

Nationalism and Identity Policies of the Second Generation of Migrants from Former Yugoslav States

Nationalism and Identity Policies of the Second Generation of Migrants from Former Yugoslav States explores the connection between nationalism and identity policies in Slovenia between two ethnically different groups, namely, ethnic Slovenes and descendants of migrants of FYR. Based on a constructivist interpretation of nationalism, the dissertation follows Michael Billig's (1995) theory of banal nationalism, while focusing on everyday aspects of nationalism, respectively, how nationalism is reproduced and represented in everyday life and in (popular) culture in Slovenia, regarding the second generation of migrants from former Yugoslav countries. The research examines the relationship between the cultural and political Europeanization of Slovenia after 1991 and nationalism regarding migrants from FYR. The main hypothesis is that Slovenia, in order to detach from "Balkan" and "post-Yugoslav" connotations, and to integrate as easily as possible into European society, needed to rediscover its "European cultural identity". The key research question of the dissertation is the following: to what extent do territory, culture, myths, and national symbols play a role in creating national identity and in the consequent discrimination against other ethnic groups living in the same area? The theoretical part of the dissertation follows Michael Skey's (2011) five dimensions of everyday nationalism: spatial, temporal, cultural, political and self/other. The spatial and temporal dimension are primarily observed through the lens of migrations to Slovenia, while the political dimension of Slovenian domestic and foreign policy regarding the migrants from FYR is mostly observed through the minority issues and the case of Erased people¹. In the cultural dimension, the relationship between Slovenian / European culture and the "non-Slovenian / Balkan" culture is demarcated, as well as how FYR migrants are treated in Slovenian popular culture and media. The last dimension focuses on everyday situations and discrimination encountered by members of the second generation of migrants. The emphasis is put on 'name and surname' issues, the 'čefur' subculture in Slovenia and further negative stereotypes about members of other former Yugoslav nations. The theoretical part of the dissertation has additionally focused on the primary elements of the concept of everyday

nationalism, such as the role of national and political myths, symbols, celebrations and holidays, and analyzed them in the Slovenian context. On the other hand, the empirical part of the dissertation, through the answers received from the respondents, tried to see to what extent their answers coincide or differ from the theoretical part of the dissertation. 1 Erased is the name for the inhabitants of Slovenia, who were illegally deleted from the register of permanent residents on 26 February 1992 by the Ministry of the Interior. Most of Erased people came from some other former Yugoslav state. The results of the research obtained show that the concept of everyday nationalism can certainly be applied to the case of Slovenia. With critical analysis of discourse used in the empirical part of the dissertation, through semi-structured interviews on a sample of 16 persons, it is evident that everyday nationalism in Slovenia exists, and is primarily created by the state and media with the use of national myths, symbols, and by emphasizing their own culture in comparison with other neighboring states. Also, by creating interviews with two ethnically diverse groups (ethnic Slovenes and descendants of migrants from former Yugoslav states), it seems that the concept of everyday nationalism also affects the self-identification of certain groups, and that identification with national myths, symbols and cultural space is much stronger in group consisted of members of ethnic Slovenes.

Keywords: nationalism, national identity, Slovenia, Yugoslavia, migrants, Others