

Chapter 3

An ontological and constructional approach to the discourse analysis of commemorative speeches in Croatia

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Abstract

This chapter discusses the methods and results of an ontological, conceptual and linguistic analysis of collective identities and the sociocultural concepts in staged communication during commemoration rituals. The lexical data for the study is provided by a corpus of sixty-one speeches delivered at seven commemoration sites from 2014-2016, comprising 56,291 tokens. By using the graph theory algorithms on the level of lexical concepts we classified sixty-four speakers and eighteen supporting institutions according to the 3,370 invoked noun concepts at the commemorations. The classification process has revealed distinct communities of speakers and their shared choice of salient concepts and strategies of framing the affective dispositions and cognitive processes that form the basis for the construction of group identities, interaction and communication practices, political agendas and the dominant cultural model of national identity in general.

Introduction

This chapter ¹ deals with the commemoration rituals as communication practices and conceptualization mechanisms. Particularly, the study analyses commemoration speeches delivered at the seven commemoration sites monitored by the FRAMNAT project from January 2014 to December 2016. The transcription of the speeches enabled the creation of the FRAMNAT 2014-2016 corpus and the cultural cognitive discourse analysis of the texts. The speeches are seen as a network of conceptualizations about the referential historical events in Croatian cultural memory, construed with the function to reinforce a range of bio-psycho-social phenomena in the commemoration participants. The corpus analysis measured the frequency of the activated concepts in speeches by speakers and institutions. By using the graph theory algorithms on the level of lexical concepts we classified sixty-four speakers and eighteen supporting institutions

¹ The author acknowledges full support of the FRAMNAT project HRZZ 3782, funded by the Croatian Science Foundation.

according to the 3,370 invoked noun concepts at the commemorations. The classification process has revealed distinct communities of speakers and their shared choice of salient concepts and strategies of framing the affective dispositions and cognitive processes that form the basis for the construction of group identities, interaction and communication practices, political agendas and the dominant cultural model of national identity in general.

Speakers at the commemorations

The central role of the speakers in the commemoration is to conceptualize the referential traumatic event in history by captivating the attention and raising the motivation of the listeners, providing reasoning and establishing culturally normative values (Charteris-Black, 2005; 2006; Pavlaković and Perak, 2017). The speeches are typically performed by a single speaker and addressed primarily to the assembled audience at the commemoration site, and secondarily to the wider national audience through media coverage. Each speaker is connected and supported by some institution that partakes in the political agenda of the commemoration.

The data in this chapter presents structure of the sixty-four speakers at the seven commemoration sites from 2014-2016. The list of speakers ordered by the number of speeches is the following; Franjo Habulin, president of the Association of Antifascist Fighters and Antifascists of Croatia and former Prime Minister Zoran Milanović each produced five speeches. Milorad Pupovac, representative of the Serbian minority in the Croatian Parliament, delivered four speeches. Speakers with three speeches in the corpus are President Kolinda Grabar-Kitarović, former president Stjepan Mesić, former Parliament Speaker Josip Leko, former President Ivo Josipović, and Sisak Mayor Kristina Ikić Baniček. Speakers with two speeches are former Parliament Speaker Željko Reiner, Nataša Mataušić, Representative Bruna Esih, Zoran Pusić, Cardinal Josip Bozanić, bishop Mate Uzinić, archbishop Đuro Hranić, Ante Kutleša, Milan Tankosić, Idriz ef. Bešić, military bishop Juraj Jezerinac, Milan Surla, and Dragan Čović. Speakers with one speech are: Zagreb mayor Milan Bandić, bishop Nikola Kekić, Aziz ef. Hasanović, Borjana Krišto, Nevenka Marinković, Orest Wilczynski, Frano Čirko, Maciej Szymanski, archbishop Želimir Puljić, bishop Franjo Komarica, Anneliese Kitzmüller, Ivica Jagodić, Nikola Budija, Ivanka Roksandić, Zlatko Ževrnja, historian Dragan Markovina, Knin mayor Josipa Rimac, Branko Lustig, Dražimir Jukić, Dubravka Jurlina Alibegović, Manda Patko, Ivica Vukelić, bishop Vjekoslav Huzjak, Tomislav Sopta, Imam Admir Muhić, Boris Prebeg, Ivica Glavota, Ivan Vukić, Margareta Mađerić, Madij Ismailov, and several anonymous students from the Elementary School “Blago Zadro” in Borovo naselje.²

² Biographical details of the key speakers are given in the subsequent chapters of this volume.

The structure of speakers at the commemorations is represented in Illustration 1.

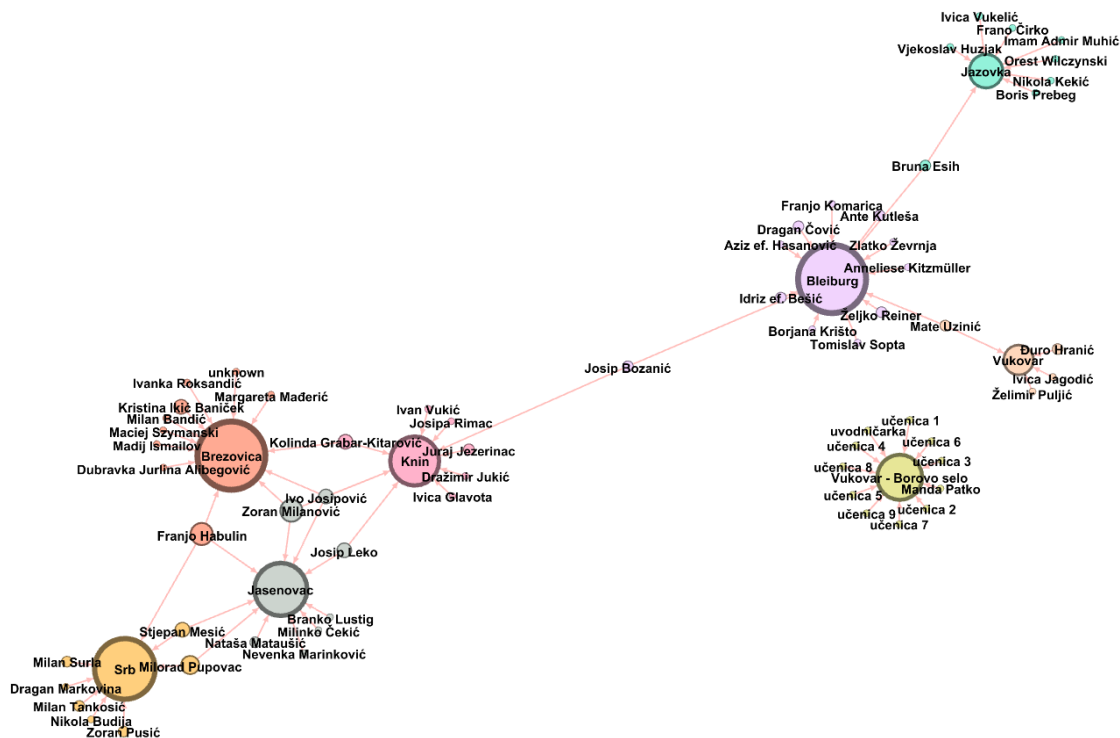


Figure 3.1: Graphical representation of the speakers at the commemorations. The size of the nodes is represented relative to the amount of connections with other nodes (degree).

The layout of the graph is produced by connecting a speaker to the commemoration site where the speech was delivered. The majority of the speakers have delivered speeches at only one commemoration site, but some of them, mostly high ranking political officials, have appeared in several commemorations, such as the former president Ivo Josipović, who delivered speeches in Knin, Brezovica, and Jasenovac, as did former Prime Minister Zoran Milanović. Kolinda Grabar-Kitarović, elected president in January 2015, appeared as a speaker in Knin and Brezovica. Cardinal Josip Bozanić and other members of the Catholic Church also appeared at several commemorations including Knin, Vukovar, and Bleiburg.

The network representation of the graph illustrates the politically polarized structure of the commemorations with Srb, Brezovica, and Jasenovac on the left side and Jazovka and Bleiburg on the other. As elaborated in other chapters, the commemorations in Srb, Brezovica, and Jasenovac promote an antifascist cultural memory, while the Jazovka and Bleiburg sites commemorate crimes committed by the same army, Tito's Partisans, which fought for antifascist values. Speakers in all of these commemorations act as the memory agents of the traumatic past of the Second World War in Croatia. However, given the fact that these speakers often represent a political or clerical institution and support its worldview, this graph presents interesting information about the structure of the promoted cultural memory as well as the influence of the political agenda and

ideology that, consequently, contributes to the contemporary social distribution of the cultural representation and conceptual framing of the Croatian identity.

Two commemorations related to the Croatian War of Independence (Homeland War), Vukovar and Knin, are different with respect to the communication structure. The Vukovar commemoration is distinctive for its lack of overt verbal public messages by the political officials at the site. Instead, the commemoration includes a Procession of Memory from the Vukovar hospital to the Homeland War Memorial Cemetery where the political representatives, state and local officials, war veterans and victims' organizations lay wreaths (see Chapters 8 and 9). The subsequent speeches on the memorial site in Vukovar are held exclusively by clerical representatives of the Catholic Church. Along with promoting Christian theological and liturgical values, these speeches have a socio-political function that conflates the heightened emotional remembrance of the Vukovar victims with the Christian ontological belief in soul and afterlife while framing contemporary Croatian identity as Catholic denomination.

On the other hand, the commemoration in Knin is framed in terms of Victory and Homeland Thanksgiving Day and the Day of Croatian Defenders, celebrating the reintegration of Croatian territory, and therefore an unavoidable place for high political representatives, representatives of the government, and veteran's organizations. It is interesting to note that from 2015, high representatives of the Catholic Church have shared this prominent public communication space, besides the usual church service and organized Mass. This practice is obviously correlated with the political rise of the HDZ party in the Parliament and the party's victory in the presidential election in the beginning of 2015. The structure of the speakers and their supporting institutions in Knin from 2014 to 2016 is represented in Illustration 2.

