

LA REGIONIST



A Regions of Europe society journal



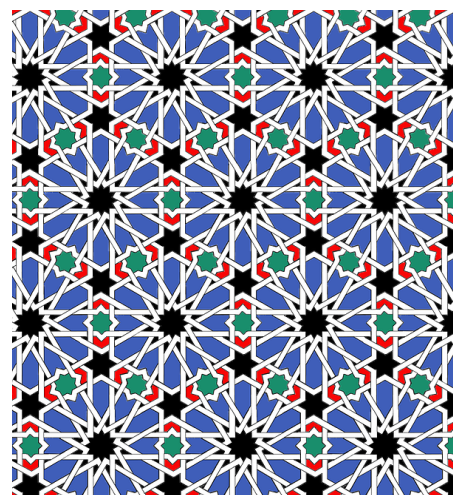
The status of regional languages in Europe

Sardinia: like freedom itself

Un invito a viaggiare nelle Alpi Marittime

Legacy and Challenges of South-eastern Turkey

El regionalismo andaluz en Internet: los memes



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EDITO: IS THE RESILIENCE OF REGIONAL CULTURES TO EXIST IN AN INCREASINGLY CENTRALISED EUROPE POSSIBLE?

This month, “La Regionisto” was able to count on the many contributions of the students of the College of Europe in Natolin. Participating in the reflection on the place of regional cultures within an integrated Europe, our contributors highlight the tension between regional culture and national construction.

The region and the territory are notions carrying a strong symbolic charge, and the many cases discussed in this issue give us an insight into this diversity. They also show us that, within States, this diversity seems difficult to reconcile with the idea of nationhood that many States seek to build.

Gabrielle proposes first to discuss the place of regional languages in Europe, and the threat to them. Can a response at European level be envisaged?

To illustrate this trend, German then goes on to discuss the difficulties of Sardinia in the face of a central power perceived as oppressive and with little respect for its particularities, in Sardinian of course.

Still in Italy and in a more poetic style, Jacopo invites us to take a walk between sea and mountains to appreciate the feeling of fullness provided by the Italian Alps.

The natural and historical richness of the territories is an asset and a source of pride for territories far from the great decision-making centres and subject to state control. Çağlar thus immerses us in the reality of the south-eastern part of Turkey, once the cradle of the first civilizations and today subject to political and security problems.

Faced with a trend towards the marginalisation of regional cultures, Celia introduces the theme of regionalism in the age of the Internet. Andalusian culture, little considered by the central state, is finding a second wind on the web thanks to the famous memes.

ANNOUNCEMENT

What is regionalism in your country?

Before the end of the year, the "Regions of Europe society" aims is to gather one article per country represented at the College and establish a collection. We want to know what you, as inhabitants of different regions within the same country, define and consider as issues of regionalism in your country.

In the next few days, we are going to provide you with more information about the content of these articles. We count on your participation!

EUROPE'S FORGOTTEN WORDS

The case of the European regional and minority languages

By Gabrielle Bernoville, English

Kaixo Dear friends of the European-Natolin Bubble!

History and a centralized schooling system are two forces to reinforce out the supremacy of the declared-national languages over the so-called regional dialects.

At least, this is the often-reaffirmed wish of the French Republic since the third Republic and the unmemorable times of Jules Ferry.

It is therefore only in a few cases that toddlers born in the French hexagon are educated and raised in one of the, yet numerous, local dialects (Link – French Ministry of Culture).

Consequently, only 1.44% of the overall population speaks Alsatian, surpassing the Occitan speaking population (1.33%) whereas Breton neighbour only comprises 0.61% of the French citizens, 70% of which are over 60 years old. Only two “regional” minority languages stand apart: Corsican and the language of my forefathers: 'Euskara (Basque) : Corsican has been revived in public spheres and in schools in the local media through the voluntarist lobbying and the joint efforts of the autonomous government – adopted nowadays by more than 60% of the island's inhabitants (Link – UNESCO Index). Euskara's development followed similar steps although the teaching of Basque in Iparralde (Part of the Basque country located in France) schools have attracted only a minority of citizens in the last thirty years (Link - UNESCO Index).

“History and a centralized schooling system are two forces to reinforce out the supremacy of the declared-national languages over the so-called regional dialects.”

These cases echoed the stories of neighbours' “regional and local languages” all over Europe. In all in, while nearly half of the approximately six thousand spoken languages in the world are in danger of disappearing, the European Parliament Research Service estimated that one out of ten European (in other terms, 50 million people) speak one of its 60 regional and minority languages usually addressed as ‘RMLs’.

On the international stage, RMLs are recognized as a constituting part of the humanity's intangible cultural heritage. The UNESCO, the Council of Europe, The OSCE (Oslo Recommendations) have often expressed their concern regarding the linguistic extinction risks incurred by many communities and have filed several acts to ensure the protection and promotion of linguistic rights although it was not mandatory. Moreover, “non-respect for regional or minority communities' linguistic rights” is internationally considered as racial

discrimination. Yet, language policies remain an exclusive competence of the sovereign Member States and the political and economic framework of the EU often hamper the efforts of its institutions in favour of promoting and protecting the RMLs. The action of the EU encompasses education-related initiatives, the production of RML teaching materials and some research work on modern-world RML terminology.

As a definition, it is worth bearing in mind that no clear-cut border between dialects and state or regional languages exists at the European level. The huge disproportion between the number of speakers of world languages was pointed out by a March 2003 study realized by ad Hoc Expert Group on Endangered Languages of the United Nations Educational, Scientific and Cultural Organization (UNESCO) – Link.

According to the UNESCO's report, 97% of the world's population speaks about 4% of the world's languages (English, Spanish, Mandarin Chinese, Arabic amongst others) while only about 3% speaks 96% remaining languages.

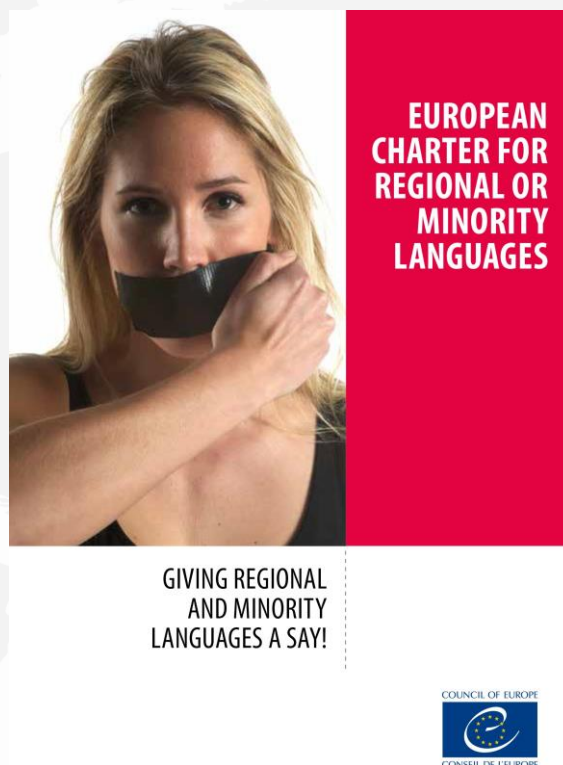
Thus, what does the EU do favour of the protection of RMLs?

