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Ritualizacija socijalnog ponašanja na svirkama: slučaj novosadskih maturanata

U radu je prikazana analiza srednjoškolske svirke i upotrebe alkohola koji se konzumira u toku događaja, iz ugla grupe maturanata. Na ovakvim svirkama su nastupali skoro isključivo srednjoškolski bendovi. Cilj rada je da pokaže na koji način su moji ispitanici konstruisali svirku kao događaj putem ritualizovanih radnji i određivali sebe kroz koncept svirke. Ovakav pogled na srednjoškolske svirke je omogućen teorijom Bel i Šeknera (Bell 1992; Bell 1997; Schechner 2003), koji govore o slobodnijem shvatanju obima pojma rituala i ritualizovane radnje. Građa je sačinjena od intervjua obavljenih tokom leta i jeseni 2013. godine u Novom Sadu. Analiza građe je pokazala da se svirka kreira kao ritual izvrnute stvarnosti (Droogers 2004) kod gimnazijalaca, koji pritom konstruišu i sebe kroz učešće u ritualu, odnosno svoje ritualne uloge, gde konzumacija alkohola ima funkciju stvaranja kohezije u grupi, ali i isticanja važnosti rituala. U vezi sa konzumacijom alkohola koristila sam termine „kulture pijenja”, „ekspertize pijenja” i „sopstvene granice” preuzete iz istraživanja Persija i saradnika (Percy *et al.* 2011) u polju upotrebe alkohola kod adolescenata.

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The Ritualization of Social Behavior at Gigs: the Case of Senior High-School Students in Novi Sad

In this paper I tried to describe and analyze high school “gigs” from the perspective of the seniors who attend them. These high school seniors are a group that was created through the practice of going to gigs over a period of three years. The paper describes the whole process – from organizing and gathering before the event, to the end of the gig and the road back home – and how the seniors construct this event as a ritualized act, relying on the wider grasp of the idea of rituals and ritualized acts as stated by Bell (1992; 1997) and Schechner (2003). Also, it shows how the students determine their own ritual roles, a concept from the work of Innis (2004) and Peace (2002),

and how these affect them in the “outside world” of everyday life. Further analysis shows that the seniors experienced these gigs as a sort of “alternate-reality rituals” as described by Droogers (2004), where certain rules and norms get twisted or inverted for the duration of the event. Alcohol consumption, as one of the results of the distorted rules, is highlighted in this paper. I name the aims of such a practice, such as strengthening group cohesion. Also, I use notions like “culture of drinking” and “drinking expertise”, as named in the research of Percy *et al.* (2011) regarding adolescent drinking. Most of the material used in this paper consists of interviews with the seniors, but also of information gained through the method of participant observation. All of the material was gathered in the summer and autumn of the year 2013 in Novi Sad, Serbia.