

# FUTURE PRESENT PAST

Juraj Dobrila University of Pula  
Department of Humanities  
Subdepartment of History

**PAST, PRESENT, FUTURE 2015  
IDENTITY IN FLUX**

Pula, Croatia  
May 28-30, 2015



Past, Present, Future 2015: Identity in Flux  
Book of Abstracts  
International Conference held in Pula, Croatia, May 28-30, 2015

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Pula 2015

## **C O N T E N T S**

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# CALL FOR PAPERS

## Identity in Flux

First biennial conference in the series *Past, Present, Future*  
Pula, Croatia, May 28-30, 2015

**In the occasion of its 20<sup>th</sup> anniversary the Subdepartment of History is launching a series of conferences** to tackle issues that are considered important or controversial in contemporary Europe by providing a historical context for their emergence and explaining the patterns of behaviour that are common to different historical periods and are still relevant today.

Identity is a complex phenomenon that has always had far-reaching implications on everyday life. Whether personal or relating to a group it can be immutable or very fluid, changing within a lifetime or over generation and can have different layers. To define it one can use a wide variety of factors: age, race, sex, ethnicity, religion, geography, education, political inclinations and so on. It is, however, undeniable that humans use identity to make sense of their own place in the world and as a guideline for their behaviour. Greeks, Romans and barbaroi, Christians and pagans, crusaders and heathens, Catholicism and Reformation, nation states and composite empires, ideologies and pan-European identities are just samples of the numerous identities that have shaped our history and still contribute to the debate of what identity means in the European Union and the globalized world.

**The aim of this conference is to look at identity in those periods in history when significant changes occurred.** How did the Romans see themselves when Rome disappeared in all but name? How did different tribes and ethnic groups deal with their ancient traditions after their conversion to Christianity? Did family cohesion survive the conversion of some of their members to another faith like Islam? How did nobility deal with double vassalage – owing fealty to two feudal pyramids? And what of minorities like the Jews? Did their religion and ethnicity overshadow their political identity? Where lay the loyalty of the subjects of multinational monarchies like the Austro-Hungarian, British or Ottoman Empires in modern times? Could one be a nationalist and patriot and yet remain loyal to such a crown? What was the relation between national and class identities in the industrial societies of the 19<sup>th</sup> and 20<sup>th</sup> centuries? Which social and cultural changes followed in the aftermath of the transition from agrarian to industrial society? What was the influence of the collapse of political systems, beliefs and states in the past hundred years? How are identities articulated in postmodern and post-industrial societies?

These are just a few of the myriad questions that illustrate the immense complexity of the study of identity and their answers not only expand our understanding of European history, but they also help to identify the problems Europe faces today as the economic crisis threatens to unravel the joint European project. Can lessons from our past serve as tools for the understanding of our current crises?

### Keynote speakers

1. **Patrick Geary** (Institute for Advanced Study, Princeton) – Late Antiquity and Early Medieval History
2. **Massimo Montanari** (University of Bologna) – Late Medieval and Early Modern History
3. **Florian Bieber** (Centre for Southeast European Studies, Graz) – Contemporary History

We invite **historians and scholars of related disciplines** to apply by submitting a proposal for papers (up to 1500 characters) with the accompanying brief biographical note to [povijest@unipu.hr](mailto:povijest@unipu.hr) by **January 15, 2015**. Submissions from PhD students are also welcome. Papers should be approximately 15 minutes long and sessions will include ample time for discussion. The working language of the conference is **English**. By February 15, 2015, we will inform you about the acceptance of your proposal and send you a preliminary conference programme.

The conference venue is the Juraj Dobrila University of Pula, Department of Humanities, I. Matetića Ronjgova 1. Pula is easily accessible by highways and bus lines from the direction of Zagreb, Rijeka, Ljubljana or Trieste; a number of European companies and low-cost carriers offer flights to Pula Airport. As organisers, we cannot cover the participants' travel costs, but we hope to be able to finance at least a part of accommodation costs and definitely offer a group discount at the designated hotel. PhD students may count on more subsidies. Meals will be provided free of charge for all participants at the conference venue. Full Conference registration fee is 30 EUR or 230 HRK. More information on accommodation and finances will follow by February 2015.

You are welcome to find out more on the Subdepartment of History at our web pages in English (<http://www.unipu.hr/index.php?id=history>) and Croatian (<http://www.unipu.hr/index.php?id=povijest>).

We are looking forward to your proposals and your participation at the conference.

Pula, October 29, 2014

Igor Duda, PhD  
Head of the Subdepartment of History

Robert Kurelić, PhD  
Head of the Organizing Committee

# CONFERENCE PROGRAM

**VENUE:**

Juraj Dobrila University of Pula, Department of Humanities  
 (Sveučilište Jurja Dobrile u Puli, Odjel za humanističke znanosti)  
 I. Matetića Ronjgova 1

**OPENING, CLOSING AND KEY-NOTE LECTURES:**

Aula Magna Tone Peruško (second floor)

**WORK IN SECTIONS:**

Lecture rooms 12 (ground floor), 17 (first floor) and 18 (first floor)

Duration: 15 minutes per presentation and 10 minutes per discussion after every paper or, depending on the number of panelists, 30-40 minutes for a joint discussion.

**BREAKS (Thursday-Saturday):**

Refreshments at the lobby

**LUNCH (Thursday, Friday):**

University canteen (University Campus, Faculty of Economy and Tourism)

**DINNER (Thursday, Friday):**

Restaurant Kantina, Flanatička 16 (across the street from the University parking)

**WEB-PAGE:**

<http://www.unipu.hr/index.php?id=flux>

<b>THURSDAY, 28 MAY</b>	
10.00	Registration, entrance hall
11.00	<b>OPENING OF THE CONFERENCE</b> , Aula Magna Tone Peruško
11.30	<b>KEY-NOTE LECTURE</b> , Aula Magna Tone Peruško <b>Patrick J. Geary</b> (Institute for Advanced Study, Princeton) <i>Identity and Identifying in the Early Middle Ages</i>
13.00	Lunch, university canteen
15.00	<b>WORK IN SECTIONS: ROOMS 12, 17, 18, THURSDAY-SATURDAY</b>
18.00	<b>JOURNAL PRESENTATION</b> , Aula Magna Tone Peruško <i>Journal of Tourism History</i> , special issue on the Adriatic tourism Igor Tchoukarine, Rory Yeomans, Igor Duda
19.30	Dinner

<b>THURSDAY, 28 MAY: ROOM 12</b>	
15.00	<b>ANTIQUITY IN FLUX</b>
	<b>Veronika Wieser:</b> <i>Like a Safe Tower on a Steady Rock.</i> The Role of Wives and Mothers in the Ascetic Elites of Late Antiquity
	<b>Klara Buršić-Matijašić</b> and <b>Robert Matijašić:</b> Romanization as Transformation of Identities in the Northern Adriatic
	<b>Vedran Bileta:</b> The Last Legions: The "Barbarization" of the Military Identity in the Late Roman Army
16.15	Break

16.30	<b>EARLY MEDIEVAL IDENTITIES</b>
	<b>Trpimir Vedriš:</b> Whose Were the Dalmatian <i>Sclaviniae</i> ? Early Medieval Ethnic Identities and Modern-day Symbolic Geographies
	<b>Kosana Jovanović:</b> Zvonimir After Zvonimir, or the King of Croats that Never Dies
	<b>Vedran Sulovsky:</b> The Legacy of the Franks in the Later Twelfth Century: France and the Holy Roman Empire in the Struggle for Frankish Identity
17.45	Break
18.00	<b>JOURNAL PRESENTATION, Aula Magna Tone Peruško</b>
19.30	Dinner