The European Union has/uses as many as 24 official languages listed in its article 55(1) of the TFEU.

The convention for the Protection of Human Rights and Fundamental Freedoms edited in November 1950 - Article 14, and the 1981 Council of Europe's Recommendation 928 embody two early answers. This pioneering work has been reinforced by the 1992 Committee of Ministers of the Council of Europe's 1992 the European Charter for Regional and Minority Languages (ECRML), which entered into force in 1998. To conclude this stroll along the European political framework: Resolution 1985 of the Council of Europe (CoE) which entered into force in 2014 also targets the situation and rights of national minorities in Europe by introducing education in minority languages and allowing media to operate and provide services in minority languages.

As a result of the, RMLs are usually considered in terms of the conservation of Europe's cultural wealth and traditions in the context of European unity without threatening the status of official languages.

However, the charter does not provide any criterion or definition for an idiom to be a



minority or a regional language, and the classification stays in the hands of the national state.

Additionally, only 17 out of 28-member states have signed and ratified it. Belgium, Estonia, Latvia, Lithuania, Greece, Ireland, Portugal, and Bulgaria are still turning a deaf ear while France, Italy, and Malta have not ratified it yet. The latter are therefore committed to respecting their RMLs but not to promoting their use in public life.

Quid of the regional and minority languages henceforth?

Not entirely:

The legal framework of the EU may be blurry on the question, Article 165(2) and 167 of the TFEU support in fact the teaching and dissemination of the Member States' languages on one hand and ensure the protection of national and regional diversity on the other. It also distinguishes between autochthonous stateless languages (Breton) - over 75% of the total RMLs



according to a 2004 study of the Commission-, autochthonous cross-border languages (North Sami), cross-border languages, non-territorial languages (Romani or Yiddish). Subsequently, only five European regional languages own a semi-official language status and benefit from an arrangement between the Council and the member state: Scottish Gaelic, Welsh for the UK, and Galician, Catalan, Basque in the case of Spain.

The Mosaic study conducted by the Commission, estimates that the total number of RMLS in the European countries is over 60. Between seven and ten million people are native speakers of Catalan not only in Spain but also France and Italy (Sardinia). As Maltese, Catalan is considered as an “endangered minority language” although it is a language used in classrooms.

“no less than 128 languages would be endangered in Europe- among them Basque and Welsh but also Kashubian, Scots, Breton, and Sami.”

Lastly, the Mosaic study of the Commission pointed out that Europe is one of the most linguistically homogenous continents. Its population speaks only 3% of the world's languages, even though no less than 128 languages would be endangered in Europe- among them Basque and Welsh but also

Kashubian, Scots, Breton, and Sami. Romani, nonetheless, spoken by more than 4.6 million people stands apart. The EU- funded an interesting standard online course platform dedicated to the teaching of Romani: Romaninet.

In regard to the EU's institutional framework supporting regional and minority languages, one must bear in mind that the actions of the EU are limited by the subsidiarity principle. Local

and central authorities are the ones firstly in charge of these questions. EU bodies can only sustain and strengthen their actions and help preserve the European intangible heritage. Nonetheless, RMLs are targeted in a decision N. 1934/2000/EC – on the European year of Languages 2001 – which included the promotion of Irish and Letzeburgesch.

The Council also called on to the members for as diversified a language offer in language policy as possible in a 2002 Resolution on linguistic diversity and language learning.

The Commission, concurrently, support the development of a language policy back in the 1980s, provided specific funding for RMLs. The European level one was established in 1983 under the name of an Action Line for the promotion and Safeguard of Minority and Regional languages and Culture. The plan covered the creation of a series of networks, the implementation of expert-based reports and the circulation of good practices. A remarkable point is the fact that this funding was dismantled in 2001 on the word of the European Court of Justice (Judgment C-106/96) ruling that there was no legal basis for such a program. Subsequently, the Commission's 2003 action plan for Promoting Language Learning and Linguistic Diversity also offered some propositions to support RML groups. According to this plan, all European Universities should actually, promote national and regional languages in competition with English and also advised to use the structural funds to promote the RMLs.

“According to this plan, all European Universities should actually, promote national and regional languages in competition with English”.

Furthermore, Mercator, a novelty of the 2007-2013 multiannual financial framework, launched a series of European networks aimed at centralizing and financing Lifelong Learning and SMLs programs.

RMLs have been likewise integrated into the New Framework Strategy for Multilingualism (COM - 2005-596), putting emphasis on the cross-cultural understanding and research projects. Encouraging the RMLs communities, the 2005 framework, treated for the first time these dialects and languages on an equal footing with the dominant languages by including both in the EU funding. The Commission pursued its proactive action with the Volangteer pilot project, funded likewise by the lifelong learning program. Volangteer was designed initially to promote Galician and Frisian relying on a network of young volunteers and ambitioned to better integrate Erasmus program students with the local population.

Nevertheless, either the multifaceted Eurogroupe crisis of 2012 or the priorities of the Juncker Commission shifted the focus to another public topic, and the question of RMLs faded away.

The Committee of the Regions has been very active in this field too. Its 2011 opinion on protecting and developing historical linguistic minorities it called for 'a specific policy on linguistic minorities that is adequately funded and underpinned by a firmer legal basis'.

The role of the European Parliament should not be underestimated either.

Back in 1981, the Hemicycle published a resolution, which resulted in funding actions in this domain. The EP adopted various resolutions and statements, stressing the importance of RMLs in new technologies or funding plans. The EP is also proud of having raised awareness among candidate countries inciting them to take steps to protect their linguistic diversity. Similarly, its 2003 resolution pressured the Commission to set up a European agency on linguistic diversity and language learning to promote multilingual Europe and a language-friendly environment and stressed cross-border cooperation among regional and minority communities. Its action included among others a 2013 resolution on endangered European languages and a 2015 declaration raising attention on the severe situation of some dialects across the continent and called upon the Commission to increase financial support. Its intergroup for Traditional Minorities and National Communities and languages also carried on several actions and projects (hearings on language discrimination in the EU, multilingual panels on regional languages, fighting language discrimination and addressing recommendations to the Commission).



CUMENTE SA LIBERTADE MATESSI

Like freedom itself

By German Carboni, Sardinian and English

“Sardinia is out of time and history”
“This land resembles no other place. Sardinia is something else. Enchanting spaces and distances to travel-nothing finished, nothing definitive. It is like freedom itself”
 - D. H. Lawrence, Sea and Sardinia, 1921

Cussas frases podent essi fatzilmenti revessadas como mera idealisatzione d’unu romanticu en retardu cumente D.H. Lawrence: unu ingresu avvesadu a algunos de sos paesaggios prus industrialisados de su mundu, residiau in manera orientalista dae sa Sardigna.

