

**MITJA ŽAGAR****A CONTRIBUTION TO AN "ETHNIC GLOSSARY"****I. Introduction**

It is not a coincidence that postindustrial societies are often described as societies of communication and information. Communication has become a central issue of modern societies: in their complexity, modern societies could not survive without successful communication. Several inventions and development of (information) technologies have made communication and dissemination of information easier and faster.<sup>1</sup>

Among the many preconditions that enable successful communication it is necessary for both the transmitter and receiver of certain messages or information to use and understand the same code (language) in which the message is formulated. In this context, they both should know and in the same way understand the meaning of, at least, certain key words, grammatical and linguistic rules and the manner in which the message is phrased. If only one of the mentioned preconditions is absent in a certain instance a misunderstanding might occur, and the content (meaning) of the message could be misinterpreted.

Certain problems in communication are based on variations in the meaning of words. Usually, the context can indicate which of possible meanings was intended but it may not always be the case. To avoid such problems and misunderstanding many different dictionaries, glossaries and encyclopedias have been created. Dictionaries and glossaries define words by brief definitions and synonyms; glossaries sometimes briefly explain these definitions. On the other hand, encyclopedias present basic concepts and overview of existing knowledge on certain subjects.

A need to define precisely the use of certain terms (words) and their meaning is especially important and necessary in the context of research and scholarly discussion. In the context of social sciences, for example, the required level of abstraction and especially scientific objectivity do demand very precise definition of the meaning and very use of certain terms. This is most important if a certain term can have two or more possible uses and meanings in the specific language of a certain discipline.

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<sup>1</sup> There are still several problems that can sometimes make successful communication impossible. These problems range from the accessibility, reliability and compatibility of information technology, ability of people to use such a technology and repair possible damages, to their ability to understand a certain message. Different technical problems or natural disasters can prevent or at least disturb especially long-distance communication, but without the ability to understand the message (content of communication) every communication is impossible.

It is in this context that an attempt is made to define some key words (terms, entries) often used in ethnic studies. This article is the first in a series of such articles that will hopefully result in an "Ethnic Glossary". Such a glossary can be useful both for experts in the field of ethnic studies and for students who would like to find some basic information about different dimensions and aspects of ethnicity.

Presented entries of the glossary do not try to formulate any kind of absolute, universal and/or generally accepted definitions of these terms and social phenomena. Being aware that several different definitions and explanations are possible, usable and even necessary, the aim of this article is to focus the attention of the readers to presented elements of definitions and to stimulate them to define in their discussions in which sense and/or meaning they use a certain term. It is their own choice whether to use the presented definitions and explanations.

## II. Ethnicity

The term "ethnicity" is usually used to describe a certain ethnically based group or community but it can be used also to express specific ethnic affiliation of a certain individual or group. In this latter case, ethnicity is the state of being ethnic, or belonging to an ethnic group or community.

There are several different definitions of ethnicity (both as an ethnic group or community and as affiliation and/or belonging to a certain ethnic group)<sup>2</sup> and none of them can be considered universal and generally accepted. Among many different elements of these definitions of ethnicity, the following elements appear more frequently and are common to several definitions:

- 1) Language;
- 2) Culture - in its broader sense (including folk and traditional arts, music and dances, architecture, etc.);
- 3) Myths and religion(s);
- 4) Common history and traditions;
- 5) Common territory;
- 6) Specific way of living; different channels and mechanisms of cohesion, including a kind of economic community;
- 7) Borders - both - in territorial and non-territorial sense;
- 8) Ethnic identity as a specific form of a collective identity which can be either:
  - a) conscious, or
  - b) unconscious;

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<sup>2</sup> For an extensive list of titles on related subjects see, e.g. Mitja ŽAGAR, *SELECTED BIBLIOGRAPHY ON ETHNIC PLURALISM, ETHNIC RELATIONS, ETHNIC CONFLICT(S) AND CONFLICT MANAGEMENT, INTERNATIONAL ASPECTS AND DIMENSIONS OF ETHNIC QUESTION, DEMOCRACY AND INSTITUTIONALIZATION OF DEMOCRACY IN MULTI ETHNIC SOCIETIES*, 1993. (Available in the Library of the Institute for Ethnic Studies in Ljubljana - Slovenia, and in the Library of the Salzburg Seminar, Salzburg - Austria.)



