ABSTRACTS

ILONA KEMPPAINEN, **Finnish funeral customs in manners guides**

Abstract: This text is part of a research project called "Finnish funeral customs from the 19th century to the present". In this project I take a look at Finnish funerals – how they have changed through the years and what reasons there are for these changes. Modernization is a loose frame for the picture I'm painting – urbanization, secularization and medicalization are familiar as the "usual suspects" when people talk about changing death ways in Europe and also in other parts of the world. Lately national differences have become a matter of interest in death studies. I hope that for its humble part this study may help to understand why we bury and mourn our loved ones so differently in places which are sometimes geographically or culturally not so far away from each other.
Keywords: funeral, Finland, modernization.

Carmen Alexandrache, **Death – a factor of social communication in the premodern Romanian countries**

Abstract: death, as a feeling and as a fact happened, constituted an interesting topic for the foreign travelers, this which passed through the Romanian Principalities. First of all it can be observed the fact that the death (and dying) is part of the structure which defines an ethnic community. Even though the foreigners' writings have proven to describe it superficially, yet, the information provided has revealed the social significance of these assemblies of religious gestures and actions.Thus, the ritual of death, understood either as an identity element or as a set of anecdotic aspects which are subordinated to curiosity and to the contemporary need for sensational, contributes at expressing the social, political and spiritual inter and intra-communitarian relationships. This is the premise that is found at the basis of this study.

OLIMBI VELAJ, **Meaning of death in Albanian ballad**

Abstract: In the Albanian folklore there are two ballads, where the motif of death prevails in particular: the ballad for the walled up wife and the ballad for the dead brother. Death as a sacrifice required by the entity itself appears in the ballad of the walled up wife and the death as an impossibility to fulfill the promise shown by the entity itself in the ballad for the dead brother. In fact in both the ballads, the death is seen as a special relation with the life, sometimes as a service to life, sometimes as a hindrance to it. There are two ways of the relation between the life and the death. The wife is walled up and goes from life to death in order to fulfill the prophecy, while the dead brother is temporarily resurrected and passes from death to life to keep the given promise.
Keywords: ballad, walled up wife, death, brother, variants.

Gabriel Roman, **Rroma community's attitude facing death**

Abstract: Although this study investigates the Gypsies of Zanea, a village located near the City of Iaşi, its primary purpose is to find out unknown aspects of the Gypsies` attitudes towards death, with respect to their life styles, traditions and beliefs, thereby facilitating a better understanding of the socio-cultural and religious differences that make it difficult to perceive specific aspects of Roma culture. The study is an empirical work based on on-the-spot observation, participation and interview. Its results reveal Roma community's attitudes facing death founded on a dualistic conception, the opposition between pure and impure, no doubt, being an Indian heritage. Fear of death is justified by the inability to observe the rules of purity. Participation in a large number of the community members is a guarantee of protection against evil, so the death of a person involves the entire group. Unlike modern environments where it is considered indecent to publicly display grief and sorrow, we have to admit the Roma community's superiority in managing death, founded on the manner in which a Gypsy understands his death as a natural order of life, but also the advantage of a strong community network of solidarity built during his life.

Keywords: Rroma community, death perception, funeral practice, impurity, fear of dead.

Dorel Marc, **La symbolique funéraire et l'identité culturelle dans la région multiethnique. Les comtés de Mureş et Harghita**

Résumée: Ce travail vise à réaliser une radiographie des aspects liés au l'étude du symbolisme funéraire dans la zone multiethnique des comtés de Harghita et de Mureş, en Roumanie. Il cherche à saisir la mesure dans laquelle peut être réalisé le transfert de l'ethnographie par l'ethnologie à l'anthropologie dans les études sur la coexistence traditionnelle entre les pratiques funéraires reproduites dans le christianisme populaire et le discours officiel sur la morte, par les interférences et influences interculturelles et interconfesionelles. Il permettra aussi de saisir la mesure dans laquelle la culture funéraire des communautés traditionnelles est donnée par les concepts hérités et reproduits par les mécanismes de la communauté, qui se manifeste dans les rites et les rituels, respectivement l'attention accordée au traitement des morts.

L'étude a en vue aussi la symbolique des coutumes funéraires, les accessoires du cérémonie d'enterrement, des éléments de symbolique suggérés par l'architecture funéraire de la zone soumise à la recherche, qui sont capables à porter les marques identitaires dans cette zone, en particulier pour les siècles XVIII-XXI. L'étude proposé vise à accroître l'attention accordée à la notion de conjoncture historique, à la contéxtualisation historique de la symbolique funéraire dans l'espace complexe, multiethnique de Transylvanie, qui est soumis à la recherche.

Mots-clés: coutumes funéraires, architecture funéraire, piliers de chevet, roumains, hongrois, sicules, saxons.

E VY J OHANNE H ÅLAND, **Rituals of death, food and life in Greece**

Abstract: Food is important in modern and ancient Greek religion, because the religious rituals are performed to ensure the food. Since the dead control the fertility, the death-cult is a central feature in religious festivals. Today the festivals are dedicated to saints, the holy dead. In antiquity, the heroes and heroines were central along with the vegetation gods/goddesses who oscillated between life and death. But the ordinary dead are and were also dedicated rituals and offerings at their tombs.

