



ARRS
JAVNA AGENCIJA ZA RAZISKOVALNO DEJAVNOST
REPUBLIKE SLOVENIJE

International Academic Conference
Mednarodna znanstvena konferenca

**POPULATION TRANSFERS AND MIGRATION CONTROL IN
TRANSNATIONAL PERSPECTIVE**

**PREMIKI PREBIVALSTVA IN NADZOR NAD SELITVAMI V
TRANSANCIONALNI PERSPEKTIVI**

**PROGRAMME and ABSTRACTS
PROGRAM in POVZETKI**

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CONFERENCE ORGANISATION / ORGANIZATOR KONFERENCE:

Znanstvenoraziskovalni center SAZU, Inštitut za slovensko izseljenstvo in migracije / Research Centre of the Slovenian Academy of Sciences and Arts, Slovenian Migration Institute

Univerza na Primorskem, Fakulteta za humanistične študije / Università del Litorale, Facoltà di studi umanistici / University of Primorska, Faculty of Humanities

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PROGRAMME / PROGRAM

09.00–09.15 Opening and welcome addresses / Otvoritev in pozdravni nagovori

09.15–10.45 **HERITAGES, MEMORIES OF MIGRATIONS, POPULATION TRANSFERS IN A WIDER INTERNATIONAL FRAME / DEDIŠČINA IN SPOMINI NA MIGRACIJE IN PREMIKE PREBIVALSTVA V ŠIRŠEM MEDNARODNEM OKVIRU**

CHAIRMAN / MODERATOR: Aleksej Kalc

Preserving Cultural Heritage in situ, Keeping the Memory of Loss Alive: The Jews of Egypt / Ohranjanje kulturne dediščine in situ, ohranjanje spomina na izgubo: Judje iz Egipta

Michèle Baussant (The French National Center of Research (CNRS), Institute For Political Social Sciences, CNRS Paris Nanterre and Institute Convergences Migration, Paris, France)

“Forms of Memory and Temporalities of Migration: Collective Narratives and Migratory trajectories of 'Luso-descendants' in the Portuguese diaspora” / “Oblike spomina in časovnosti migracije: kolektivni narativi in migracijske poti 'Luso-potomcev' v portugalski diaspori”

Irène Dos Santos (National Center for Scientific Research (CNRS), URMIS: Research Center of Migrations and Society at the University Paris Diderot/USPC, Paris, France)

The movement for the “recovery of historical memory” and roots tourism of the descendants of Spanish republicans exiled in France / Gibanje za »obnovo zgodovinskega spomina« in turizem iskanja korenin potomcev španskih republikancev, izgnanih v Francijo

Evelyne Ribert (Institut interdisciplinaire d'anthropologie du contemporain, National Center for Scientific Research - L'École des hautes études en sciences sociales (CNRS-EHESS), Paris, France)

10.45–11.15 Coffee break / Odmor

11.15–12.45 CHAIRMAN / MODERATOR: Petra Kavrečič

The (new) relational ethics of Common heritages: cultural heritage after forced migrations / (Nova) relacijska etika skupne dediščine: kulturna dediščina po prisilnih migracijah



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Catherine Perron (Sciences Po, Centre for International Studies (CERI), CNRS, Paris, France)

The memories of forced migration and the politics of history in Poland after 1945 / Spomini na prisilne migracije in politika zgodovine na Poljskem po letu 1945

Beata Halicka (Uniwerytet im. Adama Mickiewicza, Wydział Historyczny, Instytut Wschodni, Poznań, Poland)

“Istrian exodus”. Memories and heritages between official and alternative visions / “Istrski eskodus». Spomini in dediščine med uradnimi in alternativnimi pogledi

Katja Hrobat Virloget (Univerza na Primorskem, Fakulteta za humanistične študije / University of Primorska, Faculty of Humanities, Koper /Capodistria)

12.45–14.00 Coffee break / Odmor

14.00–15.30 MIGRATION CONTROL SYSTEMS AND MIGRATION POLICIES: EXAMPLES FROM THE PAST / NADZOR NAD MIGRACIJAMI IN MIGRACIJSKE POLITIKE: PRIMERI IZ PRETEKLOSTI

