

МОДЕЛІ КУЛЬТУРНОЇ ІДЕНТИЧНОСТІ РІЗНИХ ВІКОВИХ КАТЕГОРІЙ НАСЕЛЕННЯ

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CULTURAL IDENTITY PATTERNS FOR DIFFERENT AGE CATEGORIES OF THE POPULATION

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Габрієла Боанджіу. Моделі культурної ідентичності різних вікових категорій населення. У статті зроблено спробу окреслити необхідність нового визначення румунської духовності. **Мета статті.** Дати відповідь на питання про те, чи можна вивчити сутність культурної ідентичності: пропонується мікроаналіз концепції румунської духовності. **Новизна дослідження** – інноваційний спосіб побудови структурованого інтерв'ю для різних вікових категорій населення. **Методологія статті** базується на бібліографічній документації, соціологічному дослідженні та структурованому опитуванні. Мікропошук поєднує в собі інтерв'ю з методом групового фокусування. **Висновки.** Що стосується національної ідентичності, то можна визначити основне почуття: гордості, характерне для більшості респондентів. Багато рішень можна визначити щодо іміджу румунів у світі. Визначено багато елементів традиційної або популярної культури, які оцінюються двома віковими категоріями, вивченими нами і які розкривають сутність культурної ідентичності населення.

Ключові слова: моделі культурної ідентичності, стереотипи, самореалізація, культурна ідентичність, вікові категорії, структуроване інтерв'ю, метод фокус-груп.

Introduction. The concept of Romanian spirit is displaying a lot of epistemological approaches. How can we save it from inevitable essentialization? In the era of globalization, where there are so many hybrid cultures, which is the place of authenticity today? Reflexivity must be taken into account nowadays. Through a process of auto-reflexivity, there can permanently be done the decantation, renouncement to some concepts or the replacement with others. In order to become more familiarised to the studied reality, we ought to become aware of the constant process of redefinition as the normality of human existence at the beginning of the millennium. I therefore offer for proposition a micro-cultural analysis and an ethnographic detailing on the concept of Romanian spirit, which can highlight the viability of a national consciousness and the attachment to certain national cultural values.

In order to establish a theoretical background for our research, there can be quoted the definition for “nation” from Blackwell Sociological Dictionary: “A nation represents a society that occupies a certain territory and that distinguishes itself due to the common feeling of identity, history and destiny. A state-nation is the nation governed by a state whose authority is overlapped on the boundaries of the nation. Prior to the 19th century, the world was not organised in state-nations, but it represented a colourful multitude of ethnic groups with relatively changeable borders. They are in contrast to the geographic borders and the relatively rigid administrative control, proper to the modern state. The situation was mainly displayed this way because there were few states powerful enough to administrate and control the nations. In contrast, the nowadays world is mostly organised as state-nations”¹.

On addressing the concept of self and cultural identity that are to be considered in the present work, there must be

made a reference to the following definition from Blackwell Sociological Dictionary: “From the perspective of the classical sociology, the self is a relatively stable ensemble of perceptions on who we are, in relation to ourselves, with the others and the social systems. The self is organised around the concept of self, of the ideas and feelings that we have about ourselves (...). On a more structural level, the self is based on cultural ideas too, on the social statuses that we have (...). This component of the concept of self, based on the social statuses, is known as social identity”².

Historiography of the study. Dimitrie Gusti was founding his research from the “science of nation” formulation. Certain critics arouse immediately. Thus, the sociologist Dumitru Cristian Amzăr, although he participated to the monographic researches carried out at the Sociology Seminar in the village of Drăguș, from Făgăraș (1929), in commune Runcu, from Gorj County (1930) and in Cornova, Orhei County (1931), disapproves some of the formulations of Dimitrie Gusti: he criticises the “science of nation” formulation, observing that “the nations form, undoubtedly, a subject of research, but not only of a special science subject, made especially for them, but a several proper science subjects as: biology, psychology, sociology, history, ethnography, human geography etc. On the Romanian nation, as on the nation in general, there can be gathered a unitary collection of truths, but it is far from being able to constitute itself, alone and only through it, as *science*. Such truths, belonging to several other sciences too, but addressing *one subject only*, make, at the most, *a monograph*, but not a scientific subject matter. If we are to preserve the legitimate meaning of the words, then there could stem the idea of *knowledge*, but not a science of nation”³.