It is important to be on good terms with the dead, because they influence the living and the stronger powers who control the fruits of the earth. As the ancient vegetation gods/goddesses and heroes/heroines, the saints become mediators for the living. The dead person has a magical influence, and also mediates between the subterranean powers, who are responsible for the fruits of the earth. It is important to manipulate these powers for the benefit of the living world. At critical situations people pray to the dead for help, and by way of their dead the farmers communicate their wishes for an abundant crop. The article explores the annual rituals dedicated to the dead to ensure the food in ancient and modern Greece.

Keywords: Greece, modern, ancient, Death-cult, death-rituals, Communication, Gifts, Food.

Rasa Račiūnaitė-Paužuolienė, **Lithuanian funeral rites: from tradition to modernity**

Abstract: This paper presents a detail analysis of Lithuanian funeral rites (end of 19th – 21st century) in the context of rites *de passage*. The work is based on field investigation materials gathered by the author in all ethnic regions of Lithuania. By analyzing this narrative folklore and ethnographic material, the author attempts to find answers to some questions: What are the differences between the traditional and post-modern society funeral rites? What are the new forms of funeral rituals in the 21st century? What are the new commemoration forms in post-modern Lithuanian society?

In Lithuanian traditional funeral rites a special collective role was ascribed to village community. This institution helped a dying person to prepare himself for his death, performed lavation, sang lamentations, and played an important role of mediator between the sphere of this world and the world of the dead. Nowadays Lithuanian funeral rites become more individual and anonymous. Today's death culture operates on different levels, includes details from various times, beliefs and cultures. For the past two decades the funeral rites had undergone transition for different reasons: globalization and industrialization process, changes in religious practices, increased secular observances, immigration and migration process, and a shift from modern to post-modern funeral rites.

Agnieszka Kowalska, Joanna Popielska-Grzybowska, **Ancient Egyptian burial patterns being repeated – mannerism or specific meaning of death**

Abstract: Napoleon's expedition to Egypt brought to light much information on splendid ancient culture. Many representations and drawings were made based on Egyptian tombs originals and were showing the tombs themselves, the pyramids included. This started the so-called egyptomania, manifestations of which one can find especially in architecture, but also in some everyday used items. It was fascination with "culture of death" – as Egyptian civilisation happens to be named – what left its impress on the 18th, 19th and 20th century European funerary customs as well. Some monuments, however, were planned for the living, as e.g. the Giraffe-house in Antwerpen or the Carreras Tobacco Factory in London, but most were – as originally in Egypt – for the dead. Consequently, there appeared tomb monuments inspired by old Egyptian art or being its direct imitation as in case of the pyramids. Due to the inexactitude of the pictures brought from Egypt, the pyramids constructed in Europe resemble rather those of Meroe and not those of Giza. Moreover, the founders of the monuments hoped for natural mummification. Interestingly enough it did occurred from time to time. Fascination with pyramids still lasts and takes its harvest.

Keywords: Egypt, culture of death, mannerism, mummification.

Noémi Tünde Farkas, **Thoughts on dying and suicide at the turn of the 18th -19th century: a Transylvanian girl of Capulet-destiny**

Abstract: Dying and suicide in 18th Century, ideas regarding death, funeral ceremonies and their representations, funeral oration, farewell poem, 18th Century readings, education and marriage views at the time, the Radáks, Transylvania. The young aristocrat committed suicide at the early age of 17, presumably because of a broken heart. The poem which we have found among funeral orations is telling a part of her story and must have been a very popular one since in the first year it was published four times in Cluj only. However, we can be sure that the poem was not ordered by the family as it is not a funeral oration and there is no author indicated on it (though his identity is speculated on based on fragmented descriptions), instead it is a poem which tackles the protestant views on education, motherhood and marriage in a liberal manner. Since the family of the girl (the Radáks) was a learned protestant family they were most probably familiar with the representations of a funeral ceremony, albeit they have organized it only for the girl's father but not for the girl. They have probably known the prayer- and advisory books and the rules of conduct in this matter, since the father attended the University of Göttingen, the mother wrote poems, the brothers and their descendants all patronized the fine arts in Transylvania.

Keywords: death, suicide, Transylvania, attitudes.

ANNA G. PIOTROWSKA, **Commemorating death in European artistic music**

Abstract: The commemoration of death via music needs to be discussed in two dimensions: the first one refers to (1) musical stage works such as operas and ballets where extra – musical, i.e. textual and visual factors play important role and (2) instrumental music in which death can be portrayed by means of musical tools. The strategies of presenting death in musical stage works I would like to analyze with respect to the most common pairs of tropes where death is coupled with love, honour, and sin.

Death and love seems the most common topic of various operas and ballets stemming its popularity from the first Baroque operas depicting the story of Orfeo and Eurydice. The inseparable link of Thanatos and Eros in operas was often connected with murders (Verdi's *Rigoletto*), killings and suicides (Puccini's *Tosca*). *Death and honour* in musical stage works are often used while portraying historical events. Death symbolizes the ultimate solution and as such is reserved for the very end of the work (Erkel's *Huynadi Laszlo*). *Death and evil* is connected in musical stage works again with depiction of murders, suicides but also quite often is linked with redemption of sins (Verdi's *Traviata*). The allegoric versus eristic attempts to capture the moment of death in musical works will be also discussed. In the conclusion of the first section I would like to ponder on musical tools used by composers of different times in order to depict death musically, ranging from the extremely loud dynamics and *tutti* of the orchestra, alternatively the use of certain (harbingering death) instruments – to leaving the moment of death completely silent (Copland's *Billy the Kid*).