CHAIRMAN / MODERATOR: Miha Koderman

Slovaks to Fiume, Slovenians to Le Havre / Slovaki v Reko, Slovenci v Le Havre

Lucia Kulihova (Univerza na Primorskem, Fakulteta za humanistične študije / University of Primorska, Faculty of Humanities, Koper /Capodistria, Slovenia)

The governance of migration and the nation building policy in the Kingdom of Yugoslavia / Migracijski nadzor in narodotvorna politika v prvi Jugoslaviji

Aleksej Kalc (ZRC SAZU, Inštitut za slovensko izseljenstvo in migracije / Slovenian Migration Institute, Ljubljana; Univerza na Primorskem, Fakulteta za humanistične študije / University of Primorska, Faculty of Humanities, Koper /Capodistria, Slovenia)

The Extraterritorial Control Over the Emigrants in the Interwar Period: the Case Study of the Slovene Antifascists in Argentina / Zunajteritorialni nadzor nad izseljenci v času med svetovnimi vojnama: primer slovenskih antifašistov v Argentini

Miha Zobec (Univerza v Mariboru, Filozofska fakulteta / University of Maribor, Faculty of Humanities, Maribor, Slovenia)

15:30–16:00 Coffee break / Odmor



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16:00–17:30 CHAIRMAN / MODERATOR /: Katja Hrobat Virloget

Control of Uncontrolled Migrations: How the newspapers reported on defections from Yugoslavia 1945-65 / Nadzor nad nenadzorovanimi migracijami: Sredstva javnega obveščanja o prebegih iz Jugoslavije v letih 1945–65

Jernej Mlekuž (ZRC SAZU, Inštitut za slovensko izseljenstvo in migracije / Slovenian migration institute, Ljubljana, Slovenia)

»Maribor by the sea«: The League of Communists of Slovenia and the settlement question of Koprsko primorje through 1945 – 1965 / »Maribor ob morju«: Zveza komunistov Slovenije in vprašanje poselitve Koprškega primorja v letih 1945 – 1965

Lev Centrih (Univerza na Primorskem, Fakulteta za humanistične študije / University of Primorska, Faculty of Humanities, Koper/Capodistria; Inštitut za civilizacijo in kulturo / Institute for Civilization and Culture, Ljubljana, Slovenia)

Slovenian emigrants and tourist visits to the former homeland according to the reports in the »Rodna gruda« magazine (1954-1991) / Slovenski izseljenci in turistični obisk v nekdanji domovini s poudarkom na poročanja revije Rodna gruda (1954–1991)

Petra Kavrečič and /in Miha Koderman (Univerza na Primorskem, Fakulteta za humanistične študije / University of Primorska, Faculty of Humanities, Koper/Capodistria, Slovenia)

17.30 RAZPRAVA / DISCUSSION



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POVZETKI / ABSTRACTS

Michèle Baussant (The French National Center of Research (CNRS), Institute For Political Social Sciences, CNRS Paris Nanterre and Institute Convergences Migration, Paris, France) michele.baussant@mae.u-paris10.fr

Preserving Cultural Heritage in situ, Keeping the Memory of Loss Alive: The Jews of Egypt

During the first half of the 20th century, economic, political, social changes and crises gradually redefined the place of so-called 'foreign and/or *mutamassirun* (Egyptianized)' populations in Egypt, who left the country over two decades. The Jewish communities, "still fairly homogeneous" and relatively small at the beginning of the 19th century, underwent profound transformations due primarily to a large influx of migrants, mainly between 1860 and 1920.

After the wars in Israel (1948), Suez Canal crisis (1956), and of 1967 the centuries-old presence of Jews as a minority in Egypt came mostly to an end. After the end of the 1970s two concomitant movements begun: the return of some Egyptian Jews to Egypt, and the emergence of associations of Jews of Egypt, notably in France and Israel. They are dedicated to reaffirming a collective Egyptian Jewish history and identity by promoting their specific cultural and religious heritage, which tended to be effaced. This 'patrimonialization' made it possible to affirm a link to Egypt through the material traces. But the question was if to preserve this heritage in situ or to export it out of Egypt? Who does it control and whom does it belong to? How can Jewish heritage be symbolically included in Egypt's national heritage and history without evoking the circumstances that fostered the progressive expulsion of Jews from Egypt?

This communication explores the movement of 'patrimonialization' driven by various actors, who promoted buildings and religious artefacts as 'living traces' of a past that was no longer associated with current practices and a social group in Egypt. In particular, I will examine the convergences and contradictions with issues of tourism, memory, politics, and history.