<b>THURSDAY, 28 MAY: ROOM 17</b>	
15.00	<b>CROSSING BOUNDARIES AND FRONTIERS I</b>
	<b>Natasha Sardzoska:</b> Border Inhabitants Identities
	<b>Ana-Teodora Khurkina:</b> Constructing Borderland Identities in Romania and Bulgaria: the Case of Interwar Dobruja (1912-1939)
	<b>Marco Bresciani:</b> The Eurasian Crisis in the Mirror of the Upper Adriatic Borderland (1918-1941)
16.15	Break
16.30	<b>IDENTITY AND CULTURAL ANTHROPOLOGY</b>
	<b>Maja Jović:</b> Travel, Leisure, Boredom, and the Middle Ages
	<b>Nela Milić:</b> The Embodied Narrative
	<b>Anja Mlakar:</b> From Dog-Heads to Napoleon: Folklore, Collective Memory and Otherness
17.45	Break
18.00	<b>JOURNAL PRESENTATION, Aula Magna Tone Peruško</b>
19.30	Dinner

<b>THURSDAY, 28 MAY: ROOM 18</b>	
15.00	<b>SOCIALIST WOMEN</b>
	<b>Dorotea Arlov and Ines Rakela:</b> The Transformation of the Female Identity in Socialism through the Female Journals (1945-1980)
	<b>Andrea Matošević:</b> Stakhanovism and its Feminine Side: USSR and Yugoslavia's New Proletariat
	<b>Chiara Bonfiglioli:</b> Women's Work Identities During and After Socialism: the Case of Croatia
16.15	Break
16.30	<b>STATE, MODERNITY, IDENTITY</b>
	<b>Rory Yeomans:</b> Refreshed Workers, Conscious Citizens and Ustasha Values: Mass Leisure and Social Refashioning in a Time of Terror, 1941-1945
	<b>Michael Zinganel:</b> Re-calling the Ruins of Socialist Modernity
	<b>Albert Bing:</b> State and Identity: Controversis of Identity Change in Contemporary Croatian Society in Post-Yugoslav Era
17.45	Break
18.00	<b>JOURNAL PRESENTATION, Aula Magna Tone Peruško</b>
19.30	Dinner

<b>THURSDAY, 28 MAY</b>	
18.00	<b>JOURNAL PRESENTATION, Aula Magna Tone Peruško</b> <i>Journal of Tourism History</i> , special issue on the Adriatic tourism Igor Tchoukarine, Rory Yeomans, Igor Duda
19.30	Dinner

<b>FRIDAY, 29 MAY</b>	
9.30	<b>WORK IN SECTIONS: ROOMS 12, 17, 18</b>
11.30	<b>KEY-NOTE LECTURE</b> , Aula Magna Tone Peruško <b>Massimo Montanari</b> (University of Bologna) Food and Identity
13.00	Lunch, university canteen
14.30 or 15.00	<b>WORK IN SECTIONS: ROOMS 12, 17, 18</b>
18.00	<b>KEY-NOTE LECTURE</b> , Aula Magna Tone Peruško <b>Florian Bieber</b> (Centre for Southeast European Studies, Graz) Tourism, Nation-Branding and the Commercial Hegemony of Nation-building
19.30	Dinner

<b>FRIDAY, 29 MAY: ROOM 12</b>	
9.30	<b>IDENTITIES OF MIGRANTS</b>
	<b>Danijela Doblanović</b> and <b>Marija Mogorović Crljenko</b> : The Oldest Registers of Marriages as a Source for the History of Identities
	<b>Milorad Pavić</b> : Perception of the Eastern Adriatic in the Travel Literature of the Early Modern Period
	<b>Dubravka Mlinarić</b> : Migration of People and Ideas, and Shaping of Identities in Composite Modern Empires in the Eastern Adriatic
	<b>Ivan Jurković</b> : Identity Crisis of Croatian Nobility in the Period of Ottoman Threat
11.10	Break
11.30	<b>KEY-NOTE LECTURE</b> , Aula Magna Tone Peruško
13.00	Lunch, university canteen
15.00	<b>ETHNIC AND CLASS IDENTITY IN THE LATE MIDDLE AGES I</b>
	<b>Robert Kurelić</b> : Counts, Princes, Foreigners: Managing Multiple Identities in the Late Middle Ages
	<b>Ivan Majnarić</b> : Identities of Croatian Nobility During the Second Half of the 14 <sup>th</sup> Century – Making of a Nation
	<b>Josip Banić</b> : Collective Identities in Late Medieval Istria: Between Local, Banderial and Ethnic Identification
16.15	Break
16.30	<b>RELIGION AT THE CROSSROADS</b>
	<b>Marianne D. Birnbaum</b> : Iberian Jewish Identity in the Sixteenth Century
	<b>Valentina Zovko</b> : Dubrovnik's First Ambassadors to the Sublime Porte and the Influence of their Verbal Communication on the Formation of Dubrovnik's Identity
	<b>Dijana Pinjuh</b> : Conversions to Islam in Bosnia and Herzegovina and Relations Between Converts and Their "Old" Families
17.45	Break
18.00	<b>KEY-NOTE LECTURE</b> , Aula Magna Tone Peruško
19.30	Dinner

<b>FRIDAY, 29 MAY: ROOM 17</b>	
9.30	<b>ADRIATIC IDENTITIES: CITIES, ISLANDS, REGIONS</b>
	<b>Mateo Bratanić</b> : The Adriatic Islands in Modern History, Fluctuating or Fixed Identity?
	<b>Eva Posch</b> : The Discursive Formation of Identities in Touristic Historiography from Adriatic Coast Destinations

	<b>Hana Lencović:</b> Karolina of Rijeka – an Example of a <i>city brand</i> in the Context of Values of Neoliberal Free Market Ideology
	<b>Robin Smith:</b> The Bureaucratization of Istria's Rural Agribusiness Sector
11.10	Break
11.30	<b>KEY-NOTE LECTURE, Aula Magna Tone Peruško</b>
13.00	Lunch, university canteen
14.30	<b>INDIVIDUAL IDENTITIES</b>
	<b>Igor Tchoukarine:</b> War, Travel, and Identity: A Dalmatian Seafarer in California
	<b>Iva Milovan Delić</b> and <b>Marlena Plavšić:</b> Paganini and Illness – Identity of an Artist or Identity of a Society?
	<b>Markus Wurzer:</b> Anton( <i>io</i> ) Rainer: Hybrid Identities of a South Tyrolean <i>Bersagliere</i> in the Italo-Abyssinian War
	<b>Višeslav Aralica:</b> The Croats who Became Serbs
16.10	Break
16.30	<b>FORGING OF NATIONS IN CENTRAL AND EASTERN EUROPE</b>
	<b>Stefan Detchev:</b> How Peasants Became Serbs and Bulgarians (1830s-1918)
	<b>Valentin Q. Nicolescu:</b> Peasant Nation: Nature and the Construction of National Identity in Romania
	<b>Árpád Hornyák:</b> Cultural and National Identity of the Hungarian Minority in Vojvodina
17.45	Break
18.00	<b>KEY-NOTE LECTURE, Aula Magna Tone Peruško</b>
19.30	Dinner

<b>FRIDAY, 29 MAY: ROOM 18</b>	
9.30	<b>PIONEERS, WORKERS, CITIZENS</b>
	<b>Igor Stanić:</b> Building of Worker's Self-management Identity in Croatia in the 1950s
	<b>Semir Koljić:</b> Identity of <i>Gastarbeiters</i>
	<b>Rory Archer</b> and <b>Goran Musić:</b> Between Class and Nation: Identity and Working Class Communities in 1980s Serbia and Montenegro
	<b>Igor Duda:</b> Socialist Child and the Making of a Yugoslav Socialist Citizen
11.10	Break
11.30	<b>KEY-NOTE LECTURE, Aula Magna Tone Peruško</b>
13.00	Lunch, university canteen
15.00	<b>IDENTITIES AND POSTMODERN SOCIETY</b>
	<b>Nataša Urošević:</b> Between Nation and Globalization – Croatian Accession to the European Union
	<b>Cristina Balma-Tivola:</b> At the Crossroads of Perspectives. Multi- and Inter-cultural Theatre Discourses and the Concept of Cultural Identity in Today's Italian Society
	<b>Angelina Banović-Markovska:</b> Cultural Globalization and Postmodern Identity as a Hybrid Resistance
	<b>Marin Beroš:</b> Cosmopolitan Identity – Historical Origins and Contemporary Relevance
16.40	Break
18.00	<b>KEY-NOTE LECTURE, Aula Magna Tone Peruško</b>
19.30	Dinner