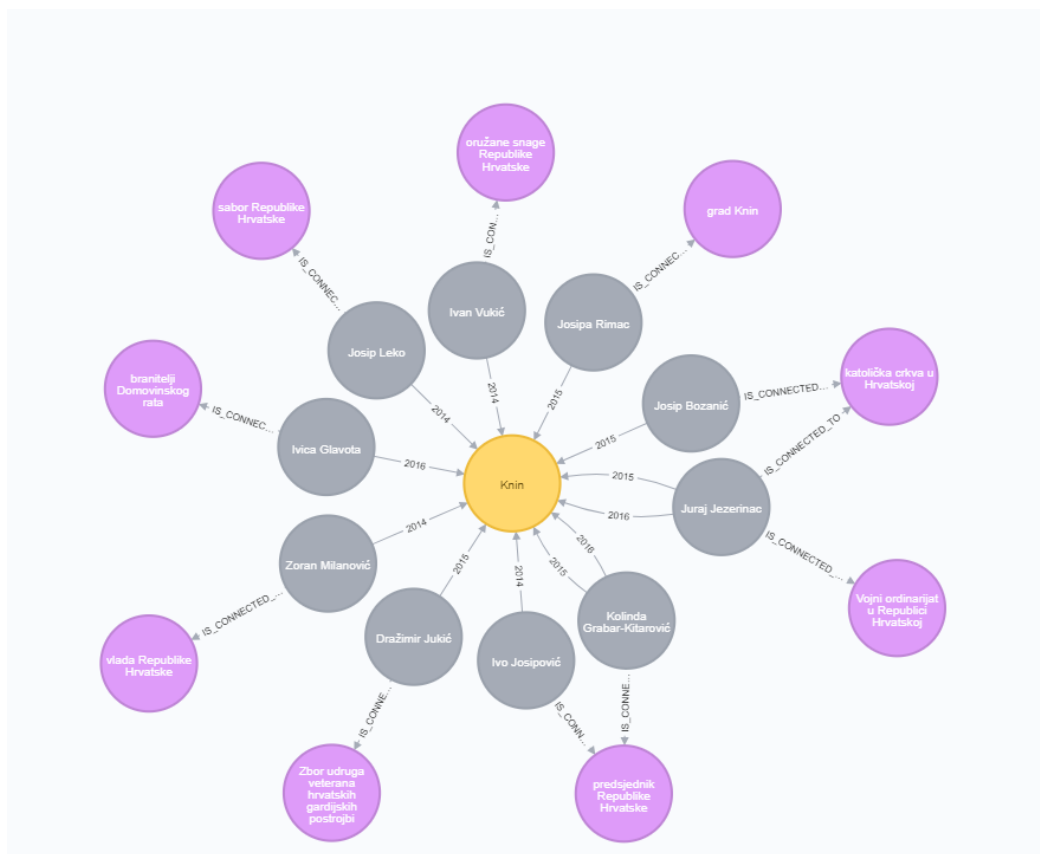


Figure 3.2 The speakers and the supporting institutions at the Knin commemoration from 2014-2016.

It can be argued that the changing structure of the speakers and supporting institutions in the Knin commemoration reflects the dynamic of the political power and the coinciding surge of the conservative religious-political movement in Croatia (Petričušić, Čehulić, Čepo 2017).

Commemorative speeches as texts

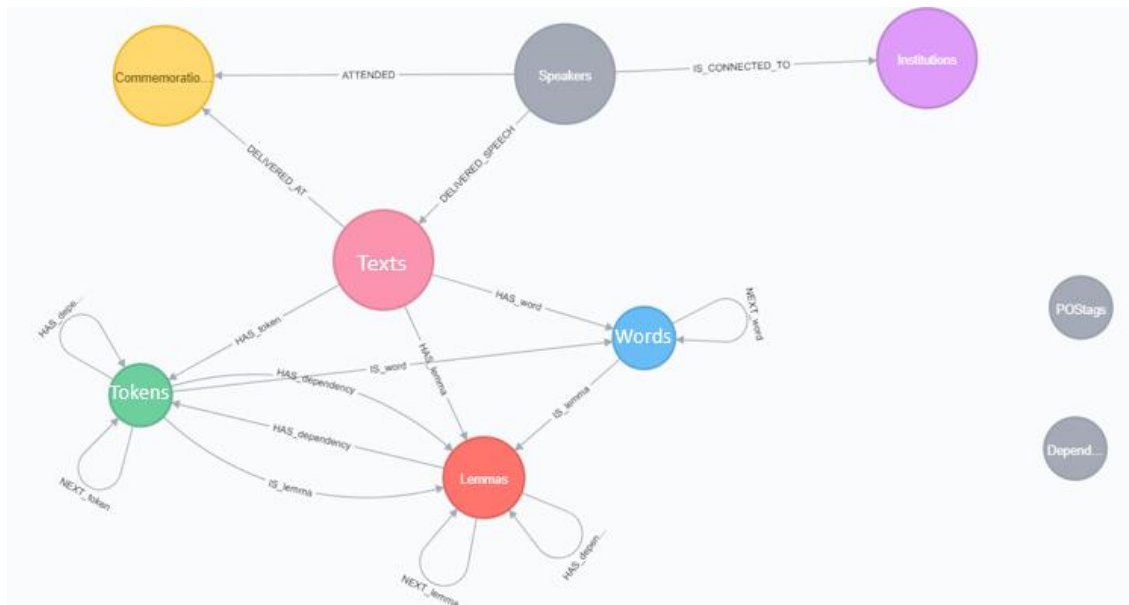
From 2014 to the end of 2016, the above-mentioned speakers delivered a total of 101 commemorative speeches.

Table 3.1 Number of speeches per commemoration.

Commemoration	Number of speeches
Brezovica	17
Bleiburg	17
Srb	15

Knin	12
Jasenovac	12
Vukovar - Borovo selo	11
Jazovka	8
Vukovar	7

As a part of the FRAMNAT methodology, the texts of the speeches were transcribed and stored in an online spreadsheet³ with relevant meta-data. Using a Python programming language (<https://www.python.org/>), Py2Neo library (<http://py2neo.org/v3/>) and a Neo4j property graph database (<https://neo4j.com/>) the data was converted into a graph property data model. The texts were further tokenized, lemmatized, and parsed using the Reldi API Parser library (Ljubešić et al., 2016) with respective number of tokens, morphosyntactic forms of tokens, part of speech, number of words, number of lemmas and dependency functions stored as properties of the instances of the classes (labels) according to the relation model represented in the illustration 3.



³ <https://docs.google.com/spreadsheets/d/1rXV9x9-Jdpw84nmcOTEJBHnd-S5nu7-YDYk8zj06sN8/edit?usp=sharing>

Figure 3.3 Schema of the graph property database model with nodes as the data classes and relationships as ontological connections between classes.

Table 3.2 Number of tokens, words, lemmas and sentences in the FRAMNAT corpus 2014-2016.

Class	Number
All Tokens (including punctuation signs)	80236
Word tokens	71006
Words	16727
Lemma	7687
Sentences	3314

The graph of the property data model (Illustration 3) allows us to create specific queries about the structure of relations between instances of the interconnected classes (ontological entities). To begin with, we can search for the speakers with the lengthiest speeches, see where and when were they delivered (Table 3), or we can get the statistical average and standard deviation about the number of sentences delivered by a speaker (Table 4).

Table 3.3 List of speeches with the highest number of sentences and their corresponding speakers.

	Author	Number of sentences	Commemoration	Year
1	Vjekoslav Huzjak	175	Jazovka	2016
2	Nikola Kekić	105	Jazovka	2014
3	Josip Bozanić	93	Bleiburg	2015
4	Franjo Komarica	93	Bleiburg	2016
5	Josip Bozanić	90	Knin	2015
6	Mate Uzinić	87	Vukovar	2014
7	Želimir Puljić	77	Vukovar	2015
8	Ivica Glavota	74	Knin	2016

9	Kolinda Grabar-Kitarović	72	Knin	2016
10	Stjepan Mesić	67	Srb	2014
11	Kolinda Grabar-Kitarović	62	Knin	2015
12	Milorad Pupovac	61	Srb	2014
13	Ivo Josipović	57	Brezovica	2014
14	Milinko Čekić	54	Jasenovac	2014
15	Mate Uzinić	53	Bleiburg	2014
16	Milorad Pupovac	52	Srb	2016
17	Zoran Milanović	52	Brezovica	2014
18	Zoran Milanović	50	Brezovica	2015
19	Zoran Milanović	50	Jasenovac	2014

Table 3.4 Average number of sentences per speaker

	Speaker	Average number of sentences per speaker	Standard deviation
1	Vjekoslav Huzjak	175	0
2	Nikola Kekić	105	0
3	Franjo Komarica	93	0
4	Josip Bozanić	91.5	2.1213
5	Želimir Puljić	77	0
6	Ivica Glavota	74	0
7	Mate Uzinić	70	24.041
8	Kolinda Grabar-Kitarović	58.6667	15.275
9	Milinko Čekić	54	0
10	Stjepan Mesić	51.3333	13.796

11	Boris Prebeg	46	0
12	Milan Bandić	45	0
13	Milorad Pupovac	43.75	16.214
14	Dražimir Jukić	41	0
15	Tomislav Sopta	41	0
16	Zoran Milanović	39.8	15.006
17	Bruna Esih	39.5	4.9497
18	Ivo Josipović	39.3333	22.501
	...		

