

BRATISLAVA INTERNATIONAL SCHOOL OF LIBERAL ARTS

Who Belongs? : Narrating Identities of the Foreign Born Slovaks

Bachelor Thesis

Bratislava, 2018

Patricia Kučárová

BRATISLAVA INTERNATIONAL SCHOOL OF LIBERAL ARTS

Who Belongs? : Narrating Identities of the Foreign Born Slovaks

Bachelor Thesis

Study program: Liberal Arts
Field of study: Political Science
Thesis Supervisor: Mgr. Dagmar Kusá, PhD.
Qualification: Bachelor of Science (abbr. "Bc")
Submission date: February 15, 2018
Date of defence: June 13, 2018

Bratislava, 2018

Patrícia Kučárová

Declaration of Originality

I, the undersigned Patrícia Kučárová declare that I prepared the present work independently and that I did not use any literature or resources other than those indicated in the text and References. All citations are marked, and referenced in bibliography. This statement also applies to online sources and data. I also declare that I have read the guidelines for writing theses and seminar papers, and I do know the consequences of committing plagiarism. I am also aware that my bachelor thesis is going to be checked, and if it is provided so – serious consequences will ensue.

Bratislava, February 15, 2018

Patrícia Kučárová,

Signature:.....

Acknowledgements

I would like to thank my supervisor, Mgr. Dagmar Kusá, PhD., for her patience, highly expert advice and her time. I am very happy that there was an opportunity for me to work with Dagmar Kusá, and be under her wings for three years. She shown me the right way, how to stay calm, how to organize thoughts and afterwards made them visible. I would also like to thank to all members of the Bratislava International School of Liberal Arts, who helped me on my journey at BISLA.

I have to express my gratitude to my family and my close friends. In memory of my beloved grandmother and grandfather, I am grateful for their sacrificial approach and patience.

Who Belongs? Narrating Identities of the Foreign Born Slovaks

Author: Patrícia Kučárová

School: Bratislava International School of Liberal Arts

Thesis Advisor: Mgr. Dagmar Kusá, PhD.

Defense Committee: prof. František Novosád, prof. Silvia Miháliková, prof. Iveta Radičová, doc. Samuel Abrahám, PhD., Mgr. Dagmar Kusá, PhD.

Committee: Chair: prof. František Novosád, CSc.

Scope: 43 standard pages, 62 019 characters with spaces

Keywords: Identity, Nation, National Identity, Collective Trauma, Collective Identity, Symbols, Myths, Cultural Memory, Roots, Imagination.

Abstract

The main aim of this work is to identify the characteristics of collective identity in the perception of Slovaks with foreign roots, living in Slovak Republic. There are illustrated factors which are shaping the perception of identity.

The first part of the thesis focuses on explaining the concepts needed to understand the main idea of research. The concepts of cultural trauma, collective memory, as well as the emergence of the nation itself and its aims are explained in the first chapter. Cultural transmissions within the nation, are explained on the basis of the epidemiology of representations. In short, the chapter is focused on what is identity, nation and how it is formed, mutated and transmitted in society.

The second part of the thesis is focused on the narrative structure of the Slovak identity. The impact of history, myths, legends as well as the influence of emotions in connection with the stereotypes and prejudices of the Slovak nation.

The last part of the thesis consist of research. Data for this research were obtained via a premade survey with several questions, based on the main topic of study. A sample of 30 respondents, each of whom has one parent or ancestor of different ethnic origin, provided a data for analysis in this work. Based on the survey, intergenerational differences as well as differences based on the ethnic origin of the group of respondents were found. The data obtained support of the view, that the Slovaks who have different ethnic origins, are expected to be less closed against external factors.

Who Belongs? Narrating Identities of the Foreign Born Slovaks

Autor: Patrícia Kučárová

Univerzita: Patrícia Kučárová

Vedúca bakalárskej práce: Mgr. Dagmar Kusá, PhD

Predseda komisie pre obhajoby bakalárskych prác: prof. PhDr. František Novosád, CSc.

Členovia komisie pre obhajoby bakalárskych prác: prof. PhDr. František Novosád, CSc.; Doc. Samuel Abrahám, PhD; Dagmar Kusá, PhD.; prof. Iveta Radičová, PhD. prof. Silvia Miháliková

Miesto, rok: Bratislava, 2018

Rozsah práce: 43 normostrán, 62 019 znakov vrátane medzier

Stupeň kvalifikácie: Bachelor of Science (abbr. "BCs")

Abstrakt

Hlavným cieľom tejto práce, je identifikovať charakteristické znaky kolektívnej identity v súčasnom vnímaní Slovákov so zahraničnými koreňmi, žijúcich v Slovenskej republike. V práci sú ilustrované faktory, ktoré formujú vnímanie identity.

Prvá časť práce sa zameriava na vysvetlenie pojmov potrebných k pochopeniu hlavnej tézy. Koncepty kultúrnej traumy, kolektívnej pamäte, ako aj vznik samotného národa a jeho cieľov je súčasťou prvej kapitoly. Kultúrne prenosy sú vysvetlené na základe epidemiológie reprezentácií. V skratke, súčasťou prvej kapitoly je porozumenie práce a vysvetlenie, čo je identita, čo je národ a ako sa v spoločnosti tento fenomén formuje, mutuje a prenáša.

Druhá časť práce je zameraná na naratívnu konštrukciu Slovenskej identity. Vplyv histórie, mýtov, legiend ako aj vplyv emócií v súvislosti so stereotypmi a predsudkami Slovenského národa.

Posledná časť práce sa skladá z výskumu. Dáta pre túto prácu boli získané prostredníctvom vopred zhotoveného dotazníku podľa hlavnej témy štúdia. Vybraná vzorka 30 respondentov, z ktorých každý má jedného rodiča, alebo predkov zahraničného pôvodu, poskytli údaje pre analýzu v rámci tejto práce. Na základe dotazníka boli zistené medzigeneračné rozdiely, ako aj rozdiely na základe etnického pôvodu skupiny opýtaných. Získané údaje podporujú názor, že Slovenská identita v ponímaní Slovákov ktorí majú zahraničné korene, má predpoklad byť menej uzavretá voči externým faktorom.

Table of Contents

Declaration of Originality	iii
Acknowledgements	iv
Abstract	v
Abstrakt	vi
List of Graphs	8
1. Introduction	9
1.1 Thesis Statement	10
1.2 Research Design and Methodology	11
2. Model of ethnic identity	13
Identity	13
Nation	14
Imagined Communities	14
The Nationalist Roots	15
Collective Memory trough Representations	16
Cultural Trauma and Dealing with the Past	18
National Identity and Ethnicization of the Public Space	19
Ethnicity and Ethnic Identity	20
Multiculturalism	21
2.2 Narrative Sources	22
History and the Idea of Independent Slovak Community	22
Myths and Legends as an Influential Element	22
Emotions and National Pride, Symbols, Language and Territory	23
Invention of Tradition	24
Stereotypes, Prejudices and Attitudes towards Others	25
3. Analysis of collected data (practical part)	27
3.1. Description of respondents	27

3.2. Evaluation of the survey.....	29
4. Contribution of the Research and Recommendations for Further Research.....	37
Resumé.....	40
Bibliography	42
Appendix 1	44

List of Graphs

Graph 1: Perception of Identity.....	30
Graph 2: Pride	31
Graph 3: Discrimination	32

1. Introduction

It is well known, that each group of people living in one sharing territory is creating their own identity, which could be perceived in a different ways of understanding. Nations want to be recognized in the outside world by others, by the neighbour states and even by other actors in the world politics, relationships and other spheres. These actors want to be seen as a strong unit, and being internally and externally sovereign. Nation-building is connected with development of their own identity, through generations and representations of their own past. It is a long term process, and each country is dealing with this process in their own way. One of the factors which can take a place in the nation building processes are the external or even internal impacts. Whether one nation was under the stronger nation or vice versa is crucial in a future modernization. It is necessary to understand the difference between identity and nationality, of course both terms are linked but people are often using those terms in wrong way. People are perceiving their identity also through their ethnic origins, or foreign roots.

Human mind is a constantly changing and could be easily influenced by narratives such as myths, legends or symbols through the oral or even graphic representations. Individuals are creating the core of the community itself, on the other side Slovak Republic is dealing with a high degree of intolerance towards minorities or those who do not fit in the ideal image of the real Slovak. In current era, multiculturalism is seen as an accompanying fact of advanced democracies in the world. However this “trend” should be accepted in order to maintain stable democracy - for example if the foreigner comes to the host state – he/she needs to obey the current laws, and act in addition to the rights, and vice versa. Including values which developed democracies bring, and thus move toward an increased degree of tolerance and openness.

The primary intention of this bachelor thesis is to understand the exclusivist character of the Slovak national narrative and its consequences on those citizens, whose identities are more complex, dual, simply those who are not the “core” Slovaks. For a student of a liberal arts college, and simultaneously a citizen of the Slovak Republic, this thesis represented a great opportunity to find out why the Slovak nation is closed towards others. The national identity should, and should have the tools to manage diversity within a state, and does not become a threat for developed democracies.

Why is it like that? Aren't Slovaks tolerant enough? What role do emotions play in this case?

To approach the main subject of analysis, this study first explores some important concepts such as the nation, national identity, narrative construction of identities and role of emotions, and in particular the narrative of cultural trauma in it. Then it examines the attitudes of Slovaks and foreign-born Slovaks towards themselves and the "Other".