## SATURDAY, 30 MAY

9.00 **WORK IN SECTIONS: ROOMS 12, 17**

12.00 **CLOSING OF THE CONFERENCE**, Aula Magna Tone Peruško

### SATURDAY, 30 MAY: ROOM 12

9.00 **CROSSING BOUNDARIES AND FRONTIERS II**

**Marija Karbić:** Changing of Loyalties or ...? Nobility of Eastern Part of Sava and Drava *Interamnium* Between Ferdinand of Habsburg, John Szapolyai and the Ottomans

**Robert Holjevac:** The Identity Question of the Bishop of Senj and Later the Archbishop of Split; Marcus Antonio De Dominis in the Light of "Triplex Confinium" and of the Religious Catholic-Protestant Controversies

**Valentina Janković:** Features of Identity of Higher Nobility of the Civil Croatia in the Second Half of the 18<sup>th</sup> Century in the European Context

10.15 Break

10.30 **ETHNIC AND CLASS IDENTITY IN THE LATE MIDDLE AGES II**

**Goran Budeč:** From Buda to Modon, Two Centuries of Forming Identities. A Case Study of Patrician Family Tomašević of Šibenik

**Silvie Vančurová:** Establishment of Low Nobility in Czech Kingdom during the Hussite Revolution

**Damir Karbić** and **Suzana Miljan:** Maintaining Old Life-style and Self-identity. The Case Study of the Counts of Zrin in the Fourteenth and Fifteenth Century

11.45 Break

12.00 **CLOSING OF THE CONFERENCE**, Aula Magna Tone Peruško

### SATURDAY, 30 MAY: ROOM 17

9.00 **POLITICS AND IDENTITY IN MODERN TIMES**

**Ivan Jeličić:** The Mayländer/Maylenders of Fiume

**Dimitrios Varvaritis:** Jewish Converts to Orthodox Christianity During the Greek War of Independence, 1821-1829

**Vjeran Horvat:** The Catalan Identity

10.15 Break

10.30 **ISTRIA AND KVARNER IN THE 20<sup>TH</sup> CENTURY**

**Marko Medved:** Catholic Identity (Identities) in Multiethnic Community: Rijeka in the Changes of the First Half of 20<sup>th</sup> Century

**Marko Jelenić:** The Identities on the Turning Point. Coexistence and Antagonism in Pula in the War Period at the End of 1918

**Marin Pekica:** Croatian National Identity in Istria between Two World Wars

11.45 Break

12.00 **CLOSING OF THE CONFERENCE**, Aula Magna Tone Peruško

## **ABSTRACTS**

Višeslav Aralica

### **The Croats Who Became Serbs**

During the course of the 20th century there were a number of people in Croatia who were, at first, Croatian and then Serbian nationalists. There is something indeed unexpected and puzzling in their change of identity, bearing in mind that this last century was one in which these two nationalisms were in conflict. In my paper I will put forth the argument that there exists a consistency in their decision to become Serbs and that their identity shift is not as dramatic as it may seem. On the contrary, the foundations of their identity as they saw it –based on a pre-modern Dinaric culture and traditional history, such as folk epic, gusle, masculine and heroic values, a warlike disposition and behaviour, a tradition of war against the Ottoman empire – was something they continued to nourish after it was discarded by mainstream Croatian nationalism after WWI. I will cite two examples of such Croats: Vladimir Dvorniković and Đuro Vilović and I will attempt to explain the curious path of such Croats.

Rory Archer and Goran Musić

### **Between Class and Nation: Identity and Working class Communities in 1980s Serbia and Montenegro**

This paper explores working class communities in Serbia and Montenegro during the 1980s in an attempt to gain new insights into the interactions between social class, ethno-nationalism and the agency of working people in the dynamic conditions of late Yugoslav socialism. This historical period witnessed the reconfiguration of politics in Yugoslavia and was characterised in Serbia by both an increased democratisation in society *and* the ascendancy of a new populist-authoritarianism. Despite the great volume of scholarly works on identity politics in the (post) Yugoslav context, few studies have the role of the working class at the core of their analysis, despite the importance of organised labour in mobilizing citizens through ever larger and more frequent strikes during the 1980s. By a micro-level focus on four working class communities, this paper seeks insight into the macro processes of social and political change in the Yugoslavia of 1980s, while remaining attentive to the ways in which ordinary people – industrial workers and their families – negotiated, subverted, shaped (and were themselves shaped by) broader processes in everyday practice.

Dorotea Arlov and Ines Rakela

### **The Transformation of Female identity in Socialism through Women's Journals (1945 - 1980)**

After women played an important role in World War II, the new post-war socialist society set aside different roles for women than the ones they had before. The idea of equality, which was promoted by a socialist society, turned the woman into a hero of

work. This was also prominent in female journals, where the "female hero" ("comrade" as well) was capable of working and being an active creator of the future together with men. Besides this, the image of a woman-mother was glorified, who, along with all other obligations, accepted the raising of new generations, as well as all other social roles. This was especially visible in the magazine "Žena u borbi", a journal of the Antifascist front of women, which later changed its name to "Žena". Regular columns in these magazines praised the "idyllic" business and family success of the women-worker-mothers with the aim of awakening a desire for identification in its readers. The initial identity of women in socialism changed in the late 50's and early 60's. Women's journals at that time tried to bring the image of Western Women closer to those of Yugoslavia. One result was that journals which criticized female beauty pageants only a few years before, in 1960 enthusiastically reported such a contest in Belgrade. Women's journals eventually included more and more columns related to appearance, dress and the maintenance of the household. This being the fact, this paper will try to show how the image and identity of women changed in socialism, which was visible through magazines targeted at women, from the woman-worker, who was supposed to participate equally with men in establishing a new society, to a woman who should dedicate herself to what was then considered a woman's traditional sphere, such as concern for appearance and the household.

Cristina Balma-Tivola

### **At the Crossroads of Perspectives. Multi- and Inter-Cultural Theatre Discourses and the Concept of Cultural Identity in Today's Italian Society**

Today's cultural identities can no longer be identified – if such an interpretation has ever been correct – with homogeneous cultural communities based on recurring and shared elements descending from specific geographical origins. On the contrary, contemporary identities are characterised by fluidity – at the crossroads of grassroots *versus* future self-projections, historical realities *versus* the inventions of imagination, permanent inherited status *versus* temporary intentional activations, etc. However, the realisation that they are contextual, contrastive, and locally-based is not a painless process within a society. Italy has been undergoing such a process in the last 30 years, i.e. since the first significant influx of migrants to the country, and its change towards becoming a multicultural society. Against this background, my paper takes into account the context of multi- and intercultural theatre, i.e. the theatre which acknowledges the presence of local as well as migrant people as actors, dramatists, and directors. Here cultural identity – embedded in personal biographies and incarnated in the protagonists' bodies – now becomes the most important issue. Discussing and deconstructing the traditional understanding of this concept is the first goal, and yet – through analysis in workshops and rehearsals – this investigation will also trace possible directions for the other meanings and content this concept might signify. What will follow is what is made explicit in performance itself, where and when and

what is shared with the wider community of citizens, representing a grassroots bottom-up contribution to the formation of an Italian multicultural society, often in antithesis to the discourse promoted by media and politics.