The role and influence of memory agents often has to do not only with the aptitude and eloquence of the speaker, but with the institution they represent. From Tables 3 and 4 we can note that the longest speeches were delivered by the representatives of the Catholic Church, which can also be seen on Tables 5 and 6. The representatives of the Catholic Church in commemorations have produced at least 40 percent more sentences than speakers from any other political institution, Second World War veterans, or Homeland War veteran associations, with an average of 61.4 sentences per speech and a standard deviation of 49.7 sentences.

Table 3.5 Sum of the sentences delivered by the representatives of an institution

Institution	Sentences
Catholic Church in Croatia	675
President of the Republic of Croatia	373
Association of Anti-Fascist Fighters and Anti-Fascists of the Republic of Croatia	311
Croatian Government	243
Serb National Council	175
Elementary School “Blago Zadro”, Borovo naselje	143
Parliament of the Republic of Croatia	143
The Greek Catholic Church in Croatia	105

The Catholic Church in Bosnia	93
The Islamic Community of Croatia	87
Honorary Bleiburg Guard	82
Hrvatski Obredni Zdrug Jazovka	75
Defenders of the Homeland War	74
City of Sisak	54
Public institution of the Jasenovac Memorial Area	51
The Government of the Federation of Bosnia and Herzegovina	51
Antifascist League of the Republic of Croatia	48
City of Zagreb	45
Association of Veterans of Croatian Guardian Units	41
Municipality of Gračac	37
County of Split-Dalmatia	36
The Embassy of Poland	33
Military Ordinate in the Republic of Croatia	31
Association of Antifascist Fighters and Antifascists of the city of Zadar	31
Association of the 6 th Lika Division	28
The Armed Forces of the Republic of Croatia	27
City of Knin	23
Vukovar mothers	23
County of Sisak-Moslavina	21
HDZ BiH	20
Greek Catholic Church in Ukraine	12
Diplomatic Corps of the Antifascist Coalition countries	10

Table 3.6 Average number of sentences per speech delivered by the representative of an Institution

Institution	Average	SD
Greek Catholic Church in Croatia	105	0
the Catholic Church in Bosnia	93	0
Defenders of the Homeland War	74	0
the Catholic Church in Croatia	61.3636	49.7740
President of the Republic of Croatia	46.625	17.7276
City of Zagreb	45	0
Serb National Council	43.75	16.2147
Association of Veterans of Croatian Guardian Units	41	0
Association of Anti-Fascist Fighters and Anti-Fascists of the Republic of Croatia	38.875	14.8847
County of Split-Dalmatia	36	0
Croatian Government	34.7143	16.3066
the Embassy of Poland	33	0
Association of Anti-Fascist Fighters and Anti-Fascists of the City of Zadar	31	0
Honorary Bleiburg Guard	27.3333	11.8462
the Armed Forces of the Republic of Croatia	27	0
Public institution of the Jasenovac Memorial Area	25.5	4.94975
the Government of the Federation of Bosnia and Herzegovina	25.5	16.2635
Hrvatski Obredni Zdrug Jazovka	25	19
Anti-fascist League of the Republic of Croatia	24	7.07107
parliament of the Republic of Croatia	23.8333	7.02614
...		

Using the combined measures of the absolute length and average length of speeches, we can conclude that other significant institutions include the President of the Republic of Croatia, the

Association of Anti-Fascist Fighters and Anti-Fascists of the Republic of Croatia, the Croatian Government, and the Serb National Council.

In terms of the formation of social ontology (Searle, 2010), it is argued that the speech length feature is an indication of the institution's cultural dissemination power and political influence in commemoration practices. The dissemination enables the intersubjective sharing of a set of cognitive schemas within a social group, defined as a Cultural Model (D'Andrade, 1987: 112). According to this feature, the data in Tables 5 and 6 indicate the strong cultural hegemony of the Catholic Cultural Model in the framing of the collective identity in the commemoration speeches. The proliferation of the Catholic model influences other political models and is sometimes in opposition with other cultural models. The political influence is subsequently associated with the in-group identification and recipient's approval of the Cultural Model profiled by the representatives in their speeches.

A good example of these social dynamics in commemorative events is the speech by Prime Minister Milanović delivered in Knin 2014. Milanović's speeches in the FRAMNAT corpus usually have 40 sentences with standard deviation of 15 sentences (Table 4). However, at that commemoration in Knin he conveyed only 21 sentences.⁴ The speech was constantly interrupted by a rather large group of right-wing nationalists who were relentlessly disapproving every word, and moreover, some of them started to sing traditional Croatian patriotic songs during his speech. This was not so much caused by the disapproval of a speech itself, rather it was an overt political denunciation of a different cultural model represented by Milanović himself, the president of a left-wing political party (SDP – Social Democratic Party) and prime minister of a center-left coalition. Due to the inability to establish a prototypical speaker-listener relation he had to shorten the speech. The length of a speech can thus represent the hegemonic acceptance/disapproval of the institutional deontic power (Searle, 2010), cultural frames, along with the reinforcement or opposition of the group identity (Ma'iz, 2003; Hogan, 2009; Pavlaković and Perak, 2017).

Embodied cognition and the ontological model of the texts

The texts are conceptually analyzed from the perspective of embodied cognition theory and compatible methodologies. Embodied cognition approaches to communication (Bergen et al., 2004, Lakoff, 1987; 2008; Lakoff & Johnson, 1999) argue that the understanding of a linguistic expression involves a mental simulation and/or enactment of the appropriate embodied experience. For instance, the processing of a sentence, such as in example 1 below, involves the syntactic processing of tokens that is represented with the 'NEXT_token' sequence in Illustration 4. Each token is recognized as a word with a set of morphosyntactic features that are conceptually mapped onto a lexical concept (lemma). The embodied perspective argues that the meaning of a sentence emerges from the neuro-cognitive recreation of the superimposed mental simulations construed by the syntactic and semantic features of the symbolically activated concepts. The processing of a

⁴ <https://www.youtube.com/watch?v=ymLuchbuSC0>

lexical concept involves the mental simulation of the referential experience as well as the processing of the syntactic and semantic properties of the lexeme. For example, the adjective modifier *teška* (“heavy”) involves the mental simulation of heaviness, while *krvava* (“bloody”) instantiates the recreation of the injury, blood, and physical harm. These adjectives profile the noun *borba* (“fight”) that is the direct object of a process *početi* (“begin”) and is a noun modifier of a noun phrase *konačna sloboda* (“final freedom”), related with a preposition *za* (“for”) that logically specifies the purpose of the violent and painful simulation of the fighting.

1) *Počela je teška i krvava borba za konačnu slobodu.* (Kekić, Jazovka, 2014)

“A heavy and bloody fight for final freedom has begun.”

The dynamic cognitive process of meaning creation profiles a referential reality by activating the embodied experience of the conceptualizer. The communicative act of conceptualization thus frames the neuro-psychological states of the listener and influences their inferential configuration and behavioral outcomes.

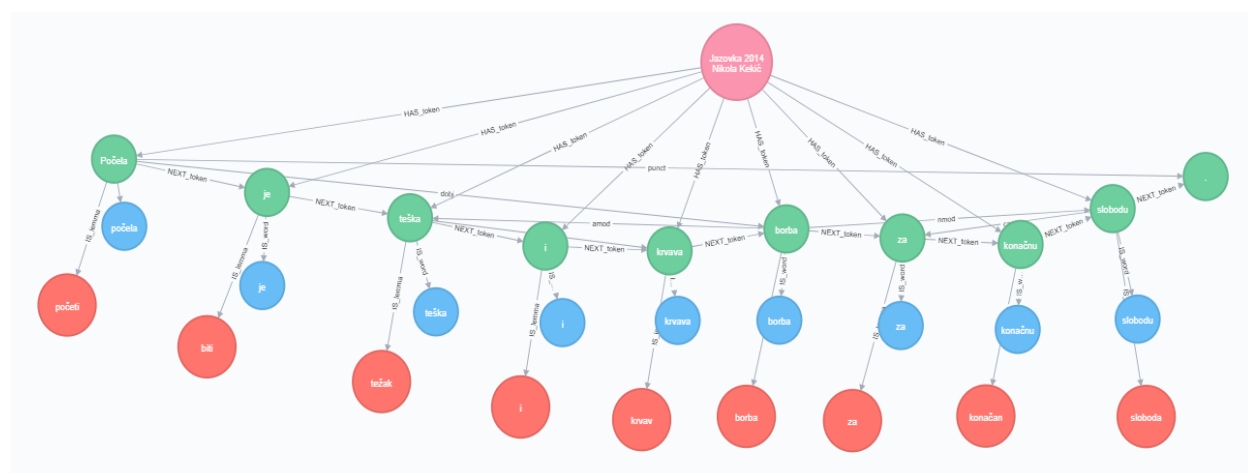


Figure 3.4 The syntactic, morphosyntactic, and conceptual relation in a sentence of a text delivered by a speaker.

The data model (Illustrations 3 and 4), therefore, connects each Text with the class Tokens, and schematically maps the morphosyntactic properties of individual tokens and their grammatical relations to the instances of the words and lemmas classes. The lemma, the basic linguistic form of a word, is schematized as the concept expressed in a language code.

Frequency as a measure of the cognitive focus

The ontological model allows for the creation of queries on sequential, syntactic, and conceptual three levels of abstraction. By analyzing the frequency of the lemmas we can reveal the saliency of the conceptual entities in the FRAMNAT corpora. On the conceptual level, the frequency

expresses the intention of the speakers to focus the attention of the listeners to a specific phenomenon. In this study we will present only the analysis of the noun lexical concepts. The ten most frequent nouns concepts in the whole corpus are represented in Table 7.

Table 3.7 The list of ten most frequent noun concepts in the FRAMNAT 2014-2016 corpus.