Our intention materialised into “looking for” the Romanian spirit beyond essentialization, to take, therefore, a

¹ Allan G. Johnson, *Dicționarul Blackwell de Sociologie*, translation from English by S.G. Drăgan and V. Russo, Bucharest, Humanitas Publishing, 2007, P. 232.

² Allan G. Johnson, *op. cit.*, P. 313–314.

³ Dumitru Cristian Amzăr, *Studii etno-sociologice* [Ethno-sociological studies], Eikon Publishing, 2012, P. 196.

closer look to the problems of essentialization: “the manner in which we come to perceive the Other – and, complementarily, ourselves – is never a innocent perspective, neither a simple «mental image», but a process that defines only what the partners *know*, or they believe they know one about the other, and also what they *do*, one with the other: in this area, *to know* is indissociably associated with *to do*. Behind *the look*, there is always, explicitly or implicitly, a *policy* of the look, respectively of the naming. Therefore, can there be avoided such «essentializations», can one know – and act accordingly – outside the social categories? Or can we at least elaborate unbiased categories?”⁴ In order to be able to orientate themselves better in the world, the individual “operates permanently with *categorisations*, they *confer* the events and the people around them certain causes and characteristics, including by creating the unavoidable *stereotypes* that they need to use for orienting themselves in the infinite variability that surrounds them.”⁵

Regardless how culpable these stereotypes might seem, they sometimes manage to form, under different aspects, true mental maps “that allow a rapid pre-orientation, in a diverse and mobile world. And these mental maps are as more useful as the quotidian experience becomes more related to uniqueness, exchange, shifting, the stereotypes becoming in this situation something similar a «cognitive anchor» in the quick sand of (post) modernity”⁶, “it is not only unavoidable, but, with certain limitations, the stereotype has therefore a vital use”⁷.

The main body of the article. Our identity depends on these categorisations, “both the psychologists and the sociologists or the anthropologists know that it does not exist in itself, cut as an interaction with the otherness, that it is built and it changes in and through this action; in other words, the Other, the otherness is not just an exterior entity, which exists “out there, outside”, but only through the constitutive relating of the identity to this otherness, and the manner in which this relation is constructed, becoming a part of ourselves and reciprocally. In short, life is made of categorisations and essentializations, and we are also made of these categorisations and essentializations that we build and we operate with”⁸.

Nonetheless, are we satisfied with the essentializations? Not at all! Thus, we understand things more profoundly, in a reflexive manner. The problems of representation in anthropology opened the way for numerous questions about the voice of the author and the voice of the interlocutors, about the power the anthropologic text has, and, implicitly, the anthropologist, “even if he could not – and it was probably not possible – to offer a guide of the good use of the anthropological interpretation, it yet registered multiple and varied forms of abuse of naming, in the ethnographic descriptions, conferring the anthropological interpretation a higher vigilance and pertinence. As Carrier used to say, *the problem is not (or it should not be) whether the people reduce all things to essence, but how and why they do it*. The problem is rather *the failure of being aware of essentialism*, rather than the essentialism itself.”⁹ The conclusions that can be drawn are therefore: “the limit between the use and the abuse of the naming is something that ought to be tested and placed back only owing to an indefinite practice. And anthropology has become, one might say, such an empiri-

cal and critical practice. I think more cannot be expected. The reflexive vigilance that especially the postmodern authors mention must not suspend the act of naming, blocking it through a self-contenting methodological cautiousness, but only to make it more cautious and more aware of its limitations. It is not the relativism that must represent the «crisis of representation», conclusion but modesty”¹⁰

The field micro-research supports these conclusions. Carried out within two different groups of respondents, respectively the 9th grade from the primary school teachers-kindergarten teachers programme of “Ștefan Velovan” National College from Craiova, on one side, and Veteranmond Association, an association of pensioners, on the other side. The generous theme of the research was: “What does it mean to be Romanian nowadays?”. The manner in which we see ourselves as Romanians cannot totally ignore certain social categories, certain stereotypes, as it is to be observed. Thus, there were met authentic formulations too, which are to be presented further on.

What do you feel when you say that you are Romanian?