Josip Banić

### **Collective Identities in Late Medieval Istria: Between Local, Bandlerial and Ethnic Identification**

Istrian historiography has traditionally been burdened with the problem of national identities which were thus projected onto the medieval period, the era in which 19th century romantic nationalists saw the birth of modern European nations. The heritage of traditional historiography is still present as many historians, when tackling the complex problems of collective identities in medieval Istrian societies, discuss only markers of ethnic groups and inter-ethnic relations. This paper aims to fill this long existing gap by offering new insight into various collective identities present in late medieval Istria. The focus of my analysis will be the population of 15th century Buzet, a commune that was only decades earlier part of the temporal state of the Patriarch of Aquileia. The incorporation in a new state, combined with strong migrations, as well as its position on the border between Venetian and Austrian Istria, make late medieval Buzet a perfect place to search for identities in flux. Notarial deeds, both unpublished (HR-DARI 282) and published (*Registrum imbreviaturarum Martini Sotolich*) will serve as primary sources and Fredrik Barth's relational theory will be used as a theoretical framework. My main point will be to show various identities, their formation processes and the ascribed identity markers of the late medieval Istrian population. The deeds of Antonius de Teodoris (HR-DAPA 8), a notary who worked in Porec throughout the 15th century, will serve as comparative material. This paper will shed light on an important and, in Istrian historiography neglected, issue of collective identity formation in the late middle Ages.

Angelina Banović-Markovska

### **Cultural Globalization and Postmodern Identity as *Hybrid Resistance***

The space of the ideological/political is inseparable from culture. It is not autonomous, but we do not live in a post-ideal time, but in a time of postmodern identities in search of a destiny. Given that homogenization and standardization are fundamental assumptions of any form of imperialism, thus cultural globalization is also a neo imperial force and "an ideology of cultural differences" which marks the postmodern world. The question is whether global culture can produce new hybrid and transnational identities. There is also the danger that in the search for new, radical politics of identity, regional and local particularities of different cultures and traditions will be cancelled (annulated). Distanced (far) from their cultural resources, deployed,

ambivalent and mimicking, current postcolonial and migrating entities are culturally hybridized identities. But what is the political potential of their hybridity? Could it be a factor leading to social cohesion and social harmonization? Can we talk about hybrid cosmopolitanism, in a time of radical globalization that has spread to all spheres of life? These are the questions that I will try to answer in the essay "Cultural Globalization and Postmodern identity as *Hybrid Resistance*".

Marin Beroš

### **Cosmopolitan Identity - Historical Origins and Contemporary Relevance**

The idea of cosmopolitanism owes its origin to the cynic philosopher Diogenes of Sinope, who first proclaimed – “I am cosmopolitan!”. This identification was primarily negative: he did not declare it with the intention of becoming the first “citizen of the world”, but to express disagreement with the laws of the ancient polis. The Stoic school had consequently taken his initial idea and turned it into a full concept – the unity of humanity based on the shared ability for reasoning. At the beginning of the 21st century this ancient idea is a widely acknowledged concept. Indeed, cosmopolitanism is today mostly regarded as a certain idea, or behavioral pattern, represented by cosmopolitans or citizens of the world. Cosmopolitans, in turn, are those who consider themselves unfettered by the boundaries of existing political communities and their loyalty is not given to any particular political community, but to the universal community of all human beings. In itself, this definition is true, but it is also too narrow because the cosmopolitan idea involves so much more. It was formerly understood as mere detachment from a political system based on the national state and included the notion of "openness to the world"; yet now cosmopolitanism is considered as a legal and political framework, as an ethical ideal and vision of justice, as well as an identity choice. This essay will try to indicate what all these different contemporary views on cosmopolitanism share: a vision of social belonging that crosses the political boundaries imposed on us, as well as the construction of the new cosmopolitan identities that have just begun to erode our current understanding of the political community.

Vedran Bileta

### **The Last Legions: The “Barbarization” of Military Identity in the Late Roman Army**

Traditional scholarship argued that during the fourth and fifth century the Late Roman Empire came to rely to a large extent on recruits of foreign, barbarian origin, for its defense. Such a pro-barbarian recruitment policy, according to scholars, not only led to a decline in the standard of drill and overall military preparedness within the Empire, but brought a decline in loyalty to the Roman government, in favor of

loyalty to barbarian commanders. In turn, this resulted in a weakening and collapse of Roman military capabilities in the West, and in the evaporation of the Western Roman state. However, recent findings question the “barbarization” theory, arguing that up to Adrianople, and even beyond, there is no visible proof of the predominance of a Germanic element in the armies of Rome. This paper will re-examine the “barbarization” theory, following the models postulated by M. J. Nicasie and Hugh Elton. This analysis will be based on the notion of Late Roman military identity (or identities) which inform my PhD thesis, while focusing on four main aspects of the “barbarization” debate: the origin of military commanders and their subordinates, the ethnic composition of military units, the use of “barbarian” customs in the army, and the impact of “barbarization” on the army’s efficiency and the government of the empire. By using the concept of the “barbarian” in political, rather than ethnic terms, this paper will present the “barbarization” process not as a prime suspect for the empire’s collapse, but as another means of the Roman state to maximize its resources, and strengthen its defenses. Finally, the paper will examine a theory recently proposed by Patrick Amory, that the military deliberately used some facets of “barbarian” identity, with the conscious aim of distinguishing themselves from the civilian elite.

Albert Bing

### **State and Identity: Controversies of Identity Change in Contemporary Croatian Society in the Post-Yugoslav Era**

Statehood and nation-building, wars and social transition were some of the basic (internal) elements which determined the complexity of identity changes in Croatian society at the end of the eighties and the beginning of the nineties. To a certain extent, some international events (the fall of communism, the process of European integration, globalization) also affected the course of identification. The shift to a plural society, at a time of increasing national tensions in Croatia and Yugoslavia, activated a wide scale of identity reconstruction, ranging from a tendency toward modernization, to a revival of violent and exclusive ethno-national paradigms. Extremely complex historical circumstances, combined with the extraordinary tempo of change – the „acceleration of history“, resulted in a controversial background to identity reconstruction. This paper aims to present three related levels of identity change based on a presentation and analysis of some of the controversial events from recent Croatian/post-Yugoslav history:

1. A review of historical and social circumstances of identity change in recent Croatian history
2. New political elites of the nineties and identity change (controversial aspects of political legacy, ideology (re)construction, conversion phenomenon)
3. Some of the consequences of identity reconstruction (the phenomenon of „split-identity“; the case of „humane resettlement“; new myths and symbols as elements of collective memory and identification)

Marianne D. Birnbaum

## **Iberian Jewish Identity in the Sixteenth Century**

In my paper I shall identify five distinct aspects of (Sephardic, i.e. Iberian) Jewish identity, taken from documents and other sources relating to their activities during the sixteenth century.

1. To the first group belong Jews who converted in order to avoid expulsion. Many of these *conversos* gained successful positions that even took them into foreign countries where they conducted their business as Christians. Members in this group became truly devout Catholics.
2. “Secret Jews” (crypto-Jews) make up the second part of this group: Forcibly converted Jews who, while practitioners of their new faith in public, remained Jews “*in petto*,” observed the Sabbath secretly in their homes and taught their offspring to do the same.
3. Since such conversions were forced, in the eyes of the Inquisition the entire Iberian Peninsula was rife with heretics and *Judaizers* who had to be revealed and punished. It is reasonable to contend that there were also ‘imagined’ Jews, whose alleged activities reflect mainly the mindset of the inquisitors and their henchmen.
4. Iberian Jews who refused to convert and succeeded in leaving the Peninsula for places that tolerated them, form the fourth kind of identity: There were Sephardic Jews who departed to Italy, the Netherlands and the Ottoman Empire.
5. However, by the time Iberian refugees reached that haven, many of the *conversos* had been practicing their Catholic faith for generations and were, by-and-large ignorant of Jewish laws and practices.