Ohranjanje kulturne dediščine in situ, ohranjanje spomina na izgubo: Judje iz Egipta

V prvi polovici 20. stoletja so gospodarske, politične, družbene spremembe in krize postopoma ponovno opredelile mesto tako imenovanih „tujih in/ali *mutamassirun* (egipčaniziranih)“ prebivalcev v Egiptu, ki so zapustili državo v dveh desetletjih. Judovske skupnosti, "še vedno dokaj homogene" in razmeroma majhne na začetku 19. stoletja, so doživele temeljite preobrazbe zaradi velikega priliva migrantov, predvsem med leti 1860 in 1920.

Po vojnah v Izraelu (1948), krizi v Sueškem kanalu (1956) in leta 1967 se je stoletja stara prisotnost Judov kot manjšine v Egiptu večinoma končala. Konec sedemdesetih let prejšnjega stoletja sta se začela dva hkratna gibanja: vrnitev nekaterih egiptovskih Judov v Egipt, in nastanek združenj Judov iz Egipta, zlasti v Franciji in Izraelu. Posvečena so ponovni potrditvi skupne egiptovske judovske zgodovine in identitete, s promoviranjem



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njihove posebne kulturne in verske dediščine, ki je bila pogosto izbrisana. To "dediščenje" je omogočilo potrditev povezave z Egiptom preko materialnih sledi. Vprašanje pa je bilo ali naj se dediščina ohrani in situ ali jo izvoziti iz Egipta? Kdo jo nadzoruje in komu pripada? Kako se lahko judovska dediščina simbolno vključi v nacionalno dediščino in zgodovino Egipta, ne da bi opozarjala na okoliščine, ki so spodbudile izgon Judov iz Egipta?

Pričujoč prispevek raziskuje procese "dediščinjenja", ki ga vodijo različni akterji, s tem, da promovirajo stavbe in verske artefakte kot "žive sledi" preteklosti, ki niso več povezane s sedanjimi praksami in določeno socialno skupino v Egiptu. Še posebej bom preučila konvergence in protislovja na področjih turizma, spomina, politike in zgodovine.

Irène Dos Santos (National Center for Scientific Research (CNRS), URMIS: Research Center of Migrations and Society at the University Paris Diderot/USPC, Paris, France)
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"Forms of Memory and Temporalities of Migration: Collective Narratives and Migratory trajectories of 'Luso-descendants' in the Portuguese diaspora"

The 'Portuguese Communities' are a diaspora space formed politically as from the 1980s by the Portuguese state which, following the independence of its African colonies in 1974, once again became a "little", "semi-peripheral" European country, and had to reinvent its presence throughout the world through its diaspora. This new "imagined community" defines a global Portuguese nation, no longer based on its territory but its descendants (the "Luso-descendants") and on the constant historical reinvention of the 15th-century sea discoveries and not disclosing the memory of the economical emigration. This paper's aim is to confront the different "collective memories" brought together to build and control this new imagined community: the manner in which the official representations of the past encounter the living memory of individuals.

We aim at showing that the identity and memory resources brought together on this diaspora space of the Portuguese Communities is in the case of intra-European Portuguese migration in conflict with the family ties, both the material and local ones, in the villages where families originated, as well as with the migration experience in the present because it is part of the family migration projects or the idea of returning, whether real or imaginary, and it is still important.

"Oblike spomina in časovnosti migracije: kolektivni narativi in migracijske poti 'Luso-potomcev' v portugalski diaspori"

„Portugalske skupnosti“ so politično oblikovani prostori diaspore, ki jih je portugalska država vzpostavila od 80. let prejšnjega stoletja. Po osamosvojitvi afriških kolonij leta 1974 se je ponovno morala soočiti s svojo „majhnostjo“, kot „pol-periferna“ evropska država. Ugotoviti je morala, kako bo preko svoje diaspore ponovno vzpostavila svojo prisotnost po vsem svetu. Ta nova "zamišljena skupnost" opredeljuje globalni portugalski narod, ki ne temelji več na narodnem ozemlju, temveč na njegovih potomcih



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("Luso-potomci"). Poudarek daje na nenehnem ponovnem zgodovinskem izumljanju morskih odkritij iz 15. Stoletja, ne pa na razkrivanju spomina na ekonomska izseljevanja. Namen tega prispevka je soočiti različne "kolektivne spomine", ki so bili združeni, da bi zgradili in nadzirali to novo zamišljeno skupnost: način, kako se uradne predstavitve preteklosti srečujejo z živim spominom posameznikov.