	Lemma	Frequency
1	<i>Hrvatska</i> “Croatia”	486
2	<i>narod</i> “people”	323
3	<i>godina</i> “year”	322
4	<i>čovjek</i> “man”	308
5	<i>žrtva</i> “victim”	269
6	<i>dan</i> “day”	226
7	<i>rat</i> “war”	219
8	<i>život</i> “life”	195
9	<i>država</i> “state”	188
10	<i>istina</i> “truth”	182
11	<i>mjesto</i> “place”	174
12	<i>zločin</i> “crime”	157
13	<i>sloboda</i> “freedom”	154
14	<i>borba</i> “struggle”	150
15	<i>domovina</i> “homeland”	144
16	<i>branitelj</i> “defender”	137
17	<i>put</i> “path”	135
18	<i>zlo</i> “evil”	122
19	<i>grad</i> “city”	121
20	<i>povijest</i> “history”	121
	...	

One of the interesting concepts in this frequency list is the word *domovina* “homeland”. The word etymologically refers to the concept home (Latin *domus*, Old Church Slavic *domъ*), extending the home feeling to the land, or even metonymically and metaphorically to the state. Table 8 lists speeches with more than five occurrences of this lemma.

Table 3.8 List of texts with five or more occurrences of lemma *domovina* (“homeland”).

Commemoration Year Speaker	Frequency
Jazovka 2016 Vjekoslav Huzjak	30
Vukovar 2014 Mate Uzinić	9
Knin 2015 Josip Bozanić	9
Knin 2015 Kolinda Grabar-Kitarović	7
Srb 2016 Nikola Budija	6
Knin 2016 Juraj Jezerinac	6
Bleiburg 2014 Mate Uzinić	6
Knin 2016 Kolinda Grabar-Kitarović	5
Jazovka 2014 Boris Prebeg	5
Jazovka 2016 Frano Ćirko	5

The word *domovina* (“homeland”) is used most frequently in speeches delivered at Jazovka, Vukovar, Knin, and in a speech in Srb and Bleiburg. The usage is indicative of the commemorations with dominantly national patriotic sentiment. To see whether this presumption is accurate we checked the frequency of the usage in terms of the institutions (Table 9).

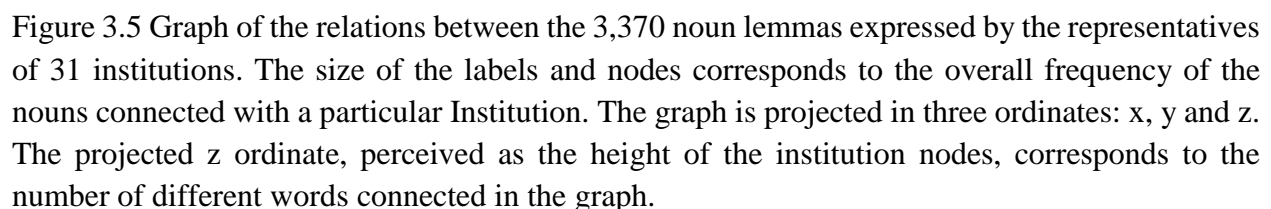
Table 3.9 The frequency of the word *domovina* (“homeland”) per institution

	Institution	Frequency	Average	Standard Deviation	Texts
1	Catholic Church in Croatia	73	7.300	8.4070	10
2	President of the Republic of Croatia	18	2.571	2.4398	7
3	Hrvatski Obredni Zdrug Jazovka	10	5	0	2
4	Elementary School “Blago Zadro”, Borovo naselje	9	2.25	0.9574	4

5	Association of Anti-Fascist Fighters and Anti-Fascists of the City of Zadar	6	6	0	1
6	Military Ordinary in the Republic of Croatia	6	6	0	1
7	Vukovar mothers	3	3	0	1
8	City of Knin	3	3	0	1
9	Parliament of the Republic of Croatia	3	1.5	0.7071	2
10	Honorary Bleiburg Platoon	3	1.5	0.7071	2
11	Association of Veterans of Croatian Guardian Units	3	3	0	1
12	Defenders of the Homeland War	2	2	0	1
13	Antifascist League of the Republic of Croatia	2	2	0	1
13	Greek Catholic Church in Croatia	2	2	0	1
15	The Government of the Federation of Bosnia and Herzegovina	1	1	0	1
16	County of Sisak-Moslavina	1	1	0	1
17	The Catholic Church in Bosnia	1	1	0	1
18	The Armed Forces of the Republic of Croatia	1	1	0	1

The usage of the word homeland is most frequently related to the representatives of the Catholic Church, the institution of the President, veterans of the Homeland War, and the antifascists from Zadar. By comparing the list of institutions with most sentences in the commemoration (Table 5) we can note that representatives of the Serb National Council and the Islamic Community of Croatia did not instantiate the conceptualization of the word *domovina* (“homeland”). Does this mean that they have different types of conceptualization models of the state? This question can be analyzed with the ontological corpus analysis (OCA). OCA opens the possibilities of the empirical approach to investigate the conceptual variation of the promoted Cultural Models between institutions by measuring the preference of the used words. The hypothesis is that the difference between the configurations of a cultural model represents contesting conceptualizations within a culture system induced by specific intra-cultural perspectives.

By formulating a query that extracts the frequency of the lemmatized nouns used by the representatives of an institution in their speeches we produced a graph that illustrates the concepts that are common to many institutions, and vice versa, concepts that are specific to a certain institution (Illustration 5).



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However, the graph can be interactively explored on the FRAMNAT web site.⁵ It is important to notice the connectedness and the structure between the institutions and concepts, represented by the Force Layout with the z ordinate in Illustration 5. The nouns commonly used by many representatives of the institutions are located in the oval center of the graph due to the many connections with different representatives, while the nouns specific and unique to a certain institution extend to the margins.

Nominal concepts used by the representatives of all institutions, with 31 degrees, are *Hrvatska* (“Croatia”) and *godina* (“year”). These words are semantically necessary and therefore not distinctive in terms of the specific intra-cultural conceptualization analysis. On the other hand, there are 1,941 words (53%) with degree 1, specific to an institution and their Cultural Model. Although we cannot argue that every concept with degree 1 expresses some specific feature of the Cultural Model, they obviously contribute to the uniqueness of the conceptualization strategy. For instance, Milorad Pupovac, representative of the Serb National Council at the 2015 antifascist commemoration in Srb, addressed the gathered participants (see example 2) while a right-wing counter commemoration was ongoing only a few hundred meters away. The two commemoration groups were separated by strong police forces.

- 2) *...država štiti nas ovdje kao da smo u rezervatu. Ali mi rezervat ne prihvaćamo jer to nije sloboda. Antifašisti u Hrvatskoj ne mogu biti poput Indijanaca svrstani u rezervate koje će država štiti od okolnih fašista.*

“...the state protects us here as if we were in a reservation. But we do not accept the reservation, because that is not freedom. The antifascists in Croatia can’t be put in reservations, like Indians, only to be protected from the surrounding fascists.”

The concept *rezervat* (“reservation”) is found only in this instance of the corpus, but it is highly emblematic of the Cultural Model represented by the speaker. The antifascists are conceptualized as Indians, old-settlers, a minority contained in an enclosed space designated by the Croatian state, while the fascists are threatening to extinguish their presence even from this small secure habitat, or in this case, the memory of the antifascist uprising from the national cultural memory. The metaphorical activation of the RESERVATION domain is an excellent way of mobilizing emotions, reinforcing identity and moral values, and even vividly representing the repercussion of not standing up to the political fight for existence that they are facing. However, this feeling also perhaps contributes to the absence of the otherwise very frequent attribution of the Croatian state as *domovina* (“homeland”) in speeches of the representatives of the Serb National Council in the FRAMNAT corpus.

Identifying the speaker communities via the distribution of concepts

⁵ www.framnat.eu.

Community identification methodology can be used for discerning the Cultural Model of conceptualization related to a particular speaker (Illustration 6).

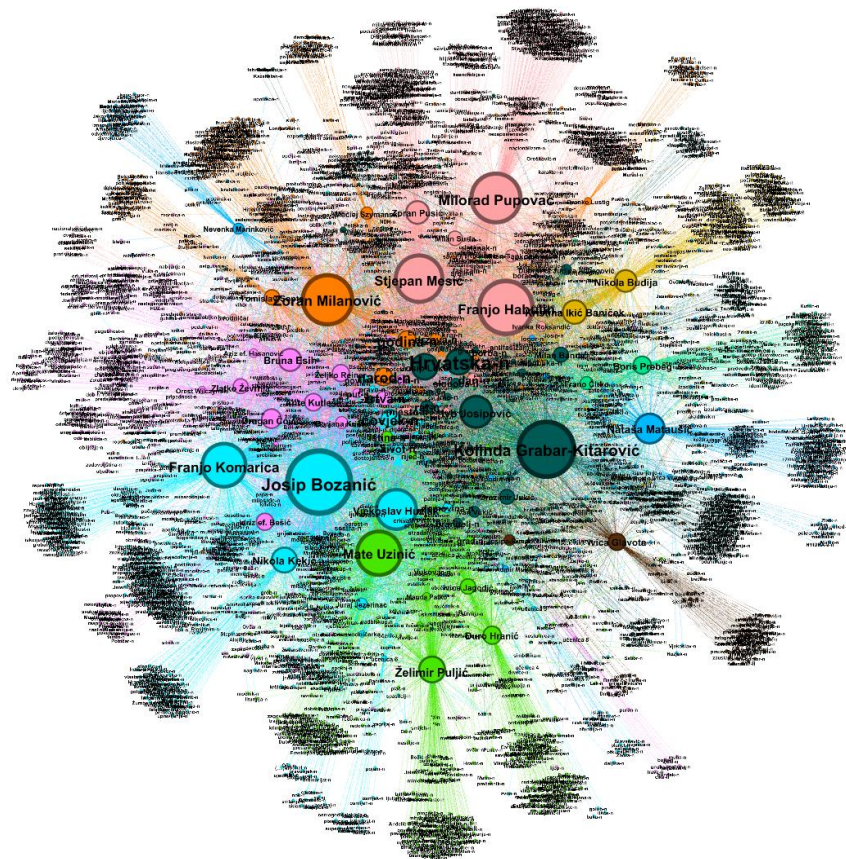


Figure 3.6 Graph of the relations between the 3,370 noun lemmas expressed by the sixty-four speakers. The size of the labels corresponds to the overall frequency of the nouns connected with the speaker.

