, given its extensive scope and radical nature, is most likely to be associated with participation movements that share two characteristics: they have “world-transforming” goals or aspirations in the sense that seek total change of society across all institutions and they are comparatively “greedy” in terms of time, energy and orientation (p. 476) . Through studying the continuous process of organization and negotiation of the world view or ideology of a movement and of its adherents or converts, one should pay attention Figierio’s methodology concerning frame alignment which is achieved though small works of interactive and communicative social mobilization. (Frigerio, 1999, p. 6).

1. What is the “2012 Phenomenon”?

I use the term “2012 phenomenon”, which had already been put forward academically, originating from the social sciences; it refers to the millenarianism related with the 2012 Mayan Prophecy, like the creation of cultural artifacts, activities or reactions. This phenomenon has been studied by Sitler (2006), Defesche (2008), Hoopes (2011), Bastos et al (2011) and Withesides (2009). This phenomenon is constructed around the supposed ancient Mayan prophecy associated with the baktun 13 and its correlation with the date December 21, 2012 as the end of an era, or in some interpretations, the end of the world.

Sitler (2006) categorizes it by the main sources, and how the enthusiasts have selectively appropriated elements of the Mayan culture, sometimes through a collaboration of various Mayan religious contemporaries that gave a “touch of indigenous legitimacy” to the theories. Sitler organizes
the agents: 1.- Independent Researcher (Like John Major Jenkins, while scholars who have understood the basic components of the Long Count calendar for a century or more, and have some focused attention on the potential significance of its date), 2.- Mayan Participants In The 2012 Movement (New Age teachers actually are Maya or claim partial Maya Ancestry, like Humbatz Men, a Yukatek Maya), 3.- New Age Leaders Of The 2012 Phenomenon (Argüelles is merely the best-known teacher in an expanding international group that includes dozens of highly inventive and often eccentric individuals reaching out to the New Age public with ideas concerning 2012), 4.- World Renewal Among The Maya (few contemporary Mayan communities that in some ways parallel the 2012 movement and that eventually may provide additional indigenous cultural fodder for its adherents). Defesche (2008, p. 28) findings this limited because the 2012 speculation are restricted to a "New Age Appropriation of an Ancient Mayan Calendar" alone and this is certainly not the case. Defesche proposes to distinguish five ideal-typical categories of 2012 speculation. Like she advises, keep in mind that these categories are only analytical concepts designed to organize an overwhelming amount of data, and that most of the specific instances of 2012 theory will fall into more than one of these. The five categories of "2012ology" that she distinguishes are: 1.- Calendar Reform Movements (José Argüelles and the “Planet Art Network”, the McKenna brothers), 2.- Neo-Shamanic (psychedelic) Millennialism (Daniel Pinchbeck and the return of Quetzalcóatl, Carlos Castaneda), 3.- Conspiracy-based 2012 speculation (David Icke and the Reptilian Conspiracy), 4.- (Pseudo) Scientific 2012 theory (David Wilcock “Divine Cosmos”, Jenkins “Maya Cosmogenesis 2012: the True Meaning of the Maya Calendar”) and finally, 5.- Casual and spirituality-based 2012 speculation (New Age, the Ecology movement, Mercantilism).

The Maya, from the Classical Period (approximately 250-900 B.C.), generated three calendars: The Tzolkin which contains 260 days, the Haab which contains 365 (between both they form the Calendar Round 4) and “the long count” which measures more extense periods of time, cycles of the 13 baktunes, where each baktun is 20 katunes, it is equivalent to approximately 140,000 days. The Long Count is a conception of time like an endless road (Torres, 2009). The 13 baktun began on August 11, 3114 B.C. The Mayan calendar system known as Long Count will return to zero on December 21, 2012, to restart its 1,872,000 day, or 5,125.36 year cycle (Aveni 2010). If the calendar indicates the end of the Long Count cycle correctly, the interpretation that there exists a Mayan prophecy is taken from a majority of eclectic interpretations, from documents like Popol Vuh, Chilam Balam, the Dresden codex, or archaeological findings like the Izapa Stela, Cobá, the Pakal’s sarcophagus in Palenque or the zoomorphic monuments of Quiriguá (Bastos et al, 2011).

3 New Age is not a structured movement; it’s like a nebulous of beliefs and practices, which develop from common aspirations, making possible a mixture of contributions from very different concepts. Everyone can adapt to their own aspirations, but a common characteristic is the transformation of consciousness and the vision of a holistic focus to perceive the interconnectivity between everything. (Mayer cited in MIVILUDES, 2011, p.32)

4 Fifty two year cycles, formed by coincidence from the Tzolkin of 260 days and from the Haab of 365 days.
The phenomenon of the called “Mayan prophecies” initially originated because Jesús Argüelles, in the mid 1980’s claimed to telepathically receive them from cosmic beings; however, Michael D. Coe had already published “The Maya” in 1966 (Withesides, 2009). Nonetheless various authors pointed to “The Maya Factor” as the book that started the Mayan boom (Defesche, 2008; Hoopes, 2011; Sitler, 2006; Castellanos, 2011; Bastos et al, 2011). Argüelles fused a series of contrasting natural elements in his premonitions, generating a hybrid narration: ancient religions in tune to the eternal renewal, the Biblical Apocalypse, the Koran, the I Ching or the Germanic Runes, amongst other and he correlated them with mathematic information, physics and astronomy, the base for the configuration of this discourse is the Mayan calendar system and the telepathic messages that he said to have received from the cosmos (Castellanos, 2011).

From this interpretation given by Argüelles and complimented by “The Maya Prophecies” by Gilbert and Cotterell (1996) emerge the “seven Mayan prophecies”, that Fernando Malkún developed in “The Dreams of Time: The Seven Mayan Prophecies”. Where in seven videos he exhibits seven premonitions with Argüelles’s ideas and information of another nature: Mayan, Biblical, esoteric, climate change, world chaos and part of the approach of the “galactic ray of synchronization, that occurs every 5,125 years”, and matches with the end of the Long Count, which will bring changes (Castellanos, 2011), here emerge the 7 premonitions that include collective fears like: wars, the breaking of the magnetic poles and their magnetic inversion, a comet that will place the Earth in danger.

On the other hand John Major Jenkins, who wrote “Mayan Cosmogenesis 2012” offers a more elaborated version founded in archeological and anthropological studies of the ancient and contemporary Maya, such as the lecture of the Tzolkin and the Izapa Stella (Bastos et al, 2011; Castellanos, 2011). His prophecies are extracted from the Izapa’s ball court monuments which encoded the galactic alignment of era-2012, as well as serving as a prophecy and a spiritual teaching. The author uses an interpretative resource of elements from Hinduism, Buddhism, Christianity, astrology, astronomy, archaeology, anthropology, epigraphy and conspiracy theories in order to elaborate a complicated and unified para-scientific meta-narrative of 2012. On the basis of different combined sources beneath an appropriate criterion of reading archetype, Jenkins connects the Maya tradition with the universal sentiment of the New Age with that which generates his reinterpretation and its comparison with other practices.

These authors that I have mentioned (and there are many more that exist) elaborate parallels with Science, environmentalism, Hinduism, Chinese philosophy, New Age and other indigenous groups from America in relation with the 21.12.2012 as the date in which humanity will experience a radical change in the form of a spiritual revolution, or for others in the form of a planetary catastrophe. Because 2012 also “coincides” with the long anticipated wait on the behalf of the mystics of the Age of
Aquarius, or those that guarantee the Apocalypse will take shape, including the “parallels myths” or prophecies which have been revitalized (Morelli, 2011). Hoopes (2011) sees in this phenomenon a fascinating intersection of astronomy and culture. Call attention to the origins of the phenomenon overcoming the formulated observations by respected Mayan academics and its promotion has included the speculative declarations by scholars, some of which have Ph Ds., such as the case with José Argüelles.

In this work it is not important to know if there really exists an interpretation pertinent to the remains of the Mayas, or if it will pass or not. What they look for is to analyze the collective and cultural dimensions that they bring to reflect on the multiple factors of diverse order that came together in this phenomenon. Problems between truth, falsehood and objectivity of the phenomenon are not the interest, but the regime of production that is possible to think and formulate in a determined, historic moment (Zires, 2001, p.93). In this manner, cognitive points could be analyzed through the construction of credibility of the phenomenon and its versions. These points are derived from multiple discourses (oral, written, audiovisual) that circulate in a cultural context, not only by the subjects, also by the Cultural Industries. This focuses not on the simple transmission of information, but also on the construction of a vision of reality based on the dissemination of values, on the creation of cultural values and familiarization with new cultural universes (Frunza, 2011, p.187)

2.- The Spread of the Beliefs

While the beliefs have narrative structures that appear to belong to this type of mythological discourse, there is another element that comes into play concerning their dissemination and it is the vehicle of this message. The communication of a belief has evolved with humanity, what began to spread through spoken word today can be found in current mass-media or other methods of communication and reach a wider audience than in past decades or centuries. This also influences the narrative content, which penetrates other cultures continually changing in order to revitalize itself in its new context. In the past narratives were communicated over great distances and today they have an even further reach. In the case of the 2012 Mayan prophecy, the end of a baktun not only means understanding it as a “end”, or a “change” from current Western perspective, but also that it is mixing with other modern beliefs, from religions like New Age to planetary destruction through climate change. A symbolic construction that maintained a determining role in modern man’s perception of reality is culture, including what we call mass culture (Frunza, 2011) strongly related to the Cultural Industries.

Here are just some of the Cultural Industries products on the market that demonstrate how the 2012 phenomenon has commercialized what has been a vehicle for globalization of it. The called Cultural Industries, which would define as: “the joint activities of production commercialization and
communication of messages and cultural goods on a grand scale that favor the mass distribution, national and international, of information, entertainment and the growing access of the majority”, come into play is in terms of the production and distribution of the symbolic goods (Garcia Canclini, 2003). The sectors listed by UNESCO (2006) include printing, editorial and multimedia production, audiovisual, photography and cinematography (mass media) as well as handcrafts, tourism and design. As part of these social contexts that are structuring, and that they are in turn performances of the uses of certain media in order to spread a belief, call special attention to the Mayan phenomenon because it is part of the new religious forms that are developing today and in large part for the new forms of communication and the expansion or transnationalization of new technologies. Gavriluţă discloses the fact that mass culture is a market culture, of which we must think that it is subject to the law of offer and demand. It is merchandise delivered via techniques typical of the mass media: print press, radio-TV, Internet. (Frunza, 2011, pp.188). I review overview to present 5 large Cultural Industries where we can found the 2012ology:

**Literature:** There is a large quantity of books, whose principal focus is the following: document investigation, personal development and science fiction. In Mexico some of the most important bookstores they are catalogued in “Non-Fiction” and “Self-Help” sections. In 2009, Hoopes calculated more than 500 title published on this topic. One of the main publishing companies found is “Random House Mondadori” a large transnational publishing company, in Iberoamérica it own the following publishers: Collins, Debate, DeBolsillo, Electa, Grijalbo, Lumen, Mondadori, Montena, Plaza & Janés, Rosa dels Vents, Sudamericana, etc.. It has various publications on this topic. There is also an interest in the case of the London publisher “Thames and Hudson” which mainly publishes books about architecture and has published Michael D. Coe’s *The Maya* (1966) and *Breaking the Maya Code* (1992), books that are important references in the topic.

**Movies:** The movie that explicitly talks about the phenomenon is *2012*, which was released in 2009 and directed by Rloan Emmerich, the production house was Columbia Pictures. This movie earned more than $769,679,473 USD worldwide and the fifth highest-grossing film of 2009 worldwide. The mass-marketing around the movie harmed its credibility due to the fact that tickets were raffled for a Life Lottery (like in the movie). It was a massive vehicle for spreading the prophecy on a global level. However there are more elaborate movies available for smaller audiences that are more familiar with the phenomenon. For example *2012: Time for Change*, released in 2010 and directed by João Amorim, is a documentary based in part on the book by Daniel Pinchbeck, where they present the way to transform out unsustainable society into a regenerative planetary culture. These videos frequently circulate in the internet.

**Cable Television:** As public television treats the subject of the 2012 prophecy like news there is more repercussion on cable television channels. On public television we can find news about some
discovery, conferences about this topic, interviews dealing with some the events of some well known shamans or special programs about the phenomenon in the form of special reports. It seems interesting that the documentaries released in 2011 broke with the scheme in that they were presenting more apocalypse and fatalism than in the preceding years. On cable television the principle producers (and disseminators) off content concerning the 2012 phenomenon are: 1.- “The History Channel” has produced no less than 3 documentaries (and more on the way) entirely devoted to sensationally ‘exploring’ apocalyptic visions of 2012: “The Lost Book of Nostradamus”, which culminates in a prediction by 2012 theorists Jay Weidner and Vincent Bridges that this “lost book” actually predicts cataclysm in 2012 (Witheside, 2009). Others are: Mayan Prophecies: Unmasking the Past (2006) by Kreg Lauterbach. Mayan Prophecy of Judgement Day (2006), The Last Days on Earth (2006), Judgment Day 2012: The End of Days (2007), Seven Signs of the Apocalypse (2009) and Nostradamus 2012 (2009). 2.- “Discovery Channel” has produced: The Mayan Code, Apocalypse 2012 (2009), and the series The Mayan Apocalypse by Graham Townsley which was composed of three parts (2011) when the academics Hoopes and Sitler participated. 3.- “National Geographic Channel” in its documentary series Prophecies: Latin American Predictions filmed 2012 Mayan Prophecy (2011). 4.- “Canal Infinito” The Prophecies of Nostradamus 2012 (2009), The 7 Mayan Prophecies (Fernando Malkún, 2008).

Witheside (2011) mentions that the extremely popular sci-fi television series The X-Files concluded the series by revealing the final secret, the plot the whole series had been culminating toward, that the final alien invasion was to take place on December 22, 2012 (McKenna’s date), even mentioning the Mayan calendar and agreeing with Defesche about the importance of the 2012 phenomenon reaching a much wider audience than what the relatively obscure esoteric books could ever accomplish on their own.

**Video:** There are four aspects of videos where references to the 2012 prophecy can be found. 1.- Those that “make the jump” to television after being commercialized in DVD format. In this case we have everything produced on The History Channel, Discovery Channel, National Geographic, etc. 2.- Videos that are created in order to sell merchandise at events, in stores or websites specializing in alternative thinking, where the majority of the clientele already are familiar with the theme. For example Believing is Creating: The Message of the Galactic Maya by Santiago Pando (2010) or 2012: The Truth of the Mayan Prophecies, a documentary by Silke Grasreiner (Mexico 2008). 3.- Music videos where Mayan or Millenarianism motives are reintroduced. Such as the explicit ones like Britney Spears’s Till The World Ends (2011), or the implicit solely with esthetic references to the Maya like Jennifer Lopez’’s I’m into you (2011) or Camila’s De mi (2011). 4.- Videos generated by the users of the internet, some of whom sympathize or not with the Mayan 2012 phenomenon. They labor on
videographic material where they expound their ideas, with images and directed videos or silent films and later upload them to the internet, “2012 phenomenon” have 316,000 results in youtube⁵.

Tourism: UNESCO (2006) was one of the organisms that had put more emphasis on its tourism programs as a Cultural Industry and the possibility to utilize it as a central element in development strategies for the Latin American and Caribbean countries. In the case of the 2012 phenomenon the more attractive regions for receiving tourists is the “Mayan Route” which is composed by Guatemala, Belize, Mexico, El Salvador and Honduras. We must pay attention to the use of the language on the part of the media officials for the promotion of international tourism to the zone and including not only for the marketing, but to official communicators⁶:

“(…) The Secretary of Tourism, Gloria Guevara Manzo, explained that the tourist program that was put in place by President Felipe Calderón will stimulate our country’s cultural tourism. It is estimated that en the remainder of the year and during 2012, more than 52 million turists will visit this region, which will generate an income of more than 270 billion pesos from these tourism activities. It is noted that December 21, 2012 is a significant date of the Mayan Calendar, on this day the 1,877,000 day cycle, which began in 3,114 B.C., will end bringing with it the beginning of a new age (SECTUR, 2011)

But the 2012 phenomenon has also reached other places such as the “Juan Fernández archipelago”, in Chile. The principal place, outside of the Mayan Route, is Bugarach (Efe, 2011), a villa situated in the south of France on the Spanish border, where it already has a history of sightings, movements of religious sects, Celts, New Agers, etc. and now some swear it is the place in order to survive the 2012 phenomenon. This rumor has catapulted in the number of visitors and the value of the land currently for sale; however it has begun to harm “the peaceful village” and arousing the suspicions of the French police. Speaking of real estate sales, there has also been a strong real estate development referring to the buying-selling and construction of bunkers, mainly in the U.S. and Europe.

Internet: In the case of the Internet there is a constant and rapid growth of productions pertaining to the phenomenon of 2012. Dario Valencia Restrepo commented that if you do a Google search for “Profecías Mayas” it will generate more than 300,000 results (2010). As of March 15, 2012 there were 591,000 results, the difference is an almost 100 percent increase. In the release put out by the Interministerial Mission for Monitoring and Combating Cultic Deviances from France (MIVILUDES, 2011)⁷ it signaled that last year 2.5 million webpages were registered that referred to the end of the world in December 2012. There are many types of pages, from those that merely divulge information, to those that pretend to sell everything that is necessary for the future apocalypse. This includes forums and videos. It is interesting how in this medium the others can converge: extracts or

---

⁵ March, 2012.
⁶ Communication 21/06/2011 from the Secretary of Tourism (SECTUR)
⁷ Mission interministérielle de vigilance et de lutte contre les dérives sectaires (a French government agency)
entire books of literature about the phenomenon, television programs, videos or movies in some type of platform like Youtube can be found. There are also pages that hope to promote tourism including those where you can buy packets on the same site. It is also in cyberspace where they make skeptics into believers. We find pages of the transnational channels that not only make DVDs, have pages specifically about the topic. But there are also offline institutions there being represented or attacking these narratives. Two examples of government sites from the governments of the Maya Route, for example: http://www.mundomaya.travel/, http://www.visitguatemala.com/es/2012-guatemala, http://copan2012honduras.com/ and the NASA page “2012: Beginning of the End or Why the World Won't End?” where the FAQ section has 135,9341 views, one of the most visited on the page.

This is a panorama of what the Cultural Industries generate in respect to the 2012 phenomenon. It has been observed that the 2012 meme is gaining ever more spreading power due to Emmerich’s and other films, an ever-increasing book publication rate, a vast number of websites, more and more popular media coverage, including several mentions and interviews on Fox News and articles in the New York Times, Newsweek, and Rolling Stone (among many others). (Witheside, 2009). As noted in the publication of the MIVILUDES (2011): “the proliferation of new technologies has given to date an amplified resonance, at the moment the economic crisis and natural catastrophes give the people a supplementary reason to believe in the end of the world”. This generates a demand as an even more diverse variety of alternative media sources continue to develop and 2012 seems to get its foot in the door of each of them. The industries have to find always a balance between public interest and the things the public is interested in. One example would be the 2012 iPhone & Android applications like Ultimate 2012. As this phenomenon becomes more and more popular it seems also more and more important to have available a critical view of it as it becomes increasingly embedded in people’s worldviews (Witheside, 2009).

Study Results

When faced with these mixtures of beliefs, we should ask ourselves “What makes these different elements consistent?” The New Age narratives could be an element that somehow manages to unify all the content that could therefore include the phenomenon of 2012. Eco (1999) points the following logic: In a context where the death of the grand stories, of the great integrated ideologies of the social structure of our century. Return the religions, officials or heretics, which primarily fulfilled the need to recover the meaning of the collective adventure. For Eco the New Age is the absolute syncretism that approved whatever position without majority rational or theological coherence. Everything is accepted, from UFO’s to macrobiotics, from Buddhism to Pranatherapy; “A do-it-yourself religion” (Eco, 1999). It is not a coincidence that the academics that study this phenomenon, including MIVILUDES, indicates that the 2012 phenomenon is closely related to the New Age. The 2012

http://www.nasa.gov/topics/earth/features/2012.html
phenomenon is where matrixes of distinct feelings meet; these matrixes interact below the cognitive link of New Age and mediation of the Cultural Industries, in such a way that “interpretive frameworks were expanded”. The research found that many respondents in their logical narratives developed a hybrid of New Age content, but they do not consider the New Age as part of his speech.

