

Thus, the received results show that numerous western wedding traditions can be observed in the Belarusian society. This can be explained by globalization and people's sincere beliefs that everything connected with the West is very stylish. At times it may be true, but unfortunately very few of us know the Belarusian wedding customs and there is a risk to lose them completely. And we would like to suggest some ways of bringing Belarusian wedding traditions back to life. We believe it would be effective to start popularizing Belarusian traditions at schools in the course of "Ethics and psychology of family life" where Belarusian wedding traditions should be mentioned. We shouldn't also forget about publicity – social advertising in the form of promos and billboards in the streets, advertising campaigns at specialized exhibitions and in wedding agencies. And finally we suggest a rational mixture of modern out of town ceremonies and Belarusian folk wedding traditions. For this purpose there have already been built a lot of country estates with that special folk atmosphere. We may conclude that this subject "Adoption of American and European wedding traditions into Belarusian wedding ceremonies" needs to be developed further.

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BOULDERS OF RELIGIOUS WORSHIP

Excursions are an inseparable part of cultural tourism and its subset called ceremonial (or ritual) tourism. If objects of worship or magic characters are included into an excursion plan, tourists' great enthusiasm about the route will be guaranteed. To such objects belong boulders of religious worship so widespread on the territory of Belarus. They are either stone crosses or stone idols. They may have popular names and attendant legends, or they have grooves, special signs, and drawings on them [1, 34].

People started studying such boulders in the early XIX century. Boulders may convey geological, historical, ethnographic meaning [2, 117]. Because of their typical features as durability, weight, immovability, cold character, boulder stones gained sacral character in mythology [4, 201]. Though many folks have worshiped stones since the Stone Age, such worship is still present in our Belarusian culture nowadays. People sacrifice coins, flax, food, flowers to boulders of worship [2, 111]. Boulders play an important role in our material and spiritual life.

The object of our research is boulders of religious worship. Surprisingly, we found out that nowadays the research of boulders has become very popular [3, 49] and in the end may turn out to be a profitable business.

Such stones have always been an important element in a number of Belarusian traditions and ceremonies. Owing to their unusual form or characteristic features boulders have acquired a sacral meaning.

Belarusian researchers divide all stones of worship into different types according to the criteria used [3, page 49]. So, magic boulders can be divided into amulets, boulders that heal, magic stones, the stones, which are somehow connected with

treasure-hunting , and the so called “stones-sledoviki” [5, 50-53] (“Sledoviki” in Belarusian means the stones which have the deepenings in the shape of hands or pads). All of them can become objects of many ceremonial excursions. A lot of boulders gained their sacral character in Belarus in pagan times, when fetishism and magic were practiced [6, 92].

Miracle boulders don't heal people, but they have attendant legends about ghosts, spirits and other unusual phenomena and therefore attract visitors.

After the October revolution all information about boulders was destroyed, some fragmentary facts about them can be found only in chronicles and documents, churches and local history museums. The research of stones is important for better understanding of Belarusian historic ethnocultural processes and ways how our ancestors perceived their lives. The museums of stones are open, e.g., there is a museum of boulders in Minsk, called “Experimental base of glacial boulders” [2, 118].

In my research of boulders and profitability of arranging tours to boulder sites in Belarus I studied the following:

- 1) to what extent Belarussians are interested in ceremonial excursions,
- 2) how many boulders of worship they know,
- 3) if they believe in the magic power of worship boulders.

The research was conducted in Minsk. I surveyed 60 respondents aged between 18 and 64. As a result I found out that most of respondents would like to visit the boulder sites. About 73 % of the surveyed expressed willingness to see such boulders. 62 % of the surveyed could name at least one boulder of worship. 17 % of them were confident about the magic power of these objects. So far there have been no excursions and marketing programs, which can promote the popularity of boulders of worship and arise interest to them among foreign and local tourists. In order to improve the situation I would recommend our tour operators to include objects of worship or magic characters into cultural excursions.

My research has proved relevance of the problem in question and a possibility to start new profitable and ingenious tours of boulder sites.

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CULTURE IDENTITY IN THE 21st CENTURY

In recent years, researchers have increasingly become interested in the impact of globalization and technology on culture and identity. Cultural issues can be analyzed in the light of identities. Undoubtedly, globalization has had an impact on the nature of identification in the modern world. Technology is becoming one of the chief cultural processes for identity construction and gives rise to a new style of thinking. The implication of interdisciplinary scientific approach has given the opportunity to look at identity issues from new perspectives. However, it remains unclear whether the integration of real space and digital world will lead for the better or for the worse.

The *goal* of the research is to examine the issues of identity formation through digital media and the peculiarities of digital culture. Digital world is considered to present a brand new thinking pattern that is integrated with the “real space”. Cultural paradigm of our era enhances the instability of identity in a continuous process of multiple identity formation. Thus, the understanding of identity formation is no longer so straightforward. An American sociologist Marc Prensky makes a distinction between the users of technologies. He invented such terms as “Digital Natives” and “Digital Immigrants”. The implementing of this distinction helps to analyze how people of different age categories react to such aspect of digital world as digital communication.

Unlike face-to-face interaction, online communication provides an opportunity for a person to be anonymous and multiple. Media platforms present a modern form for realization of biographical strategy of identity. The distinguishing characteristic of digital construction of biography is that it encompasses private and public. Moreover, digital culture assumes the necessity of self-presentation. A person becomes an entrepreneur and his biography can be compared with investments. In digital space a person can experiment with self-representation. In digital culture people are challenged to think about their identities in terms of multiplicity. This fact can be seen as a cause why people almost never distinguish between the online and offline versions of themselves.

This research is based on the results of the survey which was held among people of different age categories. The results of the survey show that 95% of people under the age of 30 and 48% of those, who are older than 30 years have a profile in social networking sites. The distinction between “Digital Immigrants” and “Digital Natives” is vividly seen in their attitude to online communication: only 37% of “Digital Immigrants” use the Internet for communication, whereas 80% of “Digital Natives” use the Internet mainly for communication. The existence of multiple identities is