By applying the algorithm for unfolding communities in the network (Blondel et al., 2008), represented in Illustration 6, we can distinguish between the ten communities. The communities of the speakers according to the similarity of the nouns they used in their speeches are shown in Illustration 7 and in Table 10.

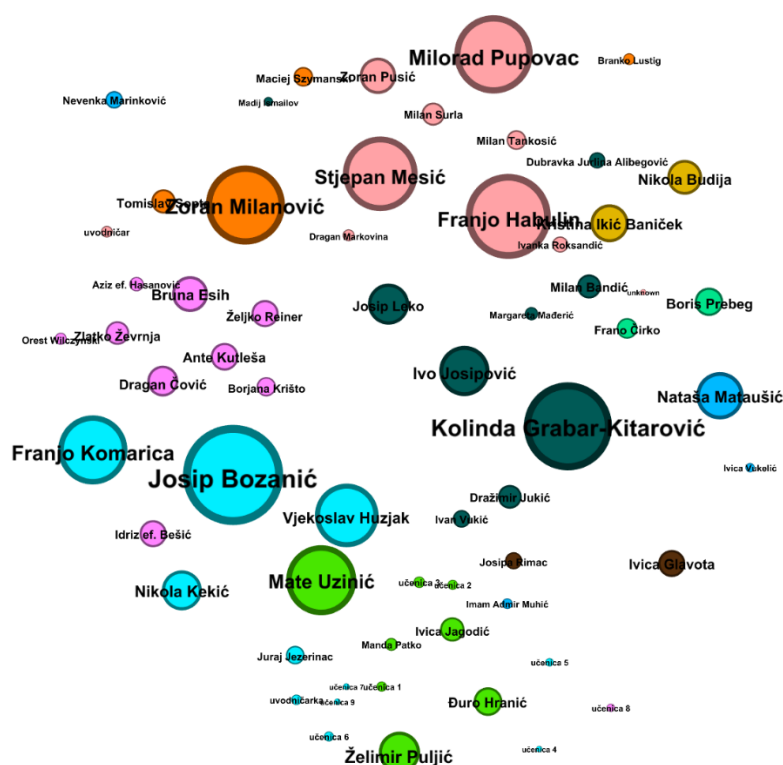


Figure 3.7 The distribution of the speakers according to the communities organized by the common use of the noun lexical concepts. The closeness of the nodes visualizes the similarity of the usage of lexical concepts. The size of the labels corresponds to the degree of the connections.

Table 3.10 Communities of the speakers clustered according to the similarity of the nouns used in their speeches.

Community	Speakers	% of the network activation
1	Josip Božanić, Franjo Komarica, Vjekoslav Huzjak, Nikola Kekić, Juraj Jezerinac, student 6, student 5, student 7, student 9, student 4	17,6 %
2	Franjo Habulin, Milorad Pupovac, Stjepan Mesić, Zoran Pusić, Milan Surla, Milan Tankosić, Ivanka Roksandić, Dragan Markovina	18,9 %
3	Mate Uzinić, Želimir Puljić, Đuro Hranić, Ivica Jagodić, Manda Patko, student 3, student 1, student 2	12,6 %

4	Bruna Esih, Dragan Čović, Ante Kutleša, Željko Reiner, Idriz ef. Bešić, Zlatko Ževrnja, Borjana Krišto, Aziz ef. Hasanović, Orest Wilczynski, student 8	11,7 %
5	Kolinda Grabar-Kitarović, Ivo Josipović, Josip Leko, Milan Bandić, Dražimir Jukić, Ivan Vukić, Dubravka Jurlina Alibegović, Margareta Mađerić, Madij Ismailov	11,3 %
6	Kristina Ikić Baniček, Nikola Budija	5,1 %
7	Zoran Milanović, Tomislav Sopta, Maciej Szymanski, Branko Lustig	8,2 %
8	Boris Prebeg, Frano Čirko	3,7 %
9	Ivica Glavota, Josipa Rimac	3,4 %
10	Nataša Mataušić, Nevenka Marinković, Imam Admir Muhić, Ivica Vukelić	7,5 %

The percentage of the activation indicates the amount of lexical diversity of the particular cluster. The higher the number, the greater the lexical diversity. By comparing ten communities in Table 10 with the distribution of speakers across the commemorations (Illustration 1), we can conclude that similarities in the conceptualizations have strong correlations with the institutional affiliation as well as with the particular commemoration. For instance, communities 1 and 3 contain mostly Catholic Church representatives, but community 3 is focused more on the conceptualizations specific to the Vukovar commemoration. Community 2 features the institutions and speakers that promote the antifascist Cultural Model. Community 5 includes high-ranking active politicians, with the exception of the former Prime Minister Milanović who is, according to the clustering algorithm, conceptually related to community 7.

Subgraph of the Nouns-by-Speaker graph

By filtering the graph into subgraph communities (Illustrations 8-12) we can identify the key common concepts, represented in the central region of the graph, in conjunction with the lexical particularities related to the speaker, visualized on the margins.

Starting with the most lexically diverse community, community 2, we can identify that the salient common lexical concepts are represented as the central nodes of the graph: *jednakost* (“equality”), *ustanak* (“uprising”), *borba* (“struggle”), *fašizam* (“fascism”), *antifašizam* (“antifascism”), and *drug* (“comrade”). On the edges of the graph are speaker specific concepts, such as *volja* (“will”) for Stjepan Mesić, or *falsificiranje* (“falsification”) for Zoran Pusić.

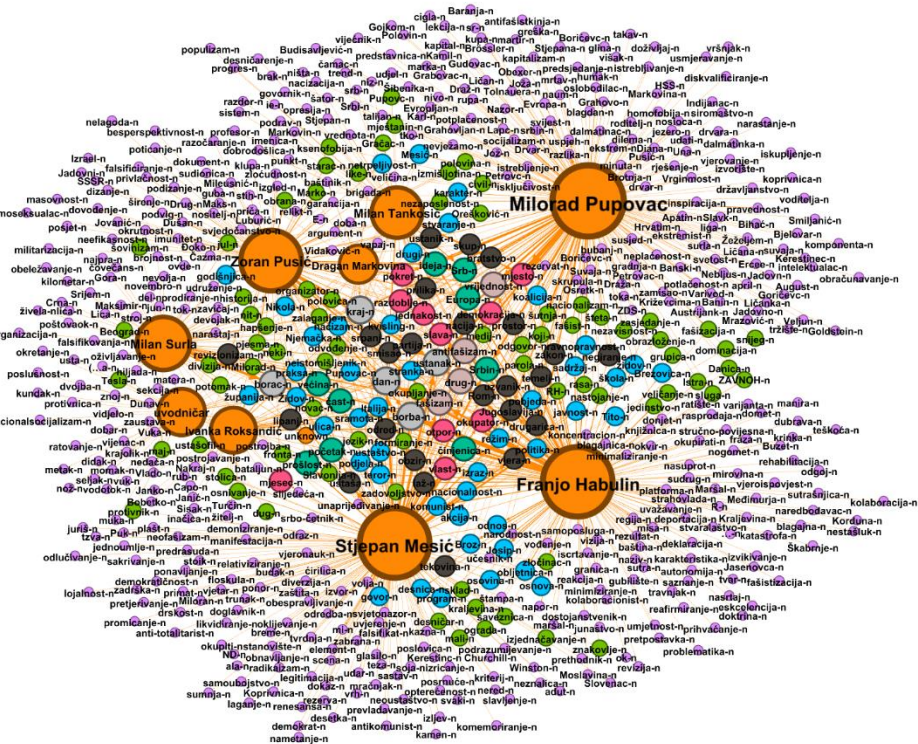


Figure 3.8 Graph of the community created by the common use of the 649 noun lexical concepts expressed by ten speakers: Franjo Habulin, Milorad Pupovac, Stjepan Mesić, Zoran Pusić, Milan Surla, Milan Tankosić, Ivanka Roksandić, Dragan Markovina. The size of the nodes corresponds to the degree of the connections.

Table 3.11 List of salient commonly used noun lexical concepts in the Pupovac et al., community.