“I am looking for energy, the people understand energy in an esoteric manner, but energy is not an esoteric question it is a question of electromagnetism, there is an electromagnetic field around the earth, but we also have an electromagnetic field in each one of us. These types of places independently of what the archeologists say, are centers of power, practically like magnets, of cosmic energy. I am not speaking of an esoteric cosmic energy, I am talking about energy” (Álvarez, 2012, Chichén Itzá)

Including a teenager, William, who lives in a Mayan community: “Many say that in 2012 there will also supposedly be UFO’s encounters, well that changes are coming in 2012 are the tropical storms, cyclones, earthquakes, tsunamis these are what we are mainly seeing (…)”. On the internet forum is more explicit the rejection of such narratives, however, some users can manage so that not raise criticism for example:

“I present myself in this forum because of its elevated content and scientific rigor. We find ourselves in the home stretch and little by little all of the loose ends are being tied off and we are at the climax where everything converges and we will see what happens with all of the theories or scientific and prophetic hypothesizes (...) However, for me the end of 2012 will break from all of the most notorious events, they will be clear indices and indicators of something that is being prepared…” (Kapax, 2012, Internet Forum).

Beyond words like energy, UFOs, scientific and other terms used by the New Age the interpretive framework that would integrate any variety of the 2012 phenomenon would be that "something is happening" and “will take place more strongly in the future or on 21/12/2012. One of the mechanisms that contributes to the frame transformation are the Cultural Industries and their flawed strategies of “informing” and to produce a minimum understanding of the 2012 phenomenon, or simply to try to “entertain”. One should note what an employ of the Carnival Elation, of the Carnival Cruises Line, expressed when his ship took a group of foreigners to Chichén Itzá:

“For us it’s a regular visit, in fact the company has an excursion that is called 2012 Prophecies, together with Mérida city government. We play them a video with references to certain things related to the 2012 prophecies and later we take them to a archaeological zone that is called Kinich Kak Moo” (Turistic Operator, 2012, Chichén Itzá)

The media is not outside of the social dimension and in regards to this Millenarianism euphoria it contributes an intersubjectivity that is increasing day by day, especially in the products of the Cultural
Industries: books, television programs, Internet sites, movies, emails and press amongst others. (Reguillo, 2010)

“We work for a touristic channel called “Travel Channel”. We came especially for the equinox to see the effect which makes the snake. We have a T.V. series about the 2012, focus in the five major states of the Maya: Tabasco, Campeche, Quintana Roo, Yucatan and Chiapas, that is already on air Wednesdays and weekends. (Aburto, 2012, Chichén Itzá)

This is where there is a divergence of messages that tied themselves to the construct of the Mayan culture like an enigmatic civilization and in the end the Long Count of one of their calendars in order to continue structuring narratives where they fit with another series of integral elements: energy, Biblical dates, and scientific terms. Cultural Industries and in specific Mass media is a cultural system constructing reality with the instruments typical of symbolic rationality. Mass media is no longer just an instrument for mediating and mediatizing cultural constructs, “in the center of the social construction of reality process, as an institution generating a discourse and a specific logic; the products incorporating these values are distributed to the public and assumed by the latter as clarifying images about the world, self-understood, in accord with its expectations, norms, hopes and fears.” (Frunza, 2011, p.189) What calls attention to this phenomenon is the irruption of logic where it has been demonstrated a kind of accelerated learning in which they have been known to use new technological resources in order to scatter the message that the Mayans (supposedly) left. But what it implicates apart from an analysis like in the title, or with the circular narratives that they make, including the images of an ecology, morally and economically deteriorated world in order to be able to impact the sensibility of the users in the messages of esthetics that synthesize the capacity of colonization of the imagination sometimes through the pliers of a visceral fear (Reguillo, 2010) that drives to bring an action in real life and even in virtual spaces:

“You saw that we have been having massive earthquakes, have you heard about the solar flares? Well there is a whole series of things happening right now, people do not want to think about it, but it is 2012 or 2012 is already happening (...) the Mayan’s were not saying that the world was going to end, the thing that is going to end is us (...) I know that this sounds like that movie 2012, but you must begin to think that we are we are going to do what we are capable of doing to survive all of this” (Álvarez, 2012, Chichén Itzá)

“Hello. I am Antonio and I just saw Jesse Ventura’s program about the 2012 conspiracy and I am terrified. I suspected many things, but now they have been confirmed. I hope that through this forum we can inform everyone about what we can what is coming and we can save ourselves. Thank you so much.” (Sierra, 2011, Internet Forum)

“Hi, I’m new, I’m Argentinean, and I found this forum while I was looking for information about what was going to happen in 2012 according to the different things that are circulating
on the internet, and the truth is I wanted to know how to prepare myself and my family. Thanks.” (Mario333, 2012, Internet Forum)

MIVILUDES (2011) indicates in its annual report that when confronted with this phenomenon, those in power must “be more vigilant” against “extreme acts” that the citizens, driven by these millenarianists discourse, can commit. What is that, that when confronted with this phenomenon, gives France this perspective in contrast to the countries of the Mayan Route that have a different view towards it? The interpretive framework is different; so much seems that for France these types of interests, values and beliefs concerning these subjects are seen as incongruent and contrary to the national ideology and objectives (Enlightenment and rationalism). On the other hand, for other countries there is no conflict of interests, values or beliefs, in contrast they include themselves in the activities, objectives and group ideology and it is thus perceived as congruent and complimentary (indigenous worldviews, “roots9”), and from which they could also enjoy economic gain in one of their most important economic activities.

**Conclusion**

The myths about the possible end of the world have been around for thousands of years and each time they feed on new fears, for example nuclear extermination or Y2K, in the year 2000. In its 2011 report MIVILUDES pointed to December 12, 2012, the date that the Mayan calendar ends, as the 183rd time that the end of the world has been announced since the fall of the Roman Empire. The difference it is how the postmodern condition made possible these narratives and the use of this technology with global reach. Cultural Industries are important in the promotion and the maintaining of cultural and economic diversity and they supposedly help to create democratic access to culture. Nonetheless there is great inequality when it comes to the access of the written and personal portrait of the actual Mayans in these products.

The agents that use the Cultural Industries in order to disseminate the phenomenon of the Mayan prophecy generate contained hybrids; on these diverse beliefs present themselves without guarding a closed structure. This makes spirituality present itself with scientism, at the same time mixing itself with conspiracy theories, including extraterrestrials. At the same time is binds itself to facts, this generates a better degree of insertion than one that would be contained merely in the discourse of the 2012 phenomenon; this lends itself to the immediacy in the cases of the Internet, live T.V. programs and recent phenomena with extraordinary explanations, because they must write in terms and explanatory frameworks accessible and acceptable for their audience. In this effort to create mass culture, we note in terms of symbolic anthropology, the media universe, as the environment of mass culture development, is characterized by the presence of mythical, symbolic, ritualistic structures, including the presence of a great diversity of perception and manifestation of religiousness (Frunza,

---

Within this phenomenon a series of beliefs can be found that range from comprehensive world views like the supposed Mayan prophecy. If the idea of beginning and ending of cycles is not sufficient into to provide a kind of archetypical support, the anchor and reference other myths and prophecies of other cultures create a cognitive link towards other geographies. The New Age beliefs brings together, the Ecological movement, “scientific” discourses referring to solar explosions, planetary alignments, etc.; which converge and transform themselves into a hybrid narrative where New Age beliefs appear to be the integral element for the discourse around the end of the Long Count of the Mayan Calendar. Mass media plays an important part both with respect to mythical creation and its function, which in archaic societies was fulfilled by mythical communication instances (Frunza, 2011).

An approach is that they are translocalized and expanded because it is a plastic and hybrid belief, that this 2012 phenomenon is mounted to the logic of postmodernism, that the conditions that made the possible use of the Cultural Industries in the presence of a modern project that did not save the promise of common good or progress. The narratives and levels of subjective signification take the products of the Cultural Industries when they can align themselves with interpretative frameworks, overcoming any differences. The Cultural Industries take advantage of the similarities of distinct belief systems in order to achieve globalization. I assume that globalization was a second moment based on the framework that I have collected because through cultural industries the respondents was contacted at first time with these narratives recently, but since the 60’s and 70’s were already written about it, for very specific audiences. Now “uses a story (about the deeds in question) in order to bring into discussion, by way of the symbolic “re-construction” of these deeds, the values, institutions, expectations and fears of society. The story thus made provides an understanding grid (an acceptable meaning in the system of codes typical of a collectivity) for the respective crisis (Frunza, 2011, pp. 192-193). The phenomenon of 2012 is the pretext which species of narratives are disseminated, and transformed in different ways, as some content fail to be hybridized in order to have a place in the interpretive frameworks in different places and people. For that while some are prepared, as their economic and social context allow, rejecting and struggling against this belief, building bunkers, stockpiling food, others try to revive the energy of the earth and of them or seek a more eco-friendly life.

References:


22. /Papers/1118581/Varieties_of_2012_Experience_The_Preparation_and_Exploitation_of_a_Millennial_Niche. (referred on 17/03/2012).

Media as a Specific Technology of Culture. The Digital Field is Already Here

Culture has its communicative dimension. This means that external form must be given to all ideas, so that they are accessible to human senses. This is a basic prerequisite that culture should be social. Raymond William's (William's, 1962, p. 16) succinctly defined culture as “a particular way of life” that is shared by a community and shaped by values, traditions, beliefs, material objects, and territory. From this perspective, “culture is a complex and dynamic ecology of people, things, world views, rituals, daily activities, and settings/../.is our way of doing things” (Lull, 1999, p. 130).

By speaking about culture (in many respects) we tend to identify culture as rather stable biological, spiritual, social and material forms that follow us and influence us since the day we were born. We inherit language too (our basic patterns of verbal and non-verbal communication). Language (as the communication part of the culture) contains volitional and valued aspects. At first we understood language as audio code, but later - as a visual code. Our belief that visual codes can also help us compose culture was the second step. Photography, film, television, video and computer graphics all have codes which require special literacy. Language coordinates social activities of all cultures.

Ultimately, language is limitless. “People play with language. They style it. Abuse it. Invent it. Give it accents. Sing it. .../ Like all symbolic forms, language is a resource for the social construction and deconstruction of culture.” (Lull, 1999, p. 139) Language tends to be affected by various factors, including media. Internet, the most recent and most influential technological development, where the vast majority of international/intercultural communication is carried out in English, is one of the strongest influences on the language right now. The global ascent of a language signifies the global ascent of a culture.

Leadership of the English language takes place through a hierarchy of cultures in the world meaning that, if you are not a native speaker of English, your culture is not on the top in global terms. Consequences make conditions conflict.

What’s happening today with the non-English language cultures due to the Internet?
What’s happening today with the mass communication due to the Internet?
What’s happening today with the culture as communication dimension due to the Internet?
What effect the Internet has on their users’ language learning process?
Does the Internet make those processes for users more difficult, or vice versa: easier?
All these problems can be illustrated in different ways, which is very interesting. My interest about the Internet’s actuation of language skills was the first step in my research: how using the Internet may influence cultural values and activities.

Today I chose to analyze how the international cultural patterns (through the Internet) affect children and youth in Sweden. My research is based on the recently published works by Ulle Findhal (Findal, 2012). They describe the use of media by children and youth on the Internet today.

On 13 March 2012 the Swedish newspaper Dagens Nyheter summarized that “computers are forcing Swedish children to read less and less”. (Björling, 2012, p.4) Reading skills have dramatically reduced among Swedish children and youth, and, especially during the recent decade. “Use of computers is one of the explanations to this problem,” says Monica Rosen, professor at the Department of Education at the University of Gothenburg (Björling, 2012, p. 4).

She believes that the use of computers causes reading problems for primary school students. They read less and less or do not understand content of the text.
Several studies show that in Sweden both 9 to 10 year old and 15 year old children have become increasingly less able to read. Even with respect to other countries we can see the situation becoming even worse. Now Swedish children are on the same level as the majority of children in Europe. The change became apparent during the 2000’s.

However, Swedish children's literature has always attracted the little readers and Swedish children have always fluctuated as frequent visitors at the municipal library. Right now the situation is different. Is the Internet the culprit? Sweden quickly introduced the Internet both in private homes and at schools.

![Graph showing access to media technologies at home, 1987-2002 (percent of population)](image)

Internet became available to Swedish public in 1994 when Algonet, the first operator, connected the Internet to the Swedish telephone network through modem pools. In 2010 over 8.3 million (approximately 92%) of the Swedish population used the Internet, making Sweden the country with the largest number of Internet users in terms of population in Europe. Across Europe, only Iceland, which is ahead by 97%, can be compared to the rate of Sweden.

![Internet use by education](image)

According to table No. 4, adults with the higher education were the most enthusiastic Internet users. How could this happen to their children that today they read less and understand written text less efficiently? Have we introduced the Internet to reduce the literacy of our children? Have the actual
increase in the use of computers affected the reading and comprehension of Swedish children and adolescents? While teachers continue to discuss computers or iPads regarding their usefulness in the educational process and do not really know right from wrong, I (as a media researcher) am willing to address the problem.

Firstly, the problems that Swedish children have are now typical for children in the entire Europe as most of them have computers. It is important for us to understand is it really true that the computer screen change the reading ability? Sweden (in this case) is a gratifying example due to its extensive traditions of children's literature (which is not characteristic for other countries). So far, Swedish children read a lot. Is the use of computers harmful to reading? I think that not everything in this situation is that bleak.

![Changes of reading time among those who were old in different time period](image)

According to Table No. 5, also today reading books is a strong media habit. Moreover, today Students have better knowledge at reading texts that contain maps, charts and the type of graphic paper information that is common on the Internet. Is it possible that children no longer want to get into the position where they constantly read books in large quantities and no longer can be bookworms? Those days are gone. What has really happened? Right now the media landscape is in transition.

![Changes of reading time within the recent 30 years](image)

Table No. 6 shows the changes of reading time within the recent 30 years.
The world of media changes quickly. The digital technology has introduced the term of convergence. It is an idea meaning that various forms of media are converging and boundaries between them may be blurred or completely disappeared. What is the effect of this ongoing transformation on the media? The ongoing process is quite complicated. We do not know is it the end of the modern paradigm or is it “we are approaching the twilight” (Von Wright, 1994, p. 14) Can media convergence affect children's ability to read and understand the text?

The forecast of the media guru Marshall McLuhan said that the media will influence our consciousness through its peculiar way. He believed that electronic media would make us think in directions other than the ones that dominated in the written language so far. McLuhan was convinced that radio and television bring us back to talk (face-to-face conversation). This way we would be more intimate in our wireless communication. He preached about the global village. It is a paradox that it was not true then, but his guesses have become today’s reality. His technological determinism is today's tribute to the Internet.

Our civilization is tied to the text and the written culture. All our documents are fixed on the basis of written language. Despite of the fact that the verbal forms of the language are closer to our way of thinking and automatically are easier to understand (redundant), written language (entropic) is the king of the house. The written language is capable of binding all generations together. We all have passed through the same life cycles; however, different generations have grown up under different social and cultural circumstances.

The fact that today's children and young people no longer treat book readers badly means neither that they hate the written text nor that the capacity to understand the text has deteriorated. The recent study of Nordicom shows that development of the use of media has been stable over the last 30 years (Mediebaromettern, 1993). The number of minutes per day when Swedish people are engaged in various media is a straight line. Behind this steadiness there has been a change with respect to the young people. They use media as much as their parents, but their habits to use media have changed. Little children grow up in the media world of their parents. They spend their time at very early age with the noise from the radio or music player. Then they start watching TV and videos.

Studies which investigate young children (at the age of 3 - 6 years) using media show that the youngest children watch television 101 minutes a day (Filipson, 1998, p. 5). TV is the most important and dominant media. Currently half of the 3 year olds use the Internet in some way. The most common activities include playing games and watching video. (Findal, 2011).
Later, the observed rate of the use of Internet (at the age of 6 - 7 years) is up to 90%. Majority of children is online at some point in time. 69% of them use the Internet few times a week and 25% of children are online on daily basis. The littlest children just watch pictures because they can not read yet. Reading comes into picture together with the school. (Findahl, 2012, p. 12). School age children (at the age of 9 -14 years) spend more than 3.8 hours a day using different media. Listening and watching movies/playing video games are the most popular activities. Over the next decade we can expect an increase in the use of media, except for reading.

So we can return back to the PISA test about reading comprehension. It is remarkable that children showed poor results when they read traditional text on paper, but they presented better knowledge with the digital test (where they read the text on the computer and wrote down their answers on the computer). The difference was also considerably smaller between girls and boys with respect to the digital reading comprehension compared to the traditional reading comprehension (Skolverket, PISA test, 2011).

The hypothesis states that “more time at the computer leads to less time for reading” (Rosen, 2011; Findahl, 2012, p. 58), which, in my opinion, is wrong. Every time a new medium is established, there is a discussion about the possibility that the new medium will annihilate the old media field. Television was the major threat to the written culture (Postman, 1986, p. 7).

There is a belief amongst researchers that the media with the dominating role during the growing period of a child has created a way for interpreting reality (McLuhan, 1964). If TV has been the most important media for children, we can expect that they could never be really incorporated in the written culture. Such was the case in the U.S. in 1977 when the number of adult readers drastically decreased (period from 1957 to 1977). Similar trends were noticed in Holland and France, where the reading time for adults decreased by 50% in the period from 1955 to 1975. (Findahl, 2012, p. 58).

In Sweden, there were a number of people who read on stable and high level until 2000. Delayed effect of television can be explained in Sweden with the late arrival of private channels in the country during the 1990s. It can also be explained with the new language that introduced the audio-visual media and most of the Internet.
TV is changing the way of oral representation of information (audiovisual narrative technique is
different now). Internet uses similar narrative technique that is different from the traditional literary
language. McLuhan was right. Media is a message. Information changes its appearance due to a special
way of communicating, and that is characteristic for the Internet.

The same information in a book, television or the Internet looks differently. TV has offered us
the audiovisual language. Internet goes a step further and provides the reader with the option of
entering text. You can modify, adapt and live your own life or a life of another person through heavy
cyber-experiences. I think that a child (who starts reading on the Internet) clearly shows that the text on
the computer screen is different from the text in books.

The digital text is short, laconic, and the reader can start a discussion with text (the author). The
digital text, just like the old telephone directory, provides information rather than a readable text. In the
case of longer texts the Internet reader becomes nervous and stressed. You cannot write two sentences
on the same line or a story without illustration. A long, old-fashioned text is simply hard to read on
computer screens. Everything must be short, dynamic, and written with inner intensity. There is no
chance that the reader will read the so-called *text next door* (that is characteristic for paper journals and
magazines). They use the Internet host to find things they want to capture. Users look for information
just as they pick mushrooms - you fill your basket only with the mushrooms you are looking for. Unknown fungi are uninteresting.

The crucial question (in this context) is complex. Language transformation is still continuing.
This is evidenced by a child who has learned the written language only through the computer screen.
Could it be that the changes a language is a sign of deeper changes in our culture? “Culture is a
conceptual system whose surface appears in the words of people’s language” (Lull, 1999, p. 130).

As the American anthropologist Michael Agar points out above, language is a level of the
surface of a deep and complex system of concepts we call culture, and we can not exclude that changes
in the surface area (language) indicate profound changes in the whole cultural system. Today the
communicative dimension of culture looks differently. The fact that changes on the linguistic level take
place as a progress today is incontrovertible true. The reason and the answer for this is the arrival of the
Internet or the computer monitor at the core of “Central railway station” for mass communication
processes.