Chiara Bonfiglioli

## **Women’s Work identities during and after Socialism: the Case of Croatia**

This paper will explore women’s changing identities as workers and citizens in Croatia, focusing specifically on the case of women textile workers. The traditionally feminized garment industry thrived during the time of Yugoslavia, becoming a gendered symbol of industrialization, consumption and socialist modernity. After the break-up of Yugoslavia however, processes of privatization and deindustrialization deeply affected the textile sector, leading to factory closures, precarious work and unemployment. How did socialist industrialization shape women’s work experiences, and what have been the effects of post-socialist deindustrialization on women’s identities as workers? My intervention will be based on oral history and interviews collected among former employees of the *Arena* textile factory located in Pula, as well as other case studies from Croatia, such as the *Kamensko* factory in Zagreb and the *Varteks* factory in Varaždin. Changes in working identities, living habits and consumption will be addressed, as well as changing women’s roles in the public and private sphere. The intervention will highlight the multifaceted transformations of

citizenship, identity and gender that took place as a result of post-socialist deindustrialization in Croatia. In particular, it will closely observe the devaluation of women's industrial work that occurred in the last twenty years, arguing that the deterioration of women's social rights contributed to the re-traditionalization of gender relations.

Mateo Bratanić

### **The Adriatic Islands in Modern History, Fluctuating or Fixed Identity?**

Various identity affiliations describe complexities when assigning a particular identity value to a certain subject. An island, as a part of land surrounded by sea, forms its identity through deferent associations. These are related to state, national, regional or local backgrounds and subject to links with other island and the mainland. Other factors that modify island identity include traffic connection with the mainland, its degree of modernisation and urbanisation, and perspectives of self-sustaining development. Also, it is essential to observe how island societies perceive themselves in reference to the mainland and a wider historical perspective. I propose to observe these aforementioned details in the Adriatic Islands during the 19<sup>th</sup> and 20<sup>th</sup> centuries. In a period of frequent geopolitical alterations, it is noteworthy to detect identity fluctuations at different levels, to see whether identity overflowed from the mainland and to what extent. However, much could be gained should one notice a fixed island identity. Such an identity is determined by the geographical and mental idiosyncrasies of the island itself, with an inflexible core value through the passage of time. Although this identity can be noticed in previous periods, I will here describe it in modern history.

Marco Bresciani

### **The Eurasian Crisis in the Mirror of the Upper Adriatic Borderland (1918-1941)**

This proposal focuses on the former Austrian Littoral, annexed by Italy in the aftermath of the Great War, as an intermediary space where Italian and East Central European postwar circumstances dramatically overlapped. I will focus on the fascists' violent discourse unleashed against the "internal enemy" - mostly identified as "socialist" (or "Bolshevik"), "pro-Austrian", "Slav", "Asiatic" (as "pro-Russian" - and thus un-European), "peasant" (as opposed to the Italian "urban civilisation"). In this respect, the self-identification of the fascists will be connected to the identification of their enemies - understood as a symbolic expression of the post-1917 Eurasian post-imperial crises. Fascist self-identification aimed at conciliating the principle of national self-determination, which had been waged by US President W. Wilson as the foundation of the new postwar liberal order, with the refusal of the Versailles peace treaties, the critique of the League of Nations, the revision of the postwar state

boundaries and the search for a new fascist Europe. In a paradoxical sense, they used Wilson against Wilson. In which way, and to what extent, did nation-building in the Upper Adriatic borderlands intertwine with a sense of crisis of nation sovereignty and the search for a new European order? Was this effort of conciliating the national self-determination within a new imperial (fascist) framework connected to a long-lasting Habsburg inheritance?

Goran Budeč

### **From Buda to Modon: Two Centuries of Forming Identities. A Case Study of the Patrician Family Tomašević of Šibenik**

The patrician family Tomašević, from the commune of Šibenik, is first mentioned in a judicial document from June 28<sup>th</sup>, 1372, mentioning them as *Thomaxius condam Dominici Damiani de Sibenico*. From that time on *serThomaxius* continued to appear as witness, ambassador etc. in many diplomatic documents, which showed his importance at court at a global level and, especially in the eastern Adriatic commune of Šibenik, at a local one. Interaction with the court, as well as marital connections to noble family of the Šubići, demonstrate an obvious inclination and support for the crown. After 1412, when Šibenik surrendered to Venice, its new ruler made a significant effort in attracting patrician families previously connected to the crown by supporting their causes. In the mid-fifteenth century, *serThomas* Tomašević, grandson of the aforementioned *serThomaxius*, became representative of a new family policy of forming the family identity. Having researched private legal documents, we find him as a wealthy and loyal Venetian official, with a brother-in-law and nephews from the Venetian patrician family Tiepolo. In the 1463 we find him mentioned as *dominus, spectabilis miles dominus, nobilis Sibenici, patronus siue armator gallee de proximo armate Sibenici*, joining the crusade in defending Venetian lands in the eastern Mediterranean sea *contra perfidos et crudelissimos Turcos*. In his three last wills we find that his young daughter died from the plague, but also the first mention of his illegitimate son *Zuane*. Using diplomatic sources from the first mention of this family in the fourteenth century, up to private legal documents in the late fifteenth century and his last legitimate offspring, I will attempt to reconstruct the formation of the identity of a patrician family across two centuries: here we will find war, plague, personal success, as well as anguish.

Klara Buršić-Matijašić and Robert Matijašić

### **Romanization as a Transformation of Identities in the Northern Adriatic**

A fierce debate in the academic world on the form and substance of the term Romanization has deeply influenced a rethinking of its definition and meaning. It is now clear that the term is biased and should be used carefully, as it was not a one-way

linear process, and the results of Romanization depend on many historical, social and economic variables. Even small variations of input elements can cause great differences on the output side. This process, therefore, cannot be described and studied generally, but one must primarily take into consideration the situation at the regional level. The first Roman contact with the indigenous populations of the northern Adriatic occurred in the 3<sup>rd</sup> century BC, with Roman conquest in the 2<sup>nd</sup> century BC, but the process of the acculturation of the local peoples (Veneti, Carni, Catali, Histri, Liburni) cannot be considered complete before the 2<sup>nd</sup> century A.D. In this paper we shall focus on the historical and archaeological data illustrating the transition between prehistory and antiquity, and attempt to answer and explain how the identity of the local population changed over time.

Stefan Detchev

### **How peasants became Serbs and Bulgarians (1830s-1918)**

Whilst in the last years there were challenges in Western Europe to some assumptions of the prevailing modernist historical scholarship according to which early nation-making inevitably took place within the developing structures of the institutional state, in the Bulgarian case some scholars have recently stressed that the pre-modern Bulgarian nation was an invention of 19<sup>th</sup> century historiography. The chronological framework of the paper will be situated in the *longue durée* from 1830s until 1918 with special emphasis on the 1870s and 1880s. In this regard the crucial event is the Russo-Turkish war of 1877-78 and the significant changes that occurred in its aftermath. There exists a body of important data available for the last two decades of Ottoman rule (1860s-1870s) regarding the lack of Serbian or Bulgarian identities in the eastern parts of present-day Serbia and the western parts of present-day Bulgaria, because of certain cultural settings and the long-term activities of state institutions. Serbian and Bulgarian identities were not created before the modern period (basically 1880s-1890s). These newly built identities strictly followed the political border between Serbia and Bulgaria established at the Berlin congress in 1878, that survived the three decades long formative period until the Balkan wars, as well as the First World War.

Danijela Doblanović and Marija Mogorović Crljenko

### **The Oldest Registers of Marriages as a Source of the History of Identities**

Registers of marriages are an exceptional wellspring for studies of the citizens of a certain area, including different aspects of their lives. In the region of Istria, registers of marriages have been kept since the Council of Trent, some even longer, and are amongst the oldest in Europe. One of the numerous aspects which can be studied in registers is identity, which in the early Modern Age was often linked to provenance

and professional orientation. In this paper, identity will be shown through some Istrian registers of marriages, with much attention directed toward the oldest register of marriages in the town of Rovinj (1564-1640). Moreover, registers of marriages are suitable for the analysis of identity, because in them one can find determinants linked to the identity of the spouses themselves, as well as their parents, witnesses and performers of the marriage ceremony itself. The post-Trent period was a time in which surnames belonging to the wider strata of citizens began to take form, and individuals were determined according to their origin, profession, ancestors (father, grandfather, etc.), character or physical characteristics, etc. Regarding women, they were regularly determined by their family or parental relations, especially with men. Various identity determinants regarding what we have mentioned prior and regarding sex, which are found in some registers of marriages, will be presented in this paper.