The second section of my paper will be dedicated to instrumental music composed for commemorating the death. Funeral music will be presented in respect to the tradition of the funeral mass – Requiem and additionally the idea of depicting death by means of notes will be presented. In the so called doctrine of musical figures the term *prosopopoeia* was used to denote rhetorical personification of the deceased, e.g. in funerary oratories. Composers were often asked (also by their own pupils) to compose, for example, funeral motets. Some composers wrote their own funeral music during their life. The paper will be richly illustrated with examples form European artistic music form the period 18th – 20th century.

Keywords: music, death, commemoration, Europe, love.

Laura Pop, **Categories of death in Romanian rural world of the late 19th – early 20th century after parish registers in several villages from Mureş county**

Abstract: To understand the cultural meaning of death, criteria must set for classification of different types of death. There are two major sources for decoding the cultural categories of death: official documents, like testaments, parish registers and burial customs, rarely recorded on writing but preserved in practice until today.

For Mureş County, the first secular writing on burial habits dated since early nineteenth century, the famous medical work of Vasile Popp about Transylvanian Romanian burial customs is almost contemporary with the first parish registers of the dead in the Romanian villages. We want to unravel not only the cultural types of death, according to parish registers, but their enrollment in either category. After written sources there are two types of death: ordinary and unusual, but what is the understanding of these categories? What influences have the circumstances of death on the cultural understanding of death? It is not as important the numbers of the death categories, as their components and the burial rites that must prevent or nullifying the negative impact of some death. In this perspective the most important kind of death is the "unusual death", because it is more dangerous for living, but what the meaning of the unusual death is and what additional rites should be done?

Eva Kosa, **Death and dying as war experience in the war-diary Doberdo. Death and dying as war experience in the war-diary Doberdo. The book of a Honvéd officer from the Isonzo front of István Szabó**

Abstract: This paper will examine how the horrors of the First World War influenced the tradition of mourning and the dealing with the deceased. The author of this paper analyses this on the basis of a literary source, a diary of a Hungarian officer who was fighting at Doberdo, Italy. Death and Dying are rather extensive subjects which can be examined from a completely different point of view. In order to narrow down this huge topic and to provide the examination with a logical course, the author made a model under which aspects death, dying and mourning appear in the diary. In case of death the following aspects can be found: the expectation of death, dying of heroes and the experience of killing; in terms of cemeteries and funerals there are also detailed descriptions; and last but not least how mourning is featured in the diary. At the end of the analysis of this war-diary it can be concluded that the demand of man to bury the deceased and to mourn over them is not diminished, even in case of war, where death and dying became a mass phenomenon.

Keywords: expectation of death, dying of heroes, experience of killing, cemeteries, funerals, mourning.

Olga Gradinaru, **V. I. Lenin – history of a political relic**

Abstract: The main issue of the paper is establishing the role and the circumstances of the great Soviet ruler embalmment, seen as a replacement for the religious relics in the Soviet anti-religious campaign and as an establishment of a new cult of personality. The idea of preserving Lenin's body was presented as being the idea of the masses, while it was the idea of a small group of political leaders in order to impose a political symbol and to establish a new type of „relic" as a center for „political worship", contributting to reshaping the mentality of the new-born „Soviet people" and their sense of new type of „spiritual membership" to the Soviet community.

   The burial issue of V. I. Lenin is analyzed throughout the decades, mentioning the main arguments in this ardent discussion with examples of the continuous burial issue. Another analyzed factor is the nowadays status of Lenin's mausoleum in a context of Russian spiritual and national revival. The role of a Soviet proeminent political figure is still a matter for discussion in the nowadays Russian culture in search for the Russian spirit among the reminiscences of socialist and communist propaganda.

Keywords: V. I. Lenin, political relic, burial issue, mausoleum, Soviet symbol.

VACLAV GRUBHOFFER, **Medicalisation of death at the turn of the 18ᵗʰ to 19ᵗʰ centuries.** The moment of death, apparent death and attitudes towards the dead from the point of view of the history of medicine

Abstract: Having considered some research results of contemporary historiography (especially Italian) and some period medical treatises, this paper is structured into three parts.

The first one (*Medicalisation of death in the medical discourse of the long 19th century*) introduces some of the author's methodological and theoretical approaches to this topic, which can suit well the period of 1740-1900.

The second part (*Medicalisation of death in the sign of a paradox I. The moment of death and living dead*) is dedicated to the problem of apparent death which has its origins in the 1740s. The medical discussion about apparent death can be considered as the beginning of medicalising death in the history of medicine. The status of death was rationalized; on the other hand, horror of being buried alive was born.

The third part (*Medicalisation of death in the sign of a paradox II. Time and space)* considers some funeral reforms from the late 18th century and their impact on changing the attitudes of people towards dying and dead body. The well-known French discussion about the danger of mephitic vapours influenced many.

Keywords: European governments, Apparent death, Medicalisation of death, Reforms of funeral services, The Enlightenment.

Audun kjus, **Death and the Boogeyman**

Abstract: The paper explores some interfaces between the history of raising children and the history of taking care of the dead. The study is based on extensive autobiographical material from rural Norway covering the decades before and after the year 1900. First some forms of punishments and threats that were used against children are presented. Then the children's involvement in the care for the dying and the dead is explored. Finally I discuss how changes in the care for the dying would lead to changes in the contents of punishments as being *thrown out the door* or *thrown down the cellar* and threats with various sorts of boogeymen.

Keywords: death, children, fear, boogeyman.

Piero Pasini, **Lay saints, remains, relics and mourning in Venice after Italian Resurgence (June 1867)**

Abstract: In this paper I examine the transferal to Venice of the remains of the Bandiera brothers from the south of Italy and of the Belfiore martyrs from Mantua, as well as their subsequent funerals, celebrated in Venice in 1867. It highlights the central role of the remains as relics, physical evidence of an heritage with the political objective of instilling a national identity.

The Italian Risorgimento (1796 – 1861) produced a geographically united country, but Italy remained deeply divided in social, economic and political terms. Patriotic martyrdom was sacralized in the 19th and 20th centuries as a means of legitimizing the affirmation of nationalism and replacing traditional religion with a national religion. Mourning and funerals became important occasions for the celebration and construction of a national memory, especially in an civic calendar free of festivities and thus fertile ground for ideological investment by major institutions and by the various political factions. The relics of patriots became very important in this process. Borrowing a concept of the sacred from the Catholic religion, they readily earned a place in a country used to devotional customs.

FRANZISKA REHLINGHAUS, **The clericalisation of protestant funeral ceremonies in 19ᵗʰ century Germany: from silent burials to mourning acts**

Abstract: Most scholars of German history regard the 19ᵗʰ century as the starting point of secularization and anticlericalism. Nevertheless, church statistics show an increasing number of Protestant funerals which run counter the secular trend of this period.

The paper reveals some of the reasons for this development and analyses especially the reform efforts of the Protestant Churches. The church authorities started surveys in which the pastors had to answer for the organization of the burials in their parishes. Later the Churches pursued a politics of concessions, restrictions and incentives. Firstly the pastors were urged to be more tolerant towards the burial of persons who had been dissidents during their lifetimes. The refusal of a clerical funeral had become ineffective as a punishment and was now to be granted to everybody. Secondly, the churches forbade the speeches of laymen at confessional cemeteries, which had become very popular in this time. Thirdly, the churches implemented new emotional ceremonies in their funeral rituals like intercessions and the benediction of the dead body.

Precisely because these measurements were highly disputable, they shed new light on the contemporaneous attitudes towards death and mourning and therefore challenge our view on the secularisation processes in 19ᵗʰ century Germany.

Manca Erzetič, **Dying and death at war - concentration zone: the place of ("special") dying**

Abstract: The question about what has been left by the past in the space, that we can consume or not in the 21st century is actually fiction in people's mind. There is nothing left to remember, even memories on concentrations are nowadays like monument to those, who must live with that memories every day. Cultural history of death in the period of 18th-21st century had many ''special'' places in war time, where people died in concentration zone. For rest of others who had "lucky" and have no experiences like that, is this something that could represent a fiction. But in reality it is far away from fiction. The history is *regresus infinitum*. Terror(ism) exists, lives in daily life and consist a part of daily news. "This part" is often described in the books, mostly by author experience. Terrorism in literature can be described as sexual terror, gender terror, nation terror etc. One of them is also terror(ism) at concentration camps, written by author's memories. There is no time that could be called *dogma*, because we do not know the answer to the question how is life given (or not) to somebody and there is no key to resolve this mystery. Also we can't judge to whom life belongs and who doesn't deserved to live. McHale's concepts of theory are putting questions into field of metafiction and postmodernism, but there are concepts about ontological insecurity in novels, written by an author who can understand the military zones and concentration camps. We can't say that there is any meaning of this understanding. (We can't say that this is a meaningful understanding). Meaning of non-sense, unreasonable facts which have been done during the Second World War and also in the nineties in the Balkans to the innocent people, are placed in time, when the "great stories" already have been told and when the ontological insecurity is not a new object of discussions in the field of philosophers. Nowadays, the so-called "great stories" can't be re-told with the same effects. But there is the question, where and when we lost or left the spatial and temporal alternatives. The literature of the world known Slovenian author - Boris Pahor can give one point of the view with his novels, written mostly from his experience in the concentration camps, ghettos, occupied territories, frontiers in Africa, problems with passing borders etc., and his critical, objective and subjective point of view on the problematical relations, made by people. My research will be based on analyzing his literature, which gives, in some point of view, the answers to McHale's theory, and makes comparative (open) conclusions. Comparative literature can show the line very clearly (and with that also the answer to McHale's and Bataille's theory) with Pahor's character(s) (i.e.: the individual men, everymen nowadays), which show that not human nor zones aren't changed more than sixty years later. Today we almost can't distinguish fiction from reality, because most of the things which were fiction in the past (space and time), became a reality in the modern world. But the terrorism is still alive. With that we also come to the question about reality of our realistic gestures, their meanings and point of view what means *living dying* in the modern world.
Keywords: death, dying, camp, crematorium, Boris Pahor.

Monica Mureşan **Modern state and death matters: issues on Romanian legislation concerning burials and burial grounds in the 19th and at the end of the 20th century**

Abstract: The urban areas of Transylvania and the Old Kingdom, though having distinct ethnic and denominational features, gradually assumed a certain common characteristic through the joint action of civic and ecclesiastic authorities in the interval 1850–1918. In line with the modernizing tendencies of the State, in this period profound changes took place aimed at the functionality of modern cemeteries, these being conformed to the modern European system. Starting with penal codes to public health laws and medical discourses, regulations and different other laws referring to burials and cemeteries, during the whole analyzed period, we can perceive a constant effort by authorities to move the cemeteries from the centre towards the peripheries, to banish death outside the communal urban area. The precincts of modern necropolises demonstrate the changes produced on the basis of the decisions enforced and communicated preventively as unavoidable and necessary stages in defining the modern state.

Erika Quinn, **German widows of the First World War: images of rage and repression**

Abstract This essay examines the portrayal of widows from the First World War in Germany from 1914-1921. By examining both popular and high art sources, the piece surveys a broad swath of cultural production. War widows were central figures in the cult of the fallen soldier and widowhood in general was part of the bourgeois cult of the dead. Yet mass death in war disrupted prior bereavement practices. On both practical and symbolic levels the war made widowhood a difficult status for the state and society, as widows could no longer be merely dependents and they were reminders of mass death. Artwork, then, did not portray widows during the war; it was only after the war that widows appeared as chastizers and critics of the war effort. Generally, such images were executed by non-commercial artists rather than those whose style was realistic and found in popular magazines. Yet even portrayals of widows postwar contained their power by presenting them as victims in isolation and in domestic settings.
Keywords: War widows, bereavement, repression, images, Kirchner, Kollwitz.

Luigi Bartolomei, **Places for a cult of memories in the Italian post-secular city**

Abstract: I will approach the topic announced in the title from an architectural and liturgical point of view, in relation to my specific expertises. Therefore I will pay particular attention to the liturgical action of contemporary funeral rituals and to the spaces those ritual require or simply suggest.

Looking now to the spaces for death rituals in contemporary Italian cities, we can easily recognize a recent flourishing of new proposals both in relation to a new diversification of traditional elements, and in relation to a sudden emergence of building typologies previously unknown in our geographical context.

Marius Rotar, **European echoes upon Romanian cremationist movement**

Abstract: This study intends to analyze the European influences upon Romanian cremationist movement from the end of the 19th century to the interwar period. There are identified very strong connections with Italian cremationists (at the end of the 19th Century) and also Czech cremationists (interwar period). Also, others patterns of the Romanian cremationist movements came from UK, France, Sweden or Switzerland. In spite of this facts Romanian cremationist movement tried to develop its own pattern.
Keywords: cremation, Romania, influences, Europe.

Marcela Cristina Iuga, **The eternal time in fairytales. (The dissemination of the *Land of Youth* theme in various cultures)**

Abstract: Sigmund Freud stated that man is pushed in life by two essential, contrasting desires: Life (*Libido* or *Eros*) and Death (*Thanatos*). The second, the fatal drive will endlessly keep him searching for the eternal life. It is, nevertheless, impossible to stop the passing of time because of its subjectivity and relativity. But there were *paradoxal travellers* whose journey to the *Land of Youth* proved that their search was pointless and that you cannot escape Death. Their only gain was a time suspension, a fall into atemporality, a costly pause in time. Because what seemed a beautiful dream at the beginning became a torment when the hero started missing his world. Returning to it, accelerated the *forgotten time* and brought back the burden of death. This theme firstly appeared in the Mesopotamian myth of Gilgamesh, *the one who has seen all* or *the searcher of immortality*; in the biblical *Book of Isaiah*, whose journey lasted 32 years but who still returned home untouched by time; in Japanese mythology there is *Urashima Tarō*, a fisherman who visits the land of the Sea King and spends four hundred years there. The Celtic mythology thrives in such examples because there are two heroes who visit the People of the *Sidhe* in *Tir na nOg*: *Brain* and *Oisin (The Voyage of Bran, son of Febal* and *Oisin in the land of Youth)*. Washington Irving tells the fascinating story of a man, *Rip Van Winkle,* who falls asleep in the forest before the War of Independence and wakes up only after. The Romanian fairy *Tinerețe fără bătrânețe și viață fără de moarte*/ ***Youth Everlasting and Life without End*** has a special position among these representations because it is the only story in which the hero is waited and slapped by Death at the end of time itself. Moreover it is totally unknown among European folk culture. *Youth Everlasting and Life without End* is a *bildungsroman*, a story about growing and searching for one's identity in the world, or it is what Noica calls a *coming into being fairytale (fiintare),* an ontological story.

Keywords: Thanatos, Land of Youth, forgotten time, Youth Everlasting and Life without End, bildungsroman.

Alexa Stoicescu, **Death, suicide and mourning in Herta Müller's** *Herztier*. **Aktionsgruppe Banat and the Securitate**

Abstract. This essay proposes a close analysis of Herta Müllers novel *Herztier*, translated into English as *The Land of Green Plums*, a story of four friends who live in a terrifying society that persecutes them. The article focuses firstly on the notions of death and suicide the way they appear in the novel and secondly zooms out on the reality of communist Romania in the 1980s and the dissident German minority group called Aktionsgruppe Banat. The essay ends with a discussion on violence, mourning and politics the way Judith Butler sees these terms and a comparison of Herta Müllers novel with Assia Djebar's *Algerian White*. The essay finally considers the novels function in society.

Keywords: Herta Müller, death, suicide, mourning, Aktiongruppe Banat.

Ştefan Borbély, **Death and work or: death by work? A classical case study: Marx**

Abstract: The communist future envisaged by Marx bears the characteristics of a happy eschatology. The famous author was a workaholic, had been writing about work from his beginnings up to the end of his life, but seemingly – and rather paradoxically – he hated his subject, was uncomfortable with it. There is nothing noble about work in Marx: on the contrary, work is gloomy, it destroys or reduces men to animals, is a source of mortification. Marx's main concepts, alienation and reification, are directly related to death: the paper investigates several occurrences of death in Marx's early writings, especially in the *Economic and Philosophical Manuscripts of 1844.*
Keywords: Karl Marx, work, death, *Economic and Philosophical Manuscripts of 1844,* 19th century.

Arja Ryhänen, *"I gave you wings but i couldn't help the winds."* Child's suicide experienced by parents in 1984 - 2010, Finland

Abstract: When parents meet the death of their own child the loss brings along – not only a deep grief – but the death also indicates to parents their incompetence to act as a parent. Simultaneously the parents loose the dreams and expectations of the future and the life changes totally. Especially when a child commits suicide the parents face a difficult task: how to separate your own dreams from the dreams of your own child.

In my paper I studied child's suicide as it was experienced by parents. Experience is today one of the most important core concept in the cultural history. Experience is a process through it a human being as a social subject will be combined to the surrounding culture, language and the world. Simultaneously the experience is a process which makes a human being to become a subject. In my study this means how the suicide of the child as a very private experience of the parents will take a place in our culture by shaping, building, maintaining or perhaps changing it. Texts which parents have written about the experience do not only tell about our time but they also indicate the interaction between the culture and a survivor when he/she tries to understand what has happened and how to survive.

Keywords: suicide, death, children, parents, Finland.

Andréia Martins, **Audiences of death – between real and virtual funeral wakes**

Abstract: This work will examine the availability and viewing of actual funeral wakes on the internet in Brazil, called the Virtual Wakes. We will study the anthropology of death through a brief rescue of the history of funeral wakes in Brazil until the invention of the Virtual Wakes, which consists in the real time broadcasting of one's funeral wake, which may be assisted by anyone, even those who never knew that one who is being veiled. For this analysis, we will make a brief online ethnography in a virtual community of a popular social networking site in Brazil, called Orkut, where users weave comments about the dead being veiled, while watching the Virtual Wake, revealing different views about death. We intend, with this work, to briefly reconstruct the history of Brazilian funerals from the nineteenth century, heavily influenced by European culture, and trace the path that led part of the Brazilian urban society to hire and view funerals over the internet after more than two hundred years of distance from death. Our work will be guided by studies of the French historian Philippe Aries, the Brazilian historian João José Reis and the Polish sociologist Zygmut Bauman.
Keywords: virtual wakes, virtuality, funeral, dealing with death, grief processing.

RADOSŁAW SIEROCKI, **Religion, nation, media. National mourning in Poland after 1989**

Abstract: The aim of the paper is analysis the ways media (polish newspapers) deals with the death and grief in the time of national mourning. Media are obligated to commemorate somehow the victims of the disaster that was the reason for declaring the national mourning by the national authorities (usually the president of Poland). Media gives also the instruction, how the mourning should be experienced by those, who are the members of the nation (national community), and sometimes – I claim – the media "do" the mourning work (mourning rites) for us and instead of us. So reading and watching/listening to the media "in time of national mourning" is – in fact – experiencing the national mourning".

Aleksandra Drzał-Sierocka, **Disease as the process of dying. Cultural images of AIDS at the turn of 20th and 21st century**

Abstract: There is no doubt that AIDS – describing as the plague of XXI century – is perceived and regarded as one of the *signs of our times*. Images of AIDS that appear in media are interesting examples of the cultural perception of illness which is inextricably linked to a death. What is very characteristic, is the fact that in many cases AIDS is presented as *the process of dying*. In my thesis I analyzed social campaigns, TV mini-series *Angels in America* (by Mike Nichols) and Derek Jarman's documentary project – *Blue*. These are three ways of speaking about death – difficult and "forbidden" subject during the era of beauty and youth.

My key questions are inter alia: Who is a person sick with AIDS or infected with HIV? What "signs" indicate disease and approaching death? And last but not least: How the metaphors of disease are intertwined with the metaphors of death?

Keywords: AIDS, HIV, terminal disease, social campaign, documentary, TV-series.

Federica Manfredi, **Mourir en tant que migrant : thanatopolitiques et thanatopratiques de l'Italie contemporaine**

Résumée:
Contexte
Le phénomène de la migration des pays en voies de développement vers l'Europe est devenu durant ces dernières années de plus en plus important. Ce processus a transformé, et transforme toujours, l'Italie en un pays où des changements sociaux importants se développent, impliquant une nouvelle configuration de la population présente sur le territoire et nécessitant des mises à jour institutionnelles et administratives. Parmi ces adaptations visant à la coexistence des différentes langues et cultures, la présente recherche s'est intéressée à celles relatives à la sphère funèbre: comment meurent les étrangers en Italie?

Sachant que l'Italie est un pays où l'immigration est un phénomène constant et en augmentation progressive depuis une vingtaine d'années, il n'est pas étonnant de constater une augmentation de la mortalité étrangère du point de vue numérique. De 2003 à 2008, on est passé de 2559 à 4278 décès d'étrangers résidants, soit une augmentation annuelle moyenne de 10%.

Si l'on compare ce résultat avec l'augmentation des naissances (de 64000 en 2007 à 77000 en 2009), des permis de séjour, des demandes de résidence et des inscriptions aux écoles, il est raisonnable d'estimer que la population étrangère en Italie est en train de se sédentariser et donc que le phénomène de la mortalité va encore augmenter.

Comme le phénomène de mortalité de la population étrangère est très différent de celui concernant les citoyens italiens (effet du migrant sain, âge moyen plus jeune, nombreux retours en raison de maladies), la recherche s'est intéressée aux possibilités administratives pour l'adieu à la vie et aux mécanismes sociaux intervenants à l'intérieur des communautés d'étrangers présentes sur le territoire au moment du décès d'un de leur membre.

Méthodes
La recherche s'est développée de mars à octobre 2010 et a été principalement réalisée sur les villes de Rome et Turin. La méthodologie suivie a été celle de la recherche bibliographique, dix entretiens qualitatifs avec des interlocuteurs privilégiés et l'observation participante.

Résultats
Un étranger en Italie souvent ne trouve pas de place pour vivre et, selon les résultats de la recherche, même pas pour mourir. C'est pourquoi des discours émerge l'image d'une belle mort, une mort liée à l'idée de soi et qui termine bien l'expérience de la migration avec un retour des corps vers le pays d'origine. Mais même cette solution n'est pas facile.

Actuellement, il n'est pas possible de quantifier le nombre de corps rapatriés, ni le nombre de tombes occupées par des fidèles de religions non chrétiennes (l'attention a été portée en particulier sur les fidèles islamiques, minorité religieuse la plus présente sur le territoire). Les villes et les services funèbres italiens ne sont pas encore préparés face à la demande de rituels funèbres qui ne soit pas ceux de la cérémonie catholique, y compris les demandes de rituels laïcs. Dans les hôpitaux, il n'y a pas d'accords nationaux

permettant à des représentants du corps religieux d'entrer hors des heures de visites et souvent il n'existe même pas d'endroits pour se recueillir, hors d'un contexte chrétien.

Le choix obligé paraît être celui du retour des corps, mais là aussi, il reste des ombres aux niveaux de la réglementations et des services chargés d'assister cette opération. Les deuxièmes générations, qui prennent toujours moins en considération la possibilité de renvoyer les corps dans le pays d'origine de leurs parents (car l'Italie est considérée comme leur pays), problématisent ce discours et lancent de nouveaux défis. L'Italie est appelée à s'interroger sur ce sujet et pour ce faire, une profonde réflexion sur sa propre culture des morts est nécessaire, un tabou qui peut-être arrivera à se dévoiler grâce à la rencontre avec d'autres formes rituelles.

Mots-clés: death, immigrants, thanatopolitics, Italy.

Adriana teodorescu, **Symbolic immortality through children. A thanatological perspective**

Abstract: Culture and death are tied in a bijective relationship. Death challenges culture and culture moulds the face of death, to the extent that the latter cannot be conceived of as not being, in some measure, cultural. Rites, beliefs, religions and immortality are some of the cultural products engendered by death.

This study has two main objectives. First, it aims at reflecting on the status of immortality as a cultural product, and, thus, analysing the mechanisms by which immortality can be seen as a symbolic construct. Second, it examines the non-religious symbolic construction of the continuation of existence through children. The role of this second section is to deconstruct this myth from a point of view that merges modern Thanatology with the sociology of knowledge, searching to discover and investigate the social and cultural issues entailed by immortality-through-children.The relation to one's children deserves special attention as it merges nature and culture in an extreme and paradoxical way. If there is a critique that can be brought to this immortality myth, it does not target its ontological necessity, but its absolutization and its being deemed as natural, when being first and foremost cultural.

Keywords: Death, Immortality, Children, Paradox, Construction, Mythology.

MAGGIE JACKSON, **Digital re-construction and durable biography**

Abstract: This paper is an exploration of an activity I undertook with my brother in the summer of   2009. The story is partly mine in that I have used the story of my brother whilst I was working with him on a project to be used for my teaching. I have considered how by using photographs and my brother's developing   interest in the use and collection of them he has perhaps made sense of the death of our father. What I have presented here cannot be considered to be "true" but is an attempt to bring order and organise experience. Barthes talks about sorting through photographs from his mother's past but doubting that to others the photographs "would speak". The choosing of the image is important. But the choice of a single image can also be disappointing as the image can fail to provide the essence we are looking for. Here I have considered how the construction and reconstruction of the images into a photo story may have allowed a new understanding and expression of grief to occur.
Keywords: death, dying, digital reconstruction, biography.

KORNELIA SAMMET, FRANZ ERHARD, **The observation of the unobservable: ideas of afterlife in a sociological perspective**

Abstract: Afterlife is situated in a transcendent sphere and therefore it is an object of imagination and not of experience. According to Niklas Luhmann the social function of religion is to make the difference between observable/unobservable observable. This observation can only be made from an inner-worldly perspective. We argue that the contents of the belief in an afterlife are determined by the experiences made in this world and by the interpretational patterns offered by religious traditions as well as sciences. Believers and non-believers interpret everyday life experiences by picking up and adapting religious or theological concepts (like heaven or reincarnation) or scientific explanations (like the decay of corpses).

Based on group discussions with welfare benefit recipients and people with unsecure jobs, the article examines how people react when they are asked what in their opinion will come after death. It shows that the discussions about this question are determined by one's social position and the perception of one's perspectives and limits, the fears, the hopes and the suffering in this world. The article refers to findings of a research at the University of Leipzig on "Worldviews in Precarious Conditions of Life".