Until now the entire mass communication was one way traffic (mass media). Now we have the
Internet with feedback. The Internet can enjoy this privilege. The established media (right now) hastens
their websites to perform as the Internet conditions require. They strive to employ the possibilities of
the Internet to receive feedback. Books are the last standing and waiting in the line.

In addition, Internet assumes a form of “imaginary audience” (Anderson, 1983). Although the
Community is not in the same room and audience probably have never been in contact with each other,
they usually do as cinema or theatre audience. We can conclude that the Internet arranges an illusory, unlimited community which the print media would not be able to create.

Currently the diversity of the media and the intensification of the use of media have come to a steep hill. The established media are on the one side and the Internet and social media are on the other side of the ravine. So far, the established media (press, radio and television) have not responded seriously against bloggers and other online discussion clubs. However, the times change and the social networks begin showing their strength and can decide the agenda for media market. In this context there are two interesting things: language trying to move away from the written language logic to the oral language style and the changes in relationships amongst media. The censorship and bloggers is the third aspect.

The media will not disappear; they are only gaining or losing their dominance (Veinberga, 2008, p. 332). Gutenberg did not disappear because of Marconi and radio and newspapers still remained after all of McLuhan's prophecies implying that the electronic media will take over for good.

Today no one disputes the hegemony of written language in Western culture. Long time ago TV and radio did the impossible. They blew up the leading role of the written language in the air. Due to the television a whole new language was born, which incorporated the melody of the 80’s and we learned to monitor the political theatre with symbolic expression forms (Reagan's blue eyes, Gorbachev's factory visits, etc.).

Bourdieu believes that television is indeed a real threat to all forms of cultural production: art, literature, science, philosophy and judiciary. Television is purely damaging also for politics and democracy. It is interesting, what would he write now about the impact of the Internet on art and culture? The established culture of journalism is now forced to accept the special way of the Internet of talking to the reader. It is clear that it is time to learn new forms of communication with the new media and public. An extreme blog in Sweden (Avpixlat) says that "political correctness" that causes people not to dare to express their opinions is the greatest threat to the democratic society in Sweden. People just reading silently and not daring to react. The text on the Internet always requires a reaction from the reader. The Internet has opened doors and we have no chance of returning to the quiet reading of paper books. We get the newspapers we deserve (Gripsrud, 1999, p. 32).

No doubt that the modern age is giving us the signals that changes are necessary. Books needed a better look. They can be produced in multiple parallel channels more efficient than before. We live in a paradigm shift where everything, even the habitus is under transformation. “The system of dispositions which makes up the habitus has a generative quality in much same way a language does” (Chomsky, 1972; Lull, 199, p. 159). If the language is in the sway, what is the health condition of the journalistic and the literary field? The storm is over.
Keywords: culture, Sweden communication, Internet, reading, journalistic, literary field.

References:
The shadow side of consumer culture: waste and waste pickers' subculture

Abstract

There, where are people, there is consumption. There, where is consumption, waste exists. Thus, the aim of this paper is to discuss the phenomenon of waste, which exists in every culture. Despite its substantiality, it is often overlooked and quite rarely discussed in humanities and social sciences.

In the first part of this paper we will analyze the concept of waste as well as its metaphorical-symbolical meanings. After defining the concept of waste we will discuss the process through which it is created. It is differentiation. We will turn our attention to the fact that all of us differentiate not only material things, but places, time, people, ideas, etc. as well. And we will conclude by stating that the concept of waste is fundamental when we want to describe and characterize not only our material world, but our social and cultural world as well. Then we will contrast thus far revealed aspects of the concept of waste with its role in the world of nature (it means, waste as resource). Finally we will try to find answers how this connotation can be applied to our social and cultural world.

In the second part we will formulate and briefly review trends of waste history. We will begin by discussing the role of waste in the history of humankind as well as in the modern consumer society. We will give particular attention to the evolution of waste making, its disposal and management. We will analyze historical aspects of recycling as well. Many of presented ideas will be illustrated it by examples and interesting facts form various historical periods and cultures (the stone age, the ancient civilizations, the medieval Europe countries and Arab world, the modern times, etc.). Finally we will discuss how waste can be used in exploration of various historical and contemporary cultures.

In the third part we will present the subculture of waste pickers. They are exceptional social phenomenon. The waste is core organizing element in the work and life of these people. Thus, in the first place we will outline the main components of way of life of waste pickers. Next we will briefly discuss their place and role in society. In such a way we will reveal the subculture of waste pickers as the shadow side of society. It is the shadow side which exists in every culture and is inherent especially to our consumer culture. Finally we will give special emphasis on the symbolic meanings of waste pickers’ activity relating it with the ideas presented in the first two pats of this paper. We will conclude by discussing the idea that people who touch the waste themselves wantonly become the waste of society.

The inspiration to explore this topic rose out of the ethnographic research done (by the author of this paper) in the communities of waste pickers who worked in Lithuanian dumps. However, the
background of this paper is theoretical rather than empirical. It is the analysis of various humanistic and social sciences studies (anthropology, sociology, social psychology, history and philosophy) and synthesis of insights derived from it.
The Soviet Heritage and Cultural Tourism: opportunities and perspectives

Abstract

Cultural tourism – one of fastest growing tourism sectors, which supports employment, private business growth, infrastructure development, regions growth and regeneration. The spread of that tourism throughout the world encourages individual regions compete with each other to attract more tourists. Therefore each region has to find something ensuring a competitive advantage in the global tourism market. A crucial role in national tourism still plays presentation of Lithuania history until 20th century. However, if the aim is to ensure regional development, we have to create unique tourism products. It could be the Soviet heritage. It is difficult to estimate how many the Soviet period objects could be attractive to foreign tourists, because there is no system, how to evaluate the heritage of this period. The aim of this article is to reveal the perspectives of Soviet heritage development for cultural tourism, because as a viable tourism product the Soviet period cultural heritage is successfully developing in the South East and Central Europe. So, if we underestimate the potential and perspectives of the Soviet heritage, we will see dual effect: first, it will be lost great opportunities to develop the tourism industry in Lithuania, second – we will erase a significant part of history from public memory.

Keywords: cultural tourism, Soviet heritage, region development
Adapting the representation of women to the capitalist laws of Polish cinema: deceptive power of the images of progress based on the analysis of the two films entitled Och, Karol

Abstract

The increasing consumption and the process of modelling the Polish economy according to the capitalist version made its mark on Polish mainstream cinema as well. Many filmmakers found themselves in a position where rather than tackling important issues or expressing themselves freely they had to follow the principles of economic laws. The erotic comedy Och, Karol 2 produced in 2011 in Poland is well to the point. It shows the dilemmas of indecisive Karol, who desperately tries to divide his time between work, his fiancé and the three modern and independent lovers. The catchy representation of the women in the film invites people to watch it. Yet, in fact the characters’ supposedly progressive representation only reinforces traditional gender roles. The film is just an “updated” version of the very same story produced in Poland under the communism in 1985. But what is “updated”, however, is only the image not the content of the film.

During the twenty-six years period between the production of both films Poland made a transition from the communist into the capitalist state. For that simple reason it is quite expected to see the embodiments of free market, progress and modernity in 2011 pop version of Karol: fast cars, expensive locals, trips overseas and exclusive brands create a general atmosphere of progress. It seems that such advancement also applies to the images of women: all of the major female characters are self-confident, determined and “liberated” ladies, who are very enthusiastic about sadomasochistic/group/lesbian sex – even outside marriage. It is striking, however, that the mentioned progress is apparent only on the level of cinematic images which are mainly related to sexuality. In fact, those are the images that “sell well”. In other words, the fact that female characters in 2011 production seem progressive and free from gender bias is reinforced on the level of images but not content. In my paper, I want to argue that the latest version of the film actually makes one step backward: the power of images of progress and modernity (branded clothes, fancy places, expensive cars and diverse sex) not only subverts the underlying meanings but also simplifies our understanding of what progress with respect to gender issues really means. By comparing the two films I want to demonstrate how the excessive use of catchy imagery works against the true content of the film and how we, as spectators, are easily misled by such depictions.

Another point that I want to emphasise is the way cinema production works in Poland nowadays. Year after year the state film funding is decreasing what means that private companies sponsor most of the productions in Poland. Such companies are more inclined to finance a production
that will “pay off”: light and cliché entertainment films starring recognizable faces. They also do not give many chances for young debutants to appear in the cinema industry. In fact, Och, Karol 2 is a good example here. What is important, however, is that this film deceives its audience: it aspires to be a more progressive production while it only reinforces traditional gender roles.
Dr. Leena Savisalo
MSc, Espoo, Finland

Education of Home Economics among multicultural women past and future in Finland

Abstract

The education of home economics especially to the girls started 1886 in Finland. Its function was to teach the home economics basic skills to the servants of the noble families, not only the ability to work but the proficiency and knowledge of work in the homes but more important in the hospitals and other public service. The schools were open to the girls in the middle of 1800 century. The teacher education for home economics started in 1906 in Helsinki. The University level education of Home Economics started in the Faculty of Agriculture and Forestry at University of Helsinki in 1946, the same year as e.g. in Estonia. The name of the subject at university is now Consumer Economics. It is concentrating to the research of consumption according to the specified interest. The area of exploring the culture of home economics is divided to different universities and different levels of education. The teaching of the home economics takes place in different levels of schools and colleges.

The continuing education (extension work / adult education) related to Home and Consumer economics is in the hands of voluntary based organizations. The gender issues are still important to teach or train the adult or youth the consumption in the changing world. The ability to use the modern communication demands skills that are indispensable to survive in the more and more technical world. This is a challenge to the whole society. In Finland the women's organizations, Finnish speaking Martta www.martat.fi , Swedish speaking Martha www.marthaforbund.fi , Countrywomen in Finland www.maajakotitalousnaiset.fi three most important to mention are training the ordinary women in everyday life issues in the globalization of local level Finland. The IFHE is a global important organization for network <www.ifhe.org> For the first time the need for home economics knowledge was in huge need and commonly used when the 400 000 Karelian refuges were moved to other parts of Finland as a part of Finnish land was assigned to Russia after the second World War. For the multicultural women who have arrived to Finland because of war, marriage, work and other reasons need help to settle down in a new culture, we in Finland wanted to tell them about our customs but more important is to learn from new comers the useful and helpful and joyful innovations for the everyday life. Now the community and government subsidies, the state aid are helpful in order to organize and finance the communicative efforts to reach the understanding of the differences between the cultures. When you teach woman you teach the family.

The professional organizations based on forestry and agricultural, environmental and natural sciences are involved to train the adults in the needs of the forth coming problems. The new situations as the death or heritage or sickness of child or of parents put the women on the wall where the people
need unexpected situation of communication. There the private forestry companies or semiprivate advisory enterprises give their hand to help. www.proagria.fi and www.tts.fi and www.ncrc.fi research organizations give all attention to a man or a woman.

**Keywords:** Education, Home Economics, consumer, consumption, extension
Principles and practice of integration of allophone students at high school in Italy and France

Abstract

In the course of the last thirty years Italian schools have had to confront the problem of receiving and integrating the languages and cultures of young foreigners. They have developed considerable experience in comparison to other countries in Europe, characterised by a long tradition of immigration, connected to their colonial history.

The object of this thesis is to consider the politics of reception and integration, the solid organisation of processes, teacher training, the daily didactical programme of the French and Italian education system, paying particular attention to secondary school.

The research is based on a series of qualitative interviews of teachers, managers, inspectors and specialist trainers, conducted in the area of Lyon (France) from Spring to Summer 2009. Additionally recent French and Italian material based on this subject has also been analysed.

The first chapter provides a brief historical picture of the migration phenomena in two countries and traces their relative rules and regulations of schooling allophone students, concentrating particularly on the concept of E.N.A.F and C.L.A., upon which is based the entire French approach.

Unlike in the case of Italy, and since the very beginning, France has defined very precise category (different from foreign students tout court and different from students of foreign origin), which has become the object of an educational operation in particular classes, targeting fundamentally linguistic integration, without paying particular interest in the dominant intercultural approach in our country.

The second chapter analyses specifically the time and method of receiving new foreign students (in the first instance) in France and Italy, the institutions and subjects involved (teachers, administrative staff, inspectors), the method of assessment of a student's previous education and skills.

The third chapter concentrates on the characteristics and modes of the recruitment of L2 teachers. It discusses their initial training, the monitoring of their work and the procedure of the certification of their abilities, which in France, where this differs from Italy, has long since been conducted via a national exam.

The last chapter completes the picture by providing a split of the didactic practices of the French C.L.A., with some solid examples of teaching of L2 and of the didactic tools in use. The concluding pages provide certain proposals and suggestions and fields of work arising from the differences between the two realities.
Teaching educators about cultural differences: challenges and perspectives in Russia

The article sums up some of the more common obstacles that arise in Russia when delivering culture awareness programmes among teachers. The theoretical overview dwells on understanding education as a cultural phenomenon. The procedure of the quantitative research is described, the research outcomes are listed and their implementation in culture awareness programmes for teachers are shown.

After the collapse of the Soviet Union huge migration processes started on its former territories. Since 1991 the ethnocultural composition of the population in most regions of Russia has changed dramatically: the cities and towns that up to that had been predominantly homogeneous have faced the inflow of newcomers. For sure the educational system was also affected. Nowadays in Russian schools cultural diversity of pupils is constantly growing, and the teachers face the problems that they have not encountered before: multinational classes, children who do not speak Russian properly, families with different life-styles who still have to integrate.

The migrant pupils are mostly from the Caucasian region (both from former Soviet republics which are now independent states such as Armenia, Georgia and others and from the Caucasian regions of the Russian Federation such as Chechenya etc) and from Middle Asia (Uzbekistan, Tajikistan etc). There are also pupils from other regions such as China, Afghanistan etc. The level of their language competence can be different, ranging from fluency in the language to total lack of knowledge and having to learn Russian as a foreign language.

Obviously, these trends mean new professional tasks and problems for educators. So the need for efficient culture awareness programmes for educators is really urgent. But first attempts to arrange such courses have not always been successful, and the percentage of teachers and other educators who master the skills of working with migrant teachers is still rather low. For example, the monitoring of school psychological services carried out in the whole country in 2009 showed that only 7% of school psychologists implemented special technologies and approaches to migrant children and their families, and only 2.5% did this regularly. Besides, when culture awareness courses are arranged, their attendance is often rather low, although the task to help migrant children to integrate has been named among the educational priorities (for example, in Moscow in the programme of developing education in the capital in years 2012 – 2016).

This contradiction between the need for culture awareness courses for educators and many practical issues arising in their implementation has been the reason for choosing the topic of our research.
**Theoretical overview**

Education is one of the most conservative social institutions. S. Schwartz chose school teachers to study cultural values because "they play an explicit role in value socialisation, they are presumably key carriers of culture, and they probably reflect the mid-range of prevailing value priorities in most societies".

Originally education was studied as a universal phenomenon, but in the previous century with the rise of cross-cultural psychology understanding of education changed. Acknowledging the cultural nature of education has been one of the major paradigm shift in psychology and pedagogics. Nowadays most researchers believe that although the social functions of education are universal, its characteristics and goals are in many ways culture specific.

For example, G. Trommsdorf and P. Dasen describe education as cultural transmission resulting from enculturation and socialization in informal or formal learning contexts. They describe formal and informal education as two ways of transferring cultural values from one generation to another. Rothstein-Fisch et al argue that child-rearing practices in any culture are determined by an ethnotheory – “an implied notion of the ideal child, accompanied by beliefs about socialization practices that will produce this ideal” (Rothstein – Fisch, C. et al, 2010, p.271). Focusing on differences between individualistic and collectivistic cultures, they show how ethnotheories are manifested in formal education as well as in the family.

The way to understanding education as a cultural phenomenon was long, complicated and culture specific as well. For example, in the United States three distinctive phases of applying cross-cultural methodology to education were marked (Contributions…., 1986):

1. After the World War II when the transfer of technologies started, the methods of educational practitioners and cross-cultural psychologists from the United States and Europe were applied wholesale to diverse countries and cultures.

2. In the 60s and 70s, when the universalistic approach had failed, both researchers and practitioners started exploring culture-specific modes of learning and teaching. One of the pioneers in this field was John Gay, who initiated a cross-cultural study of pupils in Liberia.

3. Since the 80s up to nowadays American scientists have been working on culture-specific approaches to education. A variety of methods and technologies have been suggested, and the basic approaches to children of different cultural backgrounds have been summed according to their origin (one can find ideas and recommendations for working with pupils and families of Native Americans, Latinos, Asians etc). The concept of “culturally – responsive” or “culturally relevant” teaching has been developed. It means pedagogics that recognizes the importance of including students' cultural references in all aspects of learning, “an approach that empowers students intellectually, socially,
emotionally, and politically by using cultural referents to impart knowledge, skills and attitudes” (Ladson-Billings, 1995, p.160).

(It should be noted that we discussed this scheme with Russian educators and asked them to analyze educational system of Russia according to it. Most estimates were similar: Russian schools are somewhere between the first and the second stage).

It has been widely discussed that different aspects of educational systems are culturally specific. One of the possible ways to analyze education as a cultural phenomenon is applying culture dimensions theory to educational systems.

For example, Hofstede while describing dimensions of culture shows how these differences are manifested in education. Power distance influences whether relations between teachers and students are egalitarian or teachers expect to be treated with respect. Individualistic or collectivistic orientation determines the educational goal. A typical example of power distance differences is a situation that one of our respondents told. In the school where she worked there were many children from Israel. In comparison to Russian culture, Israeli culture is much lower on the power distance index scale. So the children from Israel were reported be “clearly disrespectful to the teachers”: they were sitting on the floor when the teachers were passing and did not stand up although the teachers expected them to do so, were asking lots of questions during the lesson and so on. In collectivistic cultures the children are taught how to be good group members, in individualistic cultures – how to be independent and how to learn.

Raeff, Greenfield and Quiroz provide a case showing the differences in a teacher’s behavior depending on his individualistic or collectivistic orientation:

*It is the end of the day and the class is cleaning up. Denise, a student in the class, isn’t feeling well. The teacher overhears Denise asking Jasmine, another student, to help her with her job for the day. Jasmine isn’t sure that she will manage. What do you think the teacher should do?*

**Individualistic answer** – *Find a third person. “By finding a third person, Jasmine’s goals and rights are respected and not infringed upon, and Denise may also receive help”* (Raeff, C. et al 2000, p. 66).

**Collectivist answer** – *Tell Jasmine to help Denise. “Helping Denise ... enables Jasmine to fulfill her role in relation to one of her classmates, thus strengthening this particular relationship, which in turn can contribute to her welfare and the welfare of the entire class”* (Raeff, C. et al 2000, p. 67)

Masculinity and femininity according to Hofstede determine the attitude towards success and praise: a masculine school focuses on the best students and praises them, a feminine school takes care about the weaker. For example in American schools (American culture is very masculine) a lot of competitions are arranged and children are praised when they win. In Russian schools when there is a competition teachers try to arrange them so that all the participants would be somehow praised.
Another way to show cultural specifics of education is looking for its aspects and components that may reflect culture specific characteristics. For example, it has been shown that there is a certain variety between curricula which shows cultural differences between concepts of what a child should achieve and what skills he should possess. After studying different approaches to teaching mathematics Andrews comes to the conclusion that “the ways in which teachers conceptualize and present mathematics to their learners, the environments they create … highlight well that mathematics teaching … is a cultural activity that differs significantly from one country to another” (Andrews, P., 2010, p.23). Another research subject is parental attitude towards school and how it differs. In a big-scale research in the Netherlands Driessen showed that Dutch, Moroccan, Surinamese and Turkish parents manifest a different degree of involvement in school life an different expectations (the Dutch parents talked about school most often but cared least bout school – appropriate behaviour). He also showed that the implicit parental values concerning educational expectations also depended on culture. Almarza pointed typical differences in the educational expectations of Latino and European American parents in American schools. One of the differences that he described was attitude towards uniform: Latino parents expected their children to wear a uniform whereas in American schools with their accent on individualism uniforms were rare.

