



Platforma za mobilnost i međunarodnu suradnju etnologa i kulturnih antropologa
Odsjek za etnologiju i kulturnu antropologiju
Filozofski fakultet Sveučilišta u Zagrebu

Platform for Mobility and International Cooperation of Ethnologists and Cultural Anthropologists
Department of Ethnology and Cultural Anthropology
Faculty of Humanities and Social Sciences, University of Zagreb

**mobilnaEKA – Platforma za mobilnost i međunarodnu suradnju
etnologa i kulturnih antropologa,**
Odsjeka za etnologiju i kulturnu antropologiju Filozofskog fakulteta Sveučilišta u Zagrebu

poziva Vas na izlaganje

At home but foreigners. Silenced memories on Istrian "exodus"

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Filozofski fakultet Sveučilišta u Zagrebu, Ivana Lučića 3

Katja Hrobat Virloget is a research fellow and assistant professor at Department of Archaeology and Heritage and Institute for Intercultural Studies at the Faculty of Humanities University of Primorska. She graduated in archaeology and made her Ph.D. dissertation in ethnology on perception of time, space and mythical landscape through oral tradition of the Karst landscape. Before the present post on UP she was employed as an early stage researcher/ teaching assistant at the Department of Ethnology and Cultural Anthropology of the Faculty of Arts, University of Ljubljana. She received a post-doc research project on the contested memories on the Istrian post-war migrations. Currently she is the partner leader of the European project *Heroes we love - Ideology, Identity and Socialist Art in New Europe* with the Art Gallery Maribor. Her research fields are anthropology of memory, nationalism, identity, oral tradition, ethnogeography, mythical landscape, connection between archaeology and ethnology, etc. The latest book, which she has edited with Catherine Gousseff and Gustavo Corni, covers the thematic of post-war migrations from Istria, which were poorly researched in the ex-republics of Yugoslavia. She is the author of a monograph and scientific articles, which are part of the exam literature on foreign universities and cited by theoretical studies in archaeology.

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Sažetak:

When Yugoslavia gained the nationally mixed territory of Istria after WWII 90% of mainly Italian-speaking population emigrated, while the “ghost” towns were settled by people from Slovenia and ex-Yugoslavia. The presentation will present some of the recent findings on the post-war migrations from Istria, which are published in the latest book that the author edited with Catherine Gousseff and Gustavo Corni entitled *At Home but Foreigners. Populations Transfers in 20th Century Istria* (2015). This kind of population transfers could be understood in the frame of the post-war populations transfers under the Allies politics (Ther, Corni, Gousseff), but on the other side as a consequence of the disintegration of the former (fascist) Italian empire (Ballinger).

First the presentation will take a look into the reasons why still today the problem of the so called “exodus” represents a sensitive topic in the Slovenian (and Croatian) discourse. The presentation will shed light on the latest study of memories of the present-day Istrians trying to understand the post-war and today's Istrian society. Talking about national identifications in this bilingual environment proved to be very difficult. Whereas the majority of migrants from inland Slovenia and Yugoslavia perceive the so called exodus primarily as the people's own choice or as a result of anti-Slavic and anti-communist sentiments, the Italian-speaking Istrians emphasise their feelings of being threatened, intimidations, the negative Yugoslav perception of Italians (after collective criminalisation) and other direct and indirect pressures. Memories of the exodus of many Istrian Italians are silenced and self-censored because of the traumatic experiences of losing whole families, becoming strangers in their own homes and because of their incompatibility with the Slovenian discourse. A majority of intellectuals decided to leave – those who stayed did so because of attachment to home, fear of being a refugee, or because they believed in socialist values.

Immigration from inland Slovenia and Yugoslavia had a decisive role in constituting new social boundaries with “the other”, not just between Italians and Yugoslavs, but also between natives and newcomers of the same nation, Yugoslav and Slovenian. While the present-day Italian community of Istria identifies itself with the local Venetian heritage, the majority of the population in Istrian towns – the newcomers – have hardly any memories and therefore experience profound feelings of “rootlessness”.

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