Slovaks are sometimes seen as strongly convinced that things that they have no knowledge about, are bad. Each person needs to absorb all acquired information, and afterwards make their own perception of "who am I", or "who belongs here". However, people cannot change their roots, the past events, their cultural memory but they can change their mind, according to these factors and create their own perception, because the most important thing in this case is, how you feel about it. The feeling of belonging somewhere is in our human nature. People always need to belong somewhere, they are placing themselves in communities through narrative approach/ through stories, they are creating their own perceptions of national identity and have their imagined ideals of who "can" and "cannot be" a part of the society.

Family meetings, public events, social life, education, encounters at local administration offices, shops... all these experiences socialize people into knowing each other, and to learn patterns of interaction, values behind them, or to get knowledge about other ethnic origins and learn something about it. On the other hand, this is also an opportunity to confront the knowledge and perceptions about themselves, too.

1.1 Thesis Statement

Slovak identity is ethnocentric and exclusive. The nation itself have their own "ideal" of the true "core" Slovak. In short, the folklorized image of those who belongs into the core of society. On the basis of these facts, I investigate whether the foreign born Slovaks are more tolerant in addition of their ethnic origins. It is assumed that Slovaks with mixed or foreign roots should have an increased sensitivity to the complexity of ethnic identities, thus contributing to an increased level of tolerance and openness towards others. I choose 30 respondents – Slovaks with different ethnic origin, to see

their perception and a different point of view on this specific character on the nation of Slovak Republic.

The sample of 30 respondents, who have been born in Slovakia and have at least one foreign-born parent, provided me with data for the further analysis of the thesis. These data support the view that identity could be perceived in different ways, depending on respondents' ethnic origin, level of education, age, region of Slovakia they are living in. A person living in specific territory, in this case Slovak Republic, but with foreign or mixed roots are often excluded or somehow pushed from the society, from the "exclusive membership" in the core identity group.

This research points out the specific exclusivist character of the Slovak national narrative, and also considers possible solutions how to become more tolerant, not only to ourselves but also towards foreigners, and more openness towards others.

1.2 Research Design and Methodology

The main empirical part of this research is closely connected with the theoretical part.

It is not possible to cover all aspects of the concept of identity. The theoretical topics, which were chosen as crucial for the research part of the thesis were also translated into the questionnaires, using closed and open ended questions. Data were collected from the people between the ages of 18 and 70. Surveys also collected demographic data of age, gender, region, ethnic origin, and level of education. This proved important in establishing the differences in perceptions related to tolerance of the other and to diversity.

Analysis used several questions from the Eurobarometer Special Report from October 2015 on discrimination, to allow for comparison of the attitudes prevalent in the surveyed sample and in the national average. After literature review and collecting all reliable sources I have decided that this research method fits very well the research aim itself. The quantitative research method, using questionnaire and existing surveys, provided a various tangible answers. Survey granted full anonymity of the respondents.

Respondents (of foreign or mixed origin) had both positive and negative perceptions of Slovak identity. Several of them had to face discrimination stemming from differing identity and especially physical differentiation, despite their Slovak citizenship.

Survey questions were provided in English language. If respondents had any doubts and questions, I was willingly open to help them. I wanted a bigger sample of people to see the differences between answers based on the education, ethnic origin and even the age had a crucial role in the survey. In short, the sample was selected for interesting and varied responses as an illustrative research comparable with the Eurobarometer survey, which already was in progress. The respondents were contacted via network of acquaintances who are close to these particular group of people (foreign born Slovak), so it was easy to cooperate with them.

The process of survey collection had three steps. At first asking the respondents to cooperate with me in full anonymity. Secondly sending them the questionnaire and asking them to sign up the document providing the information about their answers. And the last step the description, collecting the data from both research methods, and analysing them into the possible contribution.

2. Model of ethnic identity

Identity

In Freud's concept of identity, we can see that identity or aspirations are something that children are gradually learning on the level of unconscious. Freud and Stuart see the unconscious of nation, as something undisputable in the context of creating the identity (Lachman, 2014). According to Stuart Hall, the identity is seen as an unfinished production created in its own representation. In short, the cultural identities are not found or preserved. They are different ways by which people are placed in the narrative of the past (Lachman, 2014).

Zygmunt Bauman argues that "the modern problem of identity was how to create and maintain it". While the main post-modern problem of identity is how to avoid fixing it and maintain open possibilities for its flexible repetition. (Bauman, 1996)

In sociology, this difference is presented as a difference between in-group, and the out-group. Bauman adds that "the alien group is precisely the imaginary opposition that a particular group needs for self-identity, cohesion, inner solidarity and emotional certainty" (Bauman, 1996)

Bačová draws attention to the paradox of identity, "whereas political identity conveys a set of a stable, unchangeable features, in fact, changing meanings according to the perceptions of each other" (Bačová, *Identity v Meniacej sa Spoločnosti*, 1997). On the other hand, the national political identity is based on the convergence of the cultural identities, linguistic, religious but also economic order (Bačová, 1997).

National consciousness, as a basic component of a national identity, actually exists only through a series of interpretative and identifying practices. Individuals within the internally differentiated community shape the relationship to themselves, to others, to their possibilities and limitations, on the basis of these narratives. National identity is not something unchangeable, it is not a historical phenomenon: it arises in time, shapes, changes its forms and competencies and its impact on the being of society, strength and weakness. However, it must be emphasized that national identity is a phenomenon that is constituted in a "long time" and that its real changes are rather slow and have an evolutionary character rather than a character of a "revolution" (Lachman, 2014).

Nation

People need to have that feeling that they are a part of something, that they belong. Being a part of a nation, community, class or something else creates the feeling of the self – preservation within the society. To have nationality and being recognized in such society is a basic dignity need of everyone. As Benedict Anderson writes, everyone in the modern world should have a nationality, wishes to have it and can have it (Anderson, 2006). National identity is generally the most legitimate value of the political life of our time. However the idea of the nation first emerged in the era of nationalism. According to Benedict Anderson, nationalism and nationality are cultural artifacts, and in order to understand them, it is necessary to know how they have historically emerged, how their meaning has changed over time, and why they now have such a deep emotional legitimacy (Anderson, 2006). All the successful revolutions that have taken place since the second half of the nineteenth century have been defined on a national basis. The importance of nation and nationality is necessary among people. Just to clarify that in Benedict Anderson's book *Imagined Communities*, the community of the nation is not anything that objectively existed as an independent actor. Language and print capitalism became an important factor in the nation, and the written word had its boom on the mass base. The level of educated people get the higher degree, so the history became very important in this sense. In the 19th century, when the education progressed, the historical narrative was crucial to anchor the reality into time and space based on narratives. (Anderson, 2006).

However, nation building which took place in Central Europe, as well as in Slovakia, preceded the formation of national states. In Western Europe it was mostly the opposite process of creation. Ernest Gellner notes, that every nationalism – sooner or later, leads to territorial demands and the pressure to create a “nation state” (Gellner, 1993).

According to Ernest Gellner, we can perceive nationalism as a political principle. This principle states that the political and national unit must be same, and the ethnic or national feelings could be positive or negative in addition of fulfilling this principle (Gellner, 1993).

Imagined Communities

In today's society, people do not live in narrow parochial identity groups linked by personal relationships, but the biological need to be a part of a community remains. The

number one need, of belonging to a group of people living in the same territory in addition to reach the self – preservation status, is an aim of each society. It is an imaginary community because its members will never know most of the other members of the nation, they will not meet or hear about them (Anderson, 2006, p. 6).

Cohesion in the case of Slovak national imagination is not as Benedict Anderson portrays in his work. The opposite is in this case the truth, well on the contrary...because the Slovak nation is looking as for internal as well as external enemies of the nation.

However, Anthony Smith defines the nation as a self – defining community whose members develop the already existing myths, sharing the memory, symbols, values and traditions – through representations. This particular group of people identifies themselves with their historical homeland/territory. They are creating and spreading the typical public culture and observing customs and common laws. (Smith, 1991)

The nationality is not created in a “natural” way, but as a result of solidarity and the relationships among the society living in one territory. Using the plural “we”, presupposes the commonly accepted rules as well as the common actions and planning of the future steps (Bačová, 1997).

The Nationalist Roots

According to Benedict Anderson, nationalism is not defined in the context of political ideologies, as is usually judged, but is much more similar to a religious imagination of a community. „Needless to say, I am not claiming that the appearance of nationalism towards the end of the eighteenth century was 'produced' by the creating of religious groups. What I am proposing is that nationalism has to be understood by aligning it, not with self- consciously held political ideologies, but with the large cultural systems that preceded it, out of which - as well as against which - it came into being“ (Anderson, 2006).

Benedict Anderson also protests against the general belief that racism or anti-Semitism derive from nationalism, just as nationalism does not derive from political ideologies (Anderson, 2006). He states that nationalism is always considering its adversaries as members of another nation, while racism does not. Racism is based on the notion of "contamination" of the nation. While nationalism justifies foreign wars, racism

manifests itself within the borders of the nation to justify the pursuit of "domestic" domination and oppression (Anderson, 2006). It does not confirm the idea of superiority over another inferior nation, but the idea of supremacy over a group of people within the national territory. It therefore has its origin in ideologies of the social class and not in the ideologies of the nation (Šetková, 2010).

However, nationalism could be perceived as a political force only through objectification. It must or at least should be in alignment with the social atmosphere and public opinion to reach its "political sense", in short it must get some emotional background (Bačová, 1996).

