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AUTHORS' ABSTRACTS



KAREL DESTOVNIK - KAJUH IN
SVETOZAR MAROLT - ŠPIK,
HIMNA, PESEM XIV. DIVIZIJE: POSKUS
ZGODOVINSKE REKONSTRUKCIJE NASTANKA,
PRVE IZVEDBE IN DVE RAZLIČICI BESEDILA

V vrsti podobnih himničnih pesmi iz časa narodnoosvobodilnega boja na Slovenskem ima *Pesem XIV. divizije* prav posebno zgodbo in zgodovinski pedigree. Nastala je na slovitem pohodu XIV. divizije na Štajersko leta 1944 oziroma v času od pozne jeseni 1943 in zgodnje zime pa vse do skoraj konca te zime, februarja 1944, in sicer v okviru kulturniške skupine divizije. Glavna (avtorska) kreatorja sta bila pesnik Karel Destovnik - Kajuh (1922–1944) in skladatelj Svetozar Marolt - Špik (1919–1944) ob sodelovanju nekaterih drugih, zlasti članov kulturniške skupine. V začetku decembra 1943 je najprej nastala prva različica pesmi, poezije, libreta, in bila nemalo zatem tudi prvič izvedena z moškim zborom in harmoniko. Po nenadni smrti komandanta te divizije, Mirka Bračiča, pa je nastala njena druga različica, ki je vključila še »duh Bračiča«. Ta izvedba, z moškim zborom in orglami, je potekala na cerkvenem koru v Suhorju 31. decembra 1943 in kot taka živi še danes. Ker je njen poetični del v 1. kitici (v 3. vrstici) ves čas 14-zložna kitična vrstica, ta ni terjal nobene topogledne spremembe ali variacije v melodiji, napevu. Kot taka se še vedno izvaja dandanes, tako v izvirniku (za moški zbor *a cappella* ali/in s spremljavo) kot v različnih priredbah. Nekatere zgodovinske podatke smo prevzeli iz romaniziranih del, ki so po letu 1945 nastali v pomanjkanju izvirnega arhivskega gradiva.

KLJUČNE BESEDE: *Karel Destovnik - Kajuh, Svetozar Marolt - Špik, Pesem XIV. divizije, NOB 1941–1945.*

KAREL DESTOVNIK - KAJUH AND
SVETOZAR MAROLT - ŠPIK,
THE HYMN SONG OF THE XIV. DIVISION:
AN ATTEMPT AT THE HISTORICAL RECONSTRUCTION
OF THE ESTABLISHMENT, FIRST PERFORMANCES
AND TWO VERSIONS OF THE POEM

In a series of similar hymn songs from the period of the national liberation struggle (NOB) in Slovenia during WWII, Song of the XIV. Division has a very special story and historical pedigree. It was created during the famous march of the XIV. Division to Štajersko (Slovenian Styria) in 1944, more specifically, in the period from the late autumn of 1943 and the early winter until almost the end of that winter, in February 1944, within the cultural group of the division. The main (authorial) creators were the poet Karel Destovnik - Kajuh (1922–1944) and the composer Svetozar Marolt - Špik (1919–1944) with the participation of some others, especially members of the cultural group. At the beginning of December 1943, the first version of the song, poetry, libretto was first created, and not long after, it was also performed for the first time with a male choir and harmonica. After the sudden death of the commander of this division, Mirko Bračič, its second version was created, which also included the “spirit of Bračič”. This performance, with a male choir and an organ, took place in the church choir in Suhor on December 31, 1943, and as such still lives today. As its poetic part in the 1st stanza (in the 3rd line) is a 14-syllable stanza line all the time, it did not require any change or variation in the melody, the tune. As such, it is still performed today, both in the original (for a cappella male choir and/or with accompaniment) and in various adaptations. We took some historical data from literary works that were created after 1945 due to the lack of original archival material.