Igor Duda

### **The Socialist Child and the Making of a Yugoslav Socialist Citizen**

The Pioneer Alliance of Yugoslavia (SPJ) was founded in 1942 as an anti-fascist organization for children, supported by the United Alliance of Yugoslav Anti-Fascist Youth (USAOJ) and the Yugoslav Communist Party (KPJ). It continued to exist after World War II, until the end of the socialist period and the political democratization of Yugoslav republics in 1990. It was a mass socialist organization for all elementary-school children, with the goal of preparing them for their future role in society. It was active in developing patriotism, revolutionary ideas, faith in socialism and memory of the National-Liberation War. Thanks to the social reform of the 1950s, the Pioneer Alliance turned towards a number of leisure activities for children, thus encouraging their creativity, interest in culture, art, technology and sports. The identity of a pioneer included a collection of desirable characteristics such as being honest, sincere, brave, progressive, persistent and hardworking. It was a basis for the development of an adult socialist citizen or, in some cases, even a proper communist who was expected to be a vanguard force, a person aspiring toward progress, resistant to petty-bourgeois ideas, always ready to be a fighter, but also aware of his or her weaknesses and sensitive to every non-socialist manifestation.

Robert Holjevac

### **The Identity Question Of The Bishop Of Senj and the Later the Archbishop of Split; Marcus Antonio De Dominis in the Light of the „Triplex Confinium“ and Religious Catholic-Protestant Controversies**

In my presentation I'd like to use the bishop of Senj and archbishop of Split as an example, especially regarding his identity questions; national, as well as religious identity. Communication in the frame of the notion of „Triplex confinium“ is very

interesting however, especially when it concerns the communication between the catholic and the orthodox church, as well as Islam and the questions of belonging to one or more of these religious identities. We should also observe his communication and travels around Europe. The second question; the question of his religious identity is vastly more complex. This refers equally to his stay in Senj and later to his stay in Split and England.

Árpád Hornyák

### **Cultural and National Identity of the Hungarian Minority in Vojvodina**

After World War I, around half a million Hungarians found themselves within the borders of the Kingdom of Serbs, Croats and Slovenians. In these changed circumstances, this population, as a minority treated with suspicion, had partly to strengthen, partly to modify, and redefine its cultural and national identity. Though it did not relinquish its strong connections to its state and mother nation, some elements of a local, specific, Hungarian identity appeared in the inter-war period. This process was encouraged after the World War II, which resulted in a new type of Hungarian, who considered him/herself as first of all Yugoslavian and secondly identified him/herself as a member of the Hungarian nation. This process ended in the course of the disintegration of the second Yugoslavia in the 1990's. Nevertheless one of the pillars of the self determination of Hungarians in Vojvodina still remained as the local identity, in contrast to the Hungarians of the mother state.

My paper aims at demonstrating the process of changes in the emphasis of the identity of Hungarians in Vojvodina in the last hundred years, partly via self-reflections of the Hungarian minority community to the frequently changing political climate and by presenting the attitude of the Yugoslavian and Hungarian governments towards them.

Vjeran Horvat

### **Catalan Identity**

Dealing with the theoretical aspect of the term “identity”, we need to ask ourselves if this phenomenon is the cause or the result of certain distinctive characteristics. When taking national identity as the focus of our enquiry we should, therefore, ask ourselves if the cause of national and cultural differences is some predestined identity or if national identity is the result of cultural and linguistic differences caused by the geostrategic isolation of a certain community. According to Benedict Anderson, nations are imagined communities no older than 200 years. The nature of the nation is not ancient nor is provided to mankind without any alternative. Despite this, the national question is one of the most important political questions in modern history, along with nationalism, which is one of the most dominant political doctrines of the

19<sup>th</sup> and 20<sup>th</sup> centuries. Although there is a theory within the field of the humanities which claims that we are living in the last chapter of the era of nationalism, contemporary eruptions of national sentiment like the northern Italian initiative for separation, the Scottish independence referendum and the Catalan desire for a national state prove this theory wrong. In my presentation, I'll attempt to describe the historical context of the making of Catalan national identity. If we can mention the criteria (linguistic, historical or cultural) which makes a community a nation, then we should accept Catalan national identity as equal to a Spanish, French or German one. The appearance of the Catalan language in the period of the High Middle Ages and the national revival of the 19<sup>th</sup> century (*La Renaixença*) represent the foundations of Catalan peculiarity. Along with the presentation of significant moments from Catalan national history, the aim of this research will be to determine if Catalan national identity is the initial motivation for the contemporary Catalan initiative for independence, or if the motivation is economic. According to the polls, only 14% of Catalans wanted independence in 2004 while, in the period of the current crisis of capitalism, this percentage is significantly higher.

Valentina Janković

### **Features of the Identity of the Higher Nobility of Civil Croatia in the Second Half of the 18<sup>th</sup> Century in a European Context**

The second half of the 18<sup>th</sup> century, especially its last three decades, was a period of significant political, social and cultural changes in European and World history. The purpose of this paper is to examine the frames that shaped identity, or more precisely, the identities of the higher nobility in the central part of Civil Croatia during the said period, as well as to emphasize the prominent features of the political, social, cultural, religious and ethnic identity of this social group. This paper will discuss whether and how the contours of contemporary events in Europe influenced the life framework of the Croatian nobility; in what way did the identity of the nobility manifest itself in loyalty towards the king and also how the identity of Croatian noblemen affected their sense of ethnicity and vice versa. Issues such as the reflection of the identity of the nobility in the work of government bodies and also the attitudes of noblemen towards their subordinates and serfs will be discussed, as well as the scope of the activities which noblemen undertook in order to maintain their social status. The main objective of noble landowners was to preserve their status as well as their estate and, if possible, to increase wealth and improve their position in society. In order to do this, the nobility in this period had to face changes and accept some new modes of behaviour; on the other hand, they preserved many of their old feudal privileges and rights. In conclusion, the focus will be on cultural identity as one of the multiple identities of the noble families throughout Early Modern Europe as reflected in architecture, art, education, and science, thus leaving an immeasurable heritage to the future generations.

Marko Jelenić

### **Identities on the Turning Point. Coexistence and Antagonism in Pula in the Wartime Period at the End of 1918**

In the period before 1918, the population of Istria frequently had to choose between different forms of social interaction. Individuals had to opt for Croatian or Italian ethnicity, with language being one of the defining factors. Widespread bilingualism gave the inhabitants a choice in the matter. In the creation of a national identity, some of the facts of everyday life were ignored or disregarded, and others emphasized. This applied in particular to Pula, which became the main naval port of the Habsburg Monarchy and experienced an influx of Germans, Hungarians, Czech-Slovaks and others, who mixed with the indigenous Slavs and Italians. An example of the relationship between Slavs and Italians is visible in newspaper publishing. There were two daily newspapers at the time: *Hrvatski list* and *Poaler Tagblatt*. Furthermore, one of the leading Istrian Italians, the historian Bernardo Benussi, published a booklet entitled *Le sette giornate di Pola*. While the *Poaller Tagblatt* remained impartial regarding the “national question” and reported predominantly on the Western Front and the activities of the imperial family, the *Hrvatski list* and Benussi’s publication with their growing influence on public opinion, tried to manipulate events in the city. The *Hrvatski list* argued that Yugoslavia would bring happiness and prosperity into the lives of the Slavic population. At the same time Benussi considered Istria an integral part of Italy. Despite constant tensions, I believe that Istria has never been a region where the Slavic and Italian identities separated. On the contrary the two coexisted for centuries in harmony.