So, analysis of the researches mentioned above (and many more similar reports) brings us to the following conclusion: when a teacher and students have different cultures of origin that means they may share different ideas about education, its goals, prescribed roles for teachers and students and expected performance. Understanding the cultural nature of education is necessary to realize the reasons for possible difficulties arising when children of various cultural background attend the same school. The value discrepancies may lead to misunderstanding between the teachers and the children, and it may be difficult for a teacher to estimate and analyze this child’s behaviour in a correct way. Different ideas about the aims of education, the values that have to be considered and educational expectations result in what Rothstein – Fisch et al call “noncooperative discourse” between parents, children and educators.

It becomes clear that teachers working in a multicultural educational need special training in order to act efficiently. Nowadays a variety of teachers’ training models have been proposed and recommendations and best practices have been widely discussed. Most approaches combine cognitive, emotional and behavioral aspects reflecting a complex structure of culturally sensitive teaching. For example, Parla suggests a model that aims to provide more effective instruction for culturally and linguistically diverse students. The model includes three bases or core competencies: the Theoretical Base, the Linguistic and Cultural Diversity Base, and the Experiential Base. These three competencies provide a basic framework for teaching culturally diverse students: give a basic understanding of
multicultural education, language development and its interrelatedness with culture, help to obtain basic skills necessary to promote the diversity and to get the personal experience.

Villegas and Lucas (2002) have pointed out six characteristics that have to be incorporated into teachers’ education in order to prepare them to work in a diverse classroom. These characteristics are as follows:

- Socio-cultural consciousness (being aware of the fact that human behaviour and thinking are influenced by ethnic and cultural variables).
- An affirming attitude toward students from culturally diverse backgrounds.
- Commitment and skills to act as agents of change.
- Constructivist views of learning.
- Learning about students’ past experiences, home and community culture as a way to build relationships and improve cooperation.
- Culturally responsive teaching strategies.

Such models provide perfect guidelines to devise a culture awareness programme for teachers, but do not help to understand needs and challenges that may be inherent for a educators with a certain cultural background (namely Russian teachers and school psychologists).

**Research description**

Moscow City University of Psychology and Education (namely the chair of ethnopsychology and the psychological problems of multicultural education) has been providing culture awareness courses for teachers and school psychologists since 2006. These are all post – diploma courses for practicing educators. The duration of the courses is different: some of them are one-day seminars, others last for several weeks or for the whole school year.

We started by studying the practices and approaches of our foreign colleagues and tried applying the technologies and ideas proposed by them. The feedback that we received from the course participants was controversial: some ideas were shared and accepted, others were criticized and rejected. The necessity to devise an efficient strategy to raise the cultural awareness and intercultural competence of the educators brought us to investigating specific challenges that may arise while working with Russian teachers and psychologists.

The main research goal was to identify the characteristic features of the perception that the educators have about migrant children and teaching activities in the multicultural surrounding. The special research focus was on the features that may serve as obstacles or challenges in delivering culture awareness programmes.

For our research we chose qualitative research strategy, namely half-structured interview. Our choice of qualitative methodology was determinate by several reasons. First, the very research subject
was quite new for the educational agenda in Russia and relevant quantitative methods have not been created so far. Second, the social desirability among teachers is extremely high, and using questionnaires may result in getting “correct” outcomes.

All the interviews were carried out with the educators that were taking part in the courses. According to their professional activities we may divide our respondents into three groups: school teachers, school psychologists, school managers (directors and others). The teachers taught a variety of school subjects such as the Russian language and literature, mathematics etc. Some were elementary school teachers. None of the respondents taught Russian as a second language. The overall number of respondents is 30. In the article we use the term “teachers” meaning the three named groups of respondents.

So our respondents were the educators that were already facing the necessity to study more about the culture. We do understand that there is a certain number of teachers who not only avoid culture awareness courses but also strongly oppose to responding to migrant students in a special way (and even to teaching them at all). Finding a way to deal with them is an urgent task but that would constitute another research.

It must be emphasized that there were two groups of participants according to their motivation to attend the courses. The first group included the educators that were willing to learn how to work better with the children of different cultural origin. The second group included the participants that were somewhat made to attend the courses (mostly by the school management).

We should also note that the scope of difficulties that those two groups manifested was quite similar. As we used the qualitative methods we cannot say whether there is a significant difference between them and whether motivation to take part in such a course is somehow connected to a higher level of intercultural competence.

We interviewed the educators about their work with both the pupils and their parents, as in Russia the parents are expected to interact a lot with the school and to take an active part in the cooperation with the teachers.

All the interviews were carried out individually, in the form of a free conversation. Personal contact with the respondents was established before asking questions. The following questions have been used as a guideline:

1. What is the cultural origin of the children you work with?
2. Are they in any way different from Russian children? If so, what differences do you notice?
3. What are the typical difficult situations that arise with these pupils?
4. How do you generally solve these problems?

The analysis of the interviews helped us to sum up the typical obstacles that may arise when delivering cultural awareness programmes for the educators. We understand that the qualitative
methodology does not allow us to estimate which of the characteristics are prevailing but that may be
the next research step.

Results

After analysis of the interviews we have identified several types of understanding cultural
differences. This perception is tightly linked with the possible strategy that the teachers choose while
working with the children and families of different cultural background so we describe those together.

a) Tendency to avoid acknowledging cultural differences. For many teachers to
acknowledge existence of cultural differences within the classroom means to be intolerant towards
pupils. Cultural differences seem to be a kind of a taboo.

This corresponds to one of the stages of cultural sensitivity development described by Milton
Bennett – Minimization. As Bennett writes, “People in Minimization recognize cultural variation in
institutions and customs (objective culture) and may be quite interested in those kinds of differences.
However, they hold mightily to the idea that beneath these differences beats the heart of a person pretty
much like them”.

The teachers that hold these views say something like: “I treat them all equally”, “It is important
to work with all children, without taking into account their nationality”. Many teachers share an
idealistic perception of Soviet pedagogic, believing that it was “international” and taught people of all
ethnic and cultural backgrounds.

One of the reason for this tendency may be the campaign for tolerance, that has been carried out
in Russian schools for more than 10 years now. This large-scale government – funded campaign aimed
at promoting tolerance as a moral value and included lots of activities for both students and teachers.
We believe that it may have resulted in understanding tolerance as avoiding differences. One of the
respondents said, “Well, I think that the Tajiks are a bit slow, but I know this is a really bad thing to
say, you have to be tolerant”.

The tendency to avoid speaking about cultural differences also reflects in the inability of the
educators to communicate freely with migrant parents. Practically no one of our respondents shared a
story of how (s)he talked to the mothers or fathers or how (s)he tried to know more background
information about the families, their plans and expectations. They were ready to provide any type of
information about the school and its requirements, but they never received any type of feedback from
the families

b) Cultural differences are mainly seen on external level only, as limited to explicit culture
phenomena: customs, traditions, folklore, etc. When the teachers are asked to give examples of cultural
differences, they mostly speak about dances and music. The language differences are seen as one of the
main reasons for the arising problems. In this case the teachers do not see any connection between
cultural differences and their day-to-day work and do not see any ways of using the information they possess.

For example, one of the respondents said, “Our teachers know a lot about other ethnic groups and cultures. Every year we have a festival where we learn national dances and songs with the children”. (We do believe that getting to know different aspects of other cultures is a great instrument for the children, but it does not help the teachers to find a better approach for a migrant child).

c) Although some value and behaviour differences may be noted they are seen as something strict and rigid, as the root of all the problems. The differences may imply, for example, gender norms in taking care about the child or attitude towards a woman. The teachers also do not see any ways of using this information in their work with the children. They believe that if the culture differences are something stable, they cannot do anything about them in the educational process. Our respondents said, “It is difficult to fight with their culture”, “Nationality is extremely important in education”.

d) The teacher realizes that cultural differences mean different norms and values and sees a cross-cultural dialogue as mutual attempts to come to understanding. In this case the teacher uses his or her knowledge about this differences to find an efficient way to address children and families. For example, in Russian families usually the mother is the parent responsible for all the issues concerning the child upbringing, she is the one who is expected to make most decisions and to be actively engaged in interaction with the school. In many Caucasian cultures, on the contrary, the main decision maker is the father. In many families he speaks Russian better than the mother and his engagement in the issues of child-bringing is rather high. Generally, while working with Russian pupils, a teacher would in most cases contact their mother in case he has to engage her in some activity. But when dealing with a family of a Caucasian origin the teacher would consider which of the parents (s)he would contact.

The teachers sharing the first three views may have difficulties while taking part in culture awareness courses.

Three more tendencies are as follows:

- Social norms such as politeness, respect are seen as obvious and universal and therefore clearly understandable for a person of any cultural background. When a difficult situation with a migrant child arises, the teachers tend to evaluate it and describe it as a violation of a certain norm. As a result of that, the behavior of migrant children is described mostly as impolite (“They do not know how to behave”), whereas school rules or requirements are stated not as certain behavioral patterns but as moral ideas, such us, “It is important to show respect to the elder”. Besides, when the teachers believe that these norms are universal, they also feel that these norms are easily learned. So when the child does not master a rule fast enough, the educators are inclined to think that he simply does not want to learn.
Let us describe a typical example. In Russia it is polite to address a teacher by a name and a patronym (Anna Petrovna). In Middle Asian culture it is typical to address him or her “teacher” in order to show respect. But when a Tajik child calls a Russian teacher like this (or sometimes “woman-teacher”), the latter often thinks that the pupil does not remember his or her name and therefore does not respect him or her.

- The teachers believe that it is up to children to adapt to school rules, because they are newcomers. Their typical arguments are “They have come here, and they have to obey our rules and norms”, “When in Rome, do what Romans do”. In this case the teachers see the school regulations as something clear and understandable and therefore easily learned. That means many educators do not think it necessary to look for special approaches to pupils of other cultural origin. When someone suggests that teachers have to behave differently to children of other cultural origin they object feeling that they have to betray what is really important to them. Our respondents said, “How will our school live if every pupil brings his own rules?”

- Feelings and emotions. We did not ask the teachers about their feelings directly, but this information was derived in an indirect way from the stories teachers shared. In multicultural setting some teachers feel enthusiastic and challenged, but others feel anxious and threatened. One of the reasons for that is lack of understanding and relevant information. The educational setting becomes less predictable for the teachers. They feel that their own culture, its values and are questioned.

We suppose that the described challenges, on one hand, may reflect some typical difficulties of the educators working in the multicultural environment, and on the other hand, may represent some peculiarities of Russian culture and Russian educational system, its social and historical background. The current research design does not allow to differentiate between these characteristics but we can make some assumptions. For example, according to Hofstede culture dimensions, Russian culture tends to have an extremely high power distance index, in other words, hierarchy and respect to those in power is an important value. The teachers are perceived as power figures so they are extremely sensitive to any behavior that may be seen as lack of respect.

**Practical implications**

This analysis has been used to improve courses on cultural differences for teachers.

The following goals were formulated:

- To differentiate course methods and contents in order to provide personalized support for educators depending on the views that they shared;

- To motivate participants to apply the new skills and technologies in their professional activities.

Basing on the results of the research we have devised several guidelines that have been implemented in our culture awareness courses. The efficiency of the implementation has been
estimated by the participants’ feedback and the preliminary results show that using these guidelines has helped to raise the participants’ understanding of cultural differences in education and to raise their motivation to search for special approaches to migrant children and their families.

The guidelines are as follows:

- It is important to start discussing cultural differences with giving a deeper understanding of culture, showing it first of all as a system of norms, rules and values. It is necessary to stress culture-specific nature of behavioral patterns and moral norms providing a variety of relevant examples and focusing on education. (The iceberg model of culture have proved to be extremely useful for this purpose.) As a result of that, the teachers are helped to describe the behavior of migrant children without giving estimates and express their norms and rules more clearly, as behavioral models (such as, “In our school we do not call a teacher by first name”).

- The concept of multicultural dialogue in education used in the course should emphasize that the teachers do not have to give up their own values and rules, they have to make them more understandable for migrant children. The main message that we use is, “It is not so easy for the children to understand what goes on here. But a teacher may help the child to make this out”.

- It is important to look for resources that may be helpful for educators while solving new professional tasks. The resources may be either personal (coming from a mixed marriage, having lived abroad etc) or professional (ability to learn, professional experience).

- It is vital to help teachers understand the difference between intolerance and discrimination, on one side, and accepting differences, on the other. We sometimes avoid speaking about “tolerance” at all as its connotation in the psychological discourse in Russia is dubious.

- When talking to teachers it is important to describe cultural background of a pupil or a family not as a constant characteristic, but as a variable. It is important to show that families of the same cultural origin may differ in many ways and it is possible to talk to parents to learn more about their plans and expectations. As C. Button says, “What is needed is a combined focus on patterns of cultural and individual differences. Such a combination is more effective than either component alone because it works 1) to lessen invalid stereotyping, 2) to develop a generic sensitivity to the cultural orientations of each child”. One of the most important things to know are the family expectations concerning the place where they are going to live.

- The conversation about pupils and families of various cultural backgrounds should balance differences and similarities. It is useful to look for values and ideas that are shared by both educators and migrant families. It is also helpful to start building common identity such as “we all belong to this school”, “we all live in this city”.


**Conclusion**

As we consider education as a cultural phenomenon, varying greatly from culture to culture, we should also realize that teaching about culture can also be culture specific. Summing up the results of our research and their implementation allows us to state that looking for cultural similarities and differences as far as teaching educators about culture is concerned can be crucial for designing an efficient culture awareness course.

**Key words:** teachers, culture awareness programmes, Russia

**References:**

5. “Contributions of Cross-Cultural Research to Educational Practice” (1986), American Psychologist, v41, №10, pp 1049-1058


The current study investigates the relationship between professional skepticism and students’ thinking styles in Lithuania. Professional skepticism, by definition, is an attitude and style that includes a questioning mind, cautious belief and critical assessment of all evidence. Overuse of professional skepticism however could lead to distrust, underuse could lead to a problem such as a bad decision and even a business collapse. Suitable levels of professional skepticism may produce high quality decisions. Indeed, thinking requires similar skills to professional skepticism such as critical assessment, evidence evaluation and making complex decisions.

Thus, this paper aims to identify the relationship between students’ thinking styles and professional skepticism among business and non-business students in Lithuania. Research question is: is there any relation between students’ thinking styles and professional skepticism?

One hundred and nine (109) business and non-business students are used as participants. Inventory Revised II (Sternberg et al, 2007) is completed by participants to identify their type I (creativity-generating) and type II (norm-favouring) thinking styles in an experiemnt to test the relationship. Hurtt‘s (2010) scale is used to measure professional skepticism. The result shows certain types (type II) of thinking styles are associated with professional skepticism. In addition, there is no difference between business and non-business students with respect to professional skepticism.

Keywords: professional skepticism, thinking styles, business and non-business students, Lithuania.
The influence of the institutional and non-institutional aspects of the authoritarianism on the political processes in Russia today

Abstract

There are some urgent problems facing modern Russia, including the transition to a market economy and transformation of Russia into a democratic state, against the backdrop of the nostalgia for the lost empire and great power ambitions.

The analysis of the political processes in contemporary Russia points to the increase in social consciousness of the authoritarianism. The main components of the authoritarian syndrome are the desire of rigorous governing, social hierarchy, paternalistic perception of power, the trend to xenophobia and nationalism and the concept of superpower. The results of opinion surveys prove that fact. The analysis of the authoritarian syndrome and its influence on political issues have become urgent.

The problem of the authoritarianism is now becoming ever more relevant. It is related to demands of the modern high-tech world, with its inherent risks, crises, shortages and restrictions. This is world in order to function, will be invent new and many authoritarian individuals instead of democratic citizens. The comprehensive analysis of the authoritarianism takes into account the dynamics of the authoritarian attitudes and values at the individual level, a means of political control and the prospects of the institutional transformations in contemporary Russia.

The research proposes a new approach to the analysis and measurement of the authoritarianism in order to determine the nature and the influential effect of the authoritarian syndrome on the political processes and, moreover, to find the reasons for the viability of the authoritarianism in social consciousness in modern Russia. What contributes to the expression and reproduction of the authoritarian system – «personal difficulties» of the individual due to his sphere of life, social environment and personal experiences, or «social problems» caused by institutional and socio cultural organization macrostructure? Which are the individual, societal and political prerequisites contribute to increasing of the authoritarianism?

The research question is institutional (authoritarianism at the level of structure) or non-institutional (at the individual level) authoritarian influences on the nature and the content of institutional changes and determines the prospects for the democratic development.
The analysis of the political changes in Russia's system over the past decade shows the dynamics of the political institutions of state power from pro-democratic to authoritarian. The most important thing here is the fact that the evolution of institutions took place against the background of a legitimate popular support for institutional changes carried out by the power - building the «vertical of power», the abolition of elected governors, the actual abolition of the principle of separation of powers, the total control of the electoral and party systems, the dominant role of the informal institutions with often illegal and illegitimate nature of the activity. In other words, institutional changes in the political system responded to the requirements of the population to authoritarianism - the desire strong leadership and the establishment of order. Today, on the contrary can be said that there is a growing discontent among the population regarding functioning of the political institutions and policies. Why do one part of Russian people demonstrate authoritarian attitudes and behaviour, another part of Russian people demonstrate democratic attitudes? How does the implementation of state policies both enhance and benefit from widespread of the authoritarianism.

This research represents an attempt on the basis of systematic studies of authoritarianism to identify effective ways to overcome the authoritarian syndrome and to determine the trajectory of the evolution of political institutions in Russia.

**Definition of key terms.** The understanding of the concept of the «authoritarian personality» has evolved from the period of its creation. The classic presentation of the concept: as a type of personality, which is characterized by anti-democratic sentiments, a manifestation of national and social prejudices, the trend to fascism (E. Fromm, T. Adorno); as a new антропологический type of man of the XX century (M. Horkheimer); as the type of person who characterized by three attitude - the authoritarian submission, the authoritarian aggression, the conventionalism (B. Altemayer); an attempt to highlight types of the authoritarian personality, based on the assumption of unrelated between the authoritarian attitudes and the authoritarian behavior (Ray J); consideration of the authoritarian personality in the era of the post-industrial society (Z. Sanford); measurement of various aspects of the authoritarian of public policy (J. Meloen).
Civic Organizations and Local Governance: the Resources for the New Europe

Summary. This article concerns the opportunity of creating solid social bonds, thanks to free associations and social movements, in order to develop the Europe of the future. In particular, the relation among citizens, local administrations, schools and universities is founded on social capital, that guarantees the development of a country in various fields. The crisis of social capital, begun in the 1960s, has shown how much the society needs a constant cohesion among its members, based on confidence and solidarity, two characteristics that denote a strong civic sense. The attempt at creating social bonds is a distinguishing evidence of civic development that it is the basis of social cohesion and establishes the level of civilization inside a society, which favors citizens’ inclinations. This aim is achieved when the territorial administration is founded on local governance and local deliberative democracy can defend the interests of citizenship, through the creation of social bonds among all the civic and political institutions. In the society of globalization the state administration evolves towards a new model of political organization, that develops increasingly social bonds with local organizations, such as free associations and social movements, in order to obtain a social development involving all the social actors.

Introduction

In this article the relation between civic culture and social capital is studied, in order to underline the importance of free associations in founding local democracy. This topic makes a reference to the regional sociology, that in the last years has occupied the research of new resources for the European development. The role of the state and its structures have changed in comparison to the past, consequently also other institutions such as schools and universities should modify their planning out to be able to create bonds among public administrations and local interests. In this way, the social capital is fundamental to make and to conserve permanently the networks among the individuals characterized by a strong feeling of a confidence, from which the social engagement of citizens is originated. In particular, the generalized reciprocity is a trust among the members of a social group, in which all the components have a common aim (Szreter, 2000: 574). Robert Putnam has studied for a long time the social capital and has argued that since the end of 1960s the social and technologic changes have led to the decline of social capital, also evident in the decrease of civic engagement and in the reduction of mutual confidence (Sabetti, 2006: 197). This situation makes positive effects for the

---

10 I am grateful to Prof. G. Rossetti for his valuable advice.
development of free associations through which it is possible to understand the level of political participation, that shows how the supporter of non-political organizations have a positive effects for democracy (Ayala, 2000: 99f.).