Lexeme (hr)	Translation	In-degree	Frequency
<i>borba</i>	struggle	9	76
<i>dan</i>	day	9	67
<i>kraj</i>	end	9	39
<i>borac</i>	fighter	8	47
<i>ustanak</i>	uprising	8	67
<i>fašizam</i>	fascism	7	51
<i>antifašizam</i>	antifascism	7	44
<i>vrijednost</i>	value	7	29
<i>drug</i>	comrade	7	18

<i>Srbin</i>	Serb	6	35
<i>činjenica</i>	fact	6	28
<i>ideja</i>	idea	6	33
<i>Europa</i>	Europe	6	24
<i>Srb</i>	Srb	6	29
<i>prošlost</i>	history	6	16
<i>početak</i>	beginning	6	12
<i>čast</i>	honour	6	9
<i>većina</i>	majority	6	11
<i>mjesto</i>	place	5	40
<i>vlast</i>	government	5	22
<i>okupator</i>	occupator	5	21
<i>pokret</i>	movement	5	20
<i>otpor</i>	resistance	5	12
<i>demokracija</i>	democracy	5	10
<i>slava</i>	glory	5	12
<i>jednakost</i>	equality	5	14
<i>mjesec</i>	month	5	9
<i>razdoblje</i>	period	5	6
<i>ustaša</i>	Ustaša	4	16
<i>Jugoslavija</i>	Yugoslavia	4	26
<i>vjera</i>	faith	4	19
<i>drugarica</i>	comrade	4	15
<i>prostor</i>	space	4	13
<i>odred</i>	unit	4	14
<i>nacija</i>	nation	4	12
<i>zakon</i>	law	4	12

<i>laž</i>	lie	4	12
<i>partija</i>	party	4	13
<i>bratstvo</i>	brotherhood	4	13
<i>obzir</i>	consideration	4	10
<i>lipanj</i>	June	4	9
<i>skup</i>	gathering	4	8
<i>uzvanik</i>	guest	4	7
<i>Rom</i>	Gypsy	4	9
<i>srpanj</i>	July	4	10
<i>tekovina</i>	heritage	4	6
<i>temelj</i>	foundation	4	9
<i>smisao</i>	sense	4	7
<i>prilika</i>	chance	4	7
<i>revizionizam</i>	revisionism	4	7
<i>negiranje</i>	negation	4	6

The graph representation of the concepts in community 1 (Illustration 9) mostly comprised of Catholic bishops shows the prevalence of the common theological models related to the nouns such as *Bog* (“God”), *grieh* (“sin”), *vjernik* (“believer”), etc., as well as the conceptualization peculiarities of different clerical speakers.

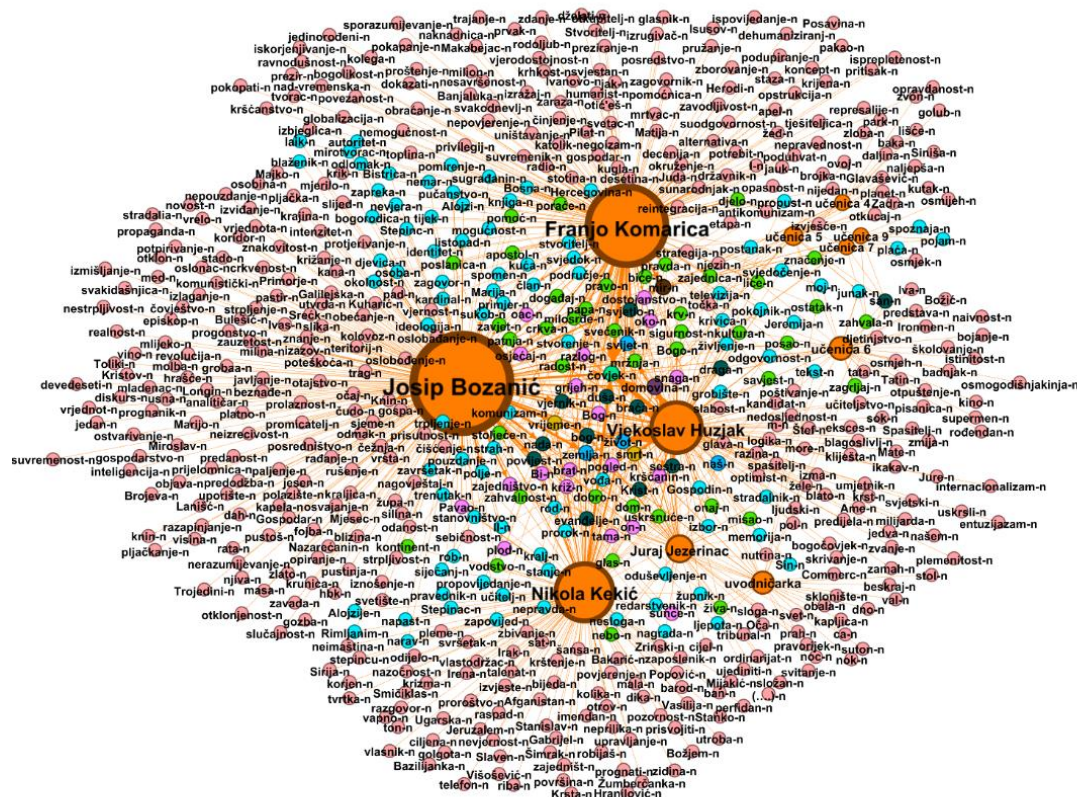


Figure 3.9 Graph of the community created by the common use of the 601 noun lexical concepts expressed by eleven speakers: Franjo Komarica, Josip Bozanić, Vjekoslav Huzjak, Nikola Kekić, and students. The size of the nodes corresponds to the degree of the connections.

Table 3.12 List of salient common used noun lexical concepts in the Bozanić et al., community

Lexeme (hr)	Translation	In-degree	Frequency
<i>mir</i>	peace	9	39
<i>čovjek</i>	man	8	118
<i>život</i>	life	7	89
<i>zemlja</i>	land	7	35
<i>svijet</i>	world	7	21
<i>smrt</i>	death	6	29
<i>vrijeme</i>	time	6	24
<i>sestra</i>	sister	5	41

<i>braća</i>	brother	5	38
<i>vjernik</i>	believer	5	29
<i>povijest</i>	history	5	28
<i>nada</i>	hope	5	26
<i>bog</i>	god	5	41
<i>svjetlo</i>	light	5	13
<i>Krist</i>	Christ	5	15
<i>duša</i>	soul	5	13
<i>evanđelje</i>	gospel	5	9
<i>san</i>	dream	5	5
<i>zajedništvo</i>	unity	4	17
<i>kršćanin</i>	Christianity	4	15
<i>Bog</i>	god	4	24
<i>snaga</i>	strength	4	13
<i>grieh</i>	sin	4	21
<i>dostojanstvo</i>	dignity	4	10

Community 3 is also comprised mostly of clerical speakers related to the Vukovar commemoration. The central common concepts specific for this cluster are: *Vukovar* (“Vukovar”), *grad* (“city”), *groblje* (“cemetery”), *bol* (“pain”), *ponos* (“pride”), *ljubav* (“love”), but also the concepts that frame the catholic Cultural model: *oltar* (“altar”), *oltar domovine* (“altar of homeland”), *pijetet* (“piety”), and *nadbiskup* (“archbishop”).

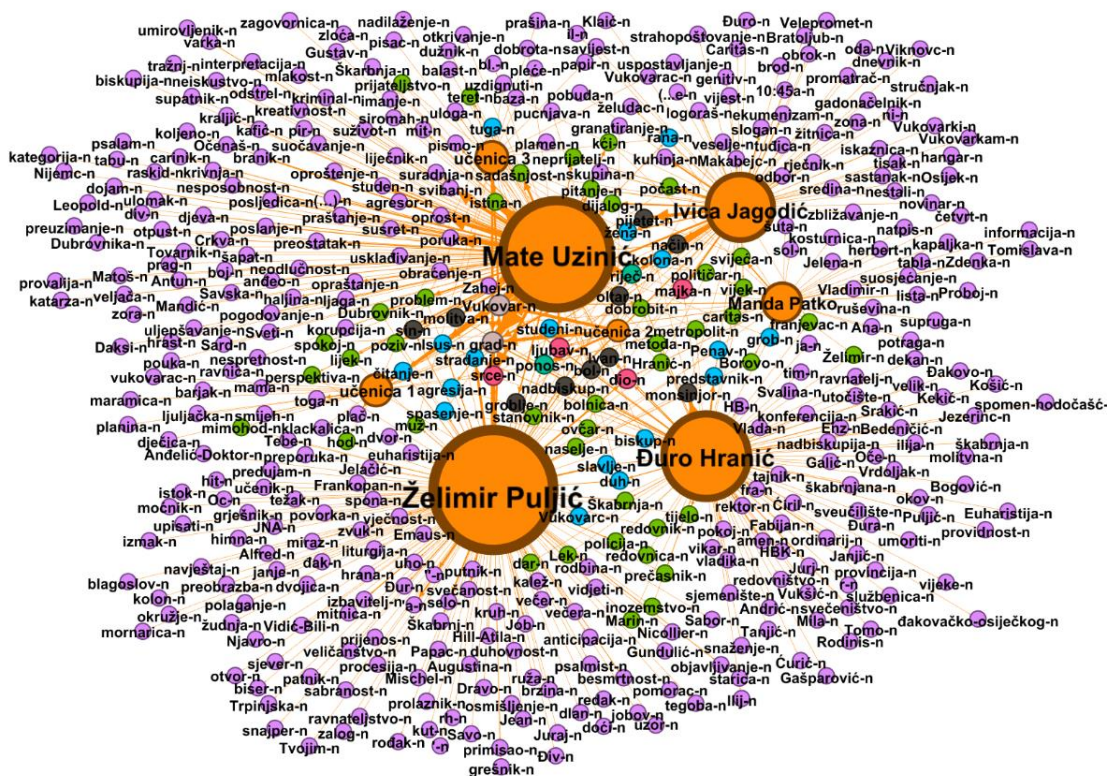


Figure 3.10 Graph of the community created by the common use of the 434 noun lexical concepts expressed by Mate Uzinić, Želimir Puljić, Đuro Hranić, Manda Patko. The size of the nodes corresponds to the degree of the connections.

Table 3.13 List of most common used noun lexical concepts in the Uzinić et al., community.