Namen prispevka je pokazati, da so identiteta in spominski viri, združeni na tem področju diaspore Portugalskih skupnosti, v primeru migracij znotraj Evrope v konfliktu z družinskimi vezmi, tako materialnimi kot lokalnimi, v vaseh, od koder družine izhajajo, kakor tudi z migracijskimi izkušnjami v sodobnosti, ki so del projektov družinskih migracij oziroma ideje vrnitve, bodisi realne ali namišljene, ki je še vedno pomembna.

Evelyne Ribert (Institut interdisciplinaire d'anthropologie du contemporain, National Center for Scientific Research - L'École des hautes études en sciences sociales (CNRS-EHESS), Paris, France) ribert@ehess.fr

The movement for the "recovery of historical memory" and roots tourism of the descendants of Spanish republicans exiled in France

The so-called "memory tourism" is booming today, and it consists in visiting historic sites, related to the great events of the past, or more personal forms of memory journeys, including visits to places of the family's past. I will address the possible existence of roots tourism for the descendants of Spanish republicans who found refuge in France after the Spanish War. Who undertakes this type of journey? What is its meaning? To what extent do the institutional forms of recognition of the Spanish Republicans' struggle, which have emerged in Spain since the mid-1990s, contribute to raising these expectations? How do official forms of evocation of the past control and interplay with private memories and narratives, experienced first-hand or passed on within the family? Finally, do these trips entail forms of appeasement of memories?

Gibanje za »obnovo zgodovinskega spomina« in turizem iskanja korenin potomcev španskih republikancev, izgnanih v Francijo

Tako imenovani "memorialni turizem" je danes v razcvetu in ga sestavljajo obiski zgodovinskih znamenitosti, povezanih z velikimi dogodki iz preteklosti, ali bolj osebne oblike spominskih potovanj, ki vključujejo obiske krajev družinske preteklosti. Obravnavala bom morebitni obstoj turizma iskanja korenin potomcev španskih republikancev, ki so po španski vojni našli zatočišče v Franciji. Kdo se loteva tovrstnega potovanja? Kakšen je njegov pomen? V kolikšni meri prispevajo k dvigu teh pričakovanih institucionalne oblike priznavanja boja španskih republikancev, ki so se pojavile v Španiji od sredine devetdesetih let? Kako uradne oblike evokacije preteklosti nadzorujejo in se medsebojno prepletajo z zasebnimi spomini in pripovedmi, izkušenimi iz prve roke ali prenesenimi znotraj družine? Končno, ali ta potovanja prinašajo oblike pomiritve spominov?



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The (new) relational ethics of Common heritages: cultural heritage after forced migrations.

Starting from the case of expelled population groups, I will question the legitimate environment as well as the status to be granted to cultural artifacts: objects (archives, libraries, works of art or everyday life) or monuments (administrative, religious, statues, cemeteries, housing, etc.) that they were forced to leave behind or took with them to their new homeland. I will examine how the loss was conceived and instrumentalized by the expellee groups and by the hosting states that welcomed them; and how, in the countries of expulsion, this heritage, which testifies to the past presence of the expelled groups, was controlled and made invisible, sometimes gradually rediscovered after regime changes or reinterpreted as a "common heritage", capable of linking expelled groups and their neighbours through building a "new relational ethics" (Sarr /Savoy report 2018) based on the mediation established by these cultural objects.

(Nova) relacijska etika skupne dediščine: kulturna dediščina po prisilnih migracijah

Izhajajoč iz primerov izgnanih skupin prebivalstva, bom postavila pod vprašaj legitimno okolje in status, ki naj bi ga pridobili kulturni predmeti: predmeti (arhivi, knjižnice, umetnine ali vsakdanje življenje) ali spomeniki (upravni, verski, kipi, pokopališča, stanovanja itd.), ki so jih bili ljudje prisiljeni zapustiti ali pa so jih odpeljali v novo domovino. Preučila bom, kako so izgnane skupine prebivalstva in države, ki so jih sprejele, izgubo dojemale in instrumentalizirale; in kako se je ta dediščina, ki priča o pretekli prisotnosti izgnanih skupin, v deželah izгона nadzorovala in postala nevidna, včasih pa se je po spremembah režima postopoma ponovno odkrila ali reinterpreterala kot "skupna dediščina", ki lahko povezuje izgnane skupine in njihove sosede prek izgranje "nove relacijske etike" (poročilo Sarr / Savoy 2018), ki temelji na mediaciji, ki so jo vzpostavili ti kulturni predmeti.

