Cultural images of the ethnic groups and ethnic interrelations in the Balkans

Introduction

The topic of the ethnic image is studied in a multitude of research disciplines. This is preconditioned, on the one hand, by the complex nature of the ethnic image as an object of analysis, and, on the other hand, by pragmatic considerations associated with the need to predict a definite type of human reactions in a certain type of social situations.

The enormous influence exerted by images of “our” community and “other” communities on the human mentality and conduct since ancient times is sufficiently well-known. In this case I shall be concerned with the images of “our” and “their” ethnic communities and with the ways in which human opinions, attitudes, and arguments for social activeness are shaped in accordance with the consciousness of someone’s ethnic identity.

Ethnic prejudices are often mentioned in everyday speech and even in scientific discussions, but it is not always sufficiently clarified that such ethnic prejudices are the result of stereotypical images, arising among different ethnic communities in various historical periods. This article will provide examples documented over a period of 100 years in order to illustrate the striking constancy of the themes and processes giving rise to ethnic images among some of the ethnic groups living on the Balkan peninsula in the last century and today.

As regards modernity, the events occurring in recent years in the Balkans, and particularly those related to the war in the former Yugoslavia, trigger the production of ethnic images in a definite way and provide sufficient material to observe the power of their impact on people’s opinions and evaluations of other people and events. The role of ethnic images as a factor motivating certain behavioral strategies in a situation of interethnic interaction or in the context of discussing such interaction is quite pronounced. This is why I shall also include examples commenting on the principal current events in the Balkan region.

Ethnic Images or Images of

What is meant here is an image or images of a certain ethnic group: images that refer one to the group’s general characteristics perceived and interpreted by its members or by members of another ethnic group. In keeping with proper academic tradition I will begin by defining my terms. By ethnic images I mean mental constructions of ideas, beliefs, opinions, attitudes, values, etc., created by the members of a given ethnic group and helping them to describe, evaluate and present “our” or “the other” ethnic groups. Ethnic images are based on some knowledge about a certain ethnic group but this knowledge can be obtained in quite different ways -- ranging from serious written sources to gossiping over a cup of coffee. Hence, this knowledge is not necessarily connected with verified facts. Facts are rather selected to be consistent with this knowledge and to add new emphases to it. This knowledge is part of the specific social knowledge of the group (van Dijk 1993; Fiske and Taylor 1991; Wyer and Srull 1984, 1989) and it can be used by individuals in various social...

Source Citation


Gale Document Number: GALE|A30043105
Compared with the country’s party culture, ethnic culture, social culture, corporate culture, unit culture, civic culture, religious culture, etiquette culture, folk culture, regional culture, and ethical culture, socialist culture of the rule of law has the following characteristics.

3.2.2.1 The State Will. The culture of the rule of law is a cultural form where the law is regarded as the core element and precondition. Without the law, there would be no “rule of law” and rule by law. Socialist culture of the rule of law would be out of the question. Socialist culture of the rule of law is an important part of China’s mainstream culture. Its value orientation, guiding ideology, theoretical basis, and spiritual ideas belong to the political ideology in nature, and are reflected as the state will. The author studied ethnic and foreign policy stereotypes, their interrelations, noted that positive images of the people and the state contribute to more active establishment of contacts with them (negative - on the contrary). Expert opinion. The author of several works on the problems of ethnic stereotypes is the head of the Center for the Study of Cultures, Professor of Moscow State University Anna Valentinovna Pavlovskaya. On her initiative in the 1990s, there were several scientific conferences on this subject. According to AV Pavlovskaya’s definition, the stereotype is a schematized, one-sided image of a phenomenon, people, country existing in the human mind, and at the same time its evaluation, acquired before getting to know it. Ethnic groups living in the Russian republic of Dagestan, village Rugudja, tribal caucasian rug, silver jewelry. "Himba people: Mother&Child. The Himba are an ethnic group of about 20,000 to 50,000 people living in northern Namibia, in the Kunene region (formerly Kaokoland). Recently they have built two villages in Kamanjab which have become tourist destinations. They are mostly a nomadic, pastoral people, closely related to the Herero, and speak Otjihimba, a dialect of the Herero language. World Ethnic & Cultural Beauties. Image via We Heart It. Masai Headdress (Head Not Included). On display at the American Museum of Natural History in New York City. Tour du monde au Féminin - All Around The Girl. 1. Most of the ethnic groups living in the Caucasus (both titular and smaller ones) have not yet completed the process of their ethnonational development. Ethnoconfessionality brings the completion of this process closer—it’s very nature overcoming ethntribalism and subethnic clans, that is, stimulates ethnic consolidation. 2. The Caucasus’ polyethnic nature (with the exception of Armenia, which deliberately became monoethnic) has made the task of transforming the “coexistence” of the previously relatively independent small ethnic groups into a new form of their ethnosocial cohesion into a sing