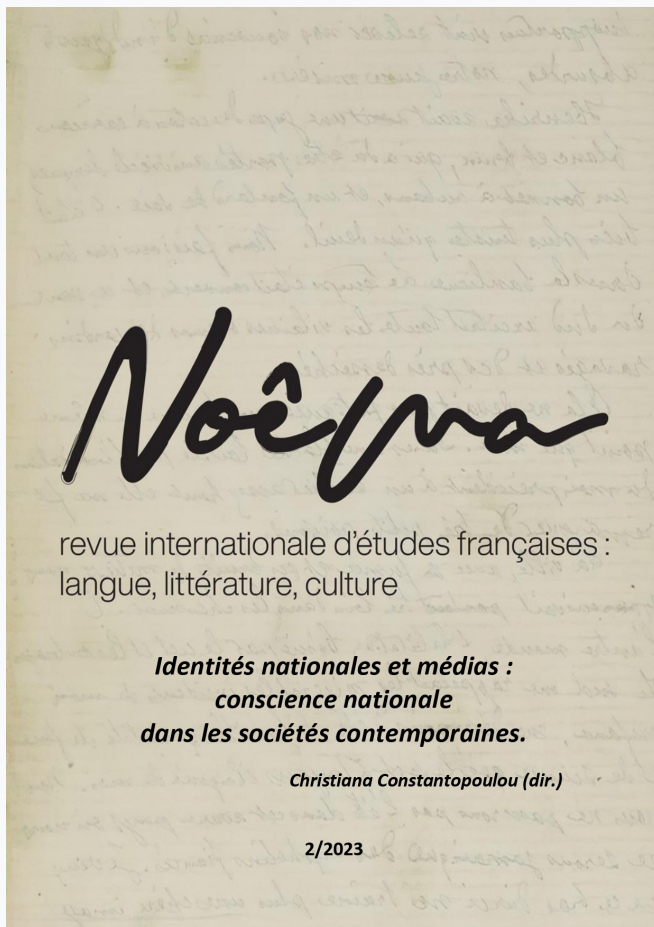


## Noêma, revue internationale d'études françaises : langue, littérature, culture

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Identités nationales et médias : conscience nationale dans les sociétés contemporaines



### Résumés en anglais et notices biographiques

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## ABSTRACTS IN ENGLISH / RÉSUMÉS EN ANGLAIS

Thematic Issue *National Identities and Media : National Consciousness in the contemporary societies.*

### **National identities in a globalized world: preliminary notions**

by **Jan Spurk**, Professor University Paris Cité-Sorbonne

In the globalized world, the nation and national identity are again central topics in the media, in political discourse but also in the worldviews of citizens. The simple acknowledgment of belonging to a nation quickly becomes a judgment or a moral injunction: "I am proud to belong to my nation". Nationalism is back and, in the context of globalization, the nation, the state, nationalism, xenophobia, racism etc. are confused.

### **Definition, visualization and medialization of the identity priorities in the visual process of commemoration**

by **Eleni Mitropoulou**, Professor University Haute-Alsace

On the occasion of the political, social and cultural event of the 200th anniversary of the Hellenic Revolution, the media event has become essential. Several aspects of this commemoration attract attention, such as the choice of a logo for the bicentenary. According to a semiotic approach to identity and communication issues, the question of identity is studied, in its relationship to signs and the imaginary.

### **Gaullist sovereignties, Arab mobilizations and Yellow Jackets: Three figures knotted between Media representations and National Construction.**

by **Gilles Verpraet**, University Paris Nanterre

The paper studies the changes and the tensions related with vertical sovereignties questioned by transversal mobilizations such as Arab mobilizations for democracy in Tunisia 2011, such as yellow jackets, i.e. "gilets jaunes" in France 2019. Specific cultural conflicts are focused and generated by the coupling between presidential system and media systems. Different meanings of nationalisms are concerned inside these mobilizations. National configurations and public mobilizations are shaping the tensions leading on a vertical State sovereignty in France after 2019, in Tunisia after 2021.

### **A transnational Question: the Armenian « Us ».**

by **Claudine Dardy**, Emeritus Professor University Paris East

For the Armenian people, mainly in the diaspora, how is the national quest formulated? Admittedly, there is an Armenian State, an independent Eastern Armenia from the Soviet Union, but also an imagined Western Armenia, corresponding territory not recognized by the Turkish State and claimed by the constitution of a self-proclaimed government, made up of Armenians from the diaspora. The Armenians of origin maintain complex relations & these two Armenia, they can express themselves

particularly at the time of conflict of territory with Azerbaijan. However, in the background of these territorial claims, it is rather and still the memory of the 1916 genocide which remains the background and the reference of an Armenian community beyond the borders. In the diaspora, Armenians have the nationality of the country where they have taken root, their national belonging is there too and they are not ready to give it up. So it can be said that for the Armenians of the Diaspora, the national question is a transnational issue.

**Social and cultural Ukrainian Identities: the United Nation and the Crossroad of complex Attitudes (case study of the Ukrainian South and the city of Odessa).**

by **Oksana Lychkovska-Nebot**, Ass. Professor, National University of Odessa d'I.I. Metchnikov

The aim of this study is to analyze the characteristics of Ukrainian identification practices and identity myths and to reveal the particularities of southern Ukraine and Odessa. It is to record changes that have occurred in the last 8 years since the Euromaidan in late 2013-early 2014 in other words, since the Ukrainian “revolution of dignity” that started on 21 November 2013 on the square (maïdan in Ukrainian) of Independence in Kyiv and was often presented as a pro-European popular mobilization defending democratic values against pro-Russian and authoritarian political forces, and during the Russian-Ukrainian war since 24 February 2022. In our study, we focused on civic and socio-cultural dimensions of identity, which we believe have the most important regional differences. Usually, the indicators used to assess civic identity of the respondents are their attitude towards Ukrainian citizenship, the perception of Ukraine as their homeland and the country of residence, the level of patriotism, the willingness to defend their country, the attitude towards the independence of Ukraine, the symbols of the Ukrainian state and its achievements in different fields. The main characteristics of socio-cultural identity considered are linguistic identity in its various dimensions (mother tongue, language of everyday communication in the family and social environment, level of the Ukrainian language proficiency), as well as cultural identity, which consists in particular of the way of attributing oneself to a certain cultural tradition, the feeling of social closeness/distinction to representatives of other nationalities, and to residents of other regions of Ukraine and other countries.

**Questioning the idea of Nation Today**

by **Christiana Constantopoulou**, Professor of Sociology, Panteion University, National & Capodistrian University of Athens, ISA-RC14 President

The “nation-state” is nowadays an internationally valid model (at least in theory); in addition, the collapse of the Soviet Union and the socialist states has provoked numerous ethnic fights and several “Middle East” problems – with the latest War in Syria – occasioning a huge migratory flux towards the West. Still, it is interesting to question the meaning of the national identity today.

The issue of national identity, concerns the sentiment of “belonging” (based on common history, language and culture) but it seems that in the contemporary societies this issue becomes “secondary” in reality, because of 1) the advent of other

affinities (defined by online communities) in everyday life; 2) the redefinition of “alterity” (based more on the criterion of being “efficient” or not, according to the demands of digitalization) and 3) the overtaking of existing borders (into more “transnational” ones within the framework of unions -such as the European Union). In the frame of these modifications and revaluations the national identity becomes secondary (even if it remains symbolically powerful) compared to the new adjustments of the borders between “secured areas” and “unsecured” ones. The contemporary (“cosmopolitan”?) mythology mostly narrated by the media (mass or social) considers these new “barbarians” (migrants or habitants of peripheral areas seeking for a better – more secure – existence) as the main “otherness” (a danger to the fortifications and the tranquility of modern life) despite the fact that this modern life, is also represented as very vulnerable and ready to collapse because of real dangers (such as economic and financial, energy or environmental crisis), in the frame of the capitalist system.

## NOTICES BIOGRAPHIQUES

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Docteure d'État en Sociologie (Univ. Sorbonne), professeure de Sociologie aux universités de Rouen, de Macédoine, de Panteion de Sciences Sociales et Politiques (Athènes) et à l'Université nationale et capodistrienne d'Athènes.

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### **Claudine DARDY**

Claudine Dardy est professeure émérite des universités en sociologie appartenant au LIRTES (EA7313). Ses travaux prennent en compte la spécificité de la culture écrite dans ses effets les plus concrets. Ils permettent d'aborder sous un angle neuf aussi bien les identités sociales et professionnelles que les modes d'identification ou de socialisation par l'écrit. Ces travaux s'appuient sur l'étude des pratiques et usages réels ou symboliques liés à des objets écrits et graphiques variés tels que les écrits administratifs, institutionnels, domestiques, en ce sens, ils invitent à l'observation et à la précision d'une démarche ethnographique. Quelques ouvrages : *Exister par écrit. Essai sur l'identification en culture de l'écrit*, Paris, L'Harmattan, coll. « Logiques Sociales », 2018 ; *Objets écrits et graphiques à identifier*, Paris, L'Harmattan, coll. « Logiques Sociales », 2004 ; (1990, Rééd (1998) *Identités de papiers*, Paris, L'Harmattan.

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Professeur de sociologie à l'Université Paris Cité, Faculté des Sciences Humaines et Sociales – Sorbonne. Il travaille surtout sur les critiques et les théories critiques ainsi que sur les espaces publics. Dernières publications : *La fin de la démocratie ?* (2022), *Critique et émancipation. Sur les traces d'Adorno*, (2020), *Sociologie dans la cité. Comprendre, expliquer, critiquer* (2018), *Les limites de l'indignation ou la révolution commence-t-elle à Bure ?* (2017).

**Gilles VERPRAET**

Sociologue au Sophiapol à l'Université de Paris Nanterre, il étudie les médiations publiques dans leurs configurations sociales, tels les mouvements sociaux, les mobilisations sur les places publiques, les mobilisations arabes. Parmi ses publications : « Nationalisme et cosmopolitisme : approche morphogénétique des figures de la polis », in Cristiana Constantopoulou (dir.), *Culture et barbarie, Communication et société contemporaine*, Institut français d'Athènes, 2011, p. 172-185) ; « Les mobilisations arabes entre espaces publics et espaces politiques. La redéfinition des places publiques à l'époque du virtuel », in Christophe Baticle et Hervé Marchal (dir.), *Regards pluriels sur l'incertain politique*, Paris, L'Harmattan, 2015, p. 41-55.