More opportunities for real participations to politic life are the basis for a stronger civic culture, because voluntary groups generate a sense of responsibility among all the citizens who share a common aim (Ayala, 2000: 109f.). The independent movements are social actors that influence the choices and the decision of policy, and contribute in developing democracy, above all about the opportunity to be an instrument of union between political class and citizenship. These organizations are *movements of action* characterized by a rational intent that can have also conflicts with policy, but this interaction, between free associations and institutions, is fundamental to establish the development level of any democracy (Jenkins, 1982: 528). Civic organizations are traditionally divided in two different classes:

- **Social Movements**, as an extension of more elementary forms of collective behavior;

The problem is the application of rational model to movements in which the personal changes are an example of independent choices, according to the necessity of every member (Jenkins, 1983: 529). For these movements it is important the confidence among the organizations members, the free associations and the public administration, that become the instrument to understand the development level of a country. Besides, the degree of honesty of civil servants can carry out an important role, since it impresses on the confidence, put by the citizens in regards to institutions (Rotberg, 1999: 339). For this aim it is important the common sense of civic ethics, originated from humanist civic tradition, according to the country’s success is the development’s level of citizenship and the correctness of public servants. For this purpose, four civic obligations are relevant: to encourage civic autonomy, to govern by persuasion, to transcend the corruption of power, and to become civic exemplars (Hart, Grant, 1989: 103).

The public administration is the hinge of civil society since it keeps the connection between citizenship and state, so that it vouches for the equality in the presence of law and for the security that free associations are recognized as the basis of any democracy. Social capital can develop only when there are solid institutions and the citizen is not a simple number in a register, but the center of public administration activity. The moral virtues, that the politicians must sustain and follow at the same time, are the basis on which building the state system, that cannot apart from certain rules shared by everybody, indeed they guarantee the stability of institutions and preserve civic culture.
“The willingness of public servants to take upon themselves, without compulsion, the responsibility to conduct themselves with honor has had an enormous and positive impact on the history of the nation. Public administration should now take the lead in establishing anew partnership in virtue among all citizens (Hart, Grant, 1989: 105).”

The presence of free associations guarantees the development of social capital in the society and, at the same time, just this situation determines the democracy level of a country. Whereas a solid civic culture exists there is also a stable state that can guarantee the independence of social movements, apart from opportunity to protect public good agreed upon the greatest expression of social capital, guaranteeing civic development. In particular, the social capital is linked to the growth of the state, in every the man can gratify his requirements. These movements have different purposes and are accepted in democratic countries on the grounds of two fundamental principles: freedom of association and freedom of opinion. These are preliminary conditions for the good operation of democratic state because they enable social actors to express their minds and to take independent decisions owing to free discussion. However, freedom of association and freedom of opinion must have limits, as any other freedom, and the shift of the limits in one way or another determines the degree of state democracy.

Whereas the limits increase the democratic system is altered, where these two freedoms are abolished the democracy stops existing (Bobbio, 1984: 6f.). The presence of social movements determines the welfare level of a state, because the associative freedom grows rich the civil society, while its decrease makes the cultural circle poorer. In the last years a general impoverishment can be observed, caused by the loss of interest towards these spontaneous movements, that have weakened their proactive push and consequently have reduced the development level of democratic societies (Szreter, 2002: 584). So, in order to warrant the preservation of civic culture it is necessary defending local identities and convincing free associations to have more power, because their activity represent the independence of citizenship. Thus, the social movements have a role acknowledged by the legal system, that recognizes their existence and activity, but it is needed to protect them even more, because, by defending the principles of civil society, they defend the state.

1. Free Associations and Social Movements

The associations are social patterns derived from common behaviors, that characterize the social life and contributes to create a solid democracy, in which the social movements have an important role: they originate from human needs and have the goal to build solid relations between citizens and state, characterized by confidence and solidarity. The incentives for constituting social movements are different: environment, rights, policy. But they have a common aim, saving public interest. During the
years the goals have changed, but the positive attitudes are the mover for new social movements, the basis of free associations, that, in turn, give collaboration and stimulate the same movements. In this case they are called *supports’ organizations* (Kriesi, 1993: 68), and contribute to the social establishment of the members of associations, through the course of their duty, that determines the level of development of social movements. Through the mobilization the groups of citizens create solid bonds aimed at developing social capital for both defending individual interests and meeting collective needs. In the first case the organizations have a limited operative field, not in the spatial sense but in the instrumental one, in which the members take part in defending personal affairs. In the second case the members participate to protect common interests and they found associations that have a spatial evolution, also in other countries.

In particular, the decentralization of associations is important in order to create a bond between local interests and free organizations, in fact decentralized movements are a model of democratic structure that sustain the direct participation of members (Jenkins, 1983: 541). The result is a deeper bond between social movements and people, not only members of associations, but also citizens, thanks to which the hierarchical structure of politics is overcome, with many benefits for the community. In this way social capital becomes fundamental to guarantee a high level of confidence in order to create solid bonds with citizens, that can contribute at stating the policy and at making democracy more solid. So the local interest emerges and enters in the politic debate as a crucial point for the development of social movements, because the free associations have an aim characterized from decentralization and defense of particular interests that have a collective purpose, too. These associations can be supported from other structures, such as newspapers and television, in order to sustain and to stimulate the activities of social movements, that are finalized to support common good, not to maintain particular interests. In fact, some social organizations are named *self-help* because they have a limited aim and are formed by own members, so their activity is directed only to components of same movements. They does not take the way of free associations that, on the contrary, have civic aims and are an example of civic organizations, characterized by collective purposes to which all the members throw oneself heart and soul.

These associations are democratic because their components derive from different social classes and just this heterogeneity represents the level of socialization typical of civic organizations. The development of free associations takes place a context of general interaction between social movements and authorities, so that this relationship can be a resource for the civic organizations because it can facilitate their activity in a community. On the one hand, this collaboration is positive because the access to decisional processes and to public financing makes many resources for the social movements; on the other hand, the intermediation of interests put at times, but not always, some ties to the mobilizations capacity of organizations, and can, progressively, weaken them (Kriesi, 1993: 73). The
development of these associations is characterized by internal and external factors: the first ones concern the professionalism of members and their aim, the second ones pertain the purposes of social movements and their place in the society. They can be divided into three different type: instrumental, sub-cultural, countercultural (Koopmans). The instrumental movements have not a collective identity but they want to avoid particular evils, such as the associations to defense the environment. The sub-cultural movements aim at creating an interior interaction through a greater participation of its members on the problems of human rights or other global topics. The countercultural movements are centered on the identity and on its defense, particularly they have a conflict interaction with authorities or other institutions. The differences about the aim of an organization influences their structure and the resources are used in relation to the interests of the members.

Every social movement is composed of support base, strategy and relation with the society (McCarthy, Zald, 1977: 1216f.). For the correct development of organizations it is important the engagement of members who take part into the activities of an association, also by giving a financial support, in which the mobilization assumes the characteristic of an incentive for the good results. According to the intensity of members’ engagement the social movements can enlarge their operative field to integrate their activity also with the political authority, that in this way assumes a role characterized by a constant collaboration and not only by a passive participation (Passy, Giugni, 2001: 125f.). In order to obtain a good co-operation between associations and politics it is fundamental a common purpose, that represents the collective interests; besides, the mobilization of social and economic resources favors the interaction among citizens, politic power and organizations. Social movements need continuous engagement because the common interests implies that the association members pledge themselves with faithfulness, also thanks to the support of a civic leader.

This figure is fundamental to understand the importance of civic culture, because it represents the landmark for all the members of associations and a model of conduct for the society. In particular, to carry out a complete study of social movements it is basic to know the biographical outline of the members, as a valuable instrument of research, already used in historiography and anthropology (Ferrarotti, 1981). The civic leader is fundamental only if inserted inside the context of civic humanism and implies a strong belief of his importance, as if it is a vocation, an unconditional element, essential in all the activities that are interested the ideal form of the world, the Weltbild, in a Weberian sense. This ethic belongs to the sphere of Weltrationalität and includes many points of view of rationality and ethical action (Weber, 1991). The civic leader incites the participation of social actors, who in turn appreciate his action, since he favors civic autonomy and guarantees them the possibility to pursue their aims through free initiatives, independent from politic power and organized interests. But yet there are frictions’ reasons among some political institutions, national or local, and free associations, when they claim for their social activities a greater place, too often occupied by political parties (Zuern, 2002: 90).
In this case the role of *civic leader* is crucial because comes in a world that the political parties remain hidden from public, in fact the *civic leader* raises strategic questions, brings them to the attention of public opinion, looks for solutions in the public debate, and looks for available instruments in order to carry out them, if necessary, also in conflict with government, politic parties and groups of interest.

The civic leadership, a typical expression of a solidary community, is connected to the adhesion to commune values and, above all, to a civic project. In spite of many difficulties, the incitement of *civic leader* persuades the members of social movements, who put in his person correctness and professionalism, a virtuous figure. The *civic leader* is a moral guide for the community, an example of rectitude and correctness, and his teachings are an incentive also for a correct operation by public administration, that acts as a connection between state and citizens. When public servants lack sense of duty, the state cannot be solid, and the institutional frailty becomes a daily condition, well known by citizens, who in turn lose confidence in the society. The importance of a moral guide is basic to guarantee to the community the good operation of state institutions, and the *civic leader* has also the responsibility to verify the correctness of their actions. In this way he can be the *just man* (*Pincoffs, 1986: 150f.*) that favors the development of civic principles, in which the citizens believe and that follow to improve the relation between public servants and citizenship, also by taking part in preserving civic virtues.

It is fundamental the confidence as a positive expression of civic culture, that develops bonds among citizens, public administration and other institutions, not only politic but also economic. People has made complex bonds of confidence as a system to create solid relationship through which the citizenship is more present in the social and politic life of a country (*Sabetti, 2006: 188*). The democracy, the economic development and the social cohesion depend on the existence of social capital, because it favors the collaboration between citizens and state. The generalized reciprocity makes civic relations that create a commune sense of solidarity founded on confidence, that, in turn, creates social capital and consequently guarantee the civic development of society. Women have the important role of creating solid social bonds, because with their constant engagement they have the responsibility to contribute at voluntary projects and at free associations to protect groups of persons, that otherwise are marginalized from the society. The participation has a positive effect compared with citizenship and with people in general, since it shows how the activism of social movements can penetrate inside society and create bonds of solidarity (*Passy and Giugni, 2001: 125f.*). The activism of organizations is important to understand the degree of participation of the members, such as their presence in annual meetings, their roles in working groups, or their expertise during the elections: all the things concerning the civic engagement (*Passy and Giugni, 2000: 119*).

The participation does not imply a financial recompense because the participation is free and refers to the voluntary care of creating social capital through the development of free associations, in
which every member has a role in conformity with his abilities (Knoke, 1986: 2). The interests of social movements can turn to international aims, such as antiracist organizations, philanthropic associations and environmental groups, that create social capital and support struggles for human rights, founded on the commune participations not only of citizenship, but also of persons in other countries (Seidman, 2002: 372f.). Unfortunately, in the past five decades the number of interest groups has increased and the society has lost the capacity to make social capital, in this way the relationship among citizens have become more and more frail, until reaching to the loss of centrality of the person (Baumgartner and Walker, 1988: 908).

2. **Local Governance**

The studies on free associations are important to understand how the interests of citizens are defended in a country, above all in regard to the opportunity of creating social bonds and useful relations with local administrations. These bonds derive from the faculty of making solid social connections, that defend the civic culture of a community and favor the development of social capital inside society, and then it originates the civic deliberative democracy inside every town. The topic of local governance is fundamental because determines the level of freedom and development reached by territorial communities during the centuries, thanks to a process started in the Middle Ages, when people founded the first free associations: the *communes*. They are the origin of local governance, through which citizens could create social bonds founded on solidarity and confidence. Robert Putnam has studied for a long time the root of civic community, an enduring tradition of civic involvement and social solidarity, that are traced back to the communal republics of the Middle Ages.

“**At the core of this civic heritage are rich social networks built on organized reciprocity and solidarity in organizations such as guilds, religious fraternity, societies for self-defense, cooperatives, mutual aid societies and neighborhood associations. In Putnam’s view, such communities have not become civic because they were rich but rather they have become rich because they were civic. He stresses the importance of social capital, those features of social life - networks, norms, and trust – that enable participants to act together more effectively to pursue shared objectives (Putnam, Leonardi and Nanetti, 1993). The social capital embodied in the norms and networks of civic engagement is a precondition for Italian economic development and for effective local government. Identity with one’s town or community is crucial in Putnam’s explanation or Italian civic culture and social differentiation(Rossetti, 2004).**”

Every community keeps solid ties with its own territory, in order to conserve the bond between civic society and place, and as result the state obtains a firm basis for its institutions. In this way, free
associations are important to create the conditions for a larger devolution of competences from the central state to the local administrations, and the governance assumes the features of territorial management. In the last century the regional development was theorized in different forms, in comparison with the different state government and the economic resources, without forgetting the role that social capital has always played in these situations. An interesting example is represented by United Kingdom, that during the 20th century instituted a regional planning for the decentralization of public administration, in order to develop the local interests, such as the enlargements of towns and the building of new factories. Three periods of regional policy and planning in United Kingdom can be pointed out:

1) Pioneering Phase (1920-1940), characterized by decentralization of industrial population;
2) First Regional Revival (1960-1970), in which the policy were important in sub-regional planning;
3) Second Regional Revival (1990-2000), characterized by rapid expansion of regional institutions.

In this way the regional project of local governance has developed a system of policy devolution, through the creation of regional institutions devote to an economic and sustainable development; a fundamental role is held by the foundation of regional spatial strategies to defend the local interests (Haughton and Counsell, 2004: 136f.). The basic characteristic of this project is the social capital development inside a community, thanks to which the civic bonds can maintain their independence and contribute to sustain the economic and social activities. The importance of social capital reports to many interests, that refer to the increase of management, the environmental sustainability apart from the welfare state and the cultural level of citizens, elements that are related to the social development of the society. Since 1970s a new regional geography has replaced the old idea of central state and has proposed a more modern vision of the relationship among different institutes of public administration. This view focuses on the concept of pluralism applied to the regional governance, and aims at creating bonds among local administration, factories, associations and citizenship, in order to increase the social development of a community.

In this way it is important to understand how the spatial state conception has been exceeded to arrive at a new administrative organization, in which the expertise devolution emerges as a new prospect for the future of Europe (Pudup, 2000: 404f.). The new regionalism should consider two fundamental characteristics for the local development: the space and the place. The space refers to new forms of regional administration, that become more horizontal (in a social sense) and at the same time leads both the decrease of power of the central state and to a deeper flexibility inside institutions. The place refers to the faculty of founding firm bonds among citizens, free associations, social movements.
and enterprises, that can increase the level of social capital of a community. These two elements, space and place, are the basis on which founding the development of the new regionalism, since they respect the needs of a citizenship and lay the basis for the growth of social capital, thanks to the centralization of the man and his necessities in the society. The aim is the overcoming of the hierarchical state conception, that in the past allowed to govern the public interests according to the directives stated by a central administration.

But now (also thanks to globalization) the state must develop its internal structures to become more flexible and to satisfy the needs of citizens, characterized by a stronger wish for local autonomy. In fact, the development of an area is founded upon the faculty of making social capital, and in particular the economic development is directly proportional to the social dynamic and to flexibility: cultural, institutional, social and economic fields (Lipietz, 1993: 12). In the last years globalization has developed a new territorial model named \textit{glocalization}, characterized by decentralization of state expertise to local administration, so that the necessities of citizenship are more protected and the local cultures are defended. In the world of globalization local interests become increasingly important and regions (together with their administrative structures) are in the center of this radical change.

3. \textit{The Role of Schools and Universities in the Local Development}

The importance of schools and universities is evident in the cultural, economic and technical fields, because the development of a country is proportional to the high level of the state structures and organizations. The topic concerns the opportunity to create social capital through a bonds connection, that involve local institutions, such as regions and communes, and the institutes for the professional formation of citizens, schools and universities. The European Union does not examine only the economic trend in valuing the degree of development of every member, but it takes into consideration the social capital as a product of the capacity to create a solid civic cohesion. Besides, European Union has been sustaining the subsidiary principle and it will acknowledge to the state members a field of autonomy loose enough, in which the defense of local interests has a great space (Art. 128 TEU). These directives are also present in the \textit{Amsterdam Treaty}, that in 1997 put the purpose of sustaining the educative auxiliary and favoring the cultural exchange among European citizens, in order to develop the competitiveness in the world of globalization. The aim is to institute a series of cultural relations that are flexible and at the same time co-ordinated among the state members, so to organize a \textit{table league} that makes a common sense of European belonging. In particular, in 2003 European Union stated to stimulate the adult population to improve the degree of knowledge and learning, to avoid, the school abandonment of young students (Hertl, 2006: 18).

The \textit{Lisbona Treaty} has brought to light that for a country it is basic the professional preparation to constitute the future Europe connected to a common sense of belonging, able to exceed old
provincialism and antagonism. I would mention the example of Sweden, that, through a constant interaction among the different political institutions, has created a solid social bond, such as the project initiated from universities and local administrations, well-known with the name of Higher Education Institutions (Hudson, 2006: 387). In the world of globalization it is fundamental to create solid bonds among the institutes, devoted to the citizen’s formation, and the local administration, to guarantee the development of civic culture that characterizes every town. This process refers to the regional governance and pursues a policy aimed at retrenching the centralized bureaucracy in favor of local policy. The state administration passes from the regional government to regional governance, from centralization to decentralization and partnership with public and private, founded on human and social capital.

Since 1990, Sweden has pursued a policy of decentralization, through the creation of bonds between universities and local administrations, so that the citizen formation is guaranteed by professional institutes. The crisis begun in the 1990s has underlined the difficulties of the central state to meet the economic and administrative requirements, and this situation has developed a greater decentralization of politic powers towards regions and communes, that can better satisfy the needs of citizens (Ollson and Wiberg, 2003). In this direction is on one’s way the Umeå University, that since its foundation has encouraged innovation and distinctiveness through inter-disciplinary developments, and has invested many resources in both research and teaching, and above all has created a consortium with technical institutions in various towns (Birch, 1984: 452f.). In terms of occupational opportunities Umeå University has founded the choice of staff on flexibility, based on turnover, so that the employees have more incentives to work and to make more researches in different fields (Lane and Stenlund, 1983). In this way Umeå University has contributed to develop the sciences and the culture through the policy of introducing advanced training, that has favored the development of resources for higher education inside a region, and consequently has determined the constitution of solid bonds, based on social capital, among citizenship, schools, universities, public administrations and firms (Lane, 1984: 362).

Umeå University provides to found social bonds that play an important role to defend the regional identity, in order to support not only economic development but also cultural events, that presuppose a constant education of citizenship to the creation of social capital (Hudson, 2000: 12). The new century shows how the educative institutions have a different role in comparison with the past, and particularly schools and universities accompany the education of citizens during the life, thanks to the lifelong learning. For these reasons I think that the vocational education should be defined not in accordance with diploma but through competence certification, so that the abilities of citizens are stated on the basis of their vocational guidance.
Conclusion

The local governance is the basis on which founding the development of the Europe in the future. Globalization has shown how the local identities are fundamental to create solid bonds, based on social capital, through which working out a plan of territorial organization. In this way it emerges the importance of free associations and social movements in relation to the opportunity to create social capital through solid links created by citizens, that constitute social bonds founded on solidarity and confidence. The consequence is the necessity to create networks among citizenship, local administration, schools and universities in order to exceed a hierarchical vision of the state and to establish a horizontal society, in which every citizen can express liberally his vocation.