-“I feel proud, because I love my country” (Bojin Andra-Maria, b. 16.07.2002, 15 years old, domicile in the Commune of Urzicuța);

-“When I say that I am Romanian, I fell an energy, because this is how the soul of this country, from my point of view, is, energetic and optimistic” (Dragomirescu Cristina Camelia, b. 25.07. 2002, Craiova, 15 years old, domicile in Craiova).

-“When I say I am a Romanian, I feel proud owing to certain places from Romania, which are beautiful” (Marcu Cristina, b. 28th of December 2001, Craiova, 15 years old, domicile in Preajba).

-“Pride and patriotism. I like that I am Romanian, because our country is full of traditions and beautiful customs. The nature, in Romania, seems alive, even if, most of the news is negative, I can still see the nice and optimistic side of my country” (Anuța Mihaela Alexandra, b. 18th of June 2002, Craiova, 15 years old, domicile in Craiova).

-“When I say I am Romanian, I feel pride and hope” (Tomescu Mihaela, b. 15.10.2002, Craiova, 15 years old, domicile in Craiova).

-“I feel I am part of Romania, a beautiful country. I am glad I was born here, although despite the good things that derive from being Romanian, I am not an adept of patriotism” (Barbu Roberta Alisa, b. 06.04.2002, Craiova, 15 years old, domicile in Craiova).

-“When I say I am Romanian, I feel at peace, calm, due to fact that I was born in a country full of beautiful places, of traditions and customs” (Văduva Ana-Maria, b. 02.10.2002, Craiova, 15 years old, domicile in Craiova).

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- “When I say I am Romanian, I feel, both great joy and great pride” (S. G., male, 67 years old, Craiova).

- “I was born in Romania and I feel great when I need to say something out Romania” (S.E., female, 70 years old, Craiova)

- “I am proud that I was born in Romania, that I speak Romanian, that I love Eminescu” (C.C. A., female, 71 years

⁴ Vintilă Mihăilescu, *Antropologie. Cinci introduceri* [Anthropology. Five introductions], Iași, Polirom Publishing, 2007, P. 255.

⁵ Ibidem.

⁶ Ibidem.

⁷ Ibidem, P. 256.

⁸ Ibidem.

⁹ Ibidem, P. 257

¹⁰ Ibidem.

old, Craiova)

- "When you are in the country, you do not experience a special feeling. When you are abroad you start miss Romania and the Romanians" (B. C., male, 72 years old, Craiova)

What does the 1st of December represent for you? Do you celebrate it? If you do, how?

- "It is an important day, the Day of the Union, I celebrate it by attending different activities" (Bojin Andra-Maria, b. 16.07.2002, 15 years old, domicile in the Commune of Urzicuța)

- "I do not «celebrate» the 1st of December, but I respect this day from the historic point of view" (Dragomirescu Cristina Camelia, b. 25.07. 2002, Craiova, 15 years old, domicile in Craiova).

- "The 1st of December is the National Day of Romania, when we go downtown to watch the parade" (Marcu Cristina, b. 28th of December 2001, Craiova, 15 years old, domicile in Preajba).

- "It is an important day, it represents the Day of the Union and we celebrate it with parades, concerts" (Tomescu Mihaela, b. 15.10.2002, Craiova, 15 years old, domicile in Craiova).

- "The 1st of December represents for me a day like no other, because, from my point of view, it is not a day of such importance that would need celebration" (Barbu Roberta Alisa, b. 06.04.2002, Craiova, 15 years old, domicile in Craiova).

- "On the 1st of December my family and I go downtown, to see the parade" (Văduva Ana-Maria, b. 02.10.2002, Craiova, 15 years old, domicile in Craiova).

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- "The day of the 1st of December is a special one for me, because it is the National Day of Romania, the Day of the Union" (S.G., male, 67 years old, Craiova)

- "The 1st of December represents a great success of the politicians from that time, despite the opposition from outside the country. I am proud of it. I celebrate it respectfully" (S.E., female, 70 years old, Craiova)

- "The Day of the Great Union, dreamt by our forefathers, and maybe accomplished too late. I enjoy knowing that it is a celebration. I watch all the history related TV shows. I have displayed a small flag in the three colours" (C.C. A., female, 71 years old, Craiova)

- "A great accomplishment of some statesmen from those times, and very little appreciated by the present generations" (B. C., male, 72 years old, Craiova).