Lexeme (hr)	Translation	In-degree	Frequency
<i>grad</i>	city	8	70
<i>Vukovar</i>	Vukovar	8	69
<i>srce</i>	heart	6	22
<i>ljubav</i>	love	6	14
<i>majka</i>	mother	6	10
<i>dio</i>	part	6	13
<i>riječ</i>	word	5	22
<i>ponos</i>	pride	5	13
<i>monsinjor</i>	monsignor	4	17

<i>pijetet</i>	piety	4	17
<i>način</i>	method	4	11
<i>molitva</i>	prayer	4	10
<i>groblje</i>	cemetery	4	10
<i>sin</i>	son	4	8
<i>nadbiskup</i>	archbishop	4	10
<i>Ivan</i>	Ivan	4	8
<i>oltar</i>	altar	4	4
<i>bol</i>	pain	4	5
<i>stradanje</i>	suffering	3	18
<i>Isus</i>	Jesus	3	12
<i>biskup</i>	bishop	3	9
<i>predstavnik</i>	representative	3	7
<i>slavlje</i>	celebration	3	8
<i>Kolona</i>	row	3	7
<i>Žena</i>	woman	3	7
<i>Čitanje</i>	reading	3	7
<i>Agresija</i>	aggression	3	5
<i>Studen</i>	November	3	6
<i>Duh</i>	spirit	3	6
<i>Grob</i>	grave	3	4
<i>Tuga</i>	sadness	3	3
<i>Rana</i>	wound	3	4
<i>spasenje</i>	salvation	3	4
<i>Penava</i>	Penava	3	3

The community represented by the speakers Bruna Esih, Dragan Čović, Ante Kutleša, Željko Reiner, and others (Illustration 11) is related to the Bleiburg commemoration. The common concepts specific to this community activate the victim-crime frame (Table 14).

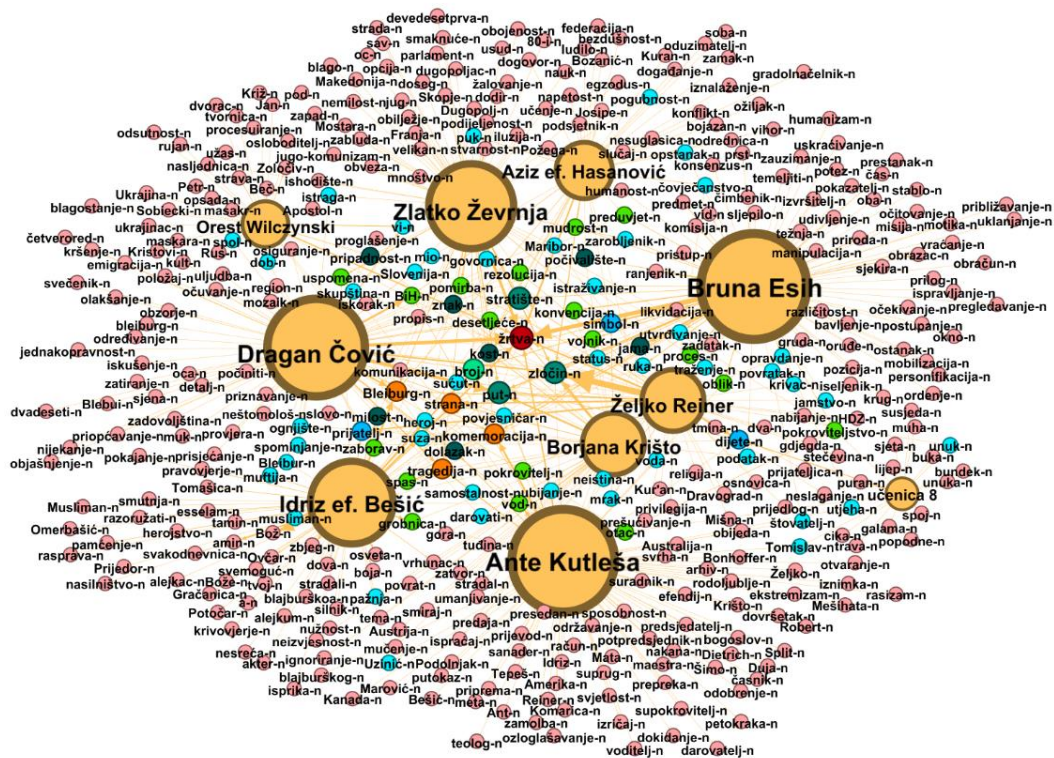


Figure 3.11 Graph of the community created by the common use of the 401 noun lexical concepts expressed by Bruna Esih, Dragan Čović, Ante Kutleša, Željko Reiner, Idriz ef. Bešić, Zlatko Ževrnja, Borjana Krišto, Aziz ef. Hasanović, Orest Wilczynski, student 8. The size of the nodes corresponds to the degree of the connections.

Table 3.14 List of most common used noun lexical concepts in the Esih et al., community.

Lexeme (hr)	Translation	In-degree	Frequency
<i>žrtva</i>	victim	9	81
<i>zločin</i>	crime	8	58
<i>put</i>	path	8	40
<i>stratište</i>	execution site	8	14

<i>broj</i>	number	7	18
<i>Bleiburg</i>	Bleiburg	6	26
<i>komemoracija</i>	commemoration	6	19
<i>strana</i>	side	6	13
<i>tragedija</i>	tragedy	6	18
<i>dijete</i>	child	5	14
<i>prijatelj</i>	friend	5	13
<i>simbol</i>	symbol	5	11
<i>jama</i>	pit	4	10
<i>znak</i>	sign	4	7
<i>dolazak</i>	arrival	4	9
<i>kost</i>	bone	4	7
<i>milost</i>	mercy	4	6
<i>počivalište</i>	resting place	4	5
<i>pripadnost</i>	affiliation	4	4

Community 5 is comprised of nine speakers, among which are high ranking political officials: Kolinda Grabar Kitarović, Ivo Josipović, Josip Leko, Milan Bandić. The list of lemmas (table 15) shows that the most common concepts in this community frame the typical narrative of the homeland *rat* ‘war’ for *sloboda* ‘freedom’, fought by *branitelj* ‘defenders’, as well as the political frames of *budućnost* “future” and *napredak* “progress”.

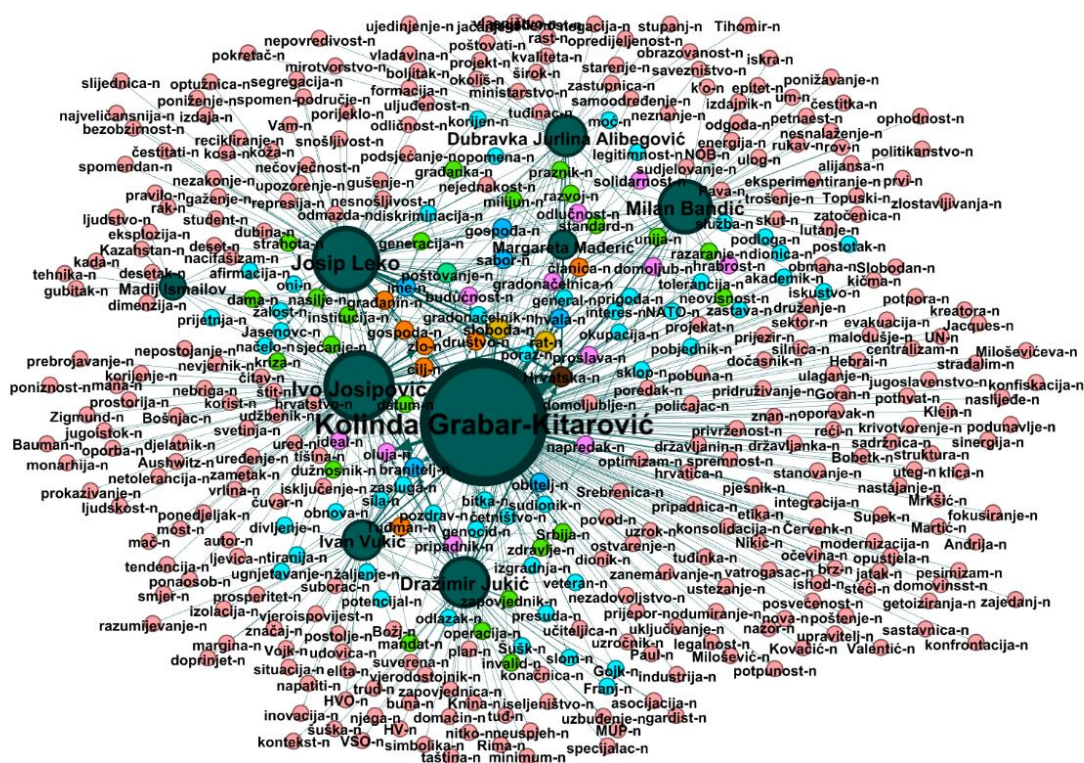


Figure 3.12 Graph of the community created by the common use of 384 noun lexical concepts expressed by Kolinda Grabar-Kitarović, Ivo Josipović, Josip Leko, Milan Bandić, Dražimir Jukić, Ivan Vukić, Dubravka Jurlina Alibegović, Margareta Maderić, Madij Ismailov. The size of the nodes corresponds to the degree of the connections.

Table 3.15 List of the most commonly used noun lexical concepts

Lexeme (hr)	Translation	In-degree	Frequency
<i>rat</i>	war	9	67
<i>sloboda</i>	freedom	9	54
<i>Hrvatska</i>	Croatia	8	146
<i>poštovanje</i>	respect	7	13
<i>branitelj</i>	defender	6	54
<i>ime</i>	name	6	21
<i>hvala</i>	gratitude	6	13
<i>gospođa</i>	madam	6	13

<i>obitelj</i>	family	6	15
<i>sabor</i>	parliament	6	12
<i>zlo</i>	evil	5	30
<i>građanin</i>	citizen	5	20
<i>društvo</i>	society	5	15
<i>gospoda</i>	madam	5	14
<i>Tuđman</i>	Tuđman	5	12
<i>cilj</i>	goal	5	11
<i>članica</i>	member	5	7
<i>oluja</i>	storm	4	40
<i>budućnost</i>	future	4	19
<i>napredak</i>	progress	4	8
<i>pripadnik</i>	member	4	8
<i>proslava</i>	celebration	4	8
<i>ideal</i>	ideal	4	6
<i>hrabrost</i>	courage	4	5
<i>domoljub</i>	patriot	4	6
<i>solidarnost</i>	solidarity	4	6
<i>gradonačelnica</i>	mayor	4	4
<i>odlučnost</i>	determination	4	4

The identified salient lexical concepts frame the theme of the commemoration and play mayor role in the conceptualization process.

Extracting the related concepts with the coordinated construction

By extending the semantical-syntactical relations between tokens on the level of lemmas, it is possible to summarize the patterns of conceptualization for any individual text or the whole

FRAMNAT 2014-2016 corpus of commemoration speeches. This can provide means to analyze the syntactic dependencies as a measure of cognitive focus and cognitive entrenchment. In this section I will present the ontological analysis of the concepts in the FRAMNAT database extracted by the coordinated construction, as well as the analysis of the direct object construction.

The coordinated construction is a set of collocated words that co-occur connected by conjunctions and (sometimes *or*). The idea is that people in discourse frequently use conjunction *and* connect ontologically similar classes of entities (Perak, 2017). For instance, the most frequent collocated words in coordinated construction are *sister* and *brother* (40 occurrences). This is the most frequent coordinated collocation in other corpuses also, such as English 13 Giga word corpus enTenTen with 138,239 matches,⁶ and Croatian 1,4 Giga words corpus hrwac22 0.70 with 9,388 hits.⁷ In the FRAMNAT 2014-2016 corpus the coordinated construction is retrieved by using the conjunction dependency ‘conj’.⁸ By creating a conceptual network using all coordinated collocations between nouns and assigning the frequency of the occurrence as the weight of the Force layout graph we can extract the ontological network of the conceptual entities activated by the FRAMNAT speeches. The conceptual network is presented in Illustration 13 with frequencies of the collocations expressed on the relationships label.

⁶https://the.sketchengine.co.uk/corpus/wsketch?corpname=preloaded%2Fententen13_tt2_1&reload=&lemma=sister&lpos=-n&usesubcorp=&minfreq=auto&minscore=0.0&maxitems=25&sort_ws_columns=s&show_lemma_coverage=0&show_lcm=0&show_lcm=1&clustercols=0&minsim=0.15&structured=0&structured=1&min_unary_score=0.0&min_mwlink_freq=100&nr_ws_cols=5&bim_lang=

⁷https://the.sketchengine.co.uk/corpus/wsketch?corpname=preloaded%2Fhrwac22&reload=&lemma=sestra&lpos=-n&usesubcorp=&minfreq=auto&minscore=0.0&maxitems=25&sort_ws_columns=s&show_lemma_coverage=0&show_lcm=0&show_lcm=1&clustercols=0&minsim=0.15&structured=0&structured=1&min_unary_score=0.0&min_mwlink_freq=100&nr_ws_cols=5&bim_lang=

⁸ <http://universaldependencies.org/u/dep/conj.html>

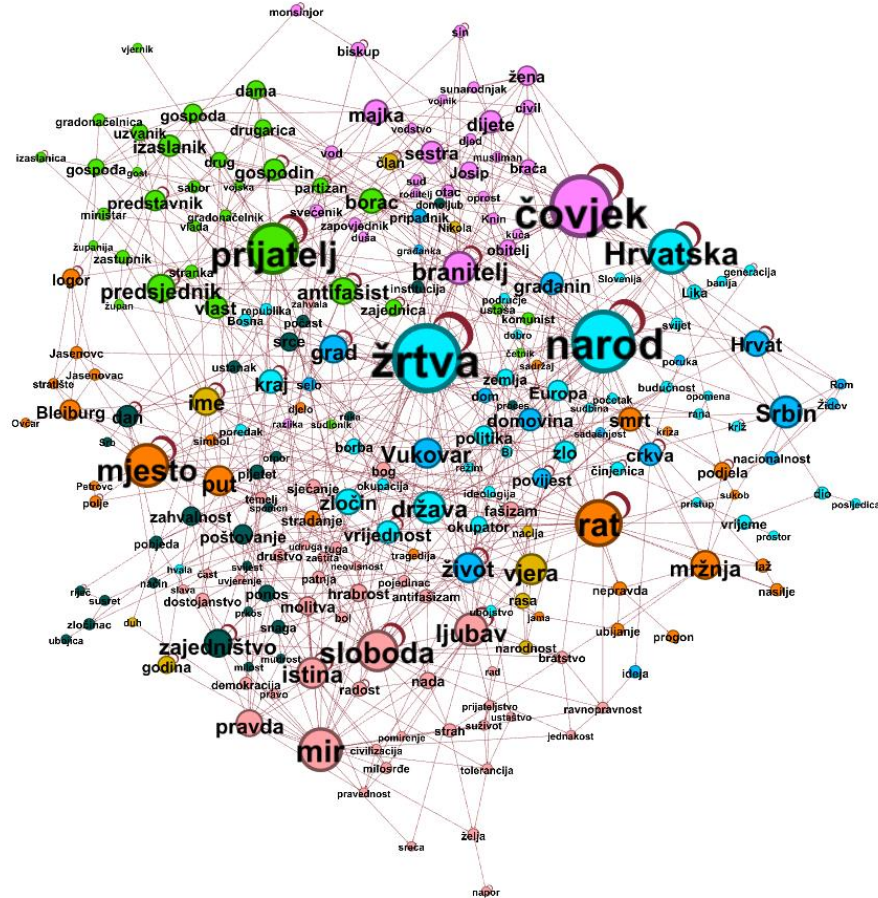


Figure 3.14 The network of 234 nodes (noun lemmas) and 826 edges (relations) with five or more coordinated relations in the FRAMNAT 2014-2016 corpus. The size of a node and label is determined by the amount of the interconnectedness with other words. The layout is organized by ForceAtlas algorithm.

The graph (Illustration 14) of lemmas with five or more connections with other lemmas visualizes the conceptually salient and ontologically related concepts in the FRAMNAT 2014-2016 corpus. The central nodes of the graph are the concepts related to the words *žrtva* (“victim”) and *narod* (“people”), and *Hrvatska* (“Croatia”) that conceptualize the central concepts of the commemorative speeches. In the upper region of the graph are two communities of concepts related to the group identities such as *prijatelj* (“friend”), *čovjek* (“man”), *predstavnik* (“representative”), *antifašist* (“antifascist”), and *branitelj* (“defender”). Concepts represented in the lower central region, like *rat* (“war”), *smrt* (“death”), *nasilje* (“violence”) conceptualize the violent nature of the commemorated events. In the lower part of the graph are concepts like *ljubav* (“love”), *mir* (“peace”), *istina* (“truth”), and *pravda* (“justice”) that convey the psychological states and the socially desirable modes of interactions along with their ontologically related opposites such as *bol* (“pain”), *strah* (“fear”), and *ustaštvo* (“Ustaša-ism”).

Conclusion

This chapter deals with the analysis of the commemoration practices from the perspective of the public communication acts that construe the networks of culturally distributed cognition and conceptualizations. We have shown how this process evolves around speakers that act as the agents of immediate conceptual and gradual cultural dissemination. The content of their message is framed by the salient concepts from a cultural model, or the worldview, that speakers share by institutional affiliation. The corpus analysis measured the frequency of the activated concepts in speeches by speakers and institutions. By using the graph theory algorithms on the level of lexical concepts we classified sixty-four speakers and eighteen supporting institutions according to the 3,370 invoked noun concepts at seven commemorations. The classification process has revealed distinct communities of speakers and their shared choice of salient concepts and strategies of framing the affective dispositions and cognitive processes that form the basis for the construction of group identities, interaction and communication practices, political agenda and dominant cultural model of national identity in general.

The institution affiliation is by no means irrelevant for the effectiveness of the speaker's cultural dissemination, as the speaker implicitly projects a prototypical institutional Cultural model while tacitly activating a small number of highly potent conceptual frames. For instance, the phrase *oltar domovine* 'the altar of the homeland' (Table 13) is used to frame the death of people in war as a *žrtva* 'sacrifice.' The frame activates the conceptual mapping of "necessity," "obedience," "usefulness," and the "divine" features of religious ritual as described in the Bible myths onto the features of those killed. It neutralizes the immediate psychological negative effect, fostering a pragmatic implication of usefulness of their sacrifice that solidifies the socially constructed group identity in terms of the sacred Christian narrative. However, this framing can be contra productive for speakers affiliated with the institutions that oppose that particular belief system. Therefore, they activate a different set of frames, such as *borci* "fighters," *ustanak* "uprising" (Table 11), with different pragmatic inferences that effectively produce the same social functions of social cohesion. This process can be called contested conceptual framing. We have identified the salient contested frames in the lists of commonly used noun lexical concepts for different speaker communities (Tables 11-15) that generally correlate with the political identity and the type of commemoration.

Furthermore, the study shows how the institution extends not just the psychological, but the political and economic power to the individual representative by the practical organization of their presence on the commemorations, harnessing in turn the effects of the conceptual dissemination, promoted political agenda and ideology. The indication of this hegemonic process can be measured in terms of speech length (Table 5, 6) as well as the frequency of concepts associated with speakers (Illustration 6, 7) and institutions (Illustration 5). The results of our analysis clearly show the specter of institutional coverage on different commemorations (Illustration 1) and a dominance of Catholic institutions in terms of the framing and conceptualization of the national model of

commemoration practices and their pragmatic implications for the process of construction of identity.

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