Keywords: Civic Culture, Mutual Confidence, Social Capital, Free Associations, Local Governance.

References:
1. Art. 128(1) TEU: “Cultural autonomy, mainly referred to in Article 128(1) TEU, explicitly emphasizes the Community’s contribution to the flowering of the cultures of the Members State, while respecting their national and regional diversity”.


Dr. Ina Pukelytė  
Vytautas Magnus University, Lithuania  

**Culture and State – Models of Reaction**

**Proactive versus reactive**

There is probably no country in the European Union where culture would not be subsidized by the state, even when the debate of should a state finance culture or not, in what measure and for what purposes, is growing constantly more actual, especially after the world economic crisis of 2008. Even the United States of America, known as not engaged in cultural matters are having state programs for culture\(^{11}\), so it should seem that the topic demands no questioning at all.

Nevertheless, state and culture *affaire* is constantly discussed as a top intrigue since the relation between these two have a tendency to experience frequent rises and declines. Most often, one member of the couple is accused as guilty – the state, whereas culture plays the role of accuser. Which side should support the jury or in other words to say, the society?

In spite of the effort of both sides to be persuasive one should try to be objective and to weight carefully up the pros and cons. As different examples in the European Union show, the relationship between state and culture seems to be more advanced in those countries where both parts can gain something from the relationship. Such a relationship can serve as an example of proactive relationship model that is a relationship that creates a certain value for both. Whereas in the countries where only one part is engaged and the other one is considered to be a loser this relationship is confronted with difficulties. Consequently we shall call such a model reactive. As proactive model examples are frequently cited Great Britain, Netherlands or Estonia, where the structure of subsidizing culture was transformed more than ten years ago already (Howkins: 2010, Hagoort: 2005). The pain of losing old traditional values was replaced by the joy of meeting a young and enthusiastic open future. This effort to change was redeemed by the international recognition: all those who are interested in culture and economics know that Great Britain is one of the three most active world players in creative industry field and receives in return the biggest benefit from it (Howkins: 2010).

These models of valuable practice inspire changes in other European countries, not only because they are or want to be progressive but because pragmatically speaking they want to economize or at least to accurately calculate the benefits of money used for cultural purposes. In the countries where state subsidization was traditionally strong and influential confrontation between state and culture sector often occurred.

---

\(^{11}\) Like National Endowment for the Arts, established by Congress in 1965. [www.nea.gov](http://www.nea.gov)
Culture representatives do not want to admit that the state steps back and diminishes subsidies that have no economical ground. As an illustration let us take the French intermittent example of 2003 that shows that the State is not always able to achieve the objectives it plans to reach. Avignon, one of the most important European theatre festivals experienced a full boycott and protest among the actors and technicians of the performance sector because of the state’s decision not to subsidize them when they are temporarily out of job. The whole region suffered from the economical loss that year and the government had to yield to intermittent demands. Since then the French state avoids making radical decisions related to the cultural sector. France is known as revolutionary nation whose affairs are hugely influenced by trade unions who act as a watchdog to guard against the state’s reforms. Every step the State makes in favor of economical reasons is argued against by trade union movement whereas other countries accept changes even if unwillingly but with no big protest actions.

**Transition from reactive to proactive model**

What follows will examine the transitional cultural situation in Lithuania, where cultural sector and the State are transiting between a proactive and a reactive model of culture/state relations. With this example we want to illustrate how difficult it can be to implement a proactive model where one wants to satisfy the needs of the economic logic and to continue to be popular within the cultural sector. A need for change is discussed almost for a decade but practical implementation of new models is a slow process confronting different obstacles in everyday life. We can observe that the individual actions of some cultural managers over the last two decades to make structural reforms ended either in fiasco or antagonism between the personalities who tried to accomplish it.

The first attempt to adapt effective managing model was made in Lithuania in 1993, in a state drama theatre. A former dissident Jonas Jurasas who after twenty years came back to Lithuania from the United States, became the head of Kaunas drama theatre at that time and started to implement the American actor’s engagement model. That is, he decided to diminish the number of actors working on long-term contract basis but not employed in actual performances, what a normal economical logic would demand him to do. However Lithuanian law defended the dismissed actors and they were brought back to work and the director had consequently to resign. Almost at the same time another theatre director, Jonas Vaitkus, did the same action in Vilnius National Drama Theatre: he dismissed the elderly generation actors with the purpose to renew the company. Dismissed actors did not appeal to the courts but accused the Director’s action as brutal, and which resulted in the cause of the premature death of one of the actors.

Lithuanian state theatres are most distinct examples that illustrate the difficulties of the transitional situation of the state culture sector. Inner conflicts that periodically come up in different state theatres lay out the problems that the state culture institutions have and the new ones that are

---

emerging. Among the old problems the most evident are insufficient institutional management or marketing level, prescriptive human resources, low creativity level, low salaries conditioning low motivation and a tendency to look for complementary jobs. New problems that approach are related to the independent creative industry sector. The fact that more and more actors look for additional work in TV, entertainment and publicity show that this sector seeks for its place in actual cultural map and wants to get the same rights as the recognized cultural institutions already have. Moreover, it points out the perverse situation that is coming up when the State does not seriously intervene in establishing a decent relationship between these different cultural units. The example of state drama theatre actors is eloquent: they consider themselves as artists serving theatre, meanwhile they prefer to work in other cultural industries that they do not treat seriously, but that give a good income and a short-term glory. Almost all the actors of the middle generation are in this ambivalent situation, that is, actors abuse both of the systems – independent and state one - as well.¹³

Even when not considerably changing the status quo, the state tried to make some steps forward during the last twenty years. Different new models of subsidizing culture were introduced thus hoping to adapt itself to the demands of the post-Soviet society. Eight years after Independence, in 1998, the Foundation of Culture and Sport Support has been established as a unit to redistribute money from alcohol, tobacco and game taxes. In order to facilitate the administration, in 2008 the Foundation split into two units: one responsible for culture and another for sport. These foundations had to assist with the introduction to Lithuania of non governmental independent cultural units and consequently with the introduction of a project based financing model. Thus the idea of an arms length principle was introduced for the first time in the cultural sector. Anyone engaged in cultural activities has a right twice a year to apply for this project based financing. In addition to the new Foundation, the Ministry of Culture introduced a program-based financing model, that is, it announced more than fifteen different programs where cultural actors could apply according to their activity interest. The program-based model is identical to the project-based one of the Foundation, only that it is administrated by the Ministry itself.

These two financing models showed the willingness of the state to act according to new economical standards and to democratize money distribution in the cultural sector. However the new financing models did not replace but were added to the older ones, so that the gap of financing between the independent cultural sector and the state subsidized cultural institutions became still more evident. State institutions already getting state guaranteed annual subsidies could apply for additional financing at the foundation or programs mentioned above, whereas independent cultural sector had to act in market economy conditions and had no possibility to be subsidized directly by the state. The conflict between the representatives of these two models was almost predetermined: the independent ones

accused the state subsidized sector of acting as parasites and getting money without any economic justification, whereas state institutions accused both, independent sector and the state. They accused independent organizations while they were using state institution’s infrastructural facilities and had no costs related with it, and they accused the state of not giving enough money to create good quality programs.

To summarize, until recently this conflict did not bring any new organizational models into the sector. On the contrary, the onslaught of the recent world economical crisis from 2008 and the cultural politics that followed made the situation worse. State subsidies given to state institutions were diminished, most of the programs initiated by the Ministry of Culture have been closed and less money was distributed through the Foundation of Culture Support. Consequently the independent sector had less possibility to get financing for project making. Still more, under the pretext that artists and authors who get from an employer an occasional contract are not socially secure, the Government decided to increase tax liability for these contracts from 15 to 54 percent. But as Eurostat statistics affirm, more than 90 percent of cultural employees in Lithuania worked in 2005 on long-term basis, that is, almost all of them already pay taxes for social security and these occasional contracts are only additional. In fact, in that way the State wanted to diminish the huge deficit confronting the Social Security system. Furthermore, some of the discussions that Lithuanian economists lead in different TV programs seek to convince the society that cultural products or services can be compared to the ordinary ones and that artists create them not only for artistic but also for profit purposes. Thus culture sector that was for long considered as serving first of all artistic reasons, social and educational welfare, started to be treated as merchandise equal to any other.

**Proactive political decisions**

These recent political decisions made against the cultural sector show that the State is really reacting only when the economical situation of the state is critical. In reality, it only aggravates the situation for the cultural sector but does not seek solutions to reform the sector and to make it economically and socially fit for purpose. This fact was observed by the President of Lithuania who consequently decided in 2009 to initiate a debate and later on a resolution that would allow organizing of cultural activities in a way that would reflect the demands of recent society confronting the realities of creative economy and global society. Such a resolution was created at the beginning of 2010 and later on approved by the Parliament of Lithuania. In the middle of the year it was passed to the Ministry of Culture that should accomplish it. It refers ten points, the most important of which are: (1) to achieve that culture would be regarded as strategic instrument for the development of the state giving the

---

priority to cultural politics, and (2) to reform and democratize management of culture, expanding the auto-regulation possibilities.

Even when accepted in the Parliament the resolution did not get the consequent prioritizing in the discussions that the Lithuanian government initiated while making the state strategy for 2030. Culture is not regarded as strategic instrument for the development of the State and consequently cultural politics are given no priority. Culture is subordinated to a general term of creativity. Creativity is used as a qualitative notion speaking about the individuals living at a certain time period. One can presume that it is not possible to be creative without necessary cultural background and accept that culture is a part of creativity. The term is discussed by Lithuanian intellectuals who still try to convince that culture is the essence of the nation\textsuperscript{15}. One should admit that these discussions show that culture as a concept looses its power and is replaced by other more open concepts such as the above mentioned term of creativity. Does creativity open the way of relating culture to industry, to business and finally to original and valuable artistic goods? Does it allow culture to be proactive? These are more or less ideological questions that influence thinking paradigms nowadays but not the real material life.

Whereas the second point of the resolution deals with more urgent questions of culture management reform and democratizing, that is to say the issues which have to be resolved in practice now. The paradox is that the reform of culture management is meant to be realized by the Ministry of Culture, an institution that historically was a part of the problem and which suffers from the lack of new management qualities. One should nevertheless admit that this reform was made realistic when the new Minister of Culture, who worked in the group preparing the resolution, was nominated.\textsuperscript{16} The reform action inside the Ministry was started in 2011, after the external experts evaluated the managerial situation of the whole sector. The expertise allowed to redefine managing system inside the Ministry and to prepare the ground for a new structural unit – the Culture Council. This structure would allow the division of functions that were regarded up to now as a unit. That is the Ministry of Culture would have the mission to generate Lithuanian cultural politics and the Culture Council would have the task to implement the cultural politics defined by the ministry. The Culture Council should start its activities in the second half of 2012. The establishing of the new management structure should allow cultural institutions work in a democratic environment and on auto-regulation basis.

\textsuperscript{15} Rubavičius V. Strategijoje „Lietuva 2030” pamiršta Lietuva ir lietuviai?, in: www.delfi.lt 02-06-2011.

Another important step that the Ministry of Culture has made in March 2011 is the preparation of the new strategy for 2011-2013, based on the notions expressed in the Parliament’s resolution and on the notions of the State strategy 2030. The new strategy is based on a new formulation pattern, which singles out five strategic aims: creativity, memory, knowledge, accessibility and participation plus conditions. These five aims cover all the points discussed more precisely in the resolution. They help to concentrate on new objectives that up to now were not integrated in previous ministerial strategies.

All these political steps show that the ground for introducing new models of proactive cultural management is prepared. The only thing that is to be done is actually to implement new management models into existing structures. This task, as the above mentioned practical examples show, will not be an easy one to accomplish since every attempt for reform means a disappointment for the electors and a danger of losing political power. If the transition from reactive to proactive model will be carefully prepared it will certainly succeed. Since it allows for the actors of the sector to be dynamic and creative, that is to be motivated to work and to live.
References:
5. Electronic sources:
Impact of organizational trust and ethical organizational culture on organizational innovativeness: Preliminary findings in Lithuania

Competition in the global market increases the need of organization’s capacity to be creative and innovate though its products and processes as well as strategy, behaviour and market approach (Wang and Ahmed, 2004). The need to innovate affects not only private but also public sector which is more and more pressed to be cost-effective, operate by business models and be more accountable to tax payers (Webb, 2010).

The literature on factors fostering organizational innovativeness and innovation as the main outcome of this capacity is rather rich (Amabile, 1998; Barczak et al., 2010; Ellonen et al., 2008; Mumford et al., 2011; Välimäki and Lämsä, 2010). It has been argued that organizational culture that nurtures organization’s members’ creativity, autonomy and critical thinking (Martins and Terblance, 2003) as well as responsible behaviour are important preconditions for developing organizational trust and, consequently, innovative products and services (cf. Ahmed, 1998; Ellonen et al., 2008). However, so far little attention has been devoted to the ethical dimension of these organizational factors affecting organizational innovativeness. The few available studies (e.g. Riivari et al., 2012) indicate that ethical organizational culture has an effect on organizational innovativeness. In particular, it is important to behavioural, strategic and process innovativeness, and congruency of management has an important role in overall organisational innovativeness.

Moreover, organizational trust is often considered as a self-evident thing in the process of inciting organizational innovativeness, and little empirical studies could be found what role it plays in advancing organizational innovativeness. In particular, what role the cognitive and the emotional components of organizational trust can affect the five dimensions of organizational innovativeness (i.e. products, processes, strategy, behaviour and market innovativeness - Wang and Ahmed, 2004). Thus, this paper is an attempt to address a gap in the academic discourse on the effect of ethics-laden organizational factors such as organizational culture and trust on organizational innovativeness. Moreover, it also aims to contribute to managerial advancements in a post-soviet society, namely, Lithuania which is a research setting in this study and is generally characterised as a low-trust context (Sztompka, 1999; Ungvari-Zrinyi, 2001; cf. Pučėtaitė and Lämsä, 2008), and, in the particular case of Lithuania, as a low-innovation context (EUROSTAT, 2010).

Thus, this paper presents some preliminary findings of a questionnaire survey that is a part of larger-scale project carried out in China, Estonia, Finland and Lithuania and aims to measure the interrelations among organizational innovativeness, ethical organizational culture, ethical leadership
and organizational trust. In this paper, just the interrelations among organizational innovativeness, organizational trust and ethical organizational culture were explored.

The presented (interim) findings are obtained from a survey conducted in a Lithuanian public organization (N=76) in 2012. Three more organizations will be involved in this survey, increasing the sample of the public sector as well as enabling to compare the data to the ones of private sector. The scales used for measuring the phenomena include McAllister’s (1995) scales for organizational trust, Wang and Ahmed’s (2004) scales for organizational innovativeness and Kaptein’s (2008) scales of corporate ethical virtues (CEV) for measuring ethical organizational culture. The scales consist of statements which are evaluated on a Likert scale consisting of 7 items for the former 2 phenomena and 6 items for the latter one. The studied organization can be described by an average level of organizational innovativeness (mean=4.2 SD=1.3), its behavioural component being highest among the others (mean=4.5, SD=1.6), organizational trust (mean=4.8, SD=1.2) with emotional organizational trust being a little higher than cognitive organizational trust (respectively, means=4.9 and 4.6, SD=1.1 and 0.9) and an average level of ethical organizational culture (mean 4.3, SD=0.9) with clarity, feasibility and congruence of supervisors being among the virtues most strongly perceived by the respondents (mean=4.9, respectively SD=0.9, 1.2 and 1.3). Pearson correlation analysis (r) has yielded a statistically significant (p<0.001) positive interrelation between organizational innovativeness and ethical organizational culture and organizational trust (respectively, r=0.6 and 0.5). Among the constituent items of ethical organizational culture, congruence of management, discussability and sanctionability (respectively, r=0.7, 0.5 and 0.6, p<0.001) were the most strongly related with organizational innovativeness. While organizational culture most strongly correlated with behavioural and process innovativeness among the items of organizational innovativeness (r=0.6, p<0.001). Linear regression analysis (R²) indicates that ethical organizational culture and organizational trust respectively explain 44% and 25% (p<0.001) of occurrence of organizational innovativeness. It is congruence of management that from the viewpoint of statistical significance (p<0.001) determine organizational innovativeness in 65% of the cases. Ethical organizational culture and organizational trust overlap, explaining each other by 64% (p<0.001). From the viewpoint of trust components, cognitive organizational trust has most impact on organizational innovativeness (β=0.45, p<0.05).

References:
5. EUROSTAT (2010). *Science, Technology and Innovation in Europe*. EC: Luxembourg. ISSN 1830-754X.
Music, Sex and Women's Empowerment: A Philosophical Approach

1. Introduction

According to Susan McClary (125), musicology is in the throes of a paradigm shift, a shift incorporating feminist criticism in music theory for the first time. Even in Cultural Studies this shift – combining a musicological, ethnomusicologist and feminist point of view – has yet to adequately be amplified. My article therefore analyzes how women of different social and historical backgrounds have used music to challenge power relations and gender stereotypes, especially concerning sexuality and sexual pleasure. My aim in this paper is to sketch the history of American women’s self-defined sexuality in music outlining relationships between different singers and musical styles, which encompass music from nearly one century – focusing on musicians such as Peaches, the performance artist Jennifer Miller, the Queercore band Tribe 8, the pop icon Madonna, HipHop artists and Ida Cox, a blues woman of the early 20th century. Obviously, questions of self-definition and sexual stereotypes are interconnected with different discourses and categories, such as gender, race, and sexual orientation. Although these aspects play different roles for different musicians (and will accordingly be of higher or lower importance in the analysis of the chosen examples) all these singers meet in dealing with sexual liberation and empowerment. Before turning to sexual self-definition in music, in a first step I want to briefly outline the possibilities and limits of autonomy in general.

2. Possibilities and Limits of Autonomy

On her CD Medúlla the singer Björk (2004) has a song entitled “The Pleasure is all mine,” in which she stresses both pleasure in itself, the pleasures of women in particular, and above all the pleasure of doing something for others. Pleasure, to the speaker of Björk’s song, is something you yourself enjoy but it is always related to an other. With this ambivalent emphasis on self and other Björk – unwittingly – places herself in the middle of a debate in current feminist philosophy, namely that of relational autonomy. Against the critique of postmodern writers who see the subject as discursive citation, decentered, multiple or even as dead, feminist philosophers such as Catriona Mackenzie, Natalie Stoljar, but also Paul Benson and Marilyn Friedman claim the existence of a subject position allowing autonomy.\textsuperscript{17} However, this feminist notion of autonomy is different from the classical tradition. Feminists have often criticized this classical notion for its mere focus on the individual and on reason and therefore defamed it as a traditionally ‘male’ model. The philosophy of relational autonomy, in contrast, is informed both by some arguments of poststructuralism and by care

\textsuperscript{17} Cf. the anthology \textit{Relational Autonomy} edited by Catriona Mackenzie and Natalie Stoljar.
ethics. In opposition to most feminists, these feminist philosophers argue for the importance of autonomy in order to understand oppression and agency. But they modify the individualistically shaped notion by intentionally stressing a multilevel perspective on persons as emotional, embodied, desiring, creative, and feeling, as well as rational creatures. These scholars believe that persons are socially embedded and that agent’s identities are formed within the context of social relations and shaped by a complex of intersecting social determinants, such as race, class, gender, and ethnicity. Thus the focus of relational approaches is to analyze the implications of the intersubjective and social dimensions of selfhood and identity for conceptions of individual autonomy and moral and political agency (Mackenzie et al, 2000, p.3).