Ivan Jeličić

### **The Mayländers/Maylenders of Fiume**

The specific position of the city of Fiume in the Austro-Hungarian monarchy, as a *corpus separatum*, shaped the identity of its population, particularly its the local elite. My intention is to show the different national, political and religious identities of two important figures in this city's history: Michele Maylender (1863-1911) and Samuele Mayländer (1866-1925). They were cousins; the first a son of a converted Hungarian Jew and the second a son of Hungarian Jews. Both shared a common education as both attended the local Gymnasium, yet they attended Universities in different towns. When they returned to Fiume their paths joined and they founded the Literary Circle (*Circolo Letterario*), a center for the propagation of Italian culture. The split between the city's elite and the government in 1896 was followed by the creation of the Autonomist Association whose founder was Michele, while Samuele remained with the liberals. Although elected as mayor of Fiume, Michele soon left the movement for a decade, returning to political life only in 1910 when he became the representative of Fiume in the Hungarian Parliament. Samuele, on the other hand, joined the

freemasons and became one of the leading figures of the local socialist movement. The period between 1918-1924, a time of uncertainty and political instability in this the city, saw Samuele become the leader of the socialist pro-independence group and, at the end of his life, the president of the small Communist Party of Fiume.

Kosana Jovanović

### **Zvonimir after Zvonimir, or the King of Croats that Never Dies**

The Life, and especially the death, of the last independent Croatian king Dmitar Zvonimir, has caught the attention of many scholars and research in varying disciplines. Trying to solve the puzzle of the way in which the King died and the subsequent political problems which arose in the Croatian realm are the two main research topics within this field of interest. The King's supposed curse also became a matter of general interest. The legendary tale of the King's curse and death has been analysed, reiterated and used many times in Croatian history and historiography, with only the political context varying, enabling it to live on through different times and political circumstances. In this way, the tale of Zvonimir's death and the legendary motif of his presumed curse were able to transcend time and space and reappear during the period of the Austro-Hungarian Empire, the Kingdom of Yugoslavia, the Independent State of Croatia, post-World War II Yugoslavia and the present day Republic of Croatia. This paper will analyse the point at which the King's death engaged an immortal connection with his people, or to borrow from Ernst H. Kantorowicz, the political body. Did the memory of his death manage to establish a political identity in the minds of the Croatian people? Following these symbols and rituals concerning the *good King Zvonimir*, the aim of this paper will be to provide insight into how a political body's identity can be recreated through a medieval King.

Maja Jović

### **Travel, Leisure, Boredom, and the Middle Ages**

As is evident from the title, the subject of this analysis refers to such concepts as travel, leisure and boredom, with emphasis on the medieval period. What was travel for a man of the middle Ages, and was there any place in his life for leisure, and, especially, boredom? Either as opposites or as correlatives, *homo faber*, *homo viator* and *homo ludens* coexist. Entering the medieval imaginarium, we inevitably enter a sphere of three layers of social stratification (*oratores*, *laboratores*, *bellatores*). The subject of this study is to consider all three layers in such a way that we view them as structures within a system, namely Christian humanism - a system of collective identity shaped by the ideology of the church which indoctrinated its own structures. In any social field, culture is a different manifestation of identity confirmation. If we start from the fact that play is the universal law of generating culture, in accordance with social

division (as mentioned above), we will also assume a form of playfulness, or cultural production. Generally, the disputable item here is the possibility of the induction of the validity of social behaviour patterns, as well as the validation of probable irregularities. Let us say that because a pattern of behaviour is conditioned by religiousness, as well as (which may be characteristic of a certain period), transience and reminders of mortality, each of these cultures will generate *ars moriendi* models of its own. Creative moments, as the criteria for the measurability of play, will show us the selection of the path, the manner of work or 'amount' of boredom. This selection will be determined by the prevailing culture.

Ivan Jurković

### **The Identity Crisis of the Croatian Nobility in the Period of the Ottoman Threat**

After initial attempts at finding elements of negative types of naturalization in historical sources (such as *acculturation*, *assimilation*, *adaptation*, *alienation*, and so on), I concluded that the displaced Croatian nobility in the period of the Ottoman threat functioned primarily on the basis of their social position; a system which allowed multiple identities. Consequently, they easily accepted new personal identities (by marriage or by the adoption of customs in a new environment in the remnants of the Kingdom), yet they also preserved their heritage and even implemented it in their new homeland. This is evidently what sociologists call *integration*: that is to say, the process leading to cultural pluralism and the appearance of new trans-cultural elements. Therefore, it must be emphasized that future research into sixteenth-century Croatian history should not ignore the existence of a refugee mentality among the elite of the Kingdom of Hungary-Croatia. The efforts of the displaced nobility to survive the assault of the Ottoman Empire formed new structures, not only political ones, but also social, economic, religious and cultural relations. They in turn laid the foundations of modern Croatia.

Marija Karbić

### **Changing of loyalties or ...? The Nobility of the Eastern Part of the Sava and Drava *Interamnum* between Ferdinand of Habsburg, John Szapolyai and the Ottomans**

After King Louis II of Hungary perished at the battlefield of Mohács, a period began which was marked by a struggle for the crown of the Kingdom of Hungary-Croatia and increased Ottoman pressure. In such circumstances, particular noblemen would support one and then another pretender to the throne, and sometimes cooperated with the Ottomans or even temporarily accepted the Sultan's rule. In this paper, I will follow the fate of certain members of the nobility of the eastern part of the Sava and

Drava interamnum, the Despot Stephen Berislavić Grabarski being foremost, and attempt to determine the factors which influenced them to support a certain pretender and shift loyalties from one to another, as well as the factors which led to collaboration with the Ottomans. This paper will also focus on the issue how these noblemen, whose individual and family histories were marked by anti-Ottoman fighting (an essential characteristic of their identity), coped with collaboration with the Ottomans, and where their loyalty exactly lied and what determined their identity.

Damir Karbić and Suzana Miljan

### **Maintaining Life in the Old Style and Self-Identity: A Case Study of the Counts of Zrin in the Fourteenth and Fifteenth Century**

Noble residences played an important role in the self-identification of noble families or kindreds. In the cases of families which had to change one residence for another, it was believed that family identity ought to be altered as well, even more so when the two residences were distant. In the case of the counts of Zrin the situation was very clear. As a branch of the Šubić kindred, they came to Zrin in Slavonia in the mid-fourteenth century; they changed their residence when they had just begun to create a new residence in Ostrovica in Croatia, apart from the centre of their kindred in Bribir. Upon arriving to Zrin, their activities were primarily focused on integrating themselves into their new surroundings: the noble society of medieval Slavonia. However, as shall be presented in this paper, they kept and did not dissolve their old property in Bribir, some members of the branch returned and resided there, and, in general, they attempted to maintain their position there (this intention was confirmed by various mutual inheritance agreements with their relatives there). Furthermore, as will be seen, the counts of Zrin were present in Bribir the entire time, yet had different phases in dealing with the property of their kindred, which was conditioned by various social, political and personal factors (until Bribir came under Ottoman power). They also kept symbolic heraldic symbols of their kindred on their personal seals in Zrin. It will be argued here that when Ottoman pressure began they again showed a greater interest in the Bribir area, supposedly for solidarity with their kindred.

Ana-Teodora Khurkina

### **Constructing Borderland Identities in Romania and Bulgaria: the Case of Interwar Dobruja (1912-1939)**

The Dobrujan question, first emerging after the signing of the Treaty of Berlin in 1878, became a vital issue in Romanian-Bulgarian relations after the second Balkan

war and the Romanian expansion to the Southern part of the region, Cadrilater. The territorial exchange that followed transformed the province into a playground for Bulgarian and Romanian nationalistic propaganda, featuring competing state and nation-building projects, identity debates and modernization programs. Presenting a case of shifting identities based on territorial disputes, this proposed topic goes beyond a description of post-Ottoman integration strategies in the Balkans, and focuses on the publication of the debates of participants from both sides and their attempts in shaping the region's identity. Referring to the concept of "imperial biography" and offering an individualistic approach to the problem of shifting identities, this paper follows the transformation of political and ethnic boundaries from the end of the Second Balkan War to the beginning of the Second World War through the eyes of the intellectuals who participated in the dispute. Their views are explored as important sources which reflect the Bulgarian and Romanian policies in the region and their interactions with the Greater Powers. This paper states that the identity debates concerning Dobruja had very little influence on the actual population of the region, appealing mainly to various external powers, and the political and intellectual "elites" of both countries. Hence the result of the division of the region depended mostly not on the skills of the participants, but on the external influence that brought an end to Greater Romania and reshaped the political map after the Second World War.