Basic thing Anderson examined, is whether and how the nationalism led to the creation of nations/imagined communities. Since the community is large enough and all their member do not know each other in person it must be „imagined“ at some point. (Anderson, 2006) Since this process have an important role, hand in hand with the creation of new identities. In this context, Stuart Hall writes how the process of globalization changed the identity of man in the era of late modernity. Simultaneously, nation and ethnic identities are becoming stronger, on the other hand under the influence of globalization the different particular and universal identities are becoming the legitimate part of the process. These universal and particular identities in the 19th and 20th century were uncompromisingly pushed back under the impact of nationalism. (Lachman, 2014).

The basic characteristic of nationalism was the reluctance to accept that each person is a reservoir of different identities that do not need to be in a conflict between each other (Vašečka, 2010). In the time of late modernity, not only our identities changed. The Western world is rebuilding their identities and is opening up a new chapter of dealing with problems created by nationalism in the 19th century (Vašečka, 2010).

Collective Memory trough Representations

Through collective memory narratives, the community/nation recognizes and defines the perception of "who we are". This memory is expressed by recalling, interpreting and reinterpreting the common past through generations. While the past is more memorable, known, or had a strong impact on the nation, the stronger is the foundation of the collective memory of the community (Bačová, 1996).

“Epidemiology” of representations has a crucial role in perception of the collective identity. It is a term most popularized by Dan Sperber, a French social and cognitive scientist. In his understanding, cultures are composed of narratives, representations of social realities dispersed through communication channels. However, some stories are more and some less contagious. The word “epidemiology” itself has roots in a Greek word *epidēmía*, which combines “upon” and “people”. Use of the word “epidemiology” has a specific role of spreading thoughts in the population. „The human mind is susceptible to cultural representations, in the way the human organism is susceptible to diseases” (Sperber, 1985). He is searching for understanding of the way how individuals connect to create communities through mutual interactions. „What I want to know is how, in an evolutionary perspective, social cultural phenomena relate to psychological mental phenomena“. (Sperber, 1985) People are using representations to cover, to change or explain what is not self-evident through relevant facts. Epidemiology is eclectic in its use of explanatory models. All epidemiological models have in common the explanation of macro-phenomena just as disease epidemics, on a population scale through individual interactions, dispersion of the communicated medium (whether disease or information). Thus, the epidemiological models are in sharp contrast to “holistic” explanations in which macro-phenomena are explained by other macro-phenomena, for example religion by economic structures or vice versa (Kanovský, 2012). Cultural things are partly created by the physical movements of individuals and the changes in the environment resulting from these movements.

There are two types of representation: the mental representations and public representations. Beliefs, intentions and preferences are mental representations, it is the communication of meanings to oneself. Signals, testimonies, texts and pictures are all public representations. Public representations have an ordinary material aspect. But describing those aspects – the sounds of speech, shapes, colors or the images – leave aside the most important fact that these material traces can be interpreted differently, as something that they represent for somebody (Kanovský, 2012).

In Dan Sperbers’ words, “In this concrete level, we must distinguish two kinds of representations: there are representations internal to the information processing device, i.e. mental representations, and there are representations external to the device and which the device can process as inputs, i.e. public representations” (Sperber, 1985).

The process of representations are changing through generations as well as in line with new political or social changes in society (Krekovič, 2005). It is crucial to point that some particular myths or legends are so dramatize, so the national consciousness would be according to these “narratives” persuaded about the nonsensical reality. As an example I would like to mention the myth of suffering and hardworking poor nation.

Cultural Trauma and Dealing with the Past

Regional communities, national minorities, religious groups of different convictions are living in one territory. People are acting with the aim of preservation of their own identity, towards other people, minorities or migrants...or simply those who do „not belong „into the particular community, under the impact of the prevalent representations. The nature of understanding of own identity, or in this case the identity which people perceive as theirs in Slovakia is a long-term process with the internal and external inputs. There is a spectrum of aspects which are influencing the imagination of identity, and one of those aspects is the narrative of a cultural trauma, spread through the epidemiology of representation and elites, as well as through generational transmission. Cultural trauma could be recognized as narrative which is shaping the path of understanding of the identity, woven around historical events, or something that influenced group of people living in one territory so much, that now that it is deeply rooted in their collective memory. The whole narrative is that much traumatizing so people are able to cry over such things even today. The event itself could not be recognized as traumatizing, even if it really is, but we were not there (physically). So the story of it, mutated, through decades is the traumatizing factor for people. The nations building is a crucial step connected with which people are getting acquainted. American sociologist Jeffrey Alexander understands cultural trauma as a narrative construction, which plays an important role in understanding the national identity (Alexander, 2004).

Explanation what is collective trauma and collective identity within society is going to be used as „back up” for the main thesis. Cultural trauma is not the natural reaction of society and is not natural emerged, but as the result of the cultural events. In short Alexander represents the theory of cultural trauma from the sociological point of view, as a cultural/social process. These processes are „imaginary“ traumatic because their

„trauma“ is shown through the epidemiology of representation which are through generations deeply rooted in collective memory (Alexander, 2004).

In general it is very hard for nation influenced by traumatic events, or events inherited from generation to generation by representations to face and deal with the current world changing mechanisms of integration, migration or the openness towards new trends. Slovakia has to deal with the global change character of migration. It is not primarily caused by the economic reason, but by combining different economic, cultural, political and social factors (Vašečka, 2010). World division is emerging into two main areas, the peripherals and centers, and it has become a solid part of a man in the 21st century (Vašečka, 2010).

For Slovaks, the traumatizing experiences of Magyarization from the era of dualism, were re-projected into the whole Hungarian history. The social hierarchy was related to the social status of the Estates system, not ethnicity. After the fall of the monarchy and the integration of Slovakia into the Czechoslovak Republic, the image of the oppressor changed. Instead of the promoted Hungarian feudal, the “impious” Czech entered the public eye (Krivý, 2005).

National Identity and Ethnicization of the Public Space

The fate of the nation as a complex of positive, identifying values is directly dependent on the quality of education systems. Such systems also included politics, the media, but also sport and civil society as a system of societies. (Novosád, 2003)

After the 1989 and especially in 1993, mythic stories were dominant in social life, trying to make Slovak identity stronger. However, also the anti-communist aspects of the nations’ past are mythicized, which means mythologizing the history to define the post-socialistic society as a historical and cultural nation living in a particular territory (Krekovič, 2005). The construction of the Slovak nation is based on the culture of a rural community looking for its primordial unity, which is controlled within a society by each other and requires equal reactions (Vašečka, 2010). The Slovak nation is still heavily egalitarian as in the past and was particularly marked by equality in poverty. It means that most of the Slovaks are still convinced that they are poor and are unable willing to accept others (Vašečka, 2010).

Now we can ask the question: what is the body of late-modern society and what is its cultural identity. The subjects itself does not disappear, they are not destroyed, it only loses the strength of its identity, which is afterwards fragmented and unfinished. In this sense, Halls' approach is similar to social theory as such – he understand the identity as unfinished production, created in frame of its representation. (Hall, 1990) It can be perceived in two ways: either as collectively shared, but defined more externally and artificially as a result of common historical experience. There is a set of significant differences that define who we truly are - who we are becoming according to the history, power, or the culture. Therefore the cultural identities, are nothing more than the names which the society gave to those aspects which are placing us into the narrative of past. (Hall, 1990)

Thus, the acceptance of the Slovak identity by those who want to integrate into the Slovak society was never easy. The outward signs of this identity are too often gloomy and painful. Even though, the identity formed on memories of the difficult fate in the past carries empathy, but is not too attractive to identify with. (Vašečka, 2010)

Ethnicity and Ethnic Identity

After the 1989, Slovakia became a country with a major identity crisis. The country is dealing with this problem with a strong and uncompromising pressure on the current existing plurality of people's identities, with the aim of destroying all "inappropriate" and "unusable" identities (Kováč, 2010).

The diversity in Slovakia is changing the whole situation. Slovakia as a post – socialistic country, with a specific "core" of those who are convicted that they are the core Slovaks, and no one else , have an excluding character. Ethnicity, or the different ethnic origins, or the relationship towards diversity is the structural problem.

However Slovakia is not the only ethnicized country in Europe. Even though Slovakia has crucial problems with process of integration of other ethnic groups, minorities or even the religious groups. The Slovak elites are divided into two incompatible parts, which Michal Vašečka calls "mythologized primordial Slovaks" – who understand ethnicity as something that figures since remembrance. Simultaneously living in one territory, there are "pluralistic modern Slovaks". Nor these people are often de-ethnicizing towards themselves, and others. In other words, in contrast to many other

Central European countries, the liberal elites are in this case copying the Hungarian elite in 1918. (Vašečka, 2010) However the diversity of identities is unchangeable fact. New identities are emerging trough decades all over the world, and are legitimized and recognized by others. It is necessary to understand that not the unknown is bad, but making decision without knowledge is.