Defattu, sa Sardigna, diversamente dae sa Britannia Manna, fiat una isola scarescia dae s’istadu e su capitale. Tenia 80% d’analfabetismu, ancuxiada da s’intemperiu chi boccia dognia annu 2000 persones, isgiogulada dae su restu de su mundu, chene sas istrutturas prus basicas pro incommettere sos pagos tzentros de s’insula. Sa parte prus isviluppada de sa regione fiant sas minas de su Sulcis, isfruttadas dae s’Italianos e su capitale internatzionale, sos culios intra una longa istoria de dominatzione incumentzada dae sos Punicos, continuada dae sos Romanos, is Bizantinos, sos Pisanos, sos Genovesos, s’Aragonesos, s’Ispagnolos e a sa fine s’Italianos. Sos sennores mudant, ma s’infernu de sos minadores fiat su propriu, cumente sa vida pro totos s’ateros sardos, chi, luttende contras sas fortzas de sa natura, traballabant in istadu mezu-servile in sos latifondos o cummente berbecargios in sas muntagnas

Una colonia, limpia dae su capitalismu, sos fumos nieddos de sa industrialisatzione e de sa decadentzia burghesa de s’annos 20. Pariat una terra manna e intemerada, abitada dae genti abbastada chi tenet solamenti traditziones paganas, Deus cummenti reparu dae una natura chene pietade, parentmente prexiados de sa vida simple chi tenebant.

Duncas, no semus achittos ca Lawrence leggìa s’insula traversu lentes orientalistas, cumparende Casteddu no a calchi tzitade d’Europa, ma a Gerusalè.

Ancòra, cussu no bolit narare ca Lawrence no tenet arrexione, ca su contu suo no ‘alet o is sardos depent abrogare sos fueddos aggarbados ca issu at cumpostu pro s’insula issoro. Cussu solamente bolet narai ca dognia fueddu de Sea and Sardinia depet essi postu in cuntestu pro abbrancàre sas beridades profundas aisseghus issos.

Sa Sardigna e sos sardos fiant defattu a foras de su tempu e de s’istoria, postos a

“Sa Sardigna e sos sardos fiant defattu a foras de su tempu e de s’istoria, postos a foras de su progressu e de sa tziviltade dae unu modellu d’isfattiu coloniale portau innantis dae sos invasores..”

foras de su progressu e de sa tziviltade dae unu modellu d'isfattu coloniale portau innantis dae sos invasores. Sa condizione intimerada de s'insula facilmente benit a essi archetipu de su chelu perduu pro cussas animas in arrealia cun sa tecnica, cun sas conventziones burghesas o sos imperativos produtivistas.

Lawerence iscritu in 1921. Ma sa situatzione no est mutada meda in cussos gasi chent'annos chi bi partziant dae sas cuntas suas.

Oe Sardinia ammancat de connessiones baratas cun s'Italia, tenet unu de prus altos tassos de chene traballu giovanile de s'UE (35%), ammancat sos istrutturas basicas (s'unica regione italiana chene istrada ferrada elettrificada), at una industria turistica coloniale proprietade de holdings basadas dae s'atera parte de su mari, fata de biddas turisticas isgioguladas dae su tessidu produttivu locale, chi solamente traballu de serbidores pro sos isolanos lassat. In prus, cumente ammunstradu dae Al Jazeera, oe, unu terzu de sas terras sardas sunt asut'amministratzione militare italiana e rendada commente campu d'approbu d'armas. Cussu tenet effetos mannos supra su pobulu de s'insula. In Perdasdefogu dognia cartu piccioccu nascit cun defetos. In su 2019 su ligai intra s'esposizione a s'uranu impoariu e sos mabes patidos fiat arreconoschidu in curia.

Candu s'istadu est su primu violadore de su deretu a sa vida, a sa salute, a sa auto-determinatzione de una categoria de tzente, duas cosas podet bolere narare: o issu no arreconoscat cuddos cumente tzitadinos o calincuna leggittimidade de cuberrare supra issos at perduu.

Ma is sardos passivos no sunt. Si s'isfruttamentu dae sos colonisadores costante de s'istoria nostra, s'atera costante sa resistentzia est. Innantis incarnada dae sa boltada de Amsicora contra sos Romanos, pustis dae Zuanne Maria Angioy e sos vesperos sardos, dae Emilio Lussu e su Partidu Sardu e immoe dae sos bajanos de su moimentu "no basi", chi balentes luttant contra s'occupatzione militare.

Sos sardos semper solos fiant, scarescios e inconoscidos dae sos continentales, cun interessos particulares et una weltaanschauung tota issora benia dae seculos d'abbandadura.



Sardinia un'atera cosa abberu est. Ma una Natzione no solu una limba, coltura, ma prima de totu unu progetu istoricu est. S'Italia no at donau niunu, solamente sos sardos ddu podent iscriere.

Lawrence tenia arrexione. Sa Sardigna atera cosa, parit cumente sa libertade matessi, ma libera no est.

Ma nos scimus ca est solamenti chistioni de tempus, e su tempus problema no est pro cussos chi a foras de issu bivent.

*Oh Sardigna patria nostra
de sa limba t'ant privau
e s'istoria ant cubau
pro sighire in cussa zostra
[...]
Oh Sardigna cussa est s'ora
ca ti depes ischidare
e nos Sardos totos impares
si chi pesent in bon'ora*

"Sardinia is out of time and history"

"This land resembles no other place. Sardinia is something else. Enchanting spaces and distances to travel-nothing finished, nothing definitive. It is like freedom itself"

- D. H. Lawrence, *Sea and Sardinia*, 1921

These phrases could be easily dismissed as a mere idealisation of a romantic out of time as D.H. Lawrence: a Brit used to some of the most industrialised landscapes of the world remained easily impressed by Sardinia in an orientalist fashion.

Indeed, Sardinia, unlike Lawrence's Great Britain, was an island forgot by the state and the financial capital. It had an 80% illiteracy rate, plagued by malaria that killed 2000 people every year, disconnected from the rest of the world, lacking the most basic infrastructures to connect the few existing important centres. The most developed part of Sardinia were the mines in Sulcis, exploited by the Italians and the international capital, that substituted themselves to a long history of exploitation started by Punics, continued by the Romans, the Byzantines, Pisa, Genoa, Aragon, Spain and finally Italy. Domini changed, but the miners' hell remained the same, as life for the rest of Sardinians, employed in a semi-servile state for centuries in latifundia or as sheep keepers in the mountains, engaged in a never-ending fight against the forces of nature.

A colony, uncorrupted by capitalism, industrial black smoke and 20s' bourgeois decadence. It appeared as a vast untouched land, inhabited by isolated people that only had pagan traditions,

God protecting them against a merciless nature and appearing content (or just lacking the luxury to explore their souls) in their simple lives.

No wonder Lawrence read the island through an orientalist lens and came to compare Cagliari not to something “European” but to Jerusalem.

Yet, this does not mean that Lawrence is wrong, his accounts invalidated, or Sardinians should refuse the gentle words that he addressed to their island. It just means that they should be contextualised to grasp the deeper truth that each word in *Sea and Sardinia* contains.

“Sardinia and Sardinians were indeed out of time and history, they were put out of the “progress” and civilisation by a colonial model of exploitation of their land by foreign rulers.”