Semir Koljić

### **The Identity of *Gastarbeiters***

Since the mid-1960s a grave problem of unemployment appeared in Yugoslavia, the rates of which reached significant levels. In order to stop the growth of unemployment, the government allowed temporary work abroad. However, the method of temporary work abroad failed to provide the desired results: the government's intentions were to include unskilled labourers, from the less developed areas of the state, in this measure. What happened was the complete opposite of what they desired – the people who left were skilled workers, from areas with high employment rates. This thesis is the author's attempt at analyzing the identity of the people who worked abroad through images of *gastarbeiters* from the film industry and national press. The critical analysis of texts from *VUS (Courier on Wednesday)* and movies *Halo München (Halle München)*, *Specijalni vlakovi (The Special Trains)*, *Čovik od sveta (Man of the World)*, *Čuvar plaže u zimskom periodu (Beach Guard in Winter)* and *Ne naginji se van (Don't Lean Out the Window)*, offers answers to the following questions: how did workers from a socialist state find themselves in the capitalist West? How did migration change their identity? Recent books and articles will be consulted, such as one by Vladimir Ivanović: *Geburtstag pišeš normalno. Jugoslavenski gastarbajteri u SR Nemačkoj i Austriji 1965. – 1973.*, or an article by Nikola Baković: *Tending the „oasis of*

*socialism“: Trans national political mobilisation of Yugoslav economic emigrants in FR Germany in late 1960s and the 1970s.*

Robert Kurelić

### **Counts, Princes, Foreigners: Managing Multiple Identities in the Late Middle Ages**

The nobility of Late Medieval Southeastern Europe had to contend with a number of challenges, not the least of which being the necessity to navigate a political scene that consisted of kingdoms and realms whose societies were governed by different rules and expectations. The Holy Roman Empire with its *Lebenspyramide*, a formal hierarchy with strict rules of conduct, etiquette and advancement bordered on the Kingdom of Hungary-Croatia with its multitudes of nobles who were nominally equal, although reality was quite different. To the south the Republic of Venice jealously guarded wits maritime dominance and only allowed free access to a select few who obtained it citizenship and to the east the predominantly orthodox principalities were beset by Ottomans. The noble families that operated across the imaginary lines that separated these realms often wielded their identity or identities as tools or weapons for their advancement or survival. In this paper I will examine several examples that will outline a number of strategies employed to safeguard, expand or exploit one's identity in the complex political mosaic of Southeastern Europe.

Hana Lencović

### **Karolina Riječka – an Example of a *City Brand* within the Context of the Values of the Neo-Liberal Ideology of the Free Market**

According to the tenets of post-modernism, identity is a shifting category, the comprehension of which is increasingly fragile and fragmentary. It is firstly a rational construct, with culture seen as the basis upon which the construction and understanding of it takes place. Culture, when interpreted as a general process of communication, is imminently exposed to the imperatives of economic and globalising trends. The city represents one of the basic frameworks for the construction of a communal identity. In order to survive the race for markets, the endeavour to construct a city identity is a common one, i.e. to locate a city *brand* which might be recognised by the masses. The interpretation of a communal history serves the purpose of constructing the identity of a city and how it is to be represented on the market. The city of Rijeka, in search of its own identity, has created the *brand* of Karolina Riječka based on an interpretation of local history, yet without any real foundation in historical sources. Within the context of the neo-liberal free market, a city heroin has been constructed; this heroin is a woman who can only influence the events of history by way of her sexuality. This only encourages

stereotype, and makes the identity of the city vulgar and one-dimensional. It also directly and irresponsibly influences a mass understanding of human relations and historical events.

Ivan Majnarić

### **Identities of Croatian Nobility during the Second Half of the 14<sup>th</sup> Century – the Making of a Nation**

Following the recent revival of historical approaches to the research into the origins of identities and nationalism, this paper deals with the impact of the socio-political identity of the Croatian nobility during the second half of the fourteenth century, and on the subsequent formation of Croatian national discourse in the following centuries. Therefore this paper will focus on the affiliation of the late medieval Croatian nobility to three predominant circles of identities: that of the “sacred crown of the Kingdom of Croatia”, of the country, and of the so called “nobiles duodecim generationum regni Croatiae”. The conclusions here will in fact outline the political landscape of the nobility of the Kingdom of Croatia, most vividly expressed in the narrative source “Pacta conventa”. Furthermore, this paper will proceed to view how, and in what circumstances, some features of the socio-political agenda of late medieval Croatian nobles, through the transfer of knowledge, gradually became a focal point of the intellectual networks of Dalmatian and Croatian humanists a century and a half later. Finally, this paper will propose the argument whether the legacy of the identity of the late medieval Croatian nobility –incorporated into humanist discourse and thus known today –is recognizable in the foundations of the “modern” Croatian nation.

Andrea Matošević

### **Stakhanovism and its Feminine Side: the USSR and Yugoslavia’s New Proletariat**

Taking Dziga Vertov’s documentary movie *Tri pesni o Lenine* (Three songs on Lenin) which was released in 1934, as our point of departure, we are able to follow the development of a shock worker’s “feminine side” i.e. the representation of feminine shock workers from the USSR of that time will be intensified. It is Maria Belik, Dziga Vertov’s “timid” proletarian movie protagonist who represents the beginning of this new labouring and emancipated femininity, which will find its most developed articulation in tractor-drivers and weavers, particularly after 1935. However, higher income was not the only issue as these shock-workers and Stakhanovites had to show a higher interest in culture, education, consumption and even science, an attitude which was often in direct conflict with their work schedule. Yet when compared to Yugoslav shock-workers who followed this Soviet proletarian principle during the first years of socialism, they were a pre-war phenomenon and often very well retributed

individuals, both materially and symbolically. The identity and future of their Yugoslav hard labouring colleagues, including textile workers and other girl shock-workers, was very different. Their position and “function” were explicitly more political but even more important, rooted into the framework of a “gift” – a process that will strengthen their identity as simpleminded, naive and sincere persons.

Marko Medved

### **Catholic Identity (Identities) in a Multiethnic Community: Rijeka in the Changes of the First Half of 20th Century**

In the first half of the 20th century the city of Rijeka was multiethnic: Croats, Italians, Hungarians etc. The arrival of another state in Rijeka after the First World War, with changes to the city’s political and legal authorities, is reflected in its Church. After the foundation of the Apostolic Administration in 1920 and the Diocese of Rijeka in 1925, the city ceased to belong to the Croatian bishop of Senj-Modruš. The Italian apostolic administrators and bishops had different approaches to national issues. After the Second World War, Rijeka and Istria became Croatia's territory under the communist government. How did the traumatic transition from the Catholic the Austro-Hungarian monarchy to Italian annexation, through the period of D'Annunzio's occupation, change Catholic identity? How has Catholic identity been influenced by the change of state borders, political regimes, and ideologies in Rijeka at the beginning of 20th century? Which internal Church factors regarding faith and theology influenced Catholic identity? Is it one Catholic identity or should we talk about plural Catholic identities? How have fascist and communist ideologies influenced the catholic identity of Rijeka's population? National identity was the main factor which determined catholic identity. However, it was not the only factor: the approach of modern liberal challenges and the attitudes to modern catholic theology divided the clergy despite national identity.

Nela Milic

### **The Embodied Narrative**

Stuart Hall argues that the identity of the Diaspora is a production, just like memory. One imagines the past country and images the return into the country that does not exist anymore as a constant quest for the essence of home. We who are involved in ‘passionate research’ as Frantz Fