

## DESCRIPTION FOR GENERAL PUBLIC

*Nation, national identity* - these are enigmatic concepts that we constantly hear from politicians, publicists, and journalists. Frequently used, they become a slogan that we think about less and less, we rarely reflect on what they mean? And yet we are part of a national community, and every day many small, unnoticed objects, such as the money we use, constantly remind us of this.

In the social sciences, there is a current of research that reflects on the material dimensions of reproducing and maintaining national identity. So far, unusual objects, such as works of art and monuments, have enjoyed much greater interest. In recent years, researchers have been focusing more and more on every day and ordinary objects, such as clothes. Despite everything, however, scientific attention was more willingly focused on extreme manifestations of "engaged clothes" - most often, in Europe, but also in Poland, patriotic clothes or clothes associated with the extreme right is studied.

In the project, I want to appreciate and subject to scientific reflection **the new forms of engaged clothes** that I have observed, which have been gaining more and more popularity in Poland for several years. This type of wardrobe is characterized by a characteristic content - prints, colours, applications, embroidery - referring to social themes important for specific social groups or groups of people. This category draws attention to the participation of inanimate, ordinary objects - clothes - in social, nation-building and identity processes. Socially engaged clothes can be just about anything; in the planned research, I distinguish four identified "styles" of such clothes: patriotic (like T-shirts with the Hussars print or the symbol of Fighting Poland), feminist (like a protective mask with a red lightning bolt), rainbow (e.g., rainbow bags) and anti-fascist (like a sweatshirt with three inscribed arrows pointing downwards). At the same time, in the project I am attentive to smaller "microtrends" with a different theme that may appear on clothes.

In the project, I want to answer the question: **what the role of engaged clothing in the processes of practicing and constructing collective identities** are in everyday and festive situations, i.e., during manifestations, marches, and protests. I am interested in what relation these practiced collective identities have in relation to national identity. What is particularly important, research shows that clothing can, even against the intentions of the wearer, manifest itself in the reactions and responses it evokes. This indicates the ambiguity and multiplicity of possible interpretations of clothing, also in the processes of maintaining the nation. Interestingly, Poles have a long tradition of using clothing in the past, which I call engaged in the project. Regarding national trials, it is worth paying attention to mourning dresses worn after the fall of the January Uprising and colourful ties worn by bikini-makers in defiance of the communist authorities.

My research will allow to explore hitherto underestimated issues of national identity with or with the help of material objects. The results may also contribute to discussions related to the answer to the question: *who are we as Poles?*. Research on the role of engaged clothing can not only help diagnose social animosities at the level of national identity, but also indicate ways that will, at least partially, reduce their destructive role for the national community.