KEY WORDS: *Karel Destovnik – Kajuh, Svetozar Marolt – Špik, Pesem XIV. divizije (Himn Song of the XIV. Division), National Liberation Struggle 1941–1945.*

NANOŠKA BITKA SKOZI PRIČEVANJA ČASTNIKOV IN VOJAKOV ITALIJANSKE VOJSKE

Med dolgoletnim proučevanjem nanoške bitke, ki se je odvijala 18. aprila 1942, sem našel tudi nekaj pričevanj častnikov italijanske vojske, ki so sodelovali v spopadu s prvimi primorskimi partizani. Gre za zelo zanimive zapise, ki dopolnjujejo in razmeroma spreminjajo dosedanje vedenje o spopadu. Bodisi gre za zaslišanja prič na sojenju zajetim partizanov, bodisi so bila to poročila, ki so priloga vojaških evidenčnih listov (*foglio* ali *ruolo matricolare*). V enem primeru gre tudi za zasebni dnevnik alpinskega podporočnika Giuseppeja Pavesija, ki je beležil svoje spomine na vojne dni. Vojaški evidenčni listi, ki so prosto dostopni v italijanskih državnih arhivih in pokrajinskih poveljstvih italijanske vojske, ter njihove priloge so odličen vir podatkov o spopadu na Nanosu in so v primeru padlih in ranjenih vojakov v pomembnem delu navzkrižno pritrdili vojaškim in policijskim poročilom ter nekaterim podatkom, ki so bili podani na zaslišanjih častnikov na kvesturah. Zapisniki zaslišanj častnikov in vojakov s Posebnega sodišča za zaščito države so manj zanesljivi, saj so častniki naknadno spreminjali svoje izjave, tako da se ne ujemajo s podatki iz vojaških evidenčnih listov.

KLJUČNE BESEDE: *nanoška bitka 18. aprila 1942, italijanska vojska, poročila iz vojaških evidenčnih listov, dnevnik podporočnika Giuseppeja Pavesija.*

THE BATTLE OF NANOS THROUGH THE TESTIMONY OF OFFICERS AND SOLDIERS OF THE ITALIAN ARMY

During my long-term study of the Battle of Nanos, which took place on 18 April 1942, I also found some testimonies of officers of the Italian army who participated in the conflict with the first partisans in the Primorska region. These are very interesting records that complement and relatively change the existing knowledge about the conflict. Either these are hearings of witnesses at the trial of captured partisans, or they were reports that were attached to the military record sheets (*foglio* or *ruolo matricolare*). An additional record represents a private diary of Alpine Second Lieutenant Giuseppe Pavesi, who recorded his memories of the war days. The military record sheets, which are freely available in the Italian national archives and the provincial commands of the Italian army, as well as their appendices are an excellent source of information about the military conflict that took place on Nanos and, in the case of fallen and wounded soldiers, they verify and support the military and police reports as well as some information, which were given at the hearings of the officers at the quaestaries. Namely, the records of the interrogations of officers and soldiers conducted by the Special Court for the Protection of the State (Tribunale Speciale per la Difesa dello Stato) are less reliable, as the officers subsequently changed their statements so that they did not match the information in the military record sheets.

KEY WORDS: *the battle of Nanos on 18 April 1942, Italian army, logs in the military record sheets (foglio matricolare), a private diary of Alpine Second Lieutenant Giuseppe Pavesi.*