Have there been observed certain traditions, in the area where you were born? Do you attend them?

- "not very many, I haven't attended them" (Bojin Andra-Maria, b. 16.07.2002, 15 years old, domicile in the Commune of Urzicuța)

- "in the region where I come from, there can be seen some traditions, but modernised, which I haven't attended" (Dragomirescu Cristina Camelia, b. 25.07. 2002, Craiova, 15 years old, domicile in Craiova)

- "Yes, we do attend them" (Marcu Cristina, b. 28th of December 2001, Craiova, 15 years old, domicile in Preajba).

- "In the area I was born and have been living, traditions have been observed. For example, at Christmas, we always let the people carolling sing in our house too, at Easter, I go to the church with my grandmother and sing with the choir during the service" (Anuța Mihaela Alexandra, b. 18th of June 2002, Craiova, 15 years old, domicile in Craiova).

- "Where I come from, there are carried out traditions, such as the carolling at Christmas and New Year, which I have done with great pleasure, along with my friends" (Matei Mihaela, b. 20th of January 2003, commune of Melinești, 14 years old,

domicile in Dănciulești).

- "I have seen new traditions in the city, and not only, and I have even taken part to some" (Tomescu Mihaela, b. 15.10.2002, Craiova, 15 years old, domicile in Craiova).

- "There aren't such customs practiced anymore in the area I live in, and I don't attend them. I consider that the most important holiday is the death of Jesus Christ" (Barbu Roberta Alisa, b. 06.04.2002, Craiova, 15 years old, domicile in Craiova).

- "At Easter, there is build a fire next the fountain, to send away the evil spirits. The carolling at Christmas, the making of corrugated paper flower for weddings, an action that is thought to bring luck, which we use for adorning the fir-tree" (Văduva Ana-Maria, n. 02.10.2002, Craiova, 15 years old, domicile in Craiova).

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- "In the commune of Secu, where I was born, there were observed certain traditions, especially during the winter holidays" (S.G., male, 67 years old, Craiova)

- "I was born in Dolj – Podari. I remember that there were some traditions we used to observe, but because I was too young, I didn't use to attend them" (S.E., female, 70 years old, Craiova)

- "I know that in the village of my grandparents and my father, there used to be commemorated the day of the dead. Annually, there is a fest celebrating the protector saint of the village, when guests from the neighbouring areas come to visit us. In my childhood, there was a hora danced on the bank of the river" (C.C. A., female, 71 years old, Craiova)

Do you have grandparents or other members of the family that still keep some of the traditions? Which of the traditions are still observed?

- "My grandparents only wear traditional clothes" (Bojin Andra-Maria, b. 16.07.2002, 15 years old, domicile in the Commune of Urzicuța).

- "My grandparents still observe the tradition. When the carollers come, besides money, they give them cake, apples and nuts too. On the Easter Eve, they go to the church to take Easter bread" (Marcu Cristina, b. 28th of December 2001, Craiova, 15 years old, domicile in Preajba)

- "My grandparents observe traditions as: the harvest day, the grape-picking day, the corn-picking day etc." (Anuța Mihaela Alexandra, b. 18th of June 2002, Craiova, 15 years old, domicile in Craiova).

- "My grandparents have preserved different traditions: rain-maker ritual, the Christmas carolling" (Tomescu Mihaela, b. 15.10.2002, Craiova, 15 years old, domicile in Craiova).

- "My grandparents take part to customs and traditions" (Barbu Roberta Alisa, b. 06.04.2002, Craiova, years old, domicile in Craiova).

- "My grandmother builds a fire next to the well in order to send away the evil spirits, and she paints eggs with different forms" (Văduva Ana-Maria, b. 02.10.2002, Craiova, 15 years old, domicile in Craiova).

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- "Yes, I have my sisters who keep some of the traditions, such is carolling at Christmas and New Year" (S. G., male, 67 years old, Craiova)

- "I have no relative that would keep these traditions" (S.E., female, 70 years old, Craiova)

- "Yes, in the area of Gorj county, from where I come from" (B. C., male, 72 years old, Craiova)

What good things are mentioned about the Romanians?

- "Romanians are hard-working people" (Bojin Andra-Maria, b. 16.07.2002, 15 years old, domicile in the Commune

of Urzicuța)

-“The Romanians are considered people who open when you need something, and people who will smile regardless the way they feel”(Dragomirescu Cristina Camelia, b. 25.07. 2002, Craiova, years old, domicile in Craiova).