One of the key terms in this philosophy is self-determination, including the self-determination of oppressed groups. Diana Meyers analyzes the autonomy of people of a subordinated group who are yet able to reach autonomous decisions. She points out that autonomy is always a question of degrees and never overall and complete. Put simply: in some aspects people are oppressed and limited, in other aspects they are autonomous. There are only higher and lower degrees of autonomy (cf. Meyers, 2000, pp.151-180). Since people are formed within the context of social relations and intersecting determinants relational approaches focus on the implications of the intersubjective dimensions of selfhood for conceptions of individual autonomy. Relational autonomy thus emphasizes two coordinates: on the one hand, the concrete context forming values, desires, images (including self-images) – this is the relational part – and, on the other hand, the space that is beyond this influence. Central for this space – and this makes up the autonomous dimension – is the ability of critical reflection and self-reflection, as well as the ability to feel, remember, and imagine. Relationally conceived autonomy thus does not imply that one creates values and desires ex nihilo or that one mysteriously escapes altogether from social influences but rather that one is able to fashion a certain response to it.

An excellent introduction to care ethics is Justice and Care: Essential Readings in Feminist Ethics edited by Virginia Held. Feminists inspired by the care perspective draw on the work of Carol Gilligan and Nancy Chodorow (cf. Gilligan; Chodorow) and focus on caring relations among persons, rejecting the isolated atomism of justice-based ethical concepts. For these theorists it is important to recognize autonomy as compatible with maintaining the relations of care and dependence that they characterize as valuable components of female agency. Jennifer Nedelsky (1989, p.12) writes that “the most promising model, symbol or metaphor for autonomy is child rearing. There we have encapsulated the emergence of autonomy through relationships with others.” The issues raised by care critiques are only to some extent continuous with the project of articulating a relational conception of autonomy. In focusing “primarily on intimate dyadic relations, particularly between mother and child, care critiques provide a very circumscribed reconceptualization of autonomy.” (Mackenzie et al, 2000, p.10)

Meyers even considers members of a subordinated group as particularly well suited in the striving for autonomy: “If members of subordinate social groups are more likely to experience alienation from some of their group identities than members of privileged social groups, they may be more disposed to critically assess the values and practices of different groups. Although other factors may counteract this disposition and neutralize this advantage, alienation may give individuals from subordinate social groups both a psychological incentive and an epistemic boost in seeking autonomy.” (Meyers, 2000, p.177)
To me, when trying to break away from oppressing stereotypes, including sexual stereotypes, it is not merely critical reflection but the *imagination* (in the Hegelian sense)\(^{20}\) that is of the greatest importance. The imagination has the function of associating various images, both images coming from memory – that is individual and collective memory – and images of reality. But the imagination can go beyond these images in rearranging them in new ways, in creatively combining images from different areas. The imagination, therefore, has the potential of using past and present for hinting towards a different, possibly less stereotyped and less oppressive future.\(^{21}\) To make it very clear: The imagination is a relational capacity, and artists have used their imagination by taking up academic, political, and musical texts in order to create subversive images, performances, and lyrics that go beyond the heterosexist and normative mainstream. Thus, in the following analyses, my discussion of subversion it is in this (and only this) sense.

When analyzing women musicians dealing with sexual empowerment against this theoretical backdrop, the following questions will be central: In which way do these musicians acquire persistent stereotypes and to which degree do they go beyond stereotypes in their imaginative projects? Which different dialogues play into these projects, both within a musical tradition and from academic fields, such as feminist theory or Disability Studies? How do these practices enter into and revise dialogues already in progress? And finally, which role does the body play?

In order to illustrate what I think of as a common sexual stereotype I would point to magazines including *Cosmopolitan*, which even in the late 20th century asked questions such as ‘How to please your man,’ then giving the hardly original answer: ‘Fake an incredible orgasm.’ Such answers show how heterosexist our society still is, that his pleasure is more important than hers (in other words: the pleasure is all *his*) and that the orgasm is put center stage.

### 3. Women’s Sexual Empowerment and Music in the United States

For the last couple of decades women have increasingly and publicly presented themselves as equal to men in important areas. Yet, as many experts of the music industry claim, when looking at music production, even today women are – to say it with Liz Phair’s first album – exiles in guyville. The assertion of Simon Frith and Angela McRobbie that women are most successful when they conform to the same “singer/songwriter/folkie lady” mode and having the “diva” model as the main alternative holds true today, almost 30 years after the publication of this seminal text on music and gender. (cf. Frith *et al.*, 1990, p.377) As a consequence, just as Theodor Adorno (1941, p.39) argued against popular music in the 1940s because he considered it as “social cement” instead of making

---

\(^{20}\) Unlike the devaluation of the imagination in classical philosophy, but also unlike the mythologizing of it in English Romanticism, Hegel develops a concept of the imagination as a *horizontal mediation* (cf. Hegel, p.268).

\(^{21}\) However, it is important to point out that the imagination can be escapist and, therefore, is not *necessarily* liberating. There is always a reciprocal relationship between the imagination and the world.
listeners pursue “really new experiences,” some women have argued that popular music cements the status quo and is not capable of having subversive potential.\textsuperscript{22}

Some women musicians, however, do think it possible and even necessary to work against gender inequality and for sexual self-definition from within the music industry. One of these singers is the Canadian musician Peaches. She thinks that women have to fight for more self-determination with respect to their bodies, their sexuality, and their music. In this fight Peaches not only uses her music (what you might call a punk low-fi-minimalism) and lyrics but also her performances and even the visual makeup of her CDs.\textsuperscript{23} In some of her concerts as on the cover of her second CD she wears a fake beard. She thereby stresses and critiques the pressure for women to rid themselves of much of their bodily hair in order to be considered beautiful and sexy. Peaches is against such limiting stereotypes, against such pressure. That women should not be the object of sexual pleasure is also emphasized on a verbal level, for example by the neologism of such words as the title of her album: fatherfucker. In general, her lyrics are about sex, they are outspoken, vulgar, and often funny. She wants to irritate but she also wants to amuse – both her female and her male audience. She wants people to be able to go beyond stereotypes, enjoy themselves, and have fun, to see themselves as sexual beings on equal terms. Peaches will only be happy when everybody, that is heterosexual women, lesbians, and all men are able to say “the pleasure is all mine.”

It is no surprise that Peaches distanced herself from her early career as a singer/songwriter. Just as she appropriates the beard and (a traditionally ‘male’) sexual assertiveness, she musically fits into a tradition dominated by men. As philosopher and music expert Theodore Gracyk (2001, pp.35-36) argues, early punk represented the moment when rock became self-conscious and destabilized the mainstream, “creating a space in popular music for expressing a radically alternative identity.”\textsuperscript{24}

In trying to create this space for alternatives as well as in pointing out the constructedness of both male and female sexuality and of beauty norms, Peaches’ imaginative projects not only take up feminist arguments but also aspects of Disability Studies. Disability Studies resist interpretations of certain bodily configurations as deviant and a simple either/or-dualism, pointing out that we are all more or less able to do certain things – and this is, of course, changing: as we grow older there will be more things we are not able to do. Disability Studies also question the enforcement of universalizing norms, including sexual norms, interrogate the politics of appearance, and explore the politics of naming, of naming someone as lacking something (for example, as Freud defined women as lacking a

\textsuperscript{22} An example is Lydia Lunch of the New York punk scene with the band Teenage Jesus and the Jerks. Lunch did not find the punk scene progressive enough when it came to sexuality and therefore encouraged women to distance themselves from the music industry and to turn to poetry and performance art instead.

\textsuperscript{23} For the growing importance of visual material in the music industry see Cynthia Fuchs (1999, p.178-79): “Music and images are interdependent (especially given their marriage in marketing campaigns, film and music videos): for all the sound, rhythm, and noise that music brings to the world, it also generates and is generated by graphic elements.”

\textsuperscript{24} See also Laing. However, although the importance of punk cannot be overstated it should be mentioned that prior to punk musicians such as Bob Dylan were self-conscious and expressed alternative identities.
penis), or having too much of something (for example facial hair), instead of naming a person as simply different.

Not just Peaches but also the New-York-based performance-artist Jennifer Miller is part of this debate on physical and sexual pluralism and difference. Miller places herself in the tradition of the Bearded Ladies that participated in American Freak Shows. Leslie Fiedler (1993, p.143) calls women like Jennifer Miller “neo-feminists” and assumes “that even now more Bearded Ladies choose careers as Freaks than as Revolutionaries.” That freak and revolutionary or rebel do not have to be mutually exclusive and that they certainly do not exclude each other in the case of Miller is analyzed by Rachel Adams in her book Sideshow U.S.A. With her imagination, Miller consciously puts together aspects of the classical freak show, music, entertainment, and her discussions are reminiscent of feminist consciousness-raising, often focusing on sexuality and lesbian sexuality in particular.

Miller also produces both sonic and visual material, such as the photograph called “Pin Up # 1: Jennifer Miller Does Marilyn Monroe.” You don’t have to read the name of the photograph to realize that it is an adaptation of the earlier picture of Marilyn Monroe. In this regard it bears pointing out that the cultural perception of bodies is obviously not separated from sexual stereotypes: Marilyn Monroe’s picture is from the first Playboy of 1949.

With this reference to early pin ups and to the sex-symbol of America, Miller underlines that she is self-determined in feeling sexually desirable and that she defines herself as such despite the fact that Western society wouldn’t name a woman with a beard and hairy body as sexy. Thus, both Miller and Peaches take up arguments of academic and political debates and create images and texts that go beyond the heterosexist, normative and close-minded mainstream.

Musically Peaches is influenced both by a dominantly male punk rock tradition and by riot grrrls, especially the type of riot girl that has become known as Queercore or dyke punk rock, as the band Tribe 8, for example, calls its music. The lyrics, the music and the performances of Tribe 8 are all meant to provoke and/or to stimulate their audience. Tribe 8 mainly criticizes two groups: chauvinist males and the radical feminists of the late 1970s and ‘80s. Their gender bashing is usually kept to a minimum, in favor of celebrating sexual preferences. They are working against the common image of women as passive and as victims. Consequently, the band argues against a popular camp of second-

---

25 This photograph taken by Zoe Leonard has been shown in New York’s Paula Cooper Gallery in 1995 (cf. Leonard).
wave’s radical feminism, which proclaimed the image of women as always sweet, and female sexuality as always soft. They therefore make fun of Johanna Lee’s folk song “women’s love,” famous in the 1970s, by quoting ironically and with a nasal voice: “women’s love it’s so friendly / women’s love like herbal tea.” In this polemic song called “Neanderthal Dyke” they go beyond a criticism of other musicians and directly address feminism, especially Andrea Dworkin and Catherine MacKinnon – the two most notorious anti-pornography feminists. The song states: “i never read Dworkin / […] i never read MacKinnon [...] my political consciousness is fried and i’m not exactly women identified / i don’t give a shit i just want to get laid / by curvy little hot and sexy eye-liner babes / […] maybe if you gave all the p.c. shit a rest / you’d get yourself some action / instead of being such a pest.” Tribe 8 underlines that violence can also be part of lesbian relationships, part of women’s sexual fantasies and practices. They don’t want to be restricted by anyone, including by radical feminists. In their song “Wrong Bathroom” they go even further describing the limitations of a society that creates binaries in terms of sex and gender. The speaker of the song goes to a ladies’ room at a highway’s rest station where s/he is sent to the men’s room by one of the women: “’excuse me, sir? over by the stall? / um, wrong bathroom / the men’s room’s down the hall / so i pull up my shirt / to prove i’m the gender / but the looks they’re giving me / are anything but tender / what’s your problem? / i ain’t got a member.” Yet, at the men’s room s/he is also insulted by the men. Not neatly falling into either category of man or woman the speaker literally has no place where s/he belongs, there is no third room. Similar to queer theory and deconstructionist gender studies Tribe 8 hereby challenges the notion of the natural existence of only two sexes. With their imaginative project Tribe 8 has not only become part of this deconstructionist debates but in criticizing radical feminism they have helped in creating a new strand, the so-called pro-sex feminism. The women of Tribe 8 loudly and aggressively scream “the pleasure is all mine!” As Peaches does, Tribe 8 refuses the image of the nice vocalists; the band consists only of women, including the drummer and guitarist. Hereby they stress their opposition to stereotypes of women. With their music, lyrics, and performances they cross borders and criticize common images of mainstream discourse and strands of feminism.

Very much in the same vain of pro-sex feminism and against the same kind of feminism popular in the 1980s, which has jokingly been called the missionary position of feminism, Madonna has created images, songs, and videos to encourage women’s sexual autonomy and pro-sex feminism. She is the best example that these discourses are not only possible in punk or underground music but also in the top of the pops. Madonna is probably the best-known woman in popular music whose early years have been forged in the representations of sexualities, both “straight” and “queer,” and who has consistently celebrated sexual assertiveness and an explicitness often provoking American audiences.27

---

27 Even as recently as 2003 she created a debate by kissing Britney Spears and Christina Aguilera at the twentieth MTV Video Music Awards.
For example, in her 1990 released video “Justify My Love” Madonna shows a series of erotic fantasies emphasizing sex-positive identity, desire, subjective agency, and queerness. As the female protagonist of the video Madonna is in the position of supreme control: In the first scene on the bed she pushes her lover away saying “not like this” and in the following scene is in bed with an androgynous woman. By being in control she breaks down the notion of the woman as passive, which has been so prevalent in much mainstream discourse. Madonna displays what pro-sex feminism fought for: in the years before the video came out implying “I – not you – own me and my body,” emphasizing women’s sexual agency, choice, and radical pluralism including sex practices as S/M, fetishism, voyeurism, and role playing. Madonna hereby points to different kinds of erotic pleasure, privileging indeterminacy – both of gender (especially in the scenes showing cross-dressing) and of the sex object and sex practice. It is also apparent that on another level she is saying that the erotic need not be linked to genital sex, or, for that matter, be linked to actual acts at all. The whole video can be read as a string of fantasies the female protagonist is having while masturbating in the hallway and then in the end walking down the hall, giggling about her ‘shocking’ imagination. And she parodies the romantic myth by beginning the song with the lines “I wanna kiss you in Paris / I wanna hold your hand in Rome” and confronting these lines by explicitly focusing on transgressive sexuality and stressing the possibility of multiple pleasures, thereby disrupting any sense of normative heterosexuality and romanticism.

Some feminists have criticized the video for still privileging heterosexuality and for being nothing more than a sophisticated version of sexual tourism, a short visit in the world of sexual kinkiness, primarily using and capitalizing on the allure of screened sexual activity. Even if one agrees with this convincing critique one has to admit that Madonna has been very important in challenging male dominance and in displaying female sexual autonomy. While wanting to justify transgressive sex, the quotation at the end of the video suggests that one does not necessarily need other people’s approval: “Poor is the man whose pleasures depend on the permission of another.” Madonna thus implies that pleasure can reside in the domain of fantasy: “The pleasure is all mine.”

In their emphasis on sexual self-assertiveness and affirmation of aggression and pleasure, an important influence both on Madonna and the riot grrrl movement in general comes from African American women rappers such as Queen Latifah, Salt’N’Pea, MC Lyte, Roxanne Shanté, Monie Love and TLC. Unfortunately, that these musicians were very imaginative and went beyond common stereotypes earlier than white musicians has not been acknowledged by the media and seldom by academic writing.

---

28 The video directed by Jean-Baptiste Mondino was banned by MTV due to its sexual explicitness.
29 However, the phrase can be troubling because it also has the potential to authorize people to disregard consent.
30 Such exclusions led the critic Hazel Carby (cf. 1986, pp.9-22) to the charges that white-dominated feminism has marginalized nonwhite women and questions of black sexuality.
It has been even more difficult for black women to show their black body with a self-defined gesture, to present themselves as sexual subjects and not objects of desire. In the context of sexuality, Black women have been confronted with two powerful stereotypes: The first one is the oversexed Jezebel as created by white America, which for a long time perceived black women as possessing a so-called “primitive” sexual appetite as well as having external signs of such a temperament, namely “primitive” genitalia. (Think about slavery and the perfidy behind the slaveholders thinking that black women want sex all the time so that they cannot be raped).

This is the very reason why – as Tricia Rose (1994, p.147) claims in her groundbreaking book *Black Noise* – the arena of sexual politics is “the black woman’s rapper central contestation.” An example given by Rose is from Salt’N’Pepa. Very explicit in their public display of physical and sexual freedom is, for example, their rap duet “Shake Your Thang,” in which they sing: “It’s my thang and I’ll swing it the way that I feel / with a little seduction and some sex appeal.” They show their black body as beautiful, self-defined and a place for pleasure. And as in most women’s rap songs you do not find gender bashing but rather a criticism of certain aspects of male behavior. Similarly, Queen Latifah’s song “Ladies First,” is not a general attack on black men, but a celebration of black women and their contributions in the history of black struggle (cf. Rose, 1994, p.164). The video opens with slides of black female activists Sojourner Truth, Angela Davis and Winnie Mandela, then coming to the most important passage: “Some think we can’t flow / Stereotypes they got to go / I’m gonna mess around and flip the scene into reverse / With what? / With a little touch of ladies first.”

One of the most impressive and subversive female artists in current black music is the Philadelphia-based musician and spoken word artist Ursula Rucker. Rucker goes beyond stereotypes by using her music as a means of self-definition – a self-definition that might be at odds with white America, black politics and even the HipHop community itself.

Rucker openly criticizes commercial Hip Hop. Her song “What???” begins with the following evaluation:

Me and my girls [...] were listening to the radio / and we were talking about the state of black music today / or maybe I should say the near non-existent state of black music today / and we were also discussing the responsibility of music artists / or shall I say the lack of responsibility [...] it’s time for change / so what you think ... you up for the challenge?

Yet, Rucker does not simply blame men for this state of affairs, but sees both women’s involvement and structural violence as part of it as well. Her song “For Women” is not only a critical assessment of black women but at the same time a celebration of them. The first stanza opens as follows:
My Skin is Brown / My Hair is Platinum Blonde, Today / Burgundy Tomorrow / My Nails is Long / I
Know no Sorrow, Cause / Ain’t Noting I Care to Know But [...] / Where My Check so I can get my Tix
For the Jay-Z / Show / And / I Do Aspire to be a Video-Ho Do / And I know / Pop-Eye Got Shot Last
Night / But / That’s How it Go, in Da Ghetto.

Although coming from a poor family Rucker cannot really understand women aspiring to become
video hos. However, “For Women” cannot simply be seen as a criticism of such women. The anaphora
(“My skin”, “My hair”) connects the first and the second stanza:

My Skin was Young, so Young / It Burned and Tore / My Hair was Pressed and Curled / And Tied
With Ribbons that Sunday Morn / September 15, 1963 / I screamed / In the basement of the church, I
screamed / The last day I would ever see / Ma and Pa would never know the woman I would grow up
up to be / I was an involuntary offering for humanity / Why did they hate me?

The parallelism in the structure is mirrored on a semantic level: In both cases the female speaker
is subjected to ‘white’ beauty norms (hair is colored or pressed), and in both cases the girl or woman is
a victim of racist America – either in the form of structural violence as created by a life in the ghetto or
in the form of a bomb, as is the case of the four girls who were killed in 1963 in Birmingham, Alabama
while preparing a church service.

But Rucker does not only lament victimization of blacks and poor people. She argues for self-
definition, as she says in the end of “For Women”: “I Don’t Care What You Call Me / I Know Who I
Is”. As is obvious from both the title and the lyrics, Rucker references the song “Four Women” by the
jazz singer and activist Nina Simone. As Rucker in her recent song, in “Four Women” Simone points to
stereotypes, namely to Aunt Sarah (“My back is strong / strong enough to take the pain / inflicted again
and again / What do they call me / My name is aunt Sarah”), to Safronia (“My father was rich and
white / He forced my mother late one night / What do they call me / My name is Safronia”), and to
“sweet things” (“Whose little girl am I? / It is yours if you have some money to buy / What do they call
me / My name is sweet thing”). However, it is important to stress that the song does not end on a
pessimist or discouraged note, on the contrary, Simone yells the last line in a self-defined and proud
manner: “My name is Peaches.”

