

A b s t r a c t s

Arnold Bartetzky

The Eagle Re-crowned

The Visual Self-representation of the Republic of Poland

Like the other states of Central and Eastern Europe, Poland was confronted after 1989-90 with the task of redefining its conception of itself as a state and portraying its restored sovereignty. This article examines a broad spectrum of forms and media used by the state to portray itself visually. The main features of these self-representations are identified as the legitimising emphasis on Poland's state tradition, a preference for the idea of military martyrdom which has been inherited from the communist period, and the strong presence of religious motifs which is typical of Polish culture.

Silvia Miháliková

„Hej Slováci“

The Symbolic Representation of Slovakia

This article examines different ways in which the image of the new country was constructed after the breakup of the Czecho-Slovak Federation in 1993. It focuses on verbal descriptions of the emerging regime, the main features of the politics of memory including reformulated historical myths, attempts to symbolise the break with the past by changing the names of public places, and the removal of monuments from the communist era. The last part of the article examines historical continuity in the design of official state symbols such as the flag and the national emblem.

Maja Brkljačić and Holm Sundhaussen

A Change of Symbols and Symbolic Change

Croatia's Cultures of Remembrance

The recoding of Croatia's state symbols and of its culture of remembrance was shaped by two factors: firstly, the disintegration of the Yugoslavian state and the search for a distinctive national identity, and secondly, the desire for reconciliation within Croatia and for national continuity. This process became more emotionally charged as a result of the wars in the former Yugoslavia (1991-95) and the related memories of World War II, which made it impossible for a dispassionate exchange of views about the recent past to take place.

Christian Voss

Irredentism as a Historical Draft of the Self

Scientific Discourse and State Symbolism in the Republic of Macedonia

Since 1991 the ideology of „bratstvo i jedinstvo“ in the Republic of Macedonia has gradually been replaced by a new national identity defining itself by means of the Ancient Macedonian heritage and the potentially irredentist “mental map” of Ottoman Macedonian territory. Since the armed ethnic conflict in 2001 the Macedonian Sun, which was imported in 1992 from the transatlantic Macedonian diaspora, has been part of an anti-Albanian discourse which makes use of a mythological Macedonian ethnic continuity dating back to Alexander the Great. The purpose of this discourse is to compete with the myth of Illyrian identity used by radical Albanians to challenge the legitimacy of the Macedonian state.

Stefan Troebst

The Cult of Statehood in a Pseudo-state

Identity Management in the Dniester Republic

The Dniester Moldovan Republic, in the eastern part of the Republic of Moldova, was proclaimed in 1990. There are three pillars supporting the efforts of societal actors in this region to achieve statehood: a regional elite concerned to keep hold of its assets, the economic potential of this highly industrialized region, and military power built up with Moscow's political support. An additional factor is the normative authority derived from the actual existence of the separatist republic, together with the corresponding regionalization of social processes. Since the mid-1990s a further element has been becoming increasingly important: regionalist identity management by means of a history policy designed to create a „trans-Dniester people“. The main components of this policy are: a symbolic state language that takes its inspiration from the Soviet period; a „great Russian“ mental mapping incorporating geopolitical, historical, linguistic, cultural, and increasingly religious elements; a made-to-measure regionalized view of history created by professional historians; a politics of memory referring to the „heroic“ early years of the republic; and the cult of personality surrounding President Igor' N. Smirnov. Public opinion polls and election results suggest that this lavish cult of statehood is having some effect.

Wilfried Jilge

Exclusion or inclusion?

History Policy and State Symbolism in Ukraine

There is continued debate in Ukrainian society about the criteria that should provide the basis for the definition of a „Ukrainian nation“. One of the most important aspects of this issue is the construction of national-historical images, which are seen as the source from which fundamental values and political options should be derived as points of orientation for the future. This article examines central elements and meanings of Ukraine's national self-image by looking at discussions about the state coat of arms. It also looks at the ways in which the meanings of the national-historical images and self-images underlying the state symbols have been modified by the state leadership in recent years in order to accommodate the different regional cultures of remembrance in Ukraine.

Pål Kolstø

Unity and Division

National Symbols in Macedonia, Belarus, Bosnia and Herzegovina and Russia

With regard to nationalism and symbolic nation-building, there seems to be a crucial difference between old, established and new, insecure states. In the former the flags and other national symbols unite the nation, and in the latter they often fail to fulfil this most important function as promoters of national unity. Instead, they often reveal strong divisions within the putative nation. There are no inherent qualities in state symbols that prevent them from being accepted, and the divisiveness vs. unifying potential of new state symbols is first and foremost a function of who they are associated with and how they are exploited politically. In this article these dynamics are examined in four countries: Macedonia, Bosnia-Herzegovina, Belarus and Russia.