-“The system of education is better developed than in other countries” (Marcu Cristina, b. 28th of December 2001, Craiova, 15 years old, domicile in Preajba).

-“About Romania, they say that it is a beautiful country and partially developed, rich in natural resources, a country with great potential. About the Romanians, they say that they are intelligent and appreciated, and some of them are well-known in other countries too” (Barbu Roberta Alisa, b. 06.04.2002, Craiova, 15 years old, domicile in Craiova).

-“The good things about the Romanians are that: they are hard-working people, Romania is a beautiful country, with a rich history, with breath-taking landscapes” (Anuța Mihaela Alexandra, b. 18th of June 2002, Craiova, 15 years old, domicile in Craiova).

-“About the Romanians, it is said that they still keep the old-times customs, which is a positive thing, and about Romania that it is a beautiful country, in which there are lots to visit”(Fronie Otilia Andreea, b. 21.07.2002, Craiova, 15 years old, domicile in the locality of Celaru).

- “Romania is a country full of customs and traditions, the nature impresses through its beauty, a country with the most beautiful mountains, a country full of renown historic places” (Răducanu Larisa Cosmina, b. 22.09.2002, Craiova, domicile in Mârșani, Dolj County)

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-“They are patriot, intelligent, with Olympic students” (S.G., male, 67 years old, Craiova).

-“The Romanians are well-known as hospitable people, willing to help people in need, a nation of beautiful people”(S.E., female, 70 years old, Craiova)

- “We are well-known as people with a rich history behind us, starting with Burebista, with hard-working a beautiful people, having *ia* (an embroidered peasant shirt) as part of our traditional costume, which many other nationalities adopted”(C.C. A., female, 71 years old, Craiova)

- “We are well-known is sport, in art, in the relation we have with the national minorities” (B. C., male, 72 years old, Craiova)

What kind of bad things are said about the Romanians?

-“the Romanians do not keep their promise”(Bojin Andra-Maria, b. 16.07.2002, years old, domicile in the Commune of Urzicuța)

- “Romanians are often confused with the migratory peoples that live on the same territory as the Romanians, that is why they are considered to be thieves, poor and lazy” (Dragomirescu Cristina Camelia, b. 25.07. 2002, Craiova, 15 years old, domicile in Craiova)

-“About Romania, I have not heard many bad things, but, as much as I have researched, I know that there are not enough jobs” (Enache Andreea-Cristina, b. 18.07.2002, Craiova, 15 years old, domicile in Călărași, Dolj).

-“It is said about the Romanians that they do not appreciate their country”(Fronie Otilia Andreea, b. 21.07.2002, Craiova, 15 years old, domicile in the locality of Celaru).

-“It is said that the Romanians are lazy, they talk too much, and invest their money in worthless things” (Văduva Ana-Maria, b. 02.10.2002, Craiova, 15 years old, domicile in Craiova).

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-“As negative aspects, there is the superficiality that is

sometimes shown, along with the lack of education of some of them” (S.G., male, 67 years old, Craiova).

-“Some Romanians are not so well educated, and this triggers the stereotype” (S.E., female, 70 years old, Craiova)

Why do you think there (bad) aspects are mentioned?

-“Because Romanian is not led by people capable to develop it”(Bojin Andra-Maria, b. 16.07.2002, 15 years old, domicile in the commune of Urzicuța)

- “Romania has suffered along the history due to its geographical placement”(Dragomirescu Cristina Camelia, b. 25.07. 2002, Craiova, 15 years old, domicile in Craiova)

-“These things are said about Romania because we do not know to appreciate our country, and to make it famous” (Fronie Otilia Andreea, b. 21.07.2002, Craiova, 15 years old, domicile in the locality of Celaru).

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-“These bad opinions are due to the fact that, in the Parliament or the Government, there not people professionally prepared, competent, but elected on political or group-of-interest criteria”(S.G., male, 67 years old, Craiova).

- Because the lack of education and discipline” (S.E., female, 70 years old, Craiova)

- “Because there are thieves, if talking about the gypsies and other few co-national people, but they are an exception” (C.C. A., female, 71 years old, Craiova)

- “Because the acts of vandalism, theft, lack of loyalty in business” (B. C., male, 72 years old, Craiova)

What would be a solution for clearing the bad image of Romania and the Romanians?