Similarly, Rucker believes in the need and possibility of change. As she emphasizes in the title
song of her first CD Supa Sista, she wants to “rewrite history.” Part of this project is first of all to be
conscious of history and to take responsibility, as becomes apparent in her song “Brown Boy”:
Receive the sovereign legacy of your history / Embrace past’s misery ... / For the purpose of strengthening, not excusing / Ida B. fought for / Martin died for / Emmet Till paid a price / eyes have cried for ... / your life / What will you do with your life???

Part of this process is, secondly, the reclamation of the body. While asking her sisters in “letter to a sister friend” to honor their bodies (“Honor your house / fleshy and sacred / arctcarved and curvy / Offer it ... never ... to those unworthy”), the speaker of “Children’s Poem” asks adults to take care of children: “You Better Get Out There and Go Pull Your Sweet / Little 12-Year Old Up Off Her Knees / Tell Her She Don’t Have to Suck No Boy’s Dick to / Keep Him”. In yet another song, “Rant (Hot in Here)”, Rucker argues against the sexualization of current American society: “Not Enough Love, Too Much Sex / Pornography.”

Although Rucker criticizes this state of affairs she does not hesitate to have a very sexually explicit song on her just recently released album, Ma’at Mama. This Song “Black Erotica” is not – as music critic Matt Semansky argues “a clinical and cringe-worthy description of oral sex”31 – but rather the opposite. The song begins with a description of the female sex organ, but only to continue with the line “Skip Scientific Specifics” and then celebrating – as the last line of the song says – “the longest minute in cunnilingus history”. The speaker wants to reclaim the female black body, she wants to save it from the scientific analysis and its related thinking that nineteenth century Sarah Bartmann (also know as the Hottentot Venus) had to endure.32 Interestingly, when looked at from a musicological perspective, it is apparent that “Black Erotica,” Rucker’s most explicit piece, also is her most jazzy song. She thereby explicitly and consciously places herself again in the tradition and struggle of blues and jazz women.

The blues women of the 1920s and 1930s were the first women in the United States to publicly express female sexual desire and autonomy.33 While the earlier country blues had been dominated by men, the city migration of the 1920s popularized the classical blues, especially of the Blues Queens also called Hot Mamas or Wild Women because they were extremely explicit in singing about both the difficulties and joys of lesbian, bisexual and heterosexual love (cf. Davis, 1998, p.3; Lieb, 1981, p.123).

In contrast to white depictions of the oversexed Jezebel on the one hand, and in contrast to early African American literature and the black women’s club movement which emphasize the image of the

32 As Sander L. Gilman shows, the nineteenth century perceived black women as possessing a “primitive” sexual appetite, as well as having external signs of such a temperament, namely “primitive” genitalia. One of the most famous examples was a young woman, Sarah Bartmann, who had been exhibited because of her perceived different anomaly, the ‘hypertrophy of the labia’ and the ‘prodruding buttocks.’ After being exhibited in Europe for years as the Hottentot Venus, Bartmann died but still was not safe from the scientific gaze. An autopsy was performed on her and both Henri Ducrotay de Blainville and Georges Cuvier wrote about her with two intentions: “the likening of a female of the ‘lowest’ human species with the highest ape, the orangutan, and the description of the anomalies of the Hottentot’s ‘organ of generation.’” (cf. Gilman, 1985, p.85)
33 Thus, they anticipated later literary explorations by black writers such as Zora Neale Hurston and Toni Morrison.
innocent black woman on the other hand (trying to counteract the Jezebel image), the Blues Queens of the 1920s and 1930s went beyond both images. These women, for example Gertrude Ma Rainey, Bessie Smith, Billie Holliday, and Ida Cox, were the first to publicly sing about women’s sexual desire, celebrating women’s strength, female sexual autonomy, and at least at times their independence. However, they also expressed the complexities of relationships, such as longing for an absent or unfaithful partner, and they even sang about staying with an abusive man because he happens to be an incredible lover.

Outstandingly, their music reflects a desire that sometimes includes lesbian love, breaking another taboo. In contrast to most black music today,34 whose pleasure is a heterosexual pleasure, early Blues Queens sang about bisexuality and lesbianism as exemplified in Ma Rainey’s “Prove it on Me,” in which she sings with her distinctively deep voice:

Went out last night with a crowd of my friends
They must have been women ’cause I don’t like no men.
It’s true I wear a collar and a tie
Talk to gals just like any old man.

However, while going beyond persistent stereotypes in a self-defined manner, the Blues Queens are very much a part – this is the relational coordinate – of African American Blues traditions, both musically and stylistically. For example, these singers are part of the classic Blues tradition in making use of humor, revealing its historic roots in slave music, wherein indirect methods of expression (such as using animal metaphors) were the main means by which the oppression of slavery could be denounced. Henry Louis Gates’ analysis of signifying practices, which he elaborates in The Signifying Monkey. A Theory of African American Literary Criticism, I would argue also applies to lyrics. Blues musicians make use of signifying, that is making fun of, boasting, playing with language, using wit and irony, often giving an obscene or ridiculing message by indirection aimed at reconstituting a subject or at demystifying a subject (Gates, 1988, p.70). Signifying, as linguist Geneva Smitherman points out, does not simply use any form of indirection, but metaphors and images which are always rooted in the everyday life (Smitherman, 23) – something that also holds true for the Blues lyrics whose sexual metaphors often include fruits, baked goods, animals, cars, and trains.

Blues women moreover did what Judith Butler now calls the strategy of resignification, that is giving positive meaning to a term or image that generally was meant to degrade or hurt, such as the

34 Only recently HomoHop (for example, Goddess & She, Jenko and Protegéé and especially the PeaceOUT festival in Oakland California, which has annually taken place since 2001) has started to challenge heteronormativity in the music scene. The most popular lesbian rapper is God-des, both because of the 2004 documentary Hip Hop Homos, shown on MTV’s new show Logo focusing on gays and lesbians, and because of her scene in the finale of the third season of the TV-series The L Word, in which she performs her song “Lick it.”
word queer, which has now been rid of its negative connotations. These women not only used moaning and groaning as part of their music but also crude words and images in a self-assertive and even celebratory style. Both their language and lifestyles, traveling around from place to place, stress their autonomy and their challenge to the traditional notions of femininity that they were facing at their time. Blues women also undermined what second wave feminists later called the double standard, namely that men could have uncommitted sex while women lost their reputation if they did so. In some songs blues women explicitly reject the sexual exclusivity of marriage – or marriage all together.

For instance, Ida Cox, who undeservedly is not as well-know as some other Blues Queens, refuses to romanticize heterosexual relationships and instead focuses on sexual desire. As her song “One Hour Mama” exemplifies, the lyrics can be seen as a signifying practice and as a strong contrast to a sexuality privileging male desire over female fulfillment, of telling women to fake an incredible orgasm. I therefore want to quote from this song at length:

I’ve always heard that haste makes waste
So I believe in takin’ my time
The highest mountain can’t be raced
It’s something you must slowly climb
I want a slow and easy man
He needn’t ever take the lead
Cause I work on that long-time plan
And I ain’t a-lookin’ for no speed
I’m a one hour mama
So no one minute papa
Ain't the kind of man for me

Set your alarm clock papa
One hour, that’s proper
Then love me like I like to be
I don’t want no lame excuses
’Bout my lovin’ bein’ so good
That you couldn’t wait no longer
Now I hope I’m understood
[...]
I can’t stand no greenhorn lover
Like a rookie goin’ to war
With a load of big artillery
But don’t know what it’s for
He’s got to bring me a reference
With a great long pedigree
And must prove he’s got endurance
Or he don’t mean that to me

I can’t stand no crowin’ rooster
What just kicks a lick or two
Action is the only booster
Of just what my man can do
I don’t want no imitation
My requirements ain’t no joke
Cause I’ve got pure indignation
For a guy what’s lost his stroke
I’m a one hour mama
So no one minute papa
Ain’t the kind of man for me

While stylistically and musically being part of the African American Blues tradition the Blues
Queens went beyond an increasingly requested and powerful stereotype within the broader African
American community: the sexually innocent black woman (thus the opposite of the counter-image: the
oversexed Jezebel). As Hazel Carby (1986, p.32) argues, African American women embraced the uplift
ideology in order “to rescue their bodies from a persistent association with illicit sexuality.” Since the
black women’s club movement women increasingly tried to become part of (white) bourgeois society.
This, however, included a rigorous silencing of sexual matters:
These nineteenth-century gestures toward communal uplift through the adaptation of bourgeois values
are the beginnings of the pattern of black and middle class desire that I call the salvific wish. The
content of this black, female, and generally middle class desire is a longing to protect or save black
women, and the black community as a whole, from narratives of sexual and familial pathology, through
the embrace of conventional bourgeois propriety in the arenas of sexuality and domesticity. (Jenkins 18)

According to Candice Jenkins this uplift ideology and its politics of respectability leads to a
complete disavowal of sexuality, a move to place strict limits on the expression (or even the existence)
of black pleasure and desire. In a search for normalcy – as defined by hegemonic standards – the
salvific wish thus requires “sexual rigidity, even sexual shame and silencing, to escape sexual stigma.” 
(Jenkins, p.45) This becomes even more problematic if one thinks of what Michael Warner (1999, p.32) calls in-group purification, that is the effort of stigmatized people “not only to ‘normify’ their own conduct but also to clean up the conduct of others in the group.” Yet, the Blues Queens did not yield to this pressure, not in their music and not in their lives.

As some of today’s women musicians try on their terms and in their social context to challenge sexual stereotypes and to present themselves as sexually self-defined, I think one could sum up this tradition of early Blues Queens who tried to push the envelope and who were the first women to encourage female autonomy, queer desire, and sexual freedom, as follows: If you love me like I like to be the pleasure will be ours, but if you don’t, you better get out of here and make it a fast exit, too.

References:
The Rediscovery of Central Europe. Latvia and Italy: a Comparative View

Abstract

The collapse of the Soviet empire has freed the Baltic States from a century-long oppression. 1990 has brought us the unification of Germany and the rebirth of the small states in eastern-central Europe. For the first time in European history, Latvia and the Baltic states have come under the protection of a stable system based on the rule of law. I mean the Court of Human Rights, the European Court of Justice, the European Parliament, The New Europe, for all her difficulties, provides a counter-balancing power to Russian expansion, to a return to the past of oppression since the years of the Muscovy expansion to the west of Europe which reached its peak in 1945 with the German defeat.

Paradoxically enough, although 19th century scholarship has devoted much consideration to the small states, the kleine Staatsherei, since the 1917 Russian revolution, the building of the new communist state, as a new empire, has attracted a paramount interest. The history, identity and rights of Latvia and the other “small states”. It has been a serious mistake full of political consequences.

In my paper I will try to develop a comparative analysis of Latvia and the Baltic States and Italy, looking at the reconstruction of the states after the fall of dictatorship, in 1943 and 1990. Italy failed to get rid of the system based on the overarching power of politics. The “liberation” from Fascism was a “passive revolution” and the new pluralism in fact maintained many of the features of the past regime. Latvia and the Baltic states have firmly resisted the Russian hegemony. A resistance which has mobilized the whole nation in search for human rights.
Environmental Movement Formation in Contemporary Society: the Theoretical Approach

Abstract

This article will mainly focus on the analysis of the new social movements and assumptions of their formation in the society of current post-modern culture. The beginning of the new social movements dates back to the second half of the 20th century when fundamental changes took place in social, political, communicational fields of the society. In this period, most of industrial states established national organizations responsible for the environmental protection, environmental activists started taking actions intensely on the local and national levels. New social movements differ from older ones in the assumptions of their formation, multifunctional activity as well as the scale of problems solved. Modern (new) social movements combine environmental, anti-nuclear, feministic movements and others. The analysis of the assumptions of the formation of the new social movements as well as factors that strengthen them in the context of the modern society is especially important, as new social movements (environmental) are an inherent constitutive part of the modern society witnessing the existence of the civic society as well as the level of the civic engagement in a certain society. A strong and active network of social movements is one of the main features of a strong democratic society. The article will analyse environmental movements that, according to theoreticians, unite all individual social movements into a single movement that contradicts the current social, environmental, gender equality possibilities due to the variety of forms of its activity as well as dynamic performance. The ecological movement is the only one among new social movements that, acting collectively, unites cultural and historical elements. The existence of the modern society is characterized by theoreticians applying different theoretical attitudes, i.e. U. Beck defines modern existence as a risk society, M. Castells – as a networking society, postmodern existence with regards to cultural and qualitative changes in the modern society. It can be stated that the context (social-cultural space, historical period) where modern environmental movements take place directly influences their successful functioning as well as formation. Theoreticians emphasize that the most of activity forms as applied by modern environmental movements are related to the practice of old movements, i.e. environmental movements invoke the so-called „historical memory“ for their successful functioning taking into account the social-cultural context, applying methods of solutions of problems that have been applied many times before. Factors of the formation of new social movements (environmental) are questions under discussion among theoreticians who underline different aspects in the process of their mobilization such as the social-cultural context, science and etc. The main attention in the article will be paid to the analysis of factors conditioning the formation of environmental movements in the
modern society as well as factors strengthening the functioning of the new social movements. They are closely related to the features ascribed to the existence of the modern society such as the structure of information networks, the risks of the global residential environment (environmental), „the lifelong learning society“, etc. Concerning it, the following groups of factors conditioning the formation of environmental movements are distinguished, i.e. external factors, organizational-structural factors as well as those of „common“ existence. In this case the group of external factors is directly related to the social-cultural space, i.e. the territory where the environmental movement is taking place: the risks, the historical period. The „common“ existence is one of the main indices of the civic society, i.e. the reason for the existence of the collective action, collective identity, common goals. The group of organizational-structural factors is directly related to the administration of the organization – the presence of the professional axis of the organization. It is worth to highlight also the environmental movements, their activity in the modern society, factors that strengthen them, parts of which perform an important role in the process of the formation of environmental movements. In this case, the groups of external factors, organizational-structural as well as communication channels (means) are accentuated. The external ones are related to material and spiritual resources strengthening organizations forming the movement both by financial and human resources. Whereas the organizational-structural factors are related to the features characteristic to the networking society as named by M. Castells, i.e. environmental movements are defined as the system of social – flexible – informational – networks. The group of communication channels (means) condition the existence of the modern society as a society of information and knowledge and „life-time learning“, where a significant role is played by the media transferring information on the global level, introducing as well as emphasizing the activity and role of the environmental movement in the society.

**Keywords:** new social movement, formation, environment.
PhD Student Gregory Allen
University of Central Lancashire, UK

Cross Cultural Management in Poland: A Critical, Postcolonial Perspective

Abstract

The overall aim of the research is to assess the suitability of Postcolonial Theory (PCT) in understanding the representation of Polish subordinates by their UK expatriate managers.

Much as Said felt that Orientalists "disregard the views of those they actually study – preferring instead to rely on the intellectual superiority of themselves and their peers" (Said, 1978:208), Western managers sent on assignment to countries which they regard as less developed may disregard the views of the locals with whom they actually work. Postcolonial theory offers a framework through which the attitudes of Western managers towards both Poland and Poles can be analysed. PCT has become increasingly utilised to study relationships not only with historically formally colonised nations but for analysing “the cultural dynamics of control, resistance and representation” (Kwek, 2003:127).

A recent development in the field of international business and management studies has been the application of postcolonial theory which, through its “profound effect on academic work across a number of disciplines in the humanities and social sciences” (Jack et al., 2009:15) has come to occupy “a salient position in the intellectual climate of our times” (Westwood et al., 2007:246). It has only recently however begun to gather momentum in the “somewhat intellectually staid field of business management” (Banerjee et al., 2008:90). PCT offers a framework through which cross cultural interaction in a management context can be deconstructed or decolonialised. This study adopts a working definition of post-colonialism which fits the unique nature of the study based on existing PCT literature encompassing the origins of PCT (Said, 1978; Spivak, 1990) as well as more recent studies utilising PCT in international and cross cultural management studies (Kwek, 2003; Prasad, 2003; Westwood et al., 2007).

PCT has only very recently been utilised by international management and cross cultural management researchers. “Management and organization studies in general and international management and business studies in particular, have virtually ignored PCT and its areas of engagement” (Westwood, 2007:247). Central/Eastern European PCT research (Thompson, 1999; Moore, 2001; Cavanagh, 2003; Racevskis, 2006; Sliwa, 2008) points to a growing perception that Central and Eastern European countries can be viewed as postcolonial in their interactions with the West.

Very little research has been carried out on cross cultural management in Poland and that which has is predominantly based on the Hofstedian model, most notably Nasierowski’s 1998 research which produced data to fit Poland into the Hofstede cultural-dimension framework. Hofstede’s approach (as
with any positivist approach) relies heavily on a number of epistemological assumptions. Amongst these is the assumption that such a thing as ‘culture’ exists and can be measured. A second assumption is that this quantifiable notion of culture is distinguishable on a country by country basis resulting in distinct national cultures. An interpretivist, qualitative methodology, capable of reaching a depth which positivist research fails to achieve is utilised in this paper in order to question the validity of a Hofstedian, ICCM approach.

This research is a continuation of a project carried out in Poland involving 32 semi-structured interviews with both Western (British, American, Canadian, German and Austrian) and Polish managers. The data from these interviews has been analysed using PCT to gain an understanding the representation of Polish subordinates by their UK expatriate managers.

References:

Cultural Centres’ role in maintaining national and ethnic culture in Lithuania

Abstract
This paper aims to analyze the role of cultural centres in the context of globalization processes in Lithuania. These research questions are raised: what makes the state of Lithuanian national and ethnic culture problematic in the context of globalization? What role cultural centres play in the process of maintaining the national and ethnic culture in Lithuania? The situation of the Lithuanian national culture is discussed and the role of cultural centres in maintenance of the traditional Lithuanian culture is analyzed. Regional ethnicity is presented as background for cultural centres activities, identifying their functions and activity fields, also main problems and obstacles.

The empirical data used in this paper was collected during two projects’ activities: the national project “SilhouetteLT” (SiluetasLT) (2008-2009) and the international project “Creative Growth“ (Kūrybinis augimas) (2008-2011) financed by the INTERREG IVC program. Empirical analysis of data allows stating that cultural centres in Lithuania remain the key agents in promotion of national and ethnic culture. During the implementation of project activities the real situation of the national culture in the state and the society became clear. The national culture is consumed and created and cultural centres contribute to it most of all, as they are financed from the state. But despite the society’s initiative to foster the national culture, the attention of the state to it is still too small. All the legal acts in Lithuania on the strengthening and protection of the national culture meet the provision of the EU, but sometimes they have unclear relation between the national culture and the ethnic culture. Not all legislators want to acknowledge that ethnic culture must be integrated into the national culture.

Concerning the role that cultural centres in Lithuania play in the process of maintaining the national and ethnic culture it is obvious that they function as important key agents promoting ethnic culture, driving artistic, creative, educational activities, implementing projects etc. It can also be stated that the ethnic culture is alive, as many activities are going on. There are many people working in the field of culture, and it is best described by operating cultural centres. They are the most important institutions in regions that cherish the ethnic culture.

Keywords: cultural centres, Lithuanian culture, national and ethnic culture.
The transition from state’s to „arm’s length“ cultural policy: incentives and obstacles

Abstract

The presentation analyzes the advantages and disadvantages of the "arm’s length" principle in cultural policy and the features of the transition to this model in Lithuania. Distinctive feature of the "arm’s length" cultural policy model is the transference of two most important political functions (formation and execution) to different institutions (Ministry of Culture and Culture or Arts Council). Ministry set the financial, administrative, legal and overall policy framework for the council, but the council has a considerable measure of independence in individual decision making. This model is characteristic for UK cultural policy and often is referred to as British. The active involvement of artists and cultural community in the implementation of cultural policy and the protection of freedom of expression from political interference are seen as the main advantages of the „arm's length“ model. The alternatives to this model are the state’s and market’s models. The state’s model was long characteristic for Lithuania but in recent years the model is being transformed into the arm’s length model. The presentation discusses advantages and disadvantages of the „arm's length“ model for a small country, analyzes the incentives and obstacles of the transition from state’s to arm’s length cultural policy in Lithuania.