Beata Halicka (Uniwersytet im. Adama Mickiewicza, Wydział Historyczny, Instytut Wschodni, Poznań, Poland) beata.halicka@amu.edu.pl

The memories of forced migration and the politics of history in Poland after 1945

During world war II more than a quarter of Polish population was affected by forced migration. With the shifting of Polish state westwards and setting of new borders in 1945 millions of people were forced to migrate. There were first of all German refugees and expellees, but also about 1.5 million Poles, who fled or were expelled from their homeland in the East as well as Ukrainians and people from Belarus forcibly transferred eastwards.



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In my talk I will present a variety of interpretations of the historical facts in Poland after 1945 and show how different actors have tried to impose their point of view. Under the communist regime, the government and members of the communist party had a monopoly on the issue of controlling the politics of history and the public memory differed very much from the private one. In the last 30 years, the most important actors have still been government representatives. Public discourse became an important tool in dealing with difficult history and memory. Many civil initiatives supported the process of Polish-German reconciliation. Different organizations of Polish refugees and expellees were founded after 1990 to represent their particular interests and to cultivate their memory about the lost territories in the East. Forced migration remains an important part of national remembrance. In recent years, however, some kind of paradigm shifts can be recognized. The government introduced a new politics of history with the goal of glorifying and secularizing Poland's past. According to its dominating role in public mass media, critical analysis and open dialog had to be moved outside of the mainstream. Despite the new circumstances, the memories about WWII and forced migration in Poland remains diverse and divided among different social groups.

Spomini na prisilne migracije in politika zgodovine na Poljskem po letu 1945

Med drugo svetovno vojno je več kot četrtno poljskega prebivalstva prizadela prisilna migracija. S premikom poljske države proti zahodu in postavitvijo novih meja leta 1945 je bilo na milijone ljudi prisiljenih v migracije. Najprej je to prizadelo nemške begunce in izgnance, obenem tudi približno 1,5 milijona Poljakov, ki so pobegnili ali so bili izgnani iz domovine na vzhodu, in nenazadnje tudi Ukrajince in Beloruse, ki so bili prisilno premeščeni na vzhod.

V svojem prispevku bom predstavila različne interpretacije zgodovinskih dejstev na Poljskem po letu 1945 in pokazala, kako so različni akterji poskušali uveljaviti svoje stališče. V času komunističnega režima so imeli vlada in člani komunistične partije monopol nad vprašanjem nadzora nad politiko zgodovine, javni spomin pa se je zelo razlikoval od zasebnega. V zadnjih 30 letih so najpomembnejši akterji še vedno predstavniki vlade. Javni diskurz je postal pomembno orodje pri obravnavanju problematične zgodovine in spomina. Številne civilne pobude so podprle proces poljsko-nemške sprave. Različne organizacije poljskih beguncev in izgnancev so bile ustanovljene po letu 1990, da bi zastopale svoje specifične interese in ohranjale spomin na izgubljena ozemlja na vzhodu. Prisilna migracija ostaja pomemben del nacionalnega spomina. V zadnjih letih pa je vendarle mogoče prepoznati nekaj paradigmatiskih premikov. Vlada je uvedla novo politiko zgodovinjenja s ciljem povečevanja in sekularizacije preteklosti Poljske. Glede na svojo dominantno vlogo v javnih množičnih medijih je bilo potrebno kritično analizo in odprti dialog premakniti izven mainstreama. Kljub novim razmeram ostajajo spomini na drugo svetovno vojno in prisilno preseljevanje na Poljskem različni in razdeljeni med posameznimi družbenimi skupinami.

Katja Hrobat Virloget (Univerza na Primorskem, Fakulteta za humanistične študije / University of Primorska, Faculty of Humanities, Koper/Capodistria, Slovenia)



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“Istrian exodus”. Memories and heritages between official and alternative visions

When Yugoslavia gained the nationally mixed territory of Istria after WWII 90% of mainly Italian-speaking population emigrated, while the emptied towns were settled by people from Slovenia and rest of Yugoslavia. Deriving from the research of memories of the present day population of Istria the presentation will reflect on conflicting and peace-making memories on the so called “Istrian exodus”, where a key role has been played by negative legacies of the past, linked to fascism, socialism, and nationalism. Connected to memories is the question of heritage, especially if it’s perceived as the ideological apparatus of memory with the aim of controlling the national collective memories, especially on the internationally controversial subject such as the post-war mass migrations from Istria. The presentation will try to compare and show the divide between the individual perceptions of heritage of the “remained” and the newly arrived inhabitants with the dominant (official) heritage perceptions.

“Istrski eskodus». Spomini in dediščine med uradnimi in alternativnimi pogledi

Ko je Jugoslavija po drugi svetovni vojni dobila nacionalno mešano ozemlje Istre, se je izselilo 90% pretežno italijansko govorečega prebivalstva, izpraznjena mesta pa so naselili ljudje iz Slovenije in ostale Jugoslavije. Izhajajoč iz raziskav spominov današnje populacije Istre bo predstavitev predstavljala konfliktne in pomirjujoče spomine na ti. “Istrski eksodus”, kjer so imele ključno vlogo negativne zapuščine preteklosti, povezane s fašizmom, socializmom in nacionalizmom. Povezano s spomini je vprašanje dediščine, še posebej, če jo dojemamo kot ideološki aparat spomina z namenom kontroliranja nacionalnih kolektivnih spominov, zlasti na mednarodno kontroverzno temo, kot so povojne množične migracije iz Istre. Predstavitev bo poskušala primerjati in prikazati razkorak med posameznimi dojemami dediščine »ostalnih« in priseljenih prebivalcev z dominantno (uradno) percepcijo dediščine.

Lucia Kulihova (Univerza na Primorskem, Fakulteta za humanistične študije / University of Primorska, Faculty of Humanities, Koper/Capodistria, Slovenia)

Slovaks to Fiume, Slovenians to Le Havre

Migration cannot be stopped, but it can be partially controlled. In my paper I would like to introduce two ways of controlling or regulating migration from Austria-Hungary to the USA. I will present examples of Slovaks and Slovenians, who tendentially traveled via different European ports. In the case of Slovaks I will concentrate upon the Hungarian emigration law and the contract with the shipping company Cunard line from 1904, which the Hungarian state obliged Hungarian citizens to travel through the Hungarian national port of Fiume/Rijeka. As for Slovenians, I will analyse the business of travel agencies in Ljubljana, which offered the transatlantic journey via the port of Le Havre in France. I will compare the two examples on the basis of the passenger lists, the Dillingham commission reports, Slovenian and American magazines and archive sources.



Slovaki v Reko, Slovenci v Le Havre

Migracijo ni mogoče ustaviti, ampak jo je možno delno nadzorovati. V svojem prispevku bi rada predstavila dva modela nadzora oz. reguliranja migracije iz ozemlja Avstro-Ogrske na primeru Slovakov in Slovencev, ki so (na splošno) potovali skozi različna pristanišča. V primeru Slovakov bom izhajala iz pogodbe med Ogrsko državo in Cunard lines iz leta 1904, ki je prisilila ogrske državljane potovati skozi Reko (Fiume). Pri Slovencih pa bom pokazala delovanje potovalnih agencij v Ljubljani, ki so ponujale pot skozi francosko pristanišče Le Havre. Oba primera bom primerjala s pomočjo seznamov potnikov, ki so odpotovali iz omenjenih pristanišč v New York, poročil Dillinghamove komisije, slovenskih in ameriških časopisov in arhivskih virov.

Aleksej Kalc (ZRC SAZU, Inštitut za slovensko izseljenstvo in migracije / Slovenian Migration Institute, Ljubljana; Univerza na Primorskem, Fakulteta za humanistične študije / University of Primorska, Faculty of Humanities, Koper/Capodistria, Slovenia)

The governance of migration and the nation building policy in the Kingdom of Yugoslavia

In 1921, soon after its establishment, the Kingdom of Serbs, Croats and Slovenes passed the Emigration Act. The territorial and national components, that before the First World War had been under different states and migration regimes, were now unified under a common regulation of the issue. The purpose of this law was twofold: to create a system of management of the emigration phenomenon, which was particularly pronounced before the war in Slovenia and Croatia; to equip the country and its administration with instruments to involve the diaspora into the Yugoslav nation-building process by promoting a tight connection between Yugoslav emigrant communities and their homeland. The paper will outline the main characteristics of the emigration control system and offer some reflections about the migration policy in Slovenia.

Upravljanje migracij in narodotvorna politika v prvi Jugoslaviji

Kraljevina Srbov, Hrvatov in Slovencev je kmalu po svoji ustanovitvi zakonsko uredila področje izseljevanja. Uredba o izseljevanju iz leta 1921 je teritorialne in narodne komponente, ki so pred prvo svetovno vojno sodile pod različne države in migracijske reže, združila pod enovit migracijski režim. Namen tega zakonskega posega je bil dvojni: vzpostaviti sistem upravljanja izseljevanja v tujino, ki je bilo zlasti na Slovenskem in Hrvaškem pred vojno zelo izrazit ekonomski in družbeni pojav; opremiti državo z inštrumenti za pritegnitev izseljenskih skupnosti v jugoslovanski narodotvorni načrt in ustvarjanje močne povezave med jugoslovanskimi izseljenskimi skupnostmi z matično državo. Prispevek bo predstavil značilnosti migracijskega nadzornega sistema in podal nekaj razmišljanj o slovenskih pogledih na migracijsko politiko.



ARRS
JAVNA AGENCIJA ZA RAZISKOVALNO DEJAVNOST
REPUBLIKE SLOVENIJE

Miha Zobec (Univerza v Mariboru, Filozofska fakulteta /University of Maribor, Faculty of Humanities, Maribor, Slovenia)

The Extraterritorial Control Over the Emigrants in the Interwar Period: the Case Study of the Slovene Antifascists in Argentina

The objective of the contribution is to highlight some trends for the upcoming research of the extraterritorial surveillance over the members of ethnic minorities in the interwar period. With this aim I will present a case study in which I focus on the control over the Slovene antifascists in Argentina and propose some directions for comparative research within the framework of Central European borderlands. Moreover, I will use the case study to problematise the concepts such as diaspora, exile polity and long-distance nationalism. In addition, I will underline the importance of understanding the extraterritorial control in relation with the minority position at the place of origin and the transnational activities of the emigrants.

Zunajteritorialni nadzor nad izseljenci v času med svetovnima vojnama: primer slovenskih antifašistov v Argentini

Namen prispevka je prikazati nekaj smernic za preučevanje zunajteritorialnega nadzora nad pripadniki nacionalnih manjšin v času med svetovnima vojnama. Predstavil bom študijo primera, v kateri se osredotočam na nadzor nad slovenskimi antifašisti v Argentini in predlagal nekaj iztočnic za nadaljnje proučevanje v primerjalni perspektivi obmejnih področij srednjeevropskega prostora. Skozi analizo primera bom problematiziral koncepte kot so diaspora, politična skupnost v izgnanstvu in nacionalizem daljavo. Poleg tega bom izpostavil tudi pomembnost razumevanja zunajteritorialnega nadzora v soodvisnosti od položaja manjšine v kraju izselitve in transnacionalne aktivnosti izseljencev.

Jernej Mlekuž (ZRC SAZU, Inštitut za slovensko izseljenstvo in migracije / Slovenian migration institute, Ljubljana, Slovenia)

Control of Uncontrolled Migrations: How the newspapers reported on defections from Yugoslavia 1945-65

The paper addresses how Slovenian newspapers reported defections from Yugoslavia in the period from 1945-65. During the time when departures from the SFRY were restricted and regulated, desertions were sanctioned and the media were instrumentalized as a state ideological apparatus. It seems that desertions were not a very common topic in the newspapers. When they did appear in newsprint, they were criminalized and not infrequently subjected to a fair amount of moralizing. When the deserters themselves were given voice, they expressed remorse and contrition, with the message that going abroad meant suffering, misery or even ruin.



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Nadzor nad nenadzorovanimi migracijami: Sredstva javnega obveščanja o prebegih iz Jugoslavije v letih 1945–65

V referatu odgovarjam na vprašanje, kako je o prebegih iz Jugoslavije v letih 1945–65 pisalo slovensko časopisje. Smo v času, ko je bilo izseljevanje iz SFRJ omejeno in nadzorovano, prebegi sankcionirani in mediji instrumentalizirani kot ideološki aparat oblasti. Zdi se, da prebegi niso bili tema, ki se jo je časopisje prav pogosto lotevalo. Ko pa jih je vendarle postavilo na časopisni papir, jih je kriminaliziralo in se jih nemalokrat lotilo z dobro mero moraliziranja. V kolikor je “prepustilo” glas tudi prebežnikom samim, je bil to glas obžalovanja in kesanja, s sporočilom, da odhod v tujino pomeni trpljenje, gorje ali celo pogubo.

Lev Centrih (Univerza na Primorskem, Fakulteta za humanistične študije / University of Primorska, Faculty of Humanities, Koper /Capodistria; Inštitut za civilizacijo in kulturo / Institute for Civilization and Culture, Ljubljana, Slovenia)

»Maribor by the sea«: The League of Communists of Slovenia and the settlement question of Koprsko primorje through 1945 - 1965

The contribution will discuss the reflections on the settlement of the Koprsko primorje after the Second World War. In the first post-war years the immigration to Koper from the interior of Slovenia mostly included professional and political personnel, while in the later period industrial and other workers began to come. In this process, a key question arises as to how the authorities regulated this immigration? The existing scientific and memorial literature offers different and divergent answers. According to our hypothesis, the communist authorities systematically encouraged immigration only during the first period. Later these processes were much more spontaneous.

»Maribor ob morju«: Zveza komunistov Slovenije in vprašanje poselitve Koprskega primorja v letih 1945 - 1965

Prispevek bo obravnaval razmišljanja o poseljevanju Koprskega primorja po drugi svetovni vojni. V prvih povojnih letih so se na Koprsko iz notranjosti Slovenije večinoma priseljevali strokovni in politični kadri, v kasnejšem obdobju pa so pričeli prihajati ljudje, ki so postali industrijski delavci. Pri tem procesu se postavlja ključno vprašanje, na kakšen način so oblasti to priseljevanje regulirale? Obstoječa znanstvena in spominska literatura ponuja različne in izključujoče odgovore. Po naši hipotezi so komunistične oblasti načrtno spodbujale priseljevanje samo v prvem obdobju, kasneje pa so ti procesi potekali mnogo bolj spontano.

Petra Kavrečič (University of Primorska, Faculty of Humanities, Koper/Capodistria, Slovenia)

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ARRS

JAVNA AGENCIJA ZA RAZISKOVALNO DEJAVNOST
REPUBLIKE SLOVENIJE

Slovenian emigrants and tourist visits to the former homeland according to the reports in the »Rodna gruda« magazine (1954–1991)

The paper focuses on the visits of Slovenian emigrants and their descendants to the former homeland. After the resolution of border questions, the issue of emigration in the post-war Yugoslavia was taken over by the Slovene Emigrant Association (Slovenska izseljenska matica). The latter dealt with the organized visits of Slovenian emigrants to the former homeland and at the same time promoted the achievements of the new socialist regime of post-war Yugoslavia in the countries from which the emigrants came. Since its establishment in 1954, the "Rodna gruda" magazine played an essential role in this regard. The authors will examine the reports on the visits of emigrants in the magazine until 1991, and while concentrating mainly on the traditional "Emigrant Picnic" or "Meeting in My Country" event.

Slovenski izseljenci in turistični obisk v nekdanji domovini s poudarkom na poročanju revije Rodna gruda (1954–1991)

Prispevek obravnava obiske slovenskih izseljencev in njihovih potomcev v nekdanji domovini. Po razrešitvi mejnih vprašanj je problematiko izseljenstva v povojni Jugoslaviji prevzela Slovenska izseljenska matica. Poleg organizacije obiskov slovenskih izseljencev v nekdanji domovini je bilo eno izmed področij delovanja omenjene organizacije tudi promocija dosežkov novega družbenega sistema povojne Jugoslavije v državah, iz katerih so prihajali izseljenci. Pri tem je imelo njeno glasilo Rodna gruda, ki je pričelo izhajati leta 1954, osrednjo vlogo. Avtorja bosta v prispevku preučila poročanje revije Rodna gruda o obiskih izseljencev do leta 1991, pri čemer se bosta osredotočila predvsem na tradicionalno prireditev Izseljenski piknik oziroma Srečanje v moji deželi.