

Drugi del se od prikazovanja sorodstvenih zvez med jeziki preusmeri na jezikovno tipologijo in jezikovne univerzalije med jeziki, in sicer na področju glasoslovja in oblikoskladnje. To je del, ki zahteva že nekoliko bolj pozornega bralca, z vsaj osnovnim (srednješolskim) poznavanjem slovnične terminologije (kaj je povedek, na primer). Posebno podpoglavje je posvečeno tudi pidžinom in kreolščinam. Pidžin, za katerega lahko poenostavljeno rečemo, da je jezik, ki se je razvil ob stiku dveh ali več jezikov in so ga uporabljali kot sredstvo osnovnega sporazumevanja, največkrat v kolonijah, ima le preprosto strukturo. Ta se sčasoma – če ne izumre – razvije in obogati. Ko pidžin postane materni jezik neke skupnosti, ga imenujemo kreolščina.

V tretjem delu avtorica upraviči drugi del naslova – o spreminjanju jezikov. Kako in zakaj se jeziki spreminjajo? Kako se spreminja besedišče, kako pomen, kakšne spremembe se dogajajo na področju skladnje in oblikoslovja. Kdor pozna angleški jezik, bo tukaj med drugim izvedel, zakaj angleščina za izražanje prihodnosti uporablja pomožni glagol *will*, ljubitelji cvička pa, da je bila beseda naprej le "oznaka za skisano vino".

Če nam do sedaj karkoli v zvezi z jeziki ni bilo jasno, se bo ob prebiranju tega dela razblinil vsaj kak dvom – sistematično obdelana snov, dopolnjena z nazornimi primeri bralca spodbudi, da si želi še več! Po-

glavje – in celotno delo prav tako – pravzaprav ves čas ponuja ravno toliko, da si s seznama literature, nanizana na koncu, znamo poiskati tista dela, za katera se je vredno potruditi tudi v kakem tujem jeziku. Edini namigi, ki na žalost manjkajo, so tisti, ki pripeljejo do izvirnega prispevka avtorice same: čeprav v Predgovoru napoveduje opiranje na "lastno raziskovalno delo", pravzaprav ni jasno, katera spoznanja so rezultat tega "dela". Prav to pa je v prvi vrsti pričakovati od knjige, ki je del uredniškega programa založbe Znanstvenoraziskovalnega inštituta Filozofske fakultete. Ni dvoma, da je delo prijeten in kakovostno izdelan ter podatkov poln uvod v čudenje o jezikovni raznolikosti in spreminjanju jezikov, vendar pa bi mu (in zainteresiranim bralcem prav tako) skoraj bolj koristilo, če bi ga pod svoje okrilje vzela katera od slovenskih komercialnih založb.

Ana Tominc

Todor Kuljić: KULTURA SEĆANJA. TEORIJSKA OBJAŠNENJA UPOTREBE PROŠLOSTI NA ZAPADNOM BALKANU (Memory Culture. Theoretical Explanations of the Use of the Past in the West Balkans). Beograd, Čigoja štampa, 2006, 355 pp.

The central research problem of the most recent study by T. Kuljić (books: *Fascism – A Sociological-historical Study* /1978, 1987/, *Theories on Totalitarianism* /1983/, *Bureaucracy and cadre's administration* /1989/, *Forms of Personal Power* /1994/, *Tito – A Sociological-historical Study* /1998, 2005/, *Mastering the Past. Causes and Ways of Changing the Image of the History at the End of the 20th Century* /2002/) is the memory culture in the West Balkans. In this book the memory culture has an ambiguous meaning: (1) as an inter-branches scientific discipline which studies interpretations and explanations of different forms of preserving and distorting the past, (2) as a summarized conception used to mark overall non-scientific public uses of the past. Accordingly, (1) the chief memory theories (constructivism, ideology critique, symbolism and hermeneutics) were discussed and their cognitive value was assessed; (2) various forms of public distortion and use of the past were presented, especially those in the newly-born countries in the West Balkans. The book is divided into three parts. In the first part the history of the memory culture and development of organized memory from the ancient until the modern times are reviewed. Various sorts of time, evolution of conception of time and forms of ideologizing of time are underlined.