PREDMETNO NARAVNANI KRITIKA POLITIČNE EKONOMIJE IN POLITIKA

Namen prispevka je pokazati, da je Marxova teorija predmetov in predmetnosti relevantna za sodobne predmetno naravnane in antikorelacionistične teorije in da je pomembno, da se vprašanj, ki jih te teorije odpirajo, lotimo tudi z marksistične perspektive. Najprej bom zato nakazala iztočnice, iz katerih bi na podlagi Marxove teorije predmetov lahko vstopili v polemiko s temi razpravami. Najpomembnejši sta dve iztočnici: epistemološka zastavitev Marxove teorije predmetov in njene posledice na področju političnega delovanja. V nasprotju s spekulativnimi realizmi je za Marxa povezava med ekonomijo in politiko ključna pri raziskovanju trenutno obstoječega kapitalističnega produkcijskega načina in s tem tudi za razmislek o možnosti resnične družbene spremembe oziroma novega načina družbenega upredmetovanja. Pokaže namreč, da mora biti resnična sprememba vpisana v temeljni antagonizem, ki naddoloča družbo in se lahko zgodi zgolj kot ponovna razrešitev družbenega nerazmerja. Tako nas bo zanimalo, kako bi bila videti Marxova predmetno naravnana politika. Trdim, da v kritiki politične ekonomije Marx obravnava specifično predmetnost, za katero pokaže, da nastane kot upredmetenje odtujene prakse družbenega upredmetovanja. Marxu v kritiki politične ekonomije uspe prikazati to specifično predmetnost, ker deluje kot preplet treh diskurzov: znanstvenega, filozofskega in političnega. V prepletenosti treh diskurzov se odraža večplastnost samega predmeta Marxove kritike politične ekonomije, ki upredmetenje celote družbenega upredmetovanja povezuje s točko v družbeni strukturi, ki ne more biti upredmetena. Marxova kritika politične ekonomije je epistemološko zastavljena tako, da lahko skupaj premišlja nujnost in kontingenco, torej vse prežemajoče samoopipljanje presežne vrednosti in kontingentni moment družbene strukture, ki je omogočil njen nastanek. To ima posledice za razumevanje političnega boja danes oziroma pogojev možnosti nastanka novega družbenega upredmetovanja.

KLJUČNE BESEDE: *marksizem, epistemologija, teorija predmetov in predmetnosti, kritika politične ekonomije, spekulativni realizem, kontingenca, politični boj.*

THE OBJECT-ORIENTED CRITIQUE OF POLITICAL ECONOMY AND POLITICS

The purpose of the paper is to show that Marx's theory of objects and objectivity is relevant to modern object-oriented and anti-correlationist theories and that it is important to approach the questions raised by these theories from a Marxist perspective as well. First, I will indicate the starting points from which, based on Marx's theory of objects, we could begin the controversy with these discussions. The most important are two starting points: the epistemological setting of Marx's theory of objects and its consequences in the field of political action. In contrast to speculative realism, for Marx, the connection between economics and politics is crucial in the investigation of the currently existing capitalist mode of production and thus also for reflection on the possibility of real social change or a new way of social objectification. It shows that real change must be inscribed in the fundamental antagonism that overdetermines society and can only happen as a re-resolution of social inequality. Thus, we will be interested in what Marx's object-oriented politics would look like. I argue that in the critique of political economy, Marx addresses a specific objectivity, for which he shows that it arises as the objectification of an alienated practice of social objectification. Marx's critique of political economy succeeds in showing this specific objectivity because it operates through a fusion of three discourses: scientific, philosophical, and political. The intertwining of the three discourses reflects the complexity of the very object of Marx's critique of political economy, which connects the objectification of the entire social objectification with the point in the social structure that cannot be objectified. Marx's critique of political economy is epistemologically structured in such a way that it can consider necessity and contingency together, i.e., the all-pervasive self-valorisation of surplus value and the contingent moment of the social structure that enabled its emergence. This has consequences for the understanding of the political struggle today, or the conditions for the emergence of a new social objectification.

KEY WORDS: *Marxism, epistemology, theory of objects and objectivity, critique of political economy, speculative realism, contingency, political struggle.*