Multiculturalism

Multiculturalism enables the coexistence as was mentioned before in the text. The coexistence is often between the majority and minority of population. Coexistence between different races, or people with different ethnic origins, supports and accepts the diversity. Another cultures, habits, values or even the gastro is a great plus for the host country. The main idea of coexistence is the fulfilling of the major needs between actors. Slovakia are familiar with these ideas, but mainly promoted by the non – governmental organizations, which are supporting the multicultural education through regional activities such as festivals (Bažant Pohoda Festival, Grape Festival, Európske ľudové remeslo). By these events, the nation can learn about the human and civil tolerance, mutual respect and good interpersonal relations, empathy, cooperation and participation in other multicultural events. (Chomova, 2013)

Slovakia is relatively rich country of the, but the perception of what happened in the past is deeply rooted in the national consciousness, and Slovaks see themselves as poor. On the other hand sometimes is more important to understand the current reality. It means, that concerns about opening towards others and other cultures also have an economic background, of being poor nation.

According to Paul Connerton, the prof at the University of Cambridge, we can distinguish several types of forgetting – forgetting that is constitutive in the formation of a new identity, structural amnesia, or the forgetting as humiliated silence. (Connerton, 2008) Forgetting took an important role in this case. As a post-regime nation, as a part of the regime unit and in addition of the self – preservation, the nation became closer towards other nationalities. The primary aim was to survive, to feel the sense that it is important to be in a cluster of one nation with their own needs. (Connerton, 2008)

2.2 Narrative Sources

History and the Idea of Independent Slovak Community

The Slovenian communities of Dolniaks, which emerged before the 19th century did not engage in the Slovak national and political development. Therefore, their Slovak-Hungarian identity was established with a strong Hungarian impact. (Kollai, 2008) This historically mixed national consciousness, laid the foundations after the 1920, when “these ethnic minorities were divided by boundaries, from their larger identical communities, the assimilation process become naturally faster”. (Kollai, 2008)

The national movements in the 19th century played a key role not only in creating their own national “image”, their own historical interpretation, but at that time the ideas and recognition of neighbors and attitudes towards them were crystalized. Slovaks did not have their own “nation state” at that time, because it emerged later. Nor the Slovaks could not stand up against the Hungarians so vigorously so they could understand the existence of Slovak national claims and a certain degree of autonomy. (Demmel, 2008) An important role in the nationalization process of Slovaks, was the idea of Slavic solidarity on an ethnic and linguistic basis of Slavic nations. The idea of Slavic reciprocity arose in the 1930s thanks to the activity of Ján Kollár. Slavic reciprocity can be regarded as a literary and cultural phenomenon in Central Europe, served as help for small Slavic nations in the process of nation building. (Demmel, 2008)

Myths and Legends as an Influential Element

Trough century’s myths and legends became a part of a nation. People always believed in something and were persuade themselves to recognize it as a truth. Incredible and sometimes tragic stories about the Slavic heroes, their victories, defeats or the suffering of our ancestors is the part of everyday life. Despite these stories are questionable they really have an impact on the behavior of people. (Krekovič, 2005) Myths are always the element of research and analysis, but its power and strength are often used by politicians, and are represented by various stories.

Nazism was trying to replace Christianity by the Germanic myths, in northern paganism was seeking for spiritual resources of the race. (Krekovič, 2005) In the era of communism, the Nazis were trying to replace culture with myths for their own sake. On the other hand Karl Marx put the proletariat to the first place, and highlighted the

role of scarification and redemption (Krekovič, 2005) The self-defeating ideas of our own history, how we suffered and how we have been hurt, formed in the various European nations in the 19th century. The myth of collective sufferings among the Slavic, can be seen in Herders philosophy of history too. The whole complex of myths is connected with the idea of the long period suffering of the Slovaks:

1. The myth of Golden Times – the period in our own state, a Great Moravia
2. The image of the hereditary enemy
3. The myth of a thousand years of struggle for own statehood
4. The myth of unity

Emotions and National Pride, Symbols, Language and Territory

For archaic societies myths were probably the basis of social life and culture. Myths were expressing the absolute truth, and spoke the sacred story. This fact made them repeatable through generations. People were using myths as a model and justification for all human actions and behavior (Mannová, 2005). Myths became something like a cultural orientation system that creates meanings for things there no exist a rational explanation. In short, myths are the traditional narrative with its own process of mutation through representations. This traditional narrative could be now considered as a typical form of collective thinking within a nation, which is preserved in cultural memory. In fact this narrative approach have an impact on the behavior too, because is closely connected with specific emotions.

The creation of ethnic myths, legends or mythic heroes took place also in Slovak Republic. Let's say, "our myths" , like the myths of other European nations – make the complexity of past different from the current reality, to create the invented unity of the community itself. The goal of these stories is to offer the sense of national existence and to reduce the feeling of collective fear. (Krekovič, 2005) Now, it is right to say this traditional narrative is broadly influencing the perception of Slovaks and their behavior towards others / themselves.

Invention of Tradition

Paradoxical part is that invention of tradition is undeniable fact. Traditions are somehow connected with the perception of reality. Each society has its own traditions and values dependent on the cultural path. Eduard Krekovič PhD, the professor of archeology at the Comenius University in Bratislava proclaimed that myths and legends are questionable. At first there must be a rational explanation based on facts. He writes about Slovakia arguing that the nation itself has to deal with the past on its own, otherwise there is no understanding. Critical thinking as a necessity to see things and being able to rationally explain such aspects, is much needed. For example fixed national memories of Slovaks such as the „symbols“– Cyril and Methodius are false and without any scientific research (Turčan, 2005). Although Cyril and Methodius are important symbols for Slovaks in such spiritual way, and have their own place in European history. Slovaks are not the heirs of their work, roots of Slovak culture are in the West – in Latin civilization.

Slovaks became a part of the civil parliamentary system, after the revolution in 1848 when the Estorian parliamentary system has changed. Slovaks were unrecognized and undeveloped, even despite the modernization trend they were subject of two main circumstances:

1. One common factor for the whole Hungarian society, which was an anachronistic political system
2. The second factor was in the form of national oppression, non-recognition of the Slovaks as individual national entity, with all the consequences that this lack of recognition had on the Slovaks (Zemko, 2010)

However, Slovaks were influenced by the third not so traditional factor – their own weakness. Slovaks were characterized by their insufficient inner cohesiveness, cooperativity and insufficient lack of political and social mobilization. (Zemko, 2010)

It should not be forgotten, that the hegemonic attitude of the ruling nation toward smaller nations or ethnicities in the country was the characteristic of the 19th century Europe. For the 19th and the first half of the 20th century, members or representatives of the great nations were accustomed to marking their attitudes, decisions and actions for patriotic and civic. Similar attitudes, opinions and actions of small minorities,

subordinate nations and ethnicities have been described as dangerous nationalism. The tradition of linking citizenship with nationality is as long as the history of modern Europe, for over 200 years. (Zemko, 2010)

“Invented tradition is taken to mean a set of a practices, normally governed by overtly or tacitly accepted rules and of a ritual or symbolic nature, which seek to inculcate certain values and norm of behavior by repetition, which automatically implies continuity with the past” (Hobsbawm, 1983)

Thus we can say, in case of Slovakia that traditions in all senses had a strong impact on the perception of who we are, and who are they. The “nutshell” of Slovak nation, could be seen as a protection from the outside world. Years and years under the majority marked the Slovak nation for decades, it could have connection with the strong rooted past which was gradually represented through generations.

Stereotypes, Prejudices and Attitudes towards Others

Stereotypes and prejudices are specific types of attitudes. These attitudes are not the direct experience of an individual but they are maintained by traditions, and the traumatic narrative in a collective memory of nation. Well, it is known that these attitudes are within the Slovak nation reflected in the relations with people of different ethnic minorities, nations, races ...and even the religious groups. Prejudices can be also understood as hatred towards others, acts and behavior with no relevant intention, in a case of Slovakia towards those “who do not fit in the ideal image of Slovak”. Sometimes such prejudices are not far from racism toward an object. In this case, the target is often visual different than the “rest”. The facial appearances as dark skin, dark eyes, or even curly hair, those which are notable, are the main trigger of hatred.

Slovakia is dealing with all kinds of stereotypes and prejudices. Since they are irrational and not based on relevant facts it is very hard to somehow change them, because they are deeply rooted in national consciousness, or traumatizing by the narrative, so it caused these unwilling kind of behavior towards others. In short sometimes these “phenomes” are used as an excuse of negative attitudes and behavior to certain ethnic groups. Stereotypes are widely shared since decades through various social representations.

In short, this means that the character of Slovak nationalism changed from the defensive type to an offensive type of nationalism (Bačová, 1996). As an example, it is crucial to mention the Hungarian minority living in Slovakia territory, which is often seen as a standing oppressor nation, suppressing the emancipatory aspirations of the Slovak nation (Bačová, 1996).