The second and the longest part author, reviews memory theories. Considering that the past is a very usable and active content, not only that the ways of using



the past should be considered in a versatile way, but various explanations of this use as well. First, neurobiological and psychological theories are analyzed as well as the nature of individual, autobiographical memory. The central part of the book analyzes theories of collective memory: constructivism, ideology critique, symbolism and hermeneutics. Theories of constructivism are mostly studied in the works of M. Halbvachs, J. and A. Assmann and P. Nora. The influence of post-modernism on cognitive reach of modern streams of these theories is underlined and the relation between memory and history is studied. Among the authors of ideological-critical stream, E. Hobsbawn's theory about inventing the past is analyzed and the difference between critique and ideology and deconstruction is stressed. Hobsbawn's theory is used in studying inventing and surmising the past in the Balkans. The practice of inventing and conceiving the places of memory, making up positive and negative stereotypes about other nations, various *ante murale* myths and the role of holidays in integration through dates are given. The standpoints of E. Zerubavel, J. Walton, H. Zinn and others are reviewed. The symbolic interactionism of G. H. Mead and B. Schwartz and symbolic function of dynamic past in the USA are discussed in the chapter entitled "Symbolism and the Past". The hermeneutical approach to the past is explored

in the next chapter. It contains an analysis of hermeneutics and ideology critique (R. Kosseleck, P. Riccoeur, J. Rüsen), traditionalistic and Enlightenment thinkers' sense of the past, relation between rhetoric and meaning and hermeneutics and functionalism.

Due to an unusually active use of the past in the West Balkans, a wider view to the domestic memory culture is reviewed throughout the discourse and in several separate units. However critical it may be, if it were not for a more concrete application, the theory review would probably remain abstract. Therefore, the theory has been tested on the latest domestic practice in the last chapter. In memory culture research in the West Balkans the focus is on the use of the past in the wartime mobilization of the masses and justification of the new national statehood. The hegemonic memory culture is still nationalistic. As opposed to it, two known reminders of classic memory culture have been developed here. A frequently cited Jewish proverb "A conscious oblivion prolongs the exile, the secret of salvation is a memory" is understood as a metaphor for the relation between the future and the past and a warning against suppression of the shadows of the past. On the other hand, Nietzsche's warning about the benefit of "the productive oblivion" has been stimulating for highlighting the need of demonumentalization of the national past. In other words, confronting with the crimes of the own nation and developing a critical attitude towards the domestic glorious past is essential. As the past became an active weapon in the civil war of the 1990s, it was necessary to show that a blind patriotism in the form of a monumental history suppressed the productive critical oblivion here while the collective memory repressed the critical history.

The author in the conclusion draws the attention to the different cognitive value of the presented interpretations of the use of the past. Is the past a construction which integrates a group, a deliberate means of ruling, a symbol of desired values or contents which moderate a necessary sense? The interpretations which have shown that the picture of the past is an important means of ruling are underlined as the most penetrating because the stories consolidate authorities and give a social significance. The mobilizing role of the past is here most completely explained. Ideology does not break down knowledge about the past by the cognitive criteria, but in a utilitarian way. Interests always arrange the relations between the public memory and oblivion as well as the ways of using memorized contents, while ideologies (which the Marxists best noticed), by showing specific as general, present selective memory as authentic and non-distorted. To put it roughly, what is not useful for the ruling groups is forgotten. The power of memory stems from a possibility to successfully impose on an individual a feeling of belonging to a community of memories, which strives to set out its own interests as common ones. It is shown how normative memory in the form of myths

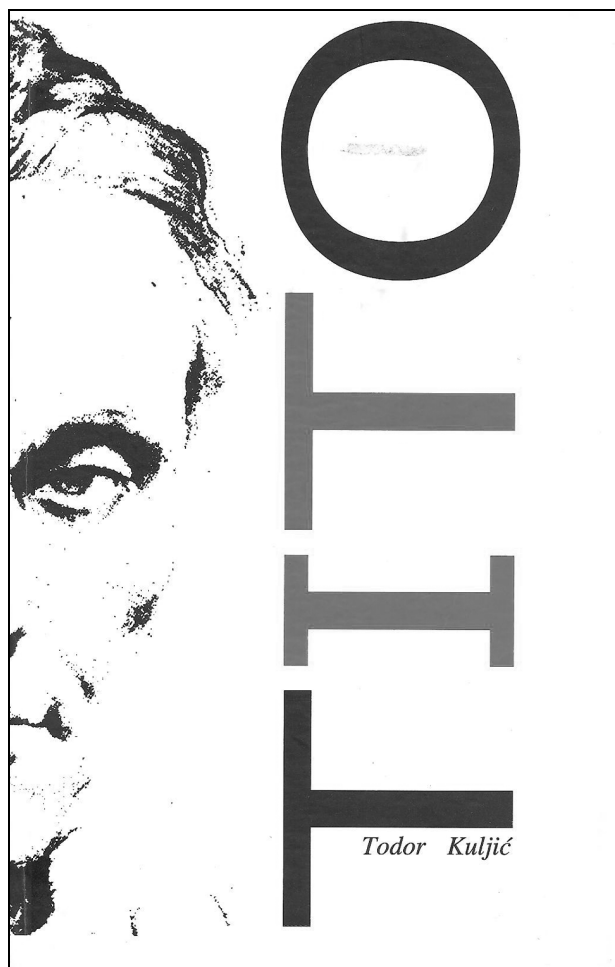
and parahistoriography moderates the identity and belonging to a group and easily justifies the power. The essence of the critical memory culture is to decipher the causes of imposing and accepting the distorted past of this kind. In attaining this objective the ideological-critical approach is estimated as the most fruitful. Although less critical, some useful aspects of constructivism, hermeneutics and symbolism are not rejected. Despite a principal scepticism about postmodernism, when analyzing the use of the past in this book the relation between deconstruction and the ideology critique is resolved neither subjectively nor exclusively. There has been an attempt not to reduce their relation to a mutually exclusive one, but to focus the attention on the possibility of their mutual completing.

This book by the Prof. Todor Kuljić (Faculty of Arts, Belgrade), is undoubtedly pioneer work in the research field of the memory culture which was neglected up till now in the West Balkans' historiography.

Avgust Lešnik

Todor Kuljić: TITO – SOCIOLOŠKO-ISTORIJSKA STUDIJA (Tito – A Sociological-historical Study). Zrenjanin, Gradska narodna biblioteka "Žarko Zrenjanin", 2005, 552 pp. (Drugo, dopunjeno izdanje).

This study is a sociological-historical research of the political culture, ideology and organization of Tito's rule. The regime which is the topic of this research was set up on the one-party, quite complex multi-national system and multi-layer pattern of integration. In this framework Tito, as the leader, played the part of an extraordinary active, energetic, and prominent linking element, remarkable for the domineering components of personal authority. However, no matter how personal, a rule has never been determined just by the activities and will of leader alone. Even the most influential figures had to face insurmountable limits set by their own time, pre-conditioned by ideological horizon of the epoch, or by the power of tradition. Mentioned structures were analytically examined in this study in order to define more clearly the autonomy of influential figures. Also a rather neglected side of the Yugoslav socialism was investigated: its relative place in long-term historical processes, Tito's role, and basic patterns of political culture. Tito's role in short and long-term processes in the Balkans was studied from a perspective of history understanding developed on the Marxist line of thinking by French Braudel's school and German structural-historic stream (J. Kocka, H. Wehler). In the first plan are not events than processes.



Tito is the heart of current concern with memory of Yugoslav socialism. Who ever says communism, says Tito. Tito has been crucial symbol in the shift from a "history of the victor" or, in Nietzsche's terms, monumental communist history to a history of the Tito's victims. From the hero, Tito becomes antihero. This book is written as a critic of the monumental communist history but also as a critic of a new "monumental antitito's history". The cult of Tito in the communist, official memory is today replaced with the new politics of victimisation, where Tito is central enemy. This is a kind of a new memory of power also with the absolute moral claims, especially in the last Yugoslav war.

Chapter 1 summarizes the settings in which one-party regimes in the contemporary world acted as the agents of modernization. Tradition imposed to this specific modernization a truncated and authoritarian form. On the Balkans, a solution for the ethnic question was a condition not only for the development of society, but for its survival, as well. Burdened by a tradition of ethnic conflicts, the national sentiment is easily politicized, taking hold of the root of the being during social crises, because it is connected to survival and basic existential