ABSURD IN UPOR V FILOZOFIJI ALBERTA CAMUSA

Albert Camus, poleg Sartra najpomembnejši literarni predstavnik eksistencializma, znan po svoji filozofiji absurda oziroma upor, je kot urednik ilegalnega uporniškega časopisa *Combat* (*Boj*) zavestno tvegaj svoje življenje ter se zoperstavljal okupacijskemu režimu. Njegova dela so močno prepletena z nenavadno močno intelektualno in moralno prvino, ki neposredno uveljavlja avtorjeve moralne in filozofske nazore. Toda kje oziroma kako se v svojem absurdu in upor Camus razkriva kot nasprotnik nasilja in velik zagovornik miroljubnega humanizma? Se lahko s pomočjo njegovega razmišljanja, ki ju kaže skozi eseja *Mit o Siziifu* in *Uporni človek*, ostro postavimo zoper umor in obsidimo vsakršno nasilje? Camus v *Upornem človeku* nedvoumno nadaljuje svojo filozofijo absurda, toda če so bili v *Mitu o Siziifu* v ospredju samomor, posameznik ter položaj človeka v svetu brez boga in smisla, pride tokrat v ospredje upor in problem umora. Ravno slednji je pomanjkljivost *Mita o Siziifu* in ne nazadnje predvsem družbe, ne le takratne, tudi današnje, ki si prepogosto zatiska oči pred nasiljem. V prispevku analiziramo vprašanje, do kam lahko seže upor. Problem umora pri Camusu upora ne izpodriva – še vedno ga priporoča. Še več, zdi se, da ga zagovarja še močneje kot v *Mitu o Siziifu*. V *Upornem človeku* podrobno, a nekoliko nepregledno, analizira pojave novejših evropskih socialnih, političnih in kulturnih zgodovine, svojo filozofijo upora in absurda pa v skladu s socialnimi in političnimi dogajanja 20. stoletja predstavi v dopolnjeni podobi in se z zmernostjo, notranjo mejo in idejo bratstva v imenu miroljubnega humanizma ostro postavi zoper umor in nasilje. Etiko postavi pred politiko. *Uporni človek* zavrne idejo umora prav z zmernostjo, notranjo mejo, ki pa mu jo omogoča zgolj kolektivnost. Zato uporni človek ne kliče: »Upiram se, torej sem«, temveč: »Upiram se, torej smo.«

KLJUČNE BESEDE: *Albert Camus, filozofija absurda, upor, umor, notranja meja, etika, miroljubni humanizem, bratstvo, kolektivnost.*

ABSURD AND REBELLION IN THE PHILOSOPHY OF ALBERT CAMUS

Albert Camus, next to Sartre, the most important literary representative of existentialism, known for his philosophy of the absurd and rebellion, as the editor of the illegal rebel newspaper *Combat*, consciously risked his life and opposed the occupation regime. His works are strongly intertwined with an unusually strong intellectual and moral element, which directly enforces the author's moral and philosophical views. But where or how, in his absurdism and rebellion, does Camus reveal himself as an opponent of violence and a great defender of peaceful humanism? With the help of his thinking, which he shows through the essays *The Myth of Sisyphus* and *The Rebel*, can we stand strongly against murder and condemn all violence? In *The Rebel*, Camus unequivocally continues his philosophy of the absurd, but if in *The Myth of Sisyphus* suicide, the individual and the position of man in a world without God and meaning were in the foreground, this time rebellion and the problem of murder come to the fore. The latter is precisely the shortcoming of *The Myth of Sisyphus* and, above all, society, not only at that time, but also today, which too often turns a blind eye to violence. In this paper, we analyze the question of how far the rebellion can go. In Camus, the problem of murder does not displace rebellion – it still recommends it. Moreover, he seems to defend it even more strongly than in *The Myth of Sisyphus*. In *The Rebel*, he analyzes the phenomena of recent European social, political, and cultural history in detail, but nonetheless somewhat opaquely, and presents his philosophy of rebellion and absurd in accordance with the social and political events of the 20th century in an updated image, and with moderation, internal boundaries and the idea of brotherhood in the name of peaceful humanism, he strongly opposes murder and violence. He puts ethics before politics. *The Rebel* rejects the idea of murder precisely with moderation, an internal restraint that is only made possible by collectivity. Therefore, the rebellious man does not cry, "I rebel, therefore I am," but "I rebel, therefore we are."

KEY WORDS: *Albert Camus, absurdism, rebellion, murder, internal restraint, ethics, peaceful humanism, brotherhood, collectivity.*

NAROD KOT FIKCIJA?