-“For the image of Romania and the Romanians to improve, we ought to be more united” (Bojin Andra-Maria, b. 16.07.2002, 15 years old, domicile in the Commune of Urzicuța)

-“those who have prejudices, should see the real *face* of the country, know its history, in order to understand it” (Dragomirescu Cristina Camelia, b. 25.07. 2002, Craiova, 15 years old, domicile in Craiova)

- “Those who coordinate the country should show more care, along, of course, with the citizens”(Marcu Cristina, b. 28th of December 2001, Craiova, 15 years old, domicile in Preajba).

-“The solution for this problem would be that every person to rethink their attitude, and change positively, and, moreover, to have well-prepared people in certain areas”(Anuța Mihaela Alexandra, b. 18th of June 2002, Craiova, 15 years old, domicile in Craiova).

-“I consider that, for a better image of Romania, people should, first of all, to stay in the country and to learn, for the good things that we have here”(Enache Andreea-Cristina, b. 18.07.2002, Craiova, 15 years old, domicile in Călărași, Dolj).

-“In order to improve the image of Romania, us, the Romanians, need to involve more in building the reputation of our country, and to act for contradicting the bad things that are said about us” (Fronie Otilia Andreea, b. 21.07.2002, Craiova, 15 years old, domicile in the locality of Celaru).

-“This perspective can be improved through even more strict rules for travelling abroad, and for begging/stealing, harsher punishments” (Barbu Roberta Alisa, b. 06.04.2002, Craiova, 15 years old, domicile in Craiova).

-“To be more civilised and more hard-working” (Văduva Ana-Maria, b. 02.10.2002, Craiova, 15 years old, domicile in Craiova).

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-“The solution for breaking the deadlock, would be the change of the entire political class, a more rigorous educational system, with a better selection (with exam), both for high-

-school and university admission”(S.G., male, 67 years old, Craiova).

-“To be more united, not individualist, and to talk more about the beauties of Romania” (S.E., female, 70 years old, Craiova)

-“Each of us should not forget that we sleep in only one bed and we can eat only at a table. Greediness is a vice, which never seems to disappear from around the haunted one” (C.C. A., female, 71 years old, Craiova)

-“Education starting with the kindergarten and continuing until the old age, coercive measures according to the laws in force” (B. C., male, 72 years old, Craiova)

Do feel a Romanian permanently, or only on certain occasions? Which would those events be? (active identity-passive identity)

-“I permanently feel I am a Romanian” (Bojin Andra-Maria, b. 16.07.2002, 15 years old, domicile in the Commune of Urzicuța)

-“I permanently feel I am a Romanian” (Dragomirescu Cristina Camelia, b. 25.07. 2002, Craiova, 15 years old, domicile in Craiova)

-“I have always felt I am a Romanian, because here is the country where I was born, and I am proud of it” (Enache Andreea-Cristina, b. 18.07.2002, Craiova, 15 years old, domicile in Călărași, Dolj).

-“I permanently feel I am a Romanian where our traditions are met” (Tomescu Mihaela, b. 15.10.2002, Craiova, 15 years old, domicile in Craiova).

-“I permanently feel I am a Romanian, not only on certain circumstances”

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-“I permanently feel I am a Romanian, both when talking about the positive and the negative events” (S.G., male, 67 years old, Craiova).

- “I feel I am a Romanian all the time, not only on specific occasions” (S.E., female, 70 years old, Craiova)

- “I permanently feel I am a Romanian” (C.C. A., female, 71 years old, Craiova)

- “I feel I am Romanian on all the occasions that do not slander the Romanians and Romania” (B. C., male, 72 years old, Craiova)

Have you attended Maria Tănase Festival from Craiova?

Only 8 of the students had information about this festival

ASOCIAȚIA VETERNAMONT: all the interviewed knew and have attended the festival

Have you visited the Craftsmen Fair from Craiova?

Only 15 of the students knew about the fair

ASOCIAȚIA VETERNAMONT: all the interviewed knew and have visited the fair

What are you most interested in, when visiting the Craftsmen Fair?

