

By subversively revealing the ideology of national identity, Robar-Dorin's film – because it exposes the construction of national identity based on differences from the Other (identity) – does not represent a mirror for Slovenians to see themselves in as they would wish to. Instead, it is a film in which they are compelled not to miss the gaze of the other. In other words, the film moves from the problems of the Slovenian nation as equated with suffering subjectivity to the problem of an imaginary nationality in the context of state, economic, and urban determinations of an individual's space of existence. Robar-Dorin's manner of dealing with ethnic problems provides a clear ideologically subversive note because the ethnic problem in *Rams and Mammoths* is presented from a "view from afar", in the sense that was formulated by Claude Lévi-Strauss: "Ethnology... takes man as its object of study but differs from the other sciences of man in striving to understand that object in its most diverse manifestations" (Lévi-Strauss, 1992: p. 25).

Troubled History

Relatively soon after it was established, the Yugoslav system enabled the consolidation of "national" cinematography in the constituent federal republics. However, as it became apparent in the break-up of Yugoslavia and the end of communism, the potential for conflict was lurking in forms of nationalism, which were generally accepted or at least deemed relatively benign. Nonetheless, "[n]ew resentment between the Balkan countries appeared that evolved around the questions of their proximity to or suitability for Europe" (Iordanova, 2001: p. 33). As the research of Silva Mežnar-ić has demonstrated and Robar-Dorin's film highlighted, such resentments were part of daily life in Slovenia long before the break-up of the federal state. On the other hand, "[s]cholars have likewise recognised that it was the Slovenians' quarrels with Serbian and federal party leaders in the late 1980s that formed the sharp forward edge of the great wedge of divisive politics that split the federation to pieces" (Patterson, 2000: p. 413).

A specific element here is that Slovenian nationalism found its "threatening" object within its own federal republic, the "beloved country". Bosnians therefore stood for the Balkans; they represented otherness to Slovenians, which finally translated into Bosnians' being "non-European". However, such perceptions would presumably have merely remained a bizarre aspect of daily life if they had not acquired articulation in the official politics that instituted itself after the demise of communist regime. "Since