Sardinia and Sardinians were indeed out of time and history, they were put out of the “progress” and civilisation by a colonial model of exploitation of their land by foreign rulers, its “virgin” condition easily became a paradis perdu for those struggled souls in contrast with the modern society, with techné, with the bourgeois conventions or productivist imperatives.

Lawrence was writing in 1921. But the situation has not significantly changed in those nearly 100 years that separate us from his accounts.



Sardinia lacks cheap and affordable connections with the rest of Italy, has one of the highest youth unemployment rates (35%) of the EU, lacks basic infrastructures (the only Italian region without an electrified railway), and has a vampire luxury touristic industry owned by holdings based on the other side of the Sea, made of touristic villages disconnected from the local productive fabric, leaving nothing more than waiter jobs for the islanders. Furthermore, as recently spotlighted by an Al Jazeera documentary, today one third of the Sardinian territory is under Italian military administration and rented out

as a testing ground for war. This has serious implications for the inhabitants of the island, in Perdasdefogu, close to a rocket launching site every year one-in-four new-borns were reported to have some kind of defect. In 2019 the causal link between the exposure to depleted uranium and diseases suffered had been confirmed at a judicial level.

When a state is the first violator of the right to live, to health, to self-determination of a specific category of its inhabitants, it means that either those inhabitants are not considered citizens or that the state has lost any legitimacy to rule over them.

But Sardinians are not passive. If exploitation by colonisers is one constant of our history, the other one is resistance. First embodied by Amsicora's rebellion against the Romans, by Eleonora d'Arborea's rule, by Zuanne Maria Angioy's revolt against Piedmont, by Emilio Lussu and his Partidu Sardu and recently by the young activist of NO BASI movement, bravely fighting against the military occupation.

Sardinians have always been alone, forgot and unknown by the Italians living on the "continente", with specific interests and their unique Weltaanschauung result of centuries of isolation.

Sardinia is really something else. A Nation is not just a language, a cultural background, it is foremost an Historical Project. Italy did not build any, only Sardinians can design it.

Lawrence was right, Sardinia is really something else, it appears like freedom itself, but it is not free.

But we know it is just a question of time and time is not a problem for those who live outside of it.

Su realismu no est pro sos resistentes, pro chini bivet a foras de su tempus e s'istoria, realismu no est pro sos sardos.



LE ALPI MARITTIME : ORIZZONTI IRREQUIETI E CANTI DI SIRENE

Les Alpes Maritimes : horizons agités et chants de sirènes

By Jacopo Giraud, Italian and French



Le montagne sono per me sinonimo di rifugio. Le loro creste che si stagliano, nette, al tramonto, tracciando quella linea che divide la terra dall'infinito, sono come l'orizzonte di un mare troppo irrequieto per potersi presentare piatto. Questa verticalità è al tempo stesso autorità e amore, una madre che dall'alto della sua esperienza effonde un senso di protezione.

Sono cresciuto e vissuto in una città che rappresenta la porta delle Alpi Marittime, le prime, quelle che inaugurano a Ovest la catena montuosa. Ovunque si vada, le montagne sono lì, a circondare con un abbraccio tutto il panorama. Basta salire sulla collina che sovrasta il paese per iniziare a comprendere come le vette che ci attorniano siano lì, a due passi. Se si prosegue, nell'arco di qualche chilometro di ascesa, meta sofferta

dei miei primi disperati tentativi ciclistici, si raggiunge una piccola cima che garantisce un primo assaggio di cosa sia la montagna. Non solo sentieri e pendenze, ma una simbiosi tra cielo e terra che è rappresentata dalle decine di meridiani che costellano il percorso.

La vera protezione è, però, data dalla montagna dalla doppia vetta, con la sua cima interminabile e dalla percorrenza infinita. Una presenza che potrebbe incutere timore, talmente prepotente è la sua mole, ma che si rivela in tutta la sua magnificenza, come un oggetto comprato nel corso di una vacanza molti anni prima e posizionato su una mensola del soggiorno. Lo si vede sempre, è lì, fisso, una presenza immutabile e immutata, ma che, quando lo si osserva, riesce ancora a suscitare la meraviglia della prima volta. Il trascorrere delle stagioni la fa rilucere di colori diversi, che diventano di un'unica tonalità di bianco quando l'inverno fa capolino dalle spalle dell'autunno, rubando la scena alle sue tonalità dorate.

Seppur non vi sia mai salito in cima, questa montagna ha rappresentato l'orizzonte dei miei sguardi quando, adolescente, andavo al Liceo e, per dimenticarmi dell'ennesima verifica di Fisica alla quale non avrei saputo fornire risposte adeguate, ne ammiravo la bellezza che l'alba le regalava. Tutti i giorni in questo modo, con lo stesso sguardo fuori dal finestrino di una vecchia

Fiat Punto bianca del '97, compagna di viaggi che la memoria non potrà cancellare con il trascorrere del tempo.

La montagna non è soltanto ciò, ma anche la meta delle mie uscite ciclistiche. Nonostante le limitazioni fisiche che mi suggerirebbero di evitare simili gesti, la salita è un richiamo irresistibile per un amante delle due ruote. Allora ci si veste adeguatamente, si allaccia il caschetto, si infilano gli scarpini con i tacchetti e si parte! Quando la strada inizia a farsi irta, cambia la percezione che si ha con il mondo. Il rumore che ci circonda lascia lo spazio al silenzio delle piccole borgate abitate soltanto d'estate, dei boschi che vengono attraversati e, quando capita che la vegetazione si faccia inesistente a causa dell'altezza, allora si viene davvero a contatto con la maestà propria delle montagne.

Soltanto il soffio del vento, il battito cardiaco accelerato e un lontano fischio di un camoscio rompono il senso di sospensione eterna di cui si fa esperienza. Al cospetto delle montagne

“Si comprende, quindi, davvero che la montagna è una figura materna, che difende e incanta al tempo stesso...”

viste da vicino, il timore quasi reverenziale verso di loro emerge con prepotenza. Allora ci si siede e le si contempla, pensando alla loro storia, alle vite umane e animali che, passo dopo passo, ne hanno percorso i sentieri e alla bellezza che regalano. Si comprende, quindi, davvero che la

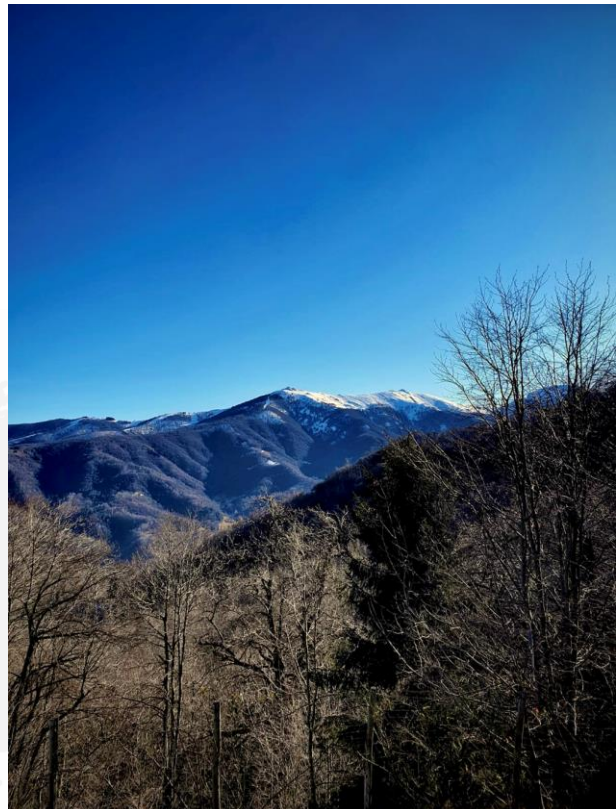
montagna è una figura materna, che difende e incanta al tempo stesso, impedendoci di staccare il cordone ombelicale che ci tiene legati a lei.