-“If I visited the fair I would be interested in the *ia*”(Bojin Andra-Maria, b. 16.07.2002, 15 years old, domicile in the Commune of Urzicuța)

-“The fabrics are my point of interest, along with the wood works” (Dragomirescu Cristina Camelia, b. 25.07. 2002, Craiova, 15 years old, domicile in Craiova)

-“I am most interested in the traditional costumes” (Fronie Otilia Andreea, b. 21.07.2002, Craiova, 15 years old, domicile in the locality of Celaru).

- “I am most impressed by the ceramics, along with the hand-made traditional costumes. I am impressed by the craftsmen from Horezu” (Văduva Ana-Maria, b. 02.10.2002, Craiova, years old, domicile in Craiova).

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-,The ceramics” (S.G., masc., 67 de ani, Craiova).

-“The ceramics, the fabrics, the traditional costumes” (S.E., female, 70 years old, Craiova)

- “The craftsmen works and the food” (C.C. A., female, 71 years old, Craiova)

-“The ceramics and the fabrics” (B. C., male, 72 years old, Craiova)

What would you buy, or have already bought, from the Craftsmen fair?

-“I have bought a clay pot from the fair” (Bojin Andra-Maria, b. 16.07.2002, 15 years old, domicile in the Commune of Urzicuța)

-“Accessories and decorations”(Dragomirescu Cristina Camelia, b. 25.07. 2002, Craiova, 15 years old, domicile in Craiova).

-“If I visit this fair, I would probably be interested most in *ia*, the fabrics it is made of, the patterns from it, because I like them very much” (Enache Andreea-Cristina, b. 18.07.2002, Craiova, 15 years old, domicile in Călărași, Dolj).

-“A friendship bracelet” (Matei Mihaela, b. 20th of January 2003, commune of Melinești, 14 years old, domicile in Dănciulești).

-“The ceramics and the ornaments” (Tomescu Mihaela, b. 15.10.2002, Craiova, 15 years old, domicile in Craiova).

-“The ceramic items” (Văduva Ana-Maria, n. 02.10.2002, Craiova, 15 years old, domicile in Craiova).

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-“The ceramic items from different areas, as Horezu, Oboga” (S.G., male, 67 years old, Craiova).

-“The ceramic items, the *ia*”(S.E., female, 70 years old, Craiova)

- “The craftsmen works” (C.C. A., female, 71 years old, Craiova)

- “The ceramics” (B. C., male, 72 years old, Craiova)

14. Have you ever visited Casa Băniei, the ethnography wing of Oltenia Museum?

Only 12 students have visited Casa Băniei.

ASOCIAȚIA VETERANMONT: all the interviewed have repeatedly visited Casa Băniei

15. What did you particularly like?

-“I liked the most the specific carpets from Oltenia”(Bojin Andra-Maria, b. 16.07.2002, 15 years old, domicile in the Commune of Urzicuța)

-“I was impressed by the traditional costumes” (Dragomirescu Cristina Camelia, b. 25.07. 2002, Craiova, 15 years old, domicile in Craiova)

ASOCIAȚIA VETERNAMONT

-“I especially liked the traditional costumes” (S.G., male, 67 years old, Craiova).

-“The traditional costumes and the carpets from Oltenia (S.E., female, 70 years old, Craiova)

16. Do you own a traditional costume?

-“No, I don't” (Bojin Andra-Maria, b. 16.07.2002, 15 years old, domicile in the Commune of Urzicuța)

-“Yes, I do have a costume at home”(Dragomirescu Cristina Camelia, b. 25.07. 2002, Craiova, 15 years old, domicile in Craiova)

-“Yes, I do, and I am interested the traditional costumes the most because they are characteristic for the feeling of being Romanian”(Matei Mihaela, b. 20th of January 2003, commune of Melinești, 14 years old, domicile in Dănciulești).

-“Yes, I do have a traditional costume” (Barbu Roberta Alisa, b. 06.04.2002, Craiova, 15 years old, domicile in Craiova).

-“Yes, I do have a traditional costume” (Văduva Ana-

Maria, b. 02.10.2002, Craiova, 15 years old, domicile in Craiova).

ASOCIAȚIA VETERNMONT: all the respondents have traditional costumes.

17. Do you celebrate the Day of Ia?

–“I have never celebrated this day” (Bojin Andra-Maria,

b. 16.07.2002, 15 years old, domicile in the Commune of Urzicuța)

–“I do not celebrate the Day of Ia” (Dragomirescu Cristina Camelia, b. 25.07. 2002, Craiova, 15 years old, domicile in Craiova)

–“I like this specific shirt very much and I would celebrate this day” (Tomescu Mihaela, b. 15.10.2002, Craiova, 15 years old, domicile in Craiova).

ASOCIAȚIA VETERNAMONT: all the respondents celebrate the Day of Ia.

18. Do you know any folkloric songs, proverbs, riddles etc. from the area where you were born?

–“Yes, I do know few folkloric songs and proverbs” (Bojin Andra-Maria, b. 16.07.2002, 15 years old, domicile in the Commune of Urzicuța)

–“I know different fairy-tales, proverbs, poems, from my grandfather” (Dragomirescu Cristina Camelia, b. 25.07. 2002, Craiova, 15 years old, domicile in Craiova)

–“Yes, I do, because I am part of a Romanian folkloric dance group, in my commune” (Enache Andreea-Cristina, 18.07.2002, Craiova, 15 years old, domicile in Călărași, Dolj County).

ASOCIAȚIA VETERNAMONT: all the respondents know the folklore from their native regions.

Conclusions. There can be noticed certain stereotypes in the answers to the questions of the interview, but there are original answers too, which talk about the identity of the interviewed. Thus, there is a respondent proud of being Romanian, but does not believe in patriotism, she is born in Craiova, therefore in the urban environment, which lacks a multitude of traditions and customs that not even the grandparents keep, she is a faithful person, and has a traditional costume, although she displays a passive attitude on addressing the popular culture.

A significant number of such cases can be analysed, as resulting from the gathered data. Referring to the national identity, there is predominant the feeling of pride for the majority of the respondents, to which there is added a balanced self-image, aware of the positive aspects, and the negative ones too, the Romani people. There are acknowledged solutions for the improvement of the image of Romania and the Romanians, most of them centred on the internal effort. The persistence of the traditions and customs, regarding the image of Romania, is perceived as a positive aspect, a positive characteristic. The elements from the folkloric culture, and certain specific values, promoted by some of the institutions from the urban region, such is the Department of Ethnography, the Craftsmen Fair etc. are little known by the students, but recognised by Veteran-mont Association.

Although there is a lot of new displayed information, the micro-research evidenced specific aspects of the young people's cultural identity, and the elderly too, the presence of some social categorisations, some stereotypes, is unavoidable, but it could be explained by factors as the civic education from

school, the bringing-up, the proper experience, the media.

Gabriela Boangiu. Modèles d'identité culturelle pour différents catégories d'âge. L'article-ci essaie de souligner la nécessité de définir la spiritualité roumaine dans une manière nouvelle. **L'objectives de l'article** est de questionner comment peut on étudier les identités culturelles sont des essentialisations: je propose une micro recherche sur le concept de la spiritualité roumaine. **La nouveauté de l'article** consiste dans la manière innovante de construire l'interview structurée appliqué aux différents catégories d'âge. **La méthodologie** de l'article a comme base la documentation bibliographique, la recherche sociologique et l'interview structurée. La micro recherche combine l'interview avec la méthode de focus groupe. Déroulée dans deux groupes de répondants différents – la classe 9 du Lycée Pédagogique de Craiova, Roumanie, classe de futures enseignantes et les retraités, membres de l'Association Veternamont de Craiova, Roumanie. Le sujet de l'interview a été „Comment signifie être roumain aujourd'hui?": La manière dont on perçoit nous même comme roumaines ne peut pas ignorer certaines catégories sociales, certaines stéréotypes comme on peut voir à partir de la micro recherche. **Conclusions.** En ce qui concerne l'identité nationale, on peut identifier un sentiment de fierté, caractéristique de la majorité des répondants. Beaucoup des solutions peuvent être identifiées à l'égard de l'image des Roumaines au monde. Il y a beaucoup des éléments de la culture traditionnelle ou populaire qui sont valorisés par les deux catégories d'âge étudiés par nous et qui parlent de l'identité culturelle de la population.

Mots clé: modèles d'identité culturelle, stéréotypes, self-image, l'identité culturelle, catégories d'âge, l'interview structurée, la méthode de focus group.

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