9) Solidarity or, at least, the feeling of solidarity among members of a certain ethnicity;

10) Perception of ethnicity by:

- a) certain ethnic group and members themselves, and
- b) others (other ethnic groups or simply non-members of a certain ethnic group in a certain territory or close to it); etc.

Besides those mentioned above, there are several other elements that are included in different definitions of ethnicity as an ethnic community which play an important role in studying, analyzing and defining of ethnicity. The nature of a specific study or research project usually defines which of the elements of the definition need to be included in every individual case. Their importance and their possible social and political impact may vary substantially also in studying different ethnic communities and different historical times.

In studying ethnicity the temporal dimension of these phenomena shall be paid special attention. The existence of every ethnic group or community shall be studied as the process of its emergence (making of the ethnicity), existence and possible disappearance. In certain stages of this process, roles of specific agents (national and political leaders, artists, intelligentsia, etc.) and social organization of the communities may be rather different and their importance may vary substantially. In this context, the important role of subjective and psychological elements and factors in the creation and longevity of a certain ethnicity shall be stressed. More importantly, as ethnicity is in a certain way always an imagined community (ANDERSON, 1983) - an intellectual construction in which the bricks are different elements determined by a certain set of beliefs. As such, ethnicity is very often defined against other communities and individuals in an attempt to define its specific identity.<sup>3</sup> In this context and especially in relation to other communities, the main features of ethnicity are really the exclusion rather than inclusion. Ethnicity can be seen as ethnic monolithism rather than internal pluralism.

To become a member of a certain ethnicity, an individual has to be accepted as such by other members of this community. On the other hand, an individual or group may identify and express themselves as members of a certain ethnicity even if the ethnicity refuses to accept them as such. In the study of expressed ethnic affiliation in the population of a certain territory, such individuals and groups shall be treated in the same way as all the others that expressed such ethnic affiliation.

The problem may appear if a certain ethnicity is studied as an ethnic community. In this case, there is a need to define such a community, its members, its structure and its internal relations. If a certain definition of recognized members of the ethnic community being studied is accepted, then those unrecognized individuals and

<sup>3</sup> In building of definition of a certain ethnicity and its ethnic identity, ethnicity is very often compared with the family. The family resemblance, common descent (often as a belief or myth), feeling of belonging, etc. are some of the factors that may play an important role in formation of ethnicity and in defining its members. "Most people are born into the ethnic group in which they will die, and ethnic groups consist mostly of those who have been born into them." Although some "individuals may alter their ethnic identity" and also certain "groups sometimes do the same." (HOROWITZ, 1985: 55-56.)

groups should not be included. Relations between these alienated individuals and groups and the ethnic community shall be in this case interpreted as **external relations**. Although it may prove useful to include alienated members in the study of a certain ethnic community, regardless of the fact that they are not recognized as such by members of this community. The decision as to which of the two approaches should be used in a certain study is contingent upon the nature, framework and goals of the study. To avoid any misunderstanding, we can the following rule: in every given study or presentation the preferred definition of ethnicity and its elements shall be stated; the possible inclusion or exclusion of certain individuals or groups in the preferred definition and reasons for such a decision shall be explained in this context.

To conclude. Definitions built on fore mentioned criteria can provide us with tools and yardstick for the study and measurement of these social phenomena. Nevertheless, there is always a need to explicitly list which criteria were used and how they were used in defining ethnicity in every specific case. This is extremely important for the objectivization of research of ethnicity and for use and comparison of specific research results and data of different projects.

### III. Nation

The English term "nation" has several different meanings; semantic problems become even larger if we take into account the possible use of this term in other languages. Therefore, to avoid any possible misunderstanding, it seems logical to explain the sense and meaning with which this term is used in the context or moment.

The following two meanings are the most frequent and relevant in the context of issues discussed here:

i) **nation = specific ethnic community**

ii) **nation = state**

ad i) **Nation = ethnic community**

If the term nation is used in its ethnic meaning it indicates a specific ethnic community, more precisely "a stable, historically developed community of people with a territory, (specific) economic life, distinctive culture, and language in common". (Webster's New Universal Unabridged Dictionary. Deluxe Second Edition. Dorset & Baber, USA, 1983: p. 1196.) Besides the already previously mentioned criteria, the existence of a "national identity" shall be added to a definition of a (modern) nation as its important element: the will of an individual shall exist to be a member of a certain nation, and an individual shall be recognized by other members of such an ethnic community as its member. Emergence of modern nations went hand in hand with the process of formation of modern nation-states. The emergence



of nations was often conditioned on the existence of nation-states, and sometimes *vice versa*. (see e.g. GELLNER, 1983: 6-7, 53-58.) The existence of the nation-state of a given nation is by some even considered to be a constitutive element of the existence of a modern nation.<sup>4</sup>

The phenomenon of ethnicity is an old one, but nations, as we know and understand them today, emerged in the period of industrialization (in Europe from 16th and 17th Century on) and the process of their creation is still going on presently. This process is in some less developed countries simultaneous with industrialization but it can be witnessed also in countries of the developed world (that have already entered in their post-industrial developmental stage). A nation as a specific and distinct ethnic community "belongs exclusively to a particular, and historically recent, period" (HOBBSAWM, 1990: 9.), but some new developments indicate that the nation-emerging period will not end with the era of industrialization.

The main elements of the definition of **nation (ethno-nation)** as a specific and distinct ethnic community<sup>5</sup> shall, therefore, be:

- 1) Common language;
- 2) Distinctive culture (in its broadest sense);
- 3) Specific economic life and community;<sup>6</sup>
- 4) Common territory;
- 5) Common historical development and stability of the community;
- 6) National identity;
- 7) Solidarity and supreme loyalty.

Certain ethnic community can be defined as a nation even if some of the listed criteria that define it as such do not exist. Though it is a specific historical type of ethnic community, a nation (ethno-nation) is also an imagined community. Certainly nation, in this context is above all, a "group of people who feel themselves to

<sup>4</sup> Such a position tends to deny even the very existence of stateless nations as distinct and internationally recognized ethnic communities. In this context, they may be simply seen as ethnic minorities within a certain nation state. This may be a very important reason why certain ethnic communities often determine the establishment of a nation-state as their central national interest and goal.

<sup>5</sup> Sometimes, the term "ethno-nation" is used in order to define this specific meaning of the term. This practice may help in avoiding of certain misunderstandings. At the same time it shall be stressed that nation in this sense is a specific type of ethnicity - ethnic group or community, and that **the explanation of all elements of the definition of ethnicity and additional explanation of its certain characteristics do apply also for a nation.**

<sup>6</sup> Economic relations and structures have traditionally played important role especially in the process of the formation of nations. Existence of economic connections and structures of an economic community or, at least, a feeling of economic cooperation and interdependence among members of a certain nation shall be considered also important elements during existence of the nation, though the global economy somehow diminishes the independence of certain national economies and requires an integration in global international economic processes. Total loss of a feeling of economic links and community and of economic solidarity within a certain nation would probably cause essential transformation of such a community - maybe to the extent that it would be questionable whether nation still exists or not.

be a community bound together by ties of history, culture, and common ancestry." (KELLAS, 1991: 2.) Psychological elements and national identity play a crucial role in the formation and longevity of nations.

Of all the listed criteria for the definition of nation as an ethnic community, "national identity" needs some additional explanation. "National identity" of members of a certain ethnic community shall be understood to be their identification with common myths, history, values and culture (including set of cultural institutions like language), and with national leadership. National (or any other specific linguistic, ethnic or regional) identity - as a collective sentiment and factor of group mobilization - shall be considered as an important constitutive element of the very existence of every distinct (linguistic, ethnic or regional) community, and is at the same time "an analytical term of potential utility." It may be difficult to distinguish national identity from nationalism; to create a national identity may well be an aim of a certain nationalist (political) program. (SCHLESINGER, 1987: 250-254.) Some authors don't even distinguish national identity from nationalism; but they stress that both social phenomena "may or may not be convergent with the democratisation of a nation-state." (GIDDENS, 1981; 13, 45-46; GIDDENS, 1985: 116, 215-219.) In any case, national identity is a source of supreme loyalty of members of a certain nation who are prepared in the last resort even to die or to kill for their nations' survival and broadly defined interests.

#### ad ii) Nation = state (nation-state)

If the term "nation" is used as a synonym of the term "state" it usually refers to the specific modern concept of the political unit: the state or the nation-state. In order to discuss and define more precisely the phenomenon of the "nation-state", the very phenomenon of the state needs to be defined first. The Montevideo Convention on Rights and Duties of States of 1933 provides us with the classic and also generally accepted legal definition of states as persons of international law. Its Article I reads: "The State as a person of international law should possess the following qualifications: a) permanent population; b) defined territory; c) government; and d) capacity to enter into relations with other states." These elements actually constitute certain state from the perspective of international law and international community. But some other elements and characteristics need to be taken into account in the context of studying of ethnicity. The state is also a specific economic space with an economic system and economy. If we observe modern states from the perspective of their political system we discover that almost all of them are officially defined as constitutional<sup>7</sup> and democratic states.

<sup>7</sup> Though not every state has its (written) constitution as a special written document - e.g. UK, Israel - they all have their hierarchically built legal system based on some basic constitutional norms that among others defines political system and its democratic institutions and procedures of decision-making.



The existence of modern states presupposes also the existence of **citizenship** defined as a special link between the state and all of its citizens - individuals who live in a territory of a certain state and have a guaranteed legal status. Citizenship is usually defined by special laws that determine procedures and conditions governing the applications and adjudication for citizenship, relations between the state and its citizens, and their rights and obligations.<sup>8</sup> In theory, the concept of citizenship as such can be perceived as ethnically neutral. Citizenship belongs or, at least, should belong to all the people who live in a territory of a certain state and who qualify for it on the basis of general conditions - regardless of their ethnic identity and affiliation. Regardless of this principle, ethnicity is often a criteria for citizenship in present practice of states.

It follows then that these main elements define the phenomenon of a **state**:

- 1) Permanent population - people who live in the territory of the state and especially its citizens;
- 2) Defined territory;
- 3) Government - a certain political system for institutionalizing political power, including constitutionally and legally defined mechanisms of authority;
- 4) Specific economic space and system - (national) economy;
- 5) Capacity to enter into relations with other states.

As Max Weber pointed out, a state is (above all) an agency within society which possesses a monopoly over legitimate violence. On the other hand, especially in European tradition a modern state is a service of its citizens that shall provide certain social infrastructure and assure realization of certain needs (e.g. education, social security, health care and service, etc.). In this context, a state is often understood also as a specific mean or even the only mechanism that can realize certain national interests of nations (as ethnic communities). The state acquires an ethnic identity and content in the **nation-state**. The concept of the "**nation-state**" has been developed in the historical process simultaneously with the process of formation of modern European nations (from Sixteenth and Seventeenth Century on, with the real turning point being The Treaty of Westphalia). The majority of modern states were established and are still perceived as nation-states of certain nations. Nowadays the international community can, therefore still, be defined as the international community of nation-states. France, as the first of such states, is often cited as a typical example of the "**nation-state**".<sup>9</sup> (More see, e.g.: DEUTCH, 1970: 22-24; MACARTNEY, 1934: 192-211.)

If we try to define the concept of a **modern nation-state** and its composition the above-mentioned definition of a state shall include, at least, the following two elements:

<sup>8</sup> In view of some citizenship is understood as a special contract between a certain state and its citizens that determines on the one hand obligations and duties of the state in relation to citizens and on the other hand rights and duties of individual citizens in the relation to the state.

<sup>9</sup> It is often forgotten, that France in reality is a multi-ethnic state and that ethnic plurality of its population and even its citizens is substantial. This was - even more - so in the period of creation of French state and nation (ethno-nation).

- 6) State as social service, namely, the modern state exists also to serve its citizens and shall provide certain social infrastructure and benefits;<sup>10</sup>
- 7) Ethnic nature and content of a certain state that is perceived and generally designed as a one-nation state.

Although the notion and concept of a one-nation state could be considered unrealistic and even obscure in the ethnic reality of a modern world, nothing indicates the possible abolition of this concept in a near future. There has been a certain evolution in the concept and practice of existing nation-states especially with regard to protection of minorities and democratization if we compare them to the classic model and historical practice. But the very notion that the nation-state should be primarily a tool to realize certain national interests of a dominant (ethno)nation at the expense of other distinct communities in a state hasn't been seriously challenged and/or substantially changed. Such a notion and the rather romantic understanding of the concept and principle of state sovereignty play an important role in politics as well - especially in the formulation of "national policies." The importance of ethnic factors and elements in politics should not be underestimated; among others, the afore mentioned practice could also effect and even block processes of integration at the international level.

From the perspective of ethnic conflicts, a modern nation state could be observed also as a generator of nationalism in some states. (GELLNER, 1983: 3-5; HOBBSBAWM, 1990: 9-12.) This has to do with the fact that all the existing states (as variations on a (one)nation state) do have ethnic composition. Such a concept of nation state could generate conflicts between ethnic groups or communities that dominate the state and ethnic groups that don't want to accept such domination.

### III.1.

As the processes of formation of **nations** and of (modern) **nation states** coincided, both terms were and still are often used as synonyms - especially in Anglo-American tradition. This practice would not be problematic if states were ethnically homogenous. But in reality, every state in the world is to a certain, though minimal extent, ethnically plural. This is the consequence of specific historical circumstances, existing communication and of intense "international" (inter-state) migrations. The concept of nation-states as it has been understood in history does not correspond to the present situation, and does not accommodate the demands of ethnic plurality and demands for the equal protection of minorities and their legal status as communities. Almost all the existing states in the present world are defined as constitutional democracies, but the monolith and homogenizing concept of the nation-state is, in the context of ethnic plurality, in a contradiction to the proclaimed principles of pluralism and democracy. Moreover, the protection of minority rights are accepted as an important element and prerequisite of modern democracy. There

<sup>10</sup> These features are extremely important within the concept of a welfare state, but they are - at least to a minimal extent - present in every state in the world.



is obviously the need for a new model of the state, ethnically speaking as neutral a "body politic" as possible. Political system in a new model-state should be built on the inclusion, tolerance and recognition of ethnic and social plurality of the population.

In order to avoid possible problems and misunderstanding, I would suggest a general practice be established to carefully define in which meaning and sense the term "nation" is used. I would also suggest that the term "nation" be used mostly in its ethnic meaning, and that the term "state" be used in an ethnically neutral sense to define a certain and possibly ethnically plural entity - "body politics". In this context I would accept consideration by Hugh SETON-WATSON (1977):

"The belief that every state is a nation, or that all sovereign states are national states, has done much to obfuscate human understanding of political realities. A state is a legal and political organization, with the power to acquire obedience and loyalty from its citizens. A nation is a community of people, whose members are bound together by a sense of solidarity, a common culture, a national consciousness."

### III.2.

Though this article suggests the use of the term "nation" only in its ethnic dimension there may be a need to further clarify the specific use of the term. In this context, the following practice may be used, e.g.:

- **ethnic nation** or **ethno-nation** to define a nation that consists of one ethnic group;
- **social nation** where there are several ethnic groups living in a certain state (in this case instead of the terms "ethnically plural population" or "citizens of a certain state of different ethnicity");
- **official nation** to define proclaimed policy of the state based on the nationalism, including different attempts to create only one nation in a certain ethnically plural state; etc.<sup>11</sup>

### IV. Nationalism

The existence of "nationalism" goes hand in hand with the existence of modern nations. "Nationalism is primarily a political principle, which holds that the political and national unit should be congruent... Nationalist sentiment is the feeling of anger aroused by the violation of the principle, or the feeling of satisfaction aroused by its fulfillment. A nationalist movement is one actuated by a sentiment of this kind." (GELLNER, 1983: 1.) This principle "also implies that the political duty of" members of whatever nation "to the polity which encompasses and represents... (this)

<sup>11</sup> Some additional explanations see e.g.: KELLAS, 1991: 2-6.

nation, overrides all other public obligations, and in extreme cases (such as wars) all other obligations of whatever kind." That makes nationalism the most demanding form of national or group identification. (HOBBSAWM, 1990: 9.)

There are many different approaches in defining the social phenomenon of nationalism. The evaluation of this phenomenon may be very different: from extreme and only negative, to neutral and even positive (in certain aspects, at least). The evaluation depends on the viewpoint of those who define it, and on the historical evolution of this phenomenon. Sometimes the distinction is made between "ethnic nationalism" (ethno-nationalism) and "civic-nationalism" (e.g. Tishkov) - the first being connected with the nation and its identity as an ethnic community, and the second being connected with the belonging (citizenship) and identification with a certain (ethnically rather neutral) state. In this context, "ethnic nationalism" is usually understood as a negative phenomenon, whilst "civic nationalism" is a positive one.

In the past, nationalism was considered a positive phenomenon in the period of the formation of nations and nation-states during the 19th and in the beginning of the 20th century. The same was true in the period of decolonization when nationalism was one of the driving forces of this process. The importance of nationalist movements in the process of nation-building and nation-states- building was reflected in the fact that some of the leaders of those movements were and are still considered "fathers of their nation".<sup>12</sup> Its positive evaluation changes when, in its second phase, nationalism becomes "an instrument of state power and a guide to relations between states. At this stage, nationalism usually denies all subnational ethnic loyalties and requires unconditional allegiance to the state, considered as the embodiment of a nation." (STAVENHAGEN, 1990: 6) Such nationalism was directed into the creation of homogenous nations within the borders of states, which very often didn't correspond the fact that their population was ethnically plural; it was directed against different prior and partial identities. In this phase nationalism was used by the largest or most powerful ethnic community (and its elites) to dominate others. Such practice still and exists leads to intense tensions and escalation of conflicts between distinct communities. It may easily become a source of ethnic conflicts in a formerly stable country. In this context, ideology and practice of nationalism contribute to nation-destroying, rather than to state-building. On the other hand, from the perspective of building a (one)nation state, nationalist ideology and movement could be understood as factors contributing to state-building in some cases. (CONNOR, 1972) But even from the perspective of the state-building this may be questionable, as they often lead to tensions, fractions and conflicts among distinct communities in some states.

<sup>12</sup> In this context, again, both meaning of the term "nation" could be referred to. In European tradition it is usually connected with ethnic dimension of the term, also due to the fact that european nation states were considered states of respective dominant (ethno)nations.



## IV.1.

As it has been mentioned, the term "nationalism" may be used in different ways, with different meanings. It can describe:

- 1) (Accentuated) feeling of a national identity of the members of a certain nation which is usually defined against others;
- 2) Strong national sentiment, often (over) exaggerated and directed against others;
- 3) (Political) ideology and specific type of political philosophy;
- 4) Political principle;
- 5) A policy of a state, political party or movement;
- 6) Political and social movement;
- 7) Factor of political mobilization and loyalty; etc.

However the term "nationalism" is used, it (at least implicitly) suggests homogeneity, monolithism and (enforced) ethnic unity. The main objective of nationalism is to defend and promote the so called "national interests" - as they are formulated by a nationalist movement, a political party or a government. The national interests is defined as an ultimate, which should be achieved at any price, including the "supreme sacrifice" of death for one's nation. (KELLAS, 1990: 3-4.) Whoever questions these national interests risks being declared a national traitor, and risks expulsion.

Nationalism, by definition, is exclusive, and is usually hostile to others. Being based on the idea of national unity, nationalism is usually incompatible with pluralism and democracy. Nationalism demands that every member of a nation fight for "national interests".

## IV.2.

In order to avoid misunderstanding, the use of the term should always be explained. In this context, I would recommend to use the term "nationalism" primarily to describe negative elements of the above mentioned phenomena and concepts. The terms "ethnic affiliation or identity" should be used in reference to the positive elements are referred to.

## VII. Conclusion

Concepts of ethnicity and their understanding differ substantially in different parts of the world and in different time periods. Ethnic factors play an important role in the present development and it seems very likely that this will continue for some years to come. It is in this context that this article with some contributions to an Ethnic Glossary was written. Its aim is to present some common elements of various definitions of mentioned terms and phenomena that are used by different authors. It is a kind of a reference that can help people define the meaning of these terms and thereby avoid possible misunderstanding. In other words, it could help

people understand each other and should also assure the needed compatibility in discussions and studies on ethnic studies.

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**APPENDIX I:**

**ETHNICITY** = ethnic group; ethnic affiliation or belonging to an ethnic group; state of being ethnic

**SOME ELEMENTS OF DEFINITION:**

- 1) Language;
- 2) Culture - in its broader sense (including folk and traditional arts, music and dances, architecture, etc.);
- 3) Myths and religion(s);
- 4) Common history and traditions;
- 5) Common territory;
- 6) Specific way of living; different channels and mechanisms of cohesion, including a kind of economic community;
- 7) Borders - both - in territorial and non-territorial sense;
- 8) Ethnic identity as a specific form of a collective identity which can be either:
  - a) conscious, or
  - b) unconscious;
- 9) Solidarity or, at least, the feeling of solidarity among members of a certain ethnicity;
- 10) Perception of ethnicity by:
  - a) certain ethnic group and members themselves, and
  - b) others (other ethnic groups or simply non-members of a certain ethnic group in a certain territory or close to it); etc.

**ETHNICITY** = imagined community, importance of psychological factors; relevance of **TEMPORAL DIMENSION** of ethnicity.

**APPENDIX II:****NATION = A SPECIFIC ETHNIC COMMUNITY (ETHNO-NATION)**

**SOME ELEMENTS OF DEFINITION** (specific in comparison with more general phenomenon "ethnicity"):

- 1) Common language;
- 2) Distinctive culture (in its broadest sense);
- 3) Specific economic life and community;
- 4) Common territory;
- 5) Common historical development and stability of the community;
- 6) National identity;
- 7) Solidarity and supreme loyalty.

In some views, existence of a nation-state is one of the criteria for the existence of a nation (ethno-nation).

NATION = imagined community; not all criteria are necessary for a nation to exist.

National identity is a source of supreme loyalty of members of a certain nation who are prepared to even die or to kill for their nations' survival and broadly defined interests.

### APPENDIX III:

#### NATION = STATE (NATION-STATE)

##### STATE (in general):

- 1) Permanent population - people who live in the territory of the state and especially its citizens;
- 2) Defined territory;
- 3) Government - a political system for institutionalizing political power, including constitutionally and legally defined mechanisms of authority;
- 4) Specific economic space and system - (national) economy;
- 5) Capacity to enter into relations with other states.

##### MODERN NATION-STATE:

- 6) State as social service, namely, the modern state exists also to serve its citizens and provides certain social infrastructure and benefits;
- 7) Ethnic nature and content of a state that is perceived and generally designed as a "one-nation" state.

Problem: Regulation and management of ethnic pluralism in nation-states.

Citizenship - a special link between the state and its citizens - individuals who live in a territory of a certain state and have a guaranteed legal status. In theory, the concept of citizenship as such can be perceived as ethnically neutral. Citizenship belongs or, at least, should belong to all the people who live in a territory of a certain state and who qualify for it. Regardless of this principle, ethnicity is often a criteria for citizenship in present practice of states.

### APPENDIX IV:

#### NATIONALISM = homogeneity, monolithism and (enforced) ethnic unity

##### SOME OF MEANINGS:

- 1) (Accentuated) feeling of a national identity of the members of a certain nation which is usually defined against others;
- 2) Strong national sentiment, often exaggerated and directed against others;
- 3) (Political) ideology and specific type of political philosophy;
- 4) Political principle;
- 5) A policy of a state, political party or movement;



- 6) Political and social movement;
- 7) Factor of political mobilization and loyalty; etc.

Evaluation of this phenomenon may vary: from extreme and only negative, to neutral and even positive. Evaluation depends on the viewpoint of those who define it, and on the historical evolution of this phenomenon.

Based on the idea of national unity, nationalism is usually incompatible with pluralism and democracy.

Sometimes the distinction is made between "ethnic nationalism" (ethno-nationalism) and "civic-nationalism".

### *Povzetek*

#### *A Contribution to an "Ethnic Glossary" (Prispevek k etničnemu slovarju)*

*Gre za prvi članek iz serije člankov, ki opredeljujejo posamezne pojme, pojave in koncepte s področja etničnih študij. Celotna serija člankov predstavlja zasnovo priročnega "Etničnega slovarja", ki bo lahko zainteresiranim posameznikom in strokovnjakom olajšal komunikacijo ter zlasti odpravil probleme, ki se pojavljajo zaradi različnega razumevanja in uporabe posameznih strokovnih pojmov. V tem prispevku avtor opredeljuje nekaj najpogostejše uporabljenih pojmov na področju etničnih študij - in sicer konkretno pojem etnične skupnosti, naroda (in nacije), nacionalne države in nacionalizma. Pri tem avtor povzema skupne elemente definicij različnih avtorjev in jih poskuša strniti definicije, ki bi bile sprejemljive in uporabne za kar najširši krog strokovnjakov ter zainteresirane javnosti. Ob tem opozarja na obstoječe razlike v razumevanju in opredeljevanju posameznih elementov predstavljenih definicij ter na probleme in nesporazume, ki jih takšna praksa lahko povzroči.*