Per me, le vette che rendono il mio territorio uno straordinario esempio di come la natura sappia influenzare la vita delle persone sono un'immagine che non può essere eradicata dalla mente, un punto certo dell'esistenza. La percezione che ne ho è da sempre diversa, distaccata: posso avvicinarmene, ma poi non ne posso godere appieno delle bellezze. Eppure le colgo in una misura così forte che ne sono attratto, come in una relazione d'amore a senso unico. La mente è pervasa da scenari e immagini che tolgono il fiato e la quiete. Anche se l'altra parte non ricambia, quel sentimento così forte che ancora rischia di fare esplodere il cuore rimane lo stesso, e l'indifferenza che siamo costretti a erigere è soltanto la faccia opposta dell'amore. Come una sirena che a lungo ha cantato per tutti i marinai ma non per te, la montagna continua a chiamarmi. Non posso scalarla, le articolazioni me lo impediscono, ma la posso continuare ad ammirare e a pensare che si tratti di un rifugio, di un immenso abbraccio che mi attende ogni volta che rientro a casa.

Les montagnes sont synonymes de refuge pour moi. Au coucher du soleil, leurs émergentes crêtes traçant cette ligne qui sépare la terre de l'infini sont comme l'horizon d'une mer trop agitée pour être plate. Cette verticalité est à la fois autorité et amour, une mère qui donne un sentiment de protection grâce à la hauteur de son expérience.

J'ai grandi et vécu dans une ville qui représente la porte d'entrée des Alpes Maritimes, les premières, celles qui inaugurent la chaîne de montagnes à l'Ouest. Où que vous alliez, les montagnes sont là, pour entourer tout le panorama d'une étroite rocheuse. Il suffit de monter la colline surplombant la ville pour commencer à comprendre comment les sommets qui nous entourent sont là, à deux pas. Continuant la montée de ces quelques kilomètres, douloureux souvenir de mes premières tentatives désespérées de vélo, vous atteignez un petit sommet qui vous garantit un avant-goût de ce qu'est par essence la montagne. D'abord des chemins et des pentes, mais surtout une symbiose entre le ciel et la terre, représentée par les dizaines de cadrans solaires qui parsèment le chemin.

Le sentiment de protection vous sera cependant donné par la montagne du double pic, avec son éternel sommet et sa route infinie. Une présence qui pourrait certes inspirer la peur tellement dominatrice est sa masse, mais qui se révèle dans toute sa magnificence, comme un objet acheté pendant des vacances de nombreuses années auparavant et positionné sur une étagère du salon. Ce souvenir, d'une présence immuable et inchangée, réveille toujours en vous la merveille de la première fois lorsque vous l'observez. Le passage des saisons le fait briller de différentes couleurs, qui deviennent d'une seule nuance de blanc lorsque l'hiver jaillit des épaules de l'automne, volant la scène à ses teintes dorées.



Bien que je n'aie jamais grimpé au sommet, cette montagne a représenté l'horizon de mes regards adolescents. Lors de mes années lycéennes, j'admirais la beauté que l'aube lui le donnait pour oublier l'énième examen de physique que je venais de manquer. Chaque jour, avec le même regard par la fenêtre d'une vieille Fiat Punto blanche de 1997, fidèle compagne de voyage que la mémoire ne pourra effacer avec le temps.

La montagne est aussi la destination de mes tours à vélo. Malgré les limitations physiques qui me suggéreraient d'éviter de tels efforts, la montée est un irrésistible appel pour un amoureux des deux-roues. Alors, nous nous habillons correctement, attachons le casque, enfilons les chaussures avec les crampons, et c'est parti ! Lorsque la route commence à se raidir, la perception que vous avez du monde change. Le bruit qui nous entoure laisse place au silence des petits villages habités uniquement en été, des forêts traversées et, quand il arrive que la végétation devienne inexistant à cause de la hauteur, alors nous entrons vraiment en contact avec la majesté des montagnes.

Seuls le souffle du vent, le rythme cardiaque accéléré et le sifflement lointain d'un chamois brisent le sentiment de suspension éternelle dont on fait expérience. En présence des montagnes vues de près, la peur presque révérencielle à leur égard émerge avec

puissance. Ensuite, on s'assied et les contemple en pensant à leur histoire, à la vie humaine et animale qui, pas à pas, ont parcouru les sentiers et la beauté qu'elles offrent. On comprend donc que la montagne est une figure maternelle, qui défend et enchante à la fois, nous empêchant de nous détacher le cordon ombilical qui nous maintient attachés à elle.

« On comprend donc que la montagne est une figure maternelle, qui défend et enchante à la fois... »

Pour moi, les sommets qui font de mon territoire un exemple extraordinaire de la façon dont la nature peut influencer la vie des gens sont une image qui ne peut être éradiquée de l'esprit et un point intrinsèque de l'existence. La perception que j'en ai a toujours été différente, détachée : je peux m'en approcher sans profiter pleinement de ses beautés. Je ressens pour ces roches protectrices une attirance semblable à une relation amoureuse à sens unique. Mon esprit est imprégné d'images à leur souvenir qui m'estomaquent et m'apaisent. Même si mon amour ne trouve réciprocité, ce sentiment que mon cœur explosera à leur rencontre reste le même, et l'indifférence que j'érige pour cacher mes sentiments n'est que le versant pudique de mon amour pour elles. Comme une sirène qui a longtemps chanté pour tous les marins mais pas pour vous, la montagne continue à m'appeler. Je ne peux pas y grimper, mes articulations m'empêchant de le faire, mais je peux continuer à l'admirer et penser qu'il s'agit d'un refuge, une immense étreinte qui m'attend chaque fois que je rentre chez moi.

hak ediyor. Büyüleyici güzellikteki bu şehri gezerken sokaklarda 4 dil duyabilirsiniz: Türkçe, Kürtçe, Süryanice ve Arapça.

Utanarak kabul etmeliyiz ki, son yıllara kadar Doğulu veya Güneydoğulu olduğunu söylemek Türkiye’de pek hoş karşılaşılan bir şey değildi. Bir zamanlar, ticaret ve tarım olanaklarını kullanarak yaşamak ve hayat kurmak için harika bir yer olan bu bölge günümüzde yoksulluk, fırsat eşitsizliği, cehalet, altyapı yetersizliği, geri kalmışlık ve terörle anılıyor. Bölge siyasi olarak sorunlu, ekonomik olarak az gelişmiş ve oldukça kötü yönetiliyor. Sorunlar birbirine geçmiş durumda.