DEJAN DONEV, **The term of life and the term of death as a two fundamental bioethical and thanatological values**

Abstract: The right to live and the right to die are very important problem that need to be considered from the bioethical view point (especially in the context of modern medicine), and also a very interesting issue that can be considered from the thanatology view point.

The human history and evolution up till' now has developed a rather negative attitude to death – it has been treaded as a suprime evil, synonym of nothingness. In this context, as modern thanatology try's emphasizing the link between life and death, accenting the fact that death is an element of life on which we will sooner or later inevitably run into, in bioethics life has been treated as the greatest gift and put on a pedestal always trying, meanwhile death has been treated as inferior vague mystery.

The main aim of the paper is to investigate and present these two positions, their points of view of the problem of life and death, their relations and discrepancy, because they are the two key values in bioethics and thanatology in present.

Keywords: bioethics, thanatology, life, death, ethics of the holliness of life, ethics of quality of life.

Zʜᴀᴋʟɪɴᴀ ᴛʀᴀᴊᴋᴏᴠsᴋᴀ-ᴀɴᴄʜᴇᴠsᴋᴀ, **End of life and palliative care**

Abstract: Terminal phase is diagnosed terminal condition of the underlying disease that leaves no hope of recovery. Terminal state of illness indicates incurable of the disease regardless independent of the general condition of the patient the matter of time he will perform death. Adequate medical, psychological and social treatment of patients with terminal condition implies a significant differentiation of the two key periods and that means first making a decision to transition from curative to palliative care and the second period is the start of palliative care until death. The main goal of treatment is enhanced quality of life of the patient's caring, empathic management which includes providing the highest level of palliative care in order to maximally reduce physical pain, fear and anxiety. What is important is that there is no universally accepted principle or adequate psychosocial approach to announcing a state of terminal illness and the implementation of palliative treatment; it depends on the culture, tradition, religious commitments, the philosophy, values, characteristics and dynamics of family which the patient belongs. Palliative care is created according to the needs and expectations of the patient and family. Analyzing the awareness of patients in terminal state, that their disease it not communicated we come to the conclusion that unfolds in several stages.

In the first stage the patient is not aware that he is dying and very few people from his immediate surroundings are aware of it. Then some family members become aware of the terminal outcome and with them come a rise in suspicion that the disease is dangerous and worrying. Painful increasingly evaluate their own situation based on external indicators and their own physical condition and becoming more aware of the possibility of dying. A large proportion of patients who are dying are in phase with incomplete shaped awareness that they will die.

Keywords: palliative care, death, patient, quality of life, dying.

Sebastian e. Bartoş, cristina speranza, **Queering death: dying and mourning in the Romanian gay community**

Abstract: The present paper used a personal narrative in order to scrutinise the common framework within which death is construed. The mourning family, the funeral and the grave, and even the solemn certainty of death are questioned by this story.

While a single personal experience cannot reflect all the relevant shades of queer mourning, it can help to pin down a few issues for forthcoming inquiries. First, the need to retrieve and analyse more experiences of Romanian lesbians, gay men, bisexuals, and trans people is an obvious task for the near future. Second, a deeper inquiry is needed into the way established categories work (and fail) in queer mourning. The narrative above has showed how the construction of relationships as more or less "close" can hurt people; this downside of belonging may be a particularly interesting subject for further research.

Özhan Hancılar, Suicide and euthanasia under Turkish law

Abstract: Committing *suicide is not a crime under* Turkish law. However, instigating or assisting others to commit suicide is penalized by Article 84 of the Turkish Penal Code. This provision is of crucial importance for honour killings in Turkey. It is a concern that many suicides of women could be honour crimes, with the family forcing the female victim to commit suicide. Turkish courts should apply article 84 in the cases of honour suicide.

Euthanasia is a *controversial issue in many countries. This action* is not legal in Turkey. It is prohibited by *the By-law of the Ministry of Health on* Patients' Rights. However, there is ambiguity in Turkish law on the issue of "punishment for euthanasia" since there is no *specific provision in* the Turkish Penal Code relating to the euthanasia. To avoid this ambiguity, Turkish legislation should adopt specific provisions.

Keywords: Suicide, forced suicide, honour killing, euthanasia, law, Turkish law, Turkish Penal Code.

ANNA E. KUBIAK, **The discourse of biopower against disturbances of the boundary between life and death**

Abstract: The aim of this article is to set the debate over euthanasia in a biopolitical context, which here becomes a thanatopolitical context. We observe a kind of *aporia* of cultural processes. Individualism, the value of autonomy, knowledge, self-consciousness, opening the scope of new decisions on one side, bureaucratisation, accumulation of authority instruments in the hands of medicine (having a practical evidence in the form of the possibility to prescribe medicaments) and the legislation penetrating issues of life and death on the other. I ask a fundamental question: do the debate over and social movements concerning euthanasia break the system of bioauthority or are its extension? Debating in the context of rationalisation and legalising submits the case into the hands of administration. Assigning doctors as executors is giving power to representatives of the medical authority. But anomalies, which occur along with the technological progress, as well as a change of death criterion into brain death, drive norms accepted by the authority into a crisis. If we look at presented, also in media, individual stories of people fighting for euthanasia for themselves, we shall notice their discourse: not *homo sacer*, but moral individuals.

Keywords: euthanasia, biopower, biopolitics, death, boundary.