Bržkone je prav vseprisotnost narodov oziroma narodnosti v vsakdanjem življenju kriva za to, da narodov in narodnosti ne dojemamo kot nečesa vsakodnevnega, vseprisotnega, temveč kot nekaj vzvišenega, idejnega, prazničnega. Pokazala bom, da je prav vsakdanja praksa zelo pomembna ali lahko celo ključna za obstoj narodov. Pri tem se bom naslonila predvsem na idejo narodov kot zamišljenih skupnostih, formulacijo angleško-irskega politologa in zgodovinarja Benedicta Andersona, ki med drugim odpira vprašanja objektivnih in subjektivnih dejavnikov (definiranja in obstoja) narodov ter vprašanja (ne) spremenljivosti narodov. Ta vprašanja bodo prisotna tako v teoretskem delu tega prispevka, v razpravi, kot tudi v anketi, s katero bom poskušala odkriti, kakšno je »zdravorazumsko« mnenje oziroma mnenje ljudi glede teh vprašanj. To pa ne pomeni, da bom pozornost namenjala le teorijam in konceptom, ki dajejo večjo težo omenjenemu pogledu na narod. Moj cilj je, da vsaj v teoretskem delu prikažem čim bolj objektivno sliko različnih pogledov in opredelitev ter da s pomočjo v teoretskem delu razloženih konceptov analiziram lastne podatke, pridobljene z anketo. Čeprav je narod zamišljena skupnost, kot je pokazal Benedict Anderson, to ne pomeni, da je izmišljotina. Ljudje se začnejo videti kot del naroda na podlagi skupnih prepričanj in praks, ne pa na podlagi nekih objektivnih meril. Razprava o narodih kot starih tvorbah, ki nasprotuje modernističnemu pogledu na njihov nastanek, odpira številna ključna vprašanja v družboslovju. Kljub razkoraku med teoretskimi in zdravorazumskimi pogledi na narode se zdi, da je narod resnično posebna in pomembna tvorba družbe; narod je treba razumeti kot nekaj spremenljivega in živega, kar (vsaj do neke mere) nasprotuje primordialističnemu in perenialističnemu vidiku pojmovanja naroda. Zato je smiselno, da si družboslovje še naprej prizadeva raziskovati narode, njihovo kompleksnost in pomembnost v sodobnem svetu. Nadaljnje raziskovanje in analiziranje nam lahko pomaga bolje razumeti, kako se oblikujejo identitete, konflikti in sodelovanje med različnimi skupnostmi ter kako spodbujati politike, ki bodo skrbele za mir, stabilnost in razvoj v družbah po vsem svetu.

KLJUČNE BESEDE: *narod, družba, posameznik, narodotvornost, primordializem, perenializem, identiteta, fikcija, zamišljene skupnosti.*

A NATION AS FICTION?

Perhaps it is precisely the omnipresence of nations or nationalities in everyday life that is to blame for the fact that we perceive nations and nationalities not as something usual, omnipresent, but as something sublime, ideal, festive. I will show that everyday practice is very important or can even be crucial for the existence of nations. In doing so, I will rely primarily on the idea of nations as imagined communities, a formulation of the Anglo-Irish political scientist and historian Benedict Anderson, which, among other things, raises questions of objective and subjective factors (for definition and existence) of nations and questions of the (im)mutability of nations. These questions will be present both in the theoretical part of this paper, in the discussion, as well as in the survey, with which I will try to discover what is the “common sense” opinion regarding these questions, or the opinion of people. This does not mean that I will pay attention only to theories and concepts that give more weight to the aforementioned view of the nation. My goal is, at least in the theoretical part, to show as objective picture as possible, in order to bring forth different views and definitions, and to analyze my own data obtained from the survey with the help of the concepts explained in the theoretical part. Although a nation is an imagined community, as Benedict Anderson has pointed out, this does not mean that it is a fiction. People begin to see themselves as part of a nation based on shared beliefs and practices, rather than on the basis of some objective criteria. The debate about nations as ancient formations, which opposes the modernist view of their creation, opens up a number of key questions in the social sciences. Despite the gap between theoretical and common sense views of nations, it seems that the nation is a truly special and important formation of society; the nation must be understood as something changeable and living, which (at least to some extent) opposes the primordialist and perennialist aspects of the conception of the nation. Therefore, it makes sense that the social sciences continue to strive to investigate nations, their complexity and importance in the modern world. Further research and analysis can help us better understand how identities, conflicts and cooperation among different communities are formed and how to promote policies that will ensure peace, stability and development in societies all across the globe.

KEY WORDS: *nation, society, individual, nation-building, primordialism, perennialism, identity, fiction, imagined communities.*