Türkiye’de etnik ve dini kimlik Doğu’ya gittikçe önem kazanır. 1923 yılında imzalanan Lozan Antlaşması’na göre, Türk devleti yalnızca gayrimüslimleri azınlık olarak tanımaktadır. Bu durum Türklerden dil ve kültür olarak ayrılan Kürtlerin yıllarca acılar çekmesine neden oldu. Bağımsız bir araştırma şirketi olan Konda’nın yaptığı bir ankete göre, Türkiye’de nüfusun % 13.4’ü kendini Kürt olarak tanımlıyor. Kürt kökenli Türk vatandaşlarının birçoğu güneydoğudaki şehirlerde yaşıyor.

Seçimlerden sonra sonuçları takip etmek için televizyonu açtığınızda, tanıdık bir Türkiye haritası üzerinde kıyı şehirlerin CHP kırmızısıyla, orta kesimlerin AKP sarısıyla, güneydoğu bölgesinin ise HDP moruyla kaplı olduğunu görürsünüz. Türk hükümeti ile Kürt karar alma mercileri arasındaki barış süreci sona erdiğinden beri, sadece bölgede değil, tüm ülkede kargaşa ortamı hakim. “Coğrafya kaderdir” der Ibn Haldun. Türk medyasının kullanmayı çok sevdiği bir sözdür bu. Ben aynı fikirde değilim. En nihayetinde, toplumlara inşa eden ve değiştiren halklardır. Umarım bir gün kaderlerini de değiştirirler.



When I visited Göbeklitepe for the first time in 2016, I was completely overwhelmed by what lay before my eyes. To see the oldest known temple in the world is like carrying out a duty of pilgrimage for a lover of archaeology such as me.

Dating back twelve thousand years, which makes it eight thousand years older than the pyramids and seven thousand years older than Stonehenge, the discovery of Göbeklitepe entirely altered our knowledge about early human history. The information acquired from the excavations refutes the long-held conviction that the monumental structures could only be built in a settled life, which is achieved because of agriculture. We now know that the people of Göbeklitepe were still roaming hunters and gatherers. It turns out that people came together here for religious purposes, which eventually led to the need for agriculture. Göbeklitepe is on top of a hill, 15 km away from Şanlıurfa, known as the city of prophets. The surrounding area is full of archaeological treasures, myths and ancient stories. Mesopotamia is widely regarded as the melting pot of civilizations, the place where the story begins. Geographically and historically, the upper Mesopotamia region corresponds to today's southeastern cities in Turkey such as Mardin, Diyarbakır, Şanlıurfa, Gaziantep and Batman. Bordering Syria, given life by two great rivers, Euphrates and Tigris, this region is situated right at the upper part of the fertile crescent.

“Once a great place to live and thrive in thanks to geopolitical advantages through commerce and agriculture, southeastern Turkey is nowadays associated with poverty, inequality of opportunity...”

Southeastern Turkey is probably the least known part of Turkey yet always a matter of mystery with the strange contradiction between centuries-old multicultural heritage and never-ending political conflicts. Throughout history, it has been home to hundreds of civilizations such as Armenians,

Assyrians, Kurds, Yezidis, Keldanis, Shemsis and, Arabs, to name a few. Unfortunately, due to the political unrest and pressure, many of them, especially Armenians and Assyrians, had to flee the region. Today there is still a small Assyrian and Armenian community living in the province of Mardin. Mardin has a well-deserved reputation as having a very tolerant city life. Walking around on the streets of this amazingly beautiful city one can hear 4 languages: Turkish, Kurdish, Arabic and Syriac.

Shamefully, until recently, it was not a cool thing in Turkey to say that my family comes from an eastern or a southeastern city. Once a great place to live and thrive in thanks to geopolitical advantages through commerce and agriculture, southeastern Turkey is nowadays associated with poverty, inequality of opportunity, ignorance, inadequacy of infrastructure, backwardness and terrorism. The region is politically charged, economically under-developed and badly managed. The problems are intermingled.

In Turkey, the ethnic and religious identity gains much more importance once you start to go eastwards. According to the Treaty of Lausanne signed in 1923, the Turkish state recognizes only the non-Muslims as a minority. This decision has caused Kurds, who differ from Turks in terms of language and culture, to suffer considerably. According to a survey conducted by an independent research company in Turkey, Konda, the 13.4 % of the population defines themselves as Kurds. Most Turkish citizens of Kurdish origins live in the southeastern cities.

After the elections in Turkey, you can turn on the TV to see the results and there is always this well-known map of Turkey in which the coastal cities are all coloured in red as the symbol of CHP (Republican People's Party), the inner parts are all coloured in yellow as the symbol of AKP (Justice and Development Party) and the southeastern cities are all coloured in the purple of HDP (Peoples' Democratic Party). Since the peace process between the Turkish government and representatives of Kurdish decision-making authorities, there is always turmoil, not only in the region but also in the whole country. "Geography is destiny", says Ibn Khaldun. This is a well-used phrase by the Turkish media. I disagree with him. It's people who make and change societies, and, hopefully, destinies in the end.

¿DÓNDE ESTÁ EL REGIONALISMO ANDALUZ? EN LOS MEMES

Mais où est le régionalisme andalou ? Dans les memes !

By Celia Zayas Espinoza, Spanish and French

El nuevo activismo andaluz no se encuentra en las aulas universitarias, ni en las oficinas de políticas culturales y educativas, ni en las salas de discusión, si es que algo así aún existe. En estos tiempos, la “comunidad imaginada” de Anderson se construye en Internet. Facebook, Instagram.

Pero, ¿qué, quién, cómo?

Empecemos por el principio: ¿Existe una identidad andaluza?

Lo cierto es que sí. La fiebre de las identidades nacionales a mediados del siglo XIX también llegó a este territorio mediterráneo, y de qué manera. Los acontecimientos políticos de la España decimonónica, con toda su complicación, dieron lugar a dos experiencias de autogestión política: la “Junta Suprema de Andalucía” de 1835 y el movimiento cantonalista de 1873. De forma contemporánea con el surgimiento de las identidades catalana y vasca, se desarrolla una identidad cultural andaluza que va a llegar a tener sus propios centros culturales en el extranjero, los “Centros Andaluces” - lugares como La Habana aún los conservan – y que van a dar lugar posteriormente a un andalucismo político con un programa fundamentalmente federalista.



El andalucismo, como la mayoría de movimientos nacionales de la época, surge como producto de los círculos intelectuales y encuentra en “Ideal Andaluz” (1915), de Blas Infante, su obra cumbre. El movimiento adquirirá gran relevancia durante los primeros años del siglo XX, siendo especialmente durante la I República, hasta que los esfuerzos del franquismo por construir una identidad centralizada y homogénea van a resultar en la erradicación del andalucismo. Resurgirá posteriormente durante la Transición y será capitalizado por diferentes partidos, sobre todo el Partido Andalucista, que prácticamente desaparecerá de la escena política en los primeros años de la década de los 2000. Hoy por hoy, el andalucismo político es del todo residual, existiendo en círculos sindicales bastante minoritarios y, evidentemente, en los memes.

En 2012, el Centro de Investigaciones Sociológicas (CIS), preguntó a los andaluces cómo de orgullosos se sentían de ser andaluces. El 65,8% se sentían “muy orgullosos”, ocho puntos por

encima de aquellos que se sentían “muy orgullosos” de ser españoles, el 57,8%. Cuando se les preguntaba “qué significa España para usted”, es interesante remarcar que un 75,2% respondía “mi país”, pero sólo un 9,7% respondía “una nación de la que me siento parte”. Lo cierto es que es clara la existencia de una doble identidad, andaluza y española, que, al contrario que en los casos de Cataluña y Euskadi, no llevan a movimientos independentistas – por diferentes causas, interesantes de analizar- sino que cohabitan juntas. Sin embargo, en las últimas décadas el debate sobre la identidad andaluza, tan importante en otro momento, es inexistente. Pero eso está cambiando.

Quizá sea a causa de la ausencia de un movimiento social o político capaz de capitalizar un sentimiento identitario regional relativamente fuerte, quizá sea por la influencia del movimiento independentista catalán que ha hecho resurgir la cuestión de una España con diversas identidades, lo cierto es que es posible hablar de un cierto resurgimiento del andalucismo que pasa por la construcción de imaginarios colectivos entre los jóvenes a través de la producción y difusión de imágenes satíricas en internet: los memes.

“es posible hablar de un cierto resurgimiento del andalucismo que pasa por la construcción de imaginarios colectivos entre los jóvenes a través de la producción y difusión de imágenes satíricas en internet”.

Páginas como “Andalousian Shitposting”, “Glorious Andalousian Emirates Memes”, “hablatuandaluz” o “Andalusian Dictionary” crean, hoy, una visión de la identidad andaluza que podemos basar en cuatro elementos principales: referencias culturales de la vida cotidiana (televisión, gastronomía, política autonómica); la contraposición contra “los mesetarians”, término designado para las personas del centro del país, representación caricaturesca de una cultura hegemónica española; la defensa de una historia y cultura propias que redefinen la narrativa de Al-Ándalus y revaloriza el origen andaluz de artistas e intelectuales contra el estereotipo de “lo andaluz” como sinónimo de inculto, rural, cateto y, finalmente, la lengua.

Pero, ¿qué lengua?

La lengua es uno de los elementos centrales de toda construcción identitaria. Sin embargo, el andaluz no es un idioma. El objetivo de este nuevo movimiento online es, sobre todo, poner en valor la forma de hablar andaluza contra el discurso que lo asocia con la pobreza y la incultura.

La cuenta de Instagram @andalusian_dictionary explica, en inglés (por qué en inglés, es una buena pregunta) términos propios del dialecto andaluz o, @hablatuandaluz explica la etimología de ciertas palabras y trabaja contra la estigmatización del andaluz. En la imagen, Victoria Kent, intelectual y activista por el sufragio femenino, andaluza, y sobre ella la palabra “inculta”. La sátira de internet.



Descastao

Qué descastá eres

/Dëccâttao/

1. Adjective used to describe those people who are not enjoying or making an effort to behave sociably in the company of others.
A cold person who doesn't show his or her emotions.



Pero un fenómeno también interesante es el uso de una ortografía andaluza (@andalucesmemes).

Generalmente, el andaluz no se escribe, a pesar de ciertos intentos desde el siglo XVIII, una propuesta para aprobar una gramática andaluza truncada por la Guerra Civil y nuevas iniciativas. Una de las más recientes, “La Zoziedá pal ehtudio’el andalú” (ZEA) que han propuesto modelos ortográficos y una literatura en andaluz, como la versión de “El Principito” que comienza así: « Una beh, kuando yo tenía

zeih z’añiyoh, bi un dibuho mahnífiko en un libro a tento’e la zerba bihen ke ze yamaba « Histoires Vécues (Ihtoriah bibíah) ». En é ze figuraba una bixa boa tragádoze una fiera ».

Todas estas iniciativas son (aún) muy minoritarias incluso en el contexto regional. Sin embargo, el uso de una ortografía andaluza, de hecho sistematizada, y frecuentemente mezclada con el inglés, visibiliza esta cuestión desde un enfoque sobre todo cómico. En la imagen, se puede ver una crítica al uso del « español neutro » en la televisión autonómica, un tema muy recurrente que tiene, por supuesto, una lectura política.

En efecto, la identidad andaluza se configura a veces en contraposición a una identidad española homogénea, si bien al mismo no existe entre ellas conflicto político. Esta identidad andaluza

“Esta nueva reconstrucción identitaria se ve a sí misma como una identidad del oprimido”.

se erige sobre elementos identitarios rurales y tradicionales y, al mismo tiempo, está ligada a opciones políticas de izquierdas. Esta nueva reconstrucción identitaria se ve a sí misma como una identidad del oprimido, muy influenciada por la desigualdad histórica de Andauçía como una de

las regiones más pobres y rurales de España y a la depreciación del andaluz como « el español mal hablado », propio de personas no educadas e incultas.

Y, a la vez, no deja de ser llamativo que la reconstrucción identitaria se haga desde el humor y que sean mayoritariamente jóvenes formados aquellos detrás de la producción y consumo de memes. ¿Por qué jóvenes? ¿Por qué educados? En diferentes casos, los memes muestran un conocimiento profundo de la historia, cultura y personalidades andaluzas, un manejo de las lenguas extranjeras e, incluso, un conocimiento muchas veces profundo de raíces etimológicas. En todo caso, se trata de un asunto que abre muchas preguntas. ¿Por qué ahora? ¿Cómo es esta nueva formación identitaria? Se pueden hacer muchas lecturas, y se necesita un análisis más profundo para comprender estas nuevas dinámicas de construcción identitaria que no emanan desde los parlamentos, sino desde los ordenadores de jóvenes sin ninguna pretensión política. Hacer política a través del humor.

Se puede decir mucho más. Se puede decir mucho mejor.

Pero, qué hay mejor que un meme.

Le nouvel activisme pour une identité andalouse n'est ni dans les cours d'université, ni dans les bureaux des politiques culturelles et éducatives, ni dans les salons de discussion, s'ils existent encore. Maintenant, la « communauté imaginée » dont Anderson parlait se construit sur internet : Facebook, Instagram...

Quoi ? Qui ? Comment ?

Mais commençons depuis le début. Y-a-t-il une identité andalouse ? Bien sûr que oui ! L'explosion des identités nationales du XIX^{ème} siècle a aussi touché ce territoire méditerranéen. Et de quelle manière. Les événements politiques en l'Espagne au XIX^{ème} ont donné lieu à deux expériences d'autogestion politique : la *Junta Suprema de las Andalucías* de 1835 et le mouvement cantonaliste de 1873. Et c'est là, en même temps que la Catalogne et que le Pays Basque, que se développe une identité culturelle andalouse qui va avoir ses propres centres culturels à l'étranger, les *Centros Andaluces*, dont certains comme celui de la Havane existent encore, et qui va aussi donner lieu à l'andalousisme politique, avec un programme plutôt fédéraliste.

 ESPAÑOL	VS.	 ANDALÚH
ESTOY DE ACUERDO CONTIGO		ARO, ARO
¿NO TE PARECE CIERTO?		¿EH O NO?
QUÉDATE AHÍ		TATE AÍ
HABLAR CON ACENTO CASTELLANO		ABLÀH FISNO
¡QUÉ MAL GENIO TIENE USTEDI!		¡QUÉ MALAFOYÁ!
¿NO TE PARECE CURIOSO?		FÍTETU
MADRE MÍA, QUÉ DESPROPOSITO		LABIN COMPARE
VENID AQUÍ, ¡CHICOS!		ILLODO VENIRSE PACÁI
HACE UN CALOR CONSIDERABLE, ¿TÍO?		QUÉ PEXÁ CALOH LOCO

ER PRINCPITO ANDALÚH.

L'andalousisme, comme la plupart des mouvements nationaux à l'époque, est un produit des ambiances intellectuelles qui trouve dans l'*Ideal Andaluz* (1915) de Blas Infante son point d'inflexion. Ce mouvement est d'une grande importance jusqu'à la période du franquisme et ses efforts pour construire une identité nationale espagnole centralisée et homogène. Après la transition, cette tendance revient et différents partis capitalisent dessus, notamment le *Partido Andalucista*, qui, depuis le début des années 2000, a presque complètement disparu. Il reste aujourd'hui seulement des groupes minoritaires d'orientation syndicale de gauche et, bien sûr, les *memes*.

En 2012, le centre national de recherche sociologique (CIS) a posé la question suivante : « A quel point êtes-vous fier d'être andalou ? ». 65.8 % se sentaient « très fier », et 57.8 % disaient être très fier d'être espagnol. Il est très intéressant aussi de noter que, quand on demandait ce que l'Espagne signifie pour les enquêtés, 75.2 % répondaient « mon pays », mais seulement 9.7 % répondaient « une nation dont je me sens membre ». Il existe une double identité espagnole et andalouse qui, au contraire de la Catalogne et du Pays Basque, ne

“on peut parler d'une certaine réémergence de l'andalousisme qui passe par la construction d'imaginaires collectifs pour les jeunes, à travers la production et la diffusion d'images satiriques sur internet”.

conduit pas vers des mouvements indépendantistes mais qui, par des causes différentes et intéressantes à approfondir, cohabitent ensemble. Néanmoins, ces dernières dizaines d'années, on ne parle plus de « l'identité andalouse ». Mais cela est en train de changer.

Peut-être à cause de l'absence d'un mouvement social ou politique capable de capitaliser sur l'identité andalouse, peut-être influencé par l'indépendantisme catalan, on peut parler d'une certaine réémergence de l'andalousisme qui passe par la construction d'imaginaires collectifs pour les jeunes, à travers la production et la diffusion d'images satiriques sur internet : les *memes*.

Des pages comme « Andalousian Shitposting », « Glorious Andalousian Emirates Mêmes », « hablatuandaluz » ou « Andalusian dictionary » créent, aujourd'hui, une vision de l'identité andalouse qu'on peut fonder sur quatre éléments principales : les références culturelles de la vie quotidienne (références télévisées, gastronomiques, politique autonome...); l'opposition aux « mesetarians », mot utilisé pour s'adresser aux gens du centre de l'Espagne proche de la culture hégémonique espagnole, vue comme oppressive ; la défense d'une histoire et d'une culture propres qui redéfinissent le narratif d'Al-Andalous et mettent en valeur l'origine andalouse des artistes et intellectuels contre le stéréotype de l'andalou inculte ; finalement, la langue.

Mais quelle langue ?

La langue est un des éléments centraux de toute construction identitaire. Néanmoins, l'andalou n'est pas une vraie langue. Pour ces initiatives, il s'agit surtout de mettre en valeur la manière andalouse de parler contre le discours qui associe le dialecte andalou avec la pauvreté ou l'illettrisme.

La compte Instagram @andalusian_dictionary explique, en anglais, pourquoi c'est une bonne question. Il existe des mots propres à la manière de parler andalouse, et @hablatuandaluz explique l'étymologie de certains mots et travaille contre la stigmatisation de l'andalou. Dans l'image, on voit Victoria Kent, intellectuelle, activiste politique pour le suffrage féminin, andalouse, et sur elle le mot « inculta » (inculte). La satire sur Internet.



Mais un autre phénomène intéressant est l'usage de l'andalou écrit (@andalucesmemes).

L'andalou ne s'écrit pas, malgré différents essais publiés depuis le XVIII siècle, une tentative d'approuver une grammaire andalouse dans les années 30, ou de nouvelles initiatives. Une d'entre elles est la *Zoziedá pal ehtudio'el andalú* (ZEA) qui propose une orthographe systématique, et même une version du Petit Prince en andalou qui commence avec : « Una beh, kuando yo tenía zeih z'añiyoh, bi un dibuho mahnífiko en un libro a tento'e la zerba bihen

ke ze yamaba « Histories Vécues (Ihtoriah bibíah) ». En é ze figuraba una bixa boa tragádoze una fiera ».

Mais toutes ces initiatives sont très minoritaires, même pour les andalous. Néanmoins, l'usage d'une orthographe andalouse, très souvent mélangée avec l'anglais, donne une nouvelle visibilité à cette question d'une manière plutôt comique. Dans l'image ci-dessus, on voit une critique de l'usage de « l'espagnol neutre » dans la télévision communautaire autonome, un sujet assez récurrent qui a aussi une lecture politique.

En effet, l'identité andalouse se construit parfois contre une identité espagnole homogène et se fonde sur des éléments identitaires ruraux et traditionnels mais en

“Cette reconstruction identitaire se voit elle-même comme une identité de l’opprimé”.

même temps, elle est très liée à des opinions politiques de gauche. Cette reconstruction identitaire se voit elle-même comme une identité de l'opprimé, liée au fait que l'Andalousie a toujours été une des régions les plus pauvres et rurales d'Espagne, ainsi qu'à la dépréciation de l'andalou comme « l'espagnol mal parlé », la langue des gens sans éducation, illettrés.

Cuando éttáh tranquilita biendo canáh cūh y de repente lô preçentadoré ablan en cátteyano neutro



Néanmoins, il est curieux de noter que cette défense de « l'andalou » se fait à travers l'humour et que ce sont des jeunes éduqués qui sont derrière ces sites Internet, car ils montrent une connaissance profonde de l'histoire et de la culture andalouse tout en maîtrisant des langues étrangères. En tout cas, cela pose d'autres questions.

Il faut ne pas oublier que cet article n'est qu'une approche superficielle d'une question très complexe : la construction d'une identité régionale. Plusieurs lectures peuvent être faites, et une analyse plus en profondeur serait nécessaire pour une meilleure compréhension des dynamiques de construction identitaire et des effets de la nouvelle culture de l'image et de la satire sur Internet dans les processus politiques.

Faire de la politique à travers l'humour. On peut en dire beaucoup plus, on peut le dire beaucoup mieux. En définitive, il n'y a rien de mieux qu'un meme.





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