3. Analysis of collected data (practical part)

3.1. Description of respondents

The research sample of the practical part was consisted of about 30 respondents of Slovak nationality, but with foreign roots. It means, that the respondents had one of their parents or grandparents of foreign ethnic origin. The selection of these 30 respondents was under a certain criteria:

- a) Older than 18 years old
- b) Slovak nationality
- c) Parent / grandparents of the foreign ethnic origin

The scope of this work does not allow me to analyse all aspects of identity, so I choose this specific character of Slovak identity. In general, I was interested in differences between respondents primarily according to their ethnic origins. The categories by the age groups, allows the comparison of data between generations. Categories were as follows:

- a) Respondents between 18-29
- b) Respondents between 30-39
- c) Respondents between 40-49
- d) Respondents between 50-59
- e) Respondents between 60-70

The survey respondents were chosen according to predefined criteria, which were determined on the basis of the research method and the goal of the whole research. The composition of the sample of 30 respondents, I can say that out of the 30 people who answered the question about gender was:

- a) 13 females - 43,3%
- b) 14 males - 46,7%
- c) 3 people preferred not to say their gender -10%

According to the age categories we can see that:

- a) 12 people between the age 18-29 (40%)
- b) 6 people between the age 30-39 (20%)
- c) 7 people between the age 40-49 (23.3%)
- d) 4 people between the age 50-59 (13.3%)
- e) 1 person between the age 60-70 (3.3%)

Based on education, respondents were divided into 3 categories:

- a) Elementary school education
- b) High School education
- c) University education

According to the collected data, I had analysed that:

- a) 16 people were with the university education, which means 53.3%
- b) 13 people were with the high school education, which means 43.3%
- c) 1 person had the elementary school education level, which means 3.3%

For the more specific research, there is also a question in which part of Slovakia do they live. The question was simple, and they had to choose between:

- a) North
- b) East
- c) South
- d) West

Further research evaluation showed that:

- a) 2 people were from the North – 6.7%
- b) 7 people were from the East – 23.3%
- c) 6 people were from the South – 20%
- d) 15 people were from West – 50%

3.2. Evaluation of the survey

The data which were used for the analysis are from the European Commission (Eurobarometer), of the comparative research about the “Discrimination in the EU in 2015”. I primarily focused on the dimensions of national identity, pride, and the attitudes toward others and toward ourselves. Simultaneously looking for their opinion about the religion and beliefs, the acceptance from their point of view, and how they see it in general connected with the tolerance towards foreigners.

Questions in the questionnaire were designed to be comparable with research which were already in progress – Eurobarometer.

Due to the limited scope of this research, in the following part, I am focusing on interpreting those results that seem beneficial and contribute to the main topic of work, and simultaneously are of possible interest for further research. One of the main aspects of the research, is to compare the respondents’ responses based also on the relevance to the age group, to allow the intergenerational comparison. The interest was focused on the question of tolerance and the perception of discrimination from their point of view.

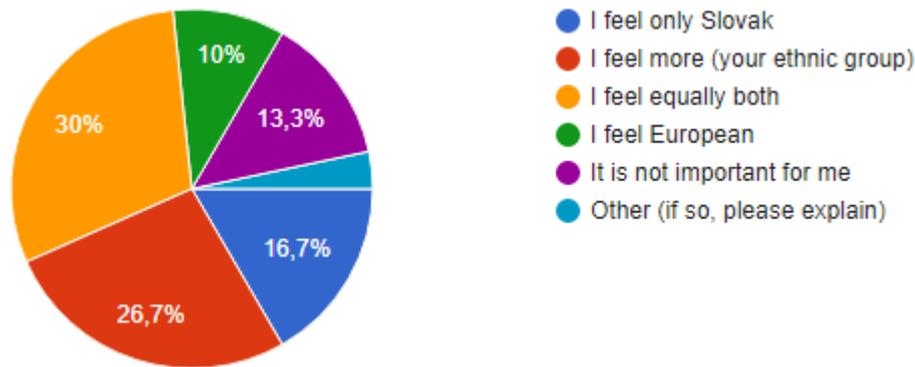
The first question of the research was focused on their emotions. Respondents had to choose between following statements in which I was asking them whether they feel:

- a) Only Slovak
- b) More their ethnic group
- c) Equally both
- d) European
- e) It’s not important
- f) Other (if so, they had to explain in few sentences why)

From 30 respondents, the majority of them feel equally both, which is 30%. Another half of respondents, feel more of their ethnic group which is 26.7%. The statement “I feel only Slovak” is familiar for 16.7% of respondents. Responses were usually based on emotions, however their responses were in sense of “I am who I am , regardless of my nationality”, “My roots are my roots, I do not make any differences between my feelings towards both nationalities”, in the option of “Other”. On the other side, respondents were familiar with feeling more Polish, Ukrainian, Asian and Czech. Four

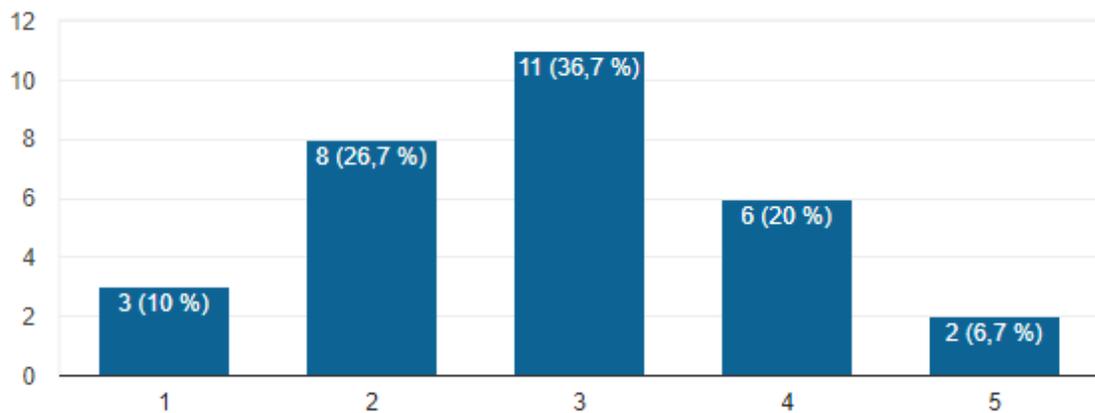
people are identified with no importance of their identity, which means that 13.3% of them said it is not important. 10% of respondents feel European.

Graph 1: Perception of Identity



As was explained before, the sample of respondents are people with the Slovak nationality but with foreign roots. Another question was built on their perception of how proud are they to be Slovak, with the following scale from 1 to 5, in which the 1 was “not so much” and 5 “very proud”. Afterwards they had to shortly explain why they agree with the number they had choose. In general, 3 was the number which were used the most by the majority of respondents, it means 36.7%. Number 2, which means less than half was familiar for 8 people, from that it follows 26.7%. Which was surprisingly very interesting, that with number 4, 20% of respondents were familiar. For 3 people the pride is number one, 10% of respondents. The number 5, used by 2 people which means 6.7% of asked people.

Graph 2: Pride



Another question was focused on their perception of discrimination in Slovakia on the basis of:

- a) Ethnic origin
- b) Sexual orientation (gay, lesbian or bisexual)
- c) Religion and beliefs
- d) Disability
- e) Gender

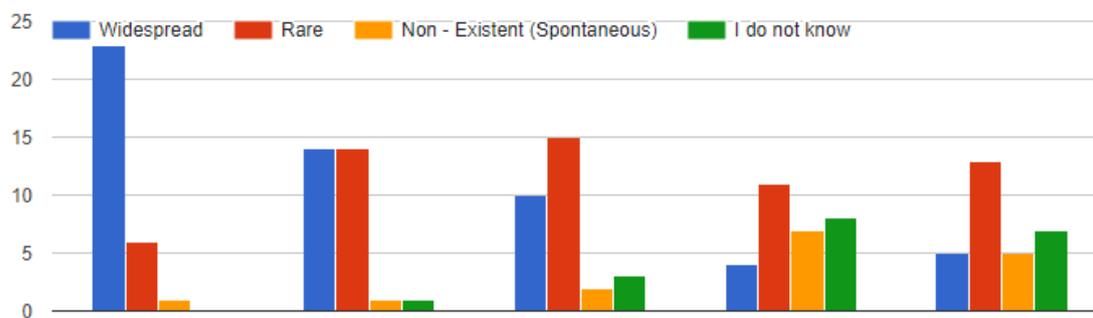
Following the statements, they had to choose between:

- a) Widespread
- b) Rare
- c) Non – existent
- d) I do not know

For the majority of respondents is discrimination according to the ethnic origin very widespread in Slovakia, and 6 of them said that it is rare to be discriminated according to ethnic origin. The discrimination based on different sexual orientation, in this case we are talking about the gay, lesbian or bisexual orientation, is very widespread for 14 asked respondents. Another 14 respondents are identified with a statement that it is rare, as well as 1 said it is non – existent, and another 1 do not know nothing about it. Discrimination of people with different religion and beliefs, is for 10 people very

widespread, for 15 of them rare, and 3 of the asked sample said they do not know. In a case of discrimination based on disability, 4 people are familiar with a statement that this kind of intolerance is widespread. The 11 of asked people, are following the statement rare. Discrimination based on disability is for 7 people non – existent, and the last 8 of them do not know. Being discriminated according to the gender whether is a man or woman, 5 people think that it is very widespread. Discrimination because of gender is rare for 13 of them, 5 of them said it is non – existent, and the last 7 do not know.

Graph 3: Discrimination



The following next question was about their perception of having a woman, a person from a different religion, different ethnic origin, or person with different sexual orientation:

- A woman
- A person from a different religion than the majority of the population
- A person from a different ethnic origin than the majority of the population
- Person with different sexual orientation (gay, lesbian or bisexual)

Following statements how would they feel, about having a woman, person from a different ethnic group, religion or person with different sexual orientation elected in the highest political position:

- Comfortable
- Moderately comfortable
- Uncomfortable
- Indifferent

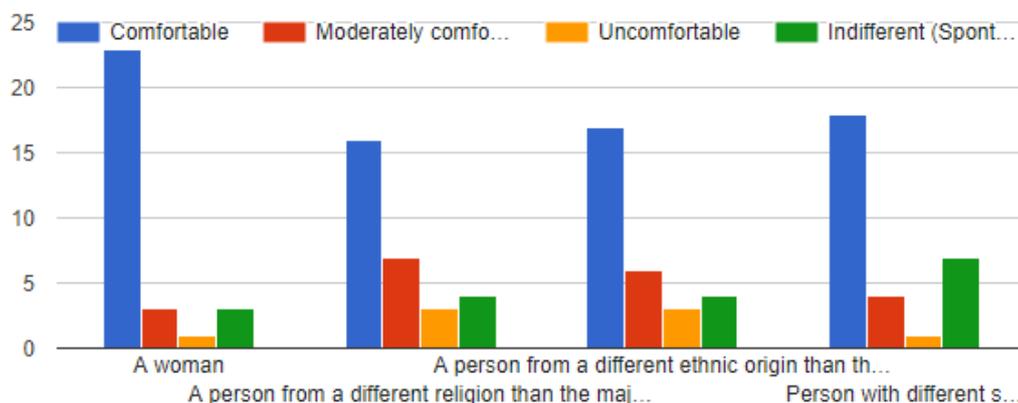
As you can see from the graph no. 3, 7, 23 people would feel comfortable to have a woman in a highest political position in their country, in this case Slovakia. Simultaneously 3 of them would feel moderately comfortable with a woman in politics, and 1 person would feel uncomfortable with a woman in highest political position.

The three remaining people are indifferent towards having a woman in politics. The 16 of asked respondents are totally comfortable to have a person from a different religion than the majority of population in that position.

On the other hand, 7 respondents are moderately comfortable of having a person from a different religion than the majority of population in such political position. With a statement “uncomfortable” 3 people are identified.

The 4 remaining respondents are indifferent towards the statement. The next statement was focused on, how they would feel to have a person from a different ethnic origin in a highest political position. For 17 respondents it is totally comfortable, 6 of them would feel moderately comfortable, for 3 of asked it would be uncomfortable and the rest 4 people are indifferent towards the statement. However with the last statement of having a person with a different sexual orientation (gay, lesbian or bisexual) elected in the highest political position were 18 of asked people comfortable. Another 4 would feel moderately comfortable, 1 person is against this situation and the last 7 of them are indifferent.

Graph 4: Discrimination and Prejudices



Third part of the whole questionnaire is focusing on the self –relations, as you can see above. Another question was focused on themselves, whether they are actually working or not, how would they feel if one of their colleagues at work belonged to each of the following groups:

- a) A white person
- b) A black person
- c) A Christian person
- d) A Jewish person
- e) An Asian person
- f) A Muslim person
- g) A Roma person
- h) Person with different sexual orientation

To evaluate their perceptions, there was a menu with following statements:

- a) Comfortable
- b) Moderately comfortable
- c) Uncomfortable
- d) Indifferent
- e) It depends
- f) I do not know

To conclude the evaluation of the survey I would like to point out some differences based on generation and the ethnic origin. The scale from 1 to 5, indicated the degree of their pride towards the Slovak nation, including the emotions derived from their perception. Some of them argues that they are proud to be Slovak, but their perception of identity derives from their ethnic origin. In relationship with various factors such as the openness, tolerance, discrimination and harassment were respondents mostly negative toward the Slovak nation. I would like to cite some of their responds, in order to closely understand their attitudes.

“I think everyone should feel at least positive when speaking about his/her roots. We do not choose where we are born and being proud of the roots is one of the self – conscious basic elements”. “I really believe in Slovak nature, some people are very tolerant and open towards others, other ethnic groups, religious groups or minorities, but on the other side, there are people which are very close towards unknown”. Here we can see an emotionally based attitude, with an impact from their experiences, they had to face in everyday life or other spheres.

Hand in hand with the discrimination and in-tolerance towards others, there are several factors influencing the Slovak nation, we are talking about the inequality, corruption and small degree of the social opportunities. “I am not very proud of the fact I am a Slovak, because how our country and governments works for a long period of time”. This type of answers are familiar with people born mostly before the 1989. From the analyzed data I can see that people born before the 1989 are slightly more closed, than those born after the 1989. “I am very proud of being Slovak, but I do not agree with the politics that it produces”. The crucial role had the fact in which part of Slovakia do they live, simultaneously with their ethnic origin.

A sample of respondents are familiar with a statement that they are not so proud to be Slovak, because their own ethnic origin had a stronger impact on their perception of how should people act within a society/social group. “I see a broad hatred in my everyday life or even in the work sphere, I see the hatred towards others, but towards themselves too”. On the other those who perceive their ethnic origin as equal as the Slovak nationality are equally proud of both ethnic origins. “I am proud to be Slovak equally as I am proud to be Czech”. “Slovakia is very similar to my hometown in Poland, I like it equally both, and I am proud to be both nationalities”. People which are familiar with these kind of perceptions have emotionally based opinions. They see the negatives and positives of Slovak nation. “I am proud to be Slovak, I have faith in this intolerant nation, damaged by a strong attempts to create a modern state”.

It is necessary to focus the analysis on the geographical part as well, to see another differences, based on where they live. Respondents which are usually living in rural areas, but with high level of education are more familiar with the statement of being proud of the land. “I am proud because of the beautiful nature that Slovakia can offer to the people, as well as to the other visitors. We should be more open and kind towards tourist, and the multiculturalism phenomena, because we can earn more knowledge, I still have faith in the nation”.

From the Eurobarometer survey about the discrimination within EU in 2015, we can see a comparable differences. For each of the following types of discrimination based on ethnic origin, sexual orientation, gender, and the religion and beliefs the asked sample of respondents, were identified that the discrimination on the basis of ethnic origin is very widespread. For the following statement, 45% of “widespread” were equal with a statement “rare”.

Another widespread discrimination is on the basis of sexual orientation – gay/lesbian/bisexual which makes 38% and the rest 48% were familiar with a statement “rare”. Discrimination on the basis of religion and beliefs is for 15% very widespread, but the other 45% have an opinion that it is “rare” in our country. The discrimination based on gender makes 24% of total widespread and in 68% it is rare for asked sample of people. By using a scale from 1 to 5 how would respondents feel about having a person from each of the following groups in the highest elected political position in a particular country, 65% of respondents were totally comfortable of having a woman in the highest elected political position. Only 8% of them were uncomfortable with this statement and simultaneously 11% were indifferent towards the statement.

We can see the difference between my survey and the Eurobarometer in a statement whether they would feel comfortable with having a person from different religion in a highest political position. Results from the Eurobarometer follows that only 22% are comfortable, 29% are moderately comfortable, but 29% of them are totally uncomfortable to have a person from a different ethnic origin than the majority of population in political position. Being a gay, lesbian, or bisexual in highest political position is disadvantaged in Slovak Republic, because 48% of asked are totally uncomfortable with this statement. Only 12% are comfortable and the very small amount of 19% are moderately comfortable with having a person with different orientation in highest political position. We can see that 36% of respondents are totally uncomfortable of being a colleague with a Roma person, 34% would feel uncomfortable with gay, lesbian, or bisexual and 38% are not familiar with a statement of having a Muslim person as their colleagues. In a case of having a white or black person as a colleague, 66% are totally comfortable with a white person, 27% are comfortable with a black person, but the 23% are totally uncomfortable with a black person as their colleague. In my survey we can see, that the foreign born Slovaks, are more open and tolerant towards other races, religion and beliefs and even the sexual orientation.

4. Contribution of the Research and Recommendations for Further Research

Due to the limited research, there are several possible solutions in a question of perception of the identity. The Slovaks with different ethnic origins are more open towards the diversity of various ethnic identities in one particular country. From the evaluation of the survey and further analysis we can see, that their attitude is more tolerant and open towards the non – core Slovaks. In a contrary with the Eurobarometer 2015 survey, we can see that the “core” Slovaks are more intolerant in a case of discrimination and social relations than the “non – core Slovaks” from my survey. However the learning systems and the language are necessary in the modernization of small and even larger states, the necessity of it is crucial also in Slovakia. The education systems are again becoming the main focus of national consciousness. The crucial and important factor about the educational system, is to teach children what is necessary to know about the current situation, and teach them how to think critically. Nation modernization as becoming an actor which can provide a complex of positive identifying values is crucial and dependent on the quality of education systems. Such education system are crucial for the society, included politics, the media, but also sport and civics (Novosád, 2003). On the other hand, the youth of nation could be involved into various organized cultural events. The main focus of these events would be the building of intercultural relations, knowledge, acceptance of other or even learning about foreign traditions and cuisine. Slovak nation should be involved, and should try to create such atmosphere and the feeling of safety where these different ethnics would communicate among each other, and learn. (Chomova, 2013)

Due to the Eurobarometer survey, we can see that the “core” Slovaks are in cases of discrimination, tolerance or the openness towards others, closer than the respondents from my survey. People with notable different facial appearances are even more discriminated. The elimination of prejudices, customs and ideologies through social events could solve such problems within society.

Simultaneously the national consciousness must become compatible with the European consciousness, it means there is a crucial impact of learning languages and became at least bilingual. This should be a social standard in all modernizing societies. On the

other hand the integration of small states into the European Union, according to the increasing of economy level, but also the understanding of the society will be a positive impact on development of national self – confidence. (Novosád, 2003)

Slovaks as the majority group in the country, of course have the space to start the de-ethnicization in different spheres, such as culture, traditions, social events, education and even the gastronomy, could be used as tool. Needless to say, that there are some crucial steps in which the Slovak country has to start to become inclusive country and open for the multiculturalism. Learning about politics, media and social structures is necessary. Policy as a governing element of the state, has its' own crucial role in the national conscious. People are often manipulated and influenced through media, which are under the “financial groups”. Magazines, boulevard or even the newspaper serve as an element according to which people are easily influenced. The state should provide relevant information to their citizens. On the other hand, citizens should learn to recognize certain types of the media propaganda.

According to Michal Vašečka, it will be necessary to change the constitutional codification the position of the Slovak nation and the national minorities living in the same territory of the Slovak Republic. The Slovak Constitution is ethnically, primordially and in value terms so empty, that it will be need to recreate it. (Vašečka, 2010) Crucially, some steps needs to achieve to be modernized and open nation. It is necessary to sensitively but fundamentally change the media, social and political discourse on the subject of diversity, minorities, migrants but even Slovaks who do not fit into the folklorized image of Slovak (Vašečka, 2010).

The integration of the Roma minorities, is the most difficult issue that Slovakia has to deal with over decades. Some social and ethnic groups including the Roma are used to be perceived as the out – group within nation. It is crucial and simultaneously necessary to create the right conditions, including those which can help them to integrate into society. On the other hand, it is expected from such minorities and other ethnic groups to accept the fact of integration with accepting the current laws of the host country. The increase of social, cultural and self – confidence could be easily achieved, if there are the right conditions. These great measures are not enough, the effort from Roma minorities are needed too, the possible integration, as well as the overcome of prejudices of the major society is needed to forget the stereotypes and the hidden forms

of superiority over these minorities, in short – the overcome of hidden or open form of marginalization (Novosád, 2003). The ideas of being oppressed by a majority, or another nation are often fed by politician with extreme ideologies, which as a result may not be considered as radical by the particular society (Bačová, 1996). Historical memory as one of the factors of the formation of nationalism, creates and consolidates in the individuals the sense of belonging to a particular group with same interests and values. These groups shares the common past, common traditions and historical events, which are one of the main sources of national sentiment (Bačová, 1996).

It is necessary to be positively presented as a nation, as well as internally as externally, and being recognized by other actors as sovereign unit. Slovak nation is often seen as tenebrous, though hardworking but still martyized. The modern state should be managing the right forces of the cohesion and provide an option of higher acceptance of diversity. Cohesion does not always mean solidarity “to stick together”, but could be based on the conflict and feud. This is the right challenge for the institutional system of a state to convert the energy from conflict, into the resources of positive thinking and energy (Novosád, 2003).

Resumé

Hlavnou myšlienkou tejto bakalárskej práce bolo porozumieť konceptu identity v súčasnom vnímaní Slovákov so zahraničnými koreňmi, žijúcich v Slovenskej republike. Identita je v tomto kontexte vnímaná ako niečo, čo sa všetci učíme na úrovni nevedomia. Sú to rôzne spôsoby na základe ktorých sú ľudia umiestnený do naratívu minulosti. Vzhľadom na to, je potrebné priblížiť činitele ktorým identita podlieha. Úvod tohto diela je zameraný najmä na model etnickej identity, ktorý sa následne venuje témam – národ, národná identita, kolektívna pamät, kultúrna trauma, reprezentácie príbehov, etnické skupiny, etnická identita a multikulturalizmus.

Prvá časť práce sa teda zameriava na vysvetlenie pojmov potrebných k pochopeniu hlavnej tézy. Koncepty kultúrnej traumy, kolektívnej pamäte, ako aj vznik samotného národa a jeho cieľov je súčasť prvej kapitoly. Kultúrne prenosy sú vysvetlené na základe epidemiológie reprezentácií, čo je národ a ako sa v spoločnosti tento fenomén formuje, mutuje a prenáša. Budovanie národa súvisí s rozvojom identity, ktorá je vsadená do naratívu minulosti. Úzko spätá minulosť s vnímaním súčasnosti je v práci uvedená na príklade nadržanosti, kedy je jeden národ nadržaný nad iným, prevažne menším. V minulosti ako aj teraz, národy súťažia medzi sebou, chcú byť vnímané ako suverénne jednotky vo svetovej politike. Na základe tejto skutočnosti je v práci uvedený príklad, kedy Slovensko bolo pod takýmto vplyvom nadržanosti, vo vzťahu s iným národom.

Druhá časť práce je zameraná na naratívnu konštrukciu Slovenskej identity. Vplyv histórie, mýtov, legiend ako aj vplyv emócií v súvislosti so stereotypmi a predsudkami Slovenského národa. Ľudská myseľ je ľahko ovplyvnitelná a prispôsobivá. V súvislosti s tým je v druhej časti objasnené, aký dopad majú príbehy a mýty na vnímanie identity, ako aj vnímanie samých seba či druhých. Prostredníctvom mýtov, legiend alebo symbolov si človek osvojuje históriu, kde právom ako nositeľ špecifickej národnosti patrí. Tým pádom sa mýty stali pevnou súčasťou vnímania skutočnosti, aj v prípade kedy nie sú pravdivé alebo overené. S tým úzko súvisí aj kultúrna trauma, kedy sa príbeh stáva traumatizujúcim, nie samotná udalosť. Udalosť vo svojej podstate môže a nemusí byť traumatizujúca pre národ. Skutočnosť že, človek sa tam fyzicky nenachádzal, nemože spôsobiť traumy. Traumu spôsobuje samotný príbeh a jeho

rozprávania. Traumatizujúce príbehy sú väčšinou vystavené určitým formám mutácií, ktoré majú následne vplyv na človeka a jeho vnímanie histórie ako aj skutočnosti. Pod pojmom mutácie v tomto kontexte, je nvyhnutné chapat' medzigeneračné mutácie ako aj zámerné politické mutácie príbehov. Záverečná časť druhej kapitoly je venovaná stereotypom a predsudkom ktoré figurujú v Slovenskom národe a prejavujú sa v správaní voči druhým ako aj voči sebe samým.

Posledná časť práce sa skladá z výskumu. Dáta pre túto prácu boli získané prostredníctvom vopred zhotoveného dotazníku podľa hlavnej témy štúdia. Vybraná vzorka 30 respondentov, z ktorých každý má jedného rodiča, alebo predkov zahraničného pôvodu, poskytli údaje pre analýzu v rámci tejto práce.

V úvode tretej kapitoly je zhotovená presná deskripcia respondentov. V deskripcii sa dozvieme vekové skupiny vybraných respondentov, pomer pohlaví, úroveň vzdelania, a z ktorej časti Slovenska pochádzajú. Na základe dotazníka boli zistené medzigeneračné rozdiely, ako aj rozdiely na základe etnického pôvodu skupiny opýtaných. V praktickej časti práce sú doplnené grafy, kde je zreteľne vidno aké je vnímanie Slovákov s inými etnickými koreňmi voči iným etnickým skupinám. Analýza preukázala, že vnímanie identity je úzko spojené so stupňom tolerantnosti voči „inakosti“, teda iným etnickým skupinám, menšinám, alebo migrantom. Získané údaje podporujú názor, že Slovenská identita v ponímaní Slovákov ktorí majú zahraničné korene, má predpoklad byť menej uzavretá voči externým faktorom, ako je napríklad akceptovanie a prijatie inej etnickej skupiny ľudí.

Bibliography

- Alexander, J. C. (2004). *Cultural Trauma and Collective Identity*. London: University of California Press.
- Anderson, B. (2006). *Imagined Communities: Reflections on the origin and spread of nationalism*. London and New York: Verso. Retrieved October 2.10, 2017
- Bačová, V. (1996). Historická pamäť a Identita. In V. Bačová. Bratislava: Spoločenský Ústav SAV.
- Bačová, V. (1997). *Identity v Meniacej sa Spoločnosti*. Bratislava: Spoločenskovedný Ústav SAV.
- Bauman, Z. (1996). Short History of Identity. In *Question of Cultural Identity*. Great Britain: Ashford Colour Press Ltd, Hampshire.
- Connerton, P. (2008). Seven types of forgetting. In P. Connerton, *Memory Studies*. Los Angeles: SAGE Publications.
- Demmel, J. (2008). *Rozštiepená Minulosť, Kapitoly z histórie Slovákov a Maďarov*. Budapešť: Nadácia Terra Recognita.
- Gellner, E. (1993). *Nations and Nationalism*. New York: Cornell University Press.
- Hobsbawm, E. (1983). Inventing Traditions. In E. Hobsbawm, *The Invention of Tradition* (pp. 1-10). United Kingdom: The Syndicate of the University of Cambridge.
- Chomova, S. (2013, July 23). *Multiculturalism In Slovakia*. Retrieved February 3, 2018, from European Youth Portal.
- Kanovský, M. (2012, October 2). *Kognitívna Antropológia*. Retrieved February 3, 2018, from Masaryk University, muni.cz.
- Kollai, I. (2008). *Rozštiepená Minulosť, Kapitoly z histórie Slovákov a Maďarov*. Budapešť: Nadácia Terra Recognita.
- Kováč, D. (2010). November 1989 v dejinách Slovenska. In Z. Bútorová, *Kde Sme?* (pp. 17 - 28). Bratislava: Inštitút pre verejné otázky Kalligram.
- Krekovič, E. (2005). *Mýty Naše Slovenské*. Bratislava: Academic Electronic Press.
- Krivý, V. (2005). Mýtus obete. In E. Krekovič, *Mýty naše Slovenské* (pp. 77 - 85). Bratislava: Academic Electronic Press.
- Lachman, F. (2014, January 16). *Stuart Hall: kulturální studia, kultura a politika*. Retrieved February 9, 2018, from Socialniteorie.cz.
- Mannová, E. (2005). Mýty nie sú Slovenským špecifikom. In E. Krekovič, *Mýty naše Slovenské*. Bratislava: Academic Electronic Press.

- Novosád, F. (2003, August 19). *Národná identita voči novým výzvam*. Retrieved February 9, 2018, from EURACTIV.
- Smith, A. (1991). The Ethnic Origins of Nations. In A. Smith, *The Ethnic Origins of Nations*. London: Wiley - Blackwell.
- Sperber, D. (1985). In D. Sperber, *Anthropology and Psychology: Towards an Epidemiology of Representations*. London: Royal Anthropological Institute of Great Britain and Ireland.
- Šetková, A. (2010, April 4). *Imaginární společenství Benedicta Andersona*. Retrieved February 5, 2018, from inflow.cz.
- Turčan, V. (2005). Cyril a Metod - trvalé dedičstvo? In E. Krekovič, *Mýty naše Slovenské*. Bratislava: Academic Electronic Press.
- Vašečka, M. (2010). *Kde Sme? Mentálne Mapy Slovenska*. Bratislava: Inštitút pre verejné otázky, Kalligram, Bratislava.
- Zemko, M. (2010). Slovensko v historickom hľadaní svojej demokratickej identity. In Z. Bútorová, *Kde Sme?* (pp. 30 - 41). Bratislava: Inštitút pre verejné otázky, Kalligram.

Appendix 1

My name is Patrícia Kučárová, I am a student at Bratislava International School of Liberal Arts. The main intention of this survey, is to collect the data for the further analysis of the hypothesis. How YOU – the Slovaks with foreign roots perceive your identity, identity of the “core” Slovaks and attitudes towards others, and vice versa. In short, I want to analyse your attitudes and perceptions, through various questions, in which you can use the drop down menu, or leave a full comment. Afterwards the data are going to be compared and analysed in the bachelor thesis itself, in full anonymity.

Please if you have any questions and doubts, do not mind to contact me

E – Mail: patriciakucarova@gmail.com

Do you agree with using this information for the future research (In anonymity?)

- YES
- NO

IDENTITY

Let us suppose that you had to choose between being Slovak and being a (your ethnic group), which of the following statements you would choose?

- I FEEL ONLY SLOVAK
- I FEEL MORE (MY ETHNIC GROUP)
- I FEEL EQUALLY BOTH
- I FEEL EUROPEAN
- IT IS NOT IMPORTANT FOR ME
- OTHER (IF SO, PLEASE EXPLAIN)

SOCIAL RELATIONS

How proud are you to be Slovak?

Not so much 1 2 3 4 5 Very proud

Can you shortly explain why you agree with the number you had chosen?

For each of the following types of discrimination, could you please tell me whether, in your opinion, it is very widespread, rare....etc., (In our country) discrimination on the basis of?

ETHNIC ORIGIN:

- a) Widespread
- b) Rare
- c) Non – existent

- d) I do not know

SEXUAL ORIENTATION:

- a) Widespread
- b) Rare
- c) Non – existent
- d) I do not know

RELIGION AND BELIEFS:

- a) Widespread
- b) Rare
- c) Non – existent
- d) I do not know

DISABILITY:

- a) Widespread
- b) Rare
- c) Non – existent
- d) I do not know

GENDER:

- a) Widespread
- b) Rare
- c) Non – existent
- d) I do not know

SELF RELATIONS

Please tell me how you would feel about having a person from each of the following groups in the highest elected political position?

A WOMAN:

- a) Comfortable
- b) Moderately comfortable
- c) Uncomfortable
- d) Indifferent

A PERSON FROM A DIFFERENT RELIGION THAN THE MAJORITY OF THE POPULATION:

- a) Comfortable
- b) Moderately comfortable
- c) Uncomfortable
- d) Indifferent

A PERSON FROM A DIFFERENT ETHNIC ORIGIN THAN THE MAJORITY OF THE POPULATION:

- a) Comfortable
- b) Moderately comfortable
- c) Uncomfortable
- d) Indifferent

PERSON WITH DIFFERENT SEXUAL ORIENTATION:

- a) Comfortable
- b) Moderately comfortable
- c) Uncomfortable
- d) Indifferent

Regardless of whether you are actually working or not, please tell me, how you would feel if one of your colleagues at work belonged to each of the following groups?

A WHITE PERSON:

- a) Comfortable
- b) Moderately comfortable
- c) Uncomfortable
- d) Indifferent
- e) I depends
- f) I do not know

A BLACK PERSON:

- a) Comfortable
- b) Moderately comfortable
- c) Uncomfortable
- d) Indifferent
- e) I depends
- f) I do not know

A CHRISTIAN PERSON:

- a) Comfortable
- b) Moderately comfortable
- c) Uncomfortable
- d) Indifferent
- e) I depends
- f) I do not know

A JEWISH PERSON:

- a) Comfortable
- b) Moderately comfortable
- c) Uncomfortable
- d) Indifferent
- e) I depends
- f) I do not know

AN ASIAN PERSON:

- a) Comfortable
- b) Moderately comfortable
- c) Uncomfortable
- d) Indifferent
- e) I depends
- f) I do not know

A MUSLIM PERSON:

- a) Comfortable
- b) Moderately comfortable
- c) Uncomfortable
- d) Indifferent
- e) I depends
- f) I do not know

A ROMA PERSON:

- a) Comfortable
- b) Moderately comfortable
- c) Uncomfortable
- d) Indifferent
- e) I depends
- f) I do not know

PERSON WITH DIFFERENT SEXUAL ORIENTATION:

- a) Comfortable
- b) Moderately comfortable
- c) Uncomfortable
- d) Indifferent
- e) I depends
- f) I do not know

PERCEPTION OF SLOVAK NATIONAL IDENTITY

For each of the following types of discrimination, in YOUR OPINION within a social group YOU ARE PART OF, it is very widespread, rare etc, discrimination on the basis of?

ETHNIC ORIGIN:

- a) Widespread
- b) Rare
- c) Non – existent
- d) I do not know

SEXUAL ORIENTATION:

- a) Widespread
- b) Rare
- c) Non – existent
- d) I do not know

RELIGION AND BELIEFS:

- a) Widespread
- b) Rare
- c) Non – existent
- d) I do not know

DISABILITY:

- a) Widespread
- b) Rare
- c) Non – existent
- d) I do not know

GENDER:

- a) Widespread
- b) Rare
- c) Non – existent
- d) I do not know

Are Slovaks open and tolerant towards others/themselves? (Your opinion)

Not so 1 2 3 4 5 Very much

Can you shortly explain why you agree with the number you had chosen?

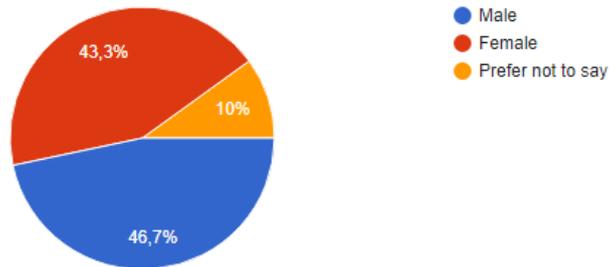
DEMOGRAPHICAL PART

What is your gender?

- a) Male
- b) Female
- c) Prefer not to say

What is your gender?

30 odpovědí

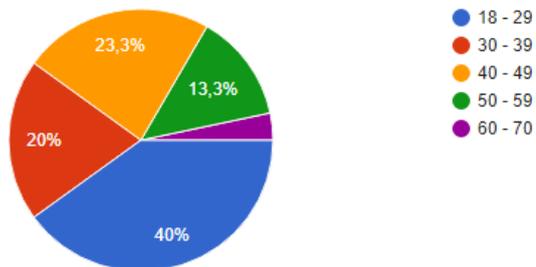


What is your age?

- a) 18 – 29
- b) 30 – 39
- c) 40 – 49
- d) 50 – 59
- e) 60 – 70

What is your age?

30 odpovědí

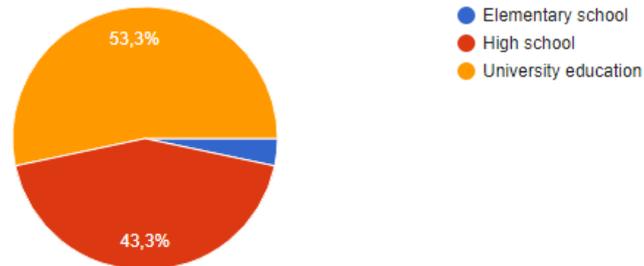


What is your level of education?

- a) Elementary school
- b) High school with graduation
- c) University education

What is your education?

30 odpovedí

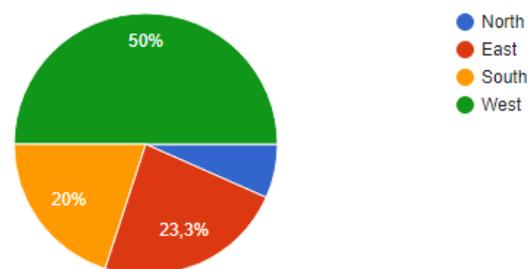


In which part of Slovakia do you live?

- a) North
- b) East
- c) South
- d) West

In which part of Slovakia do you live?

30 odpovedí



What is your mother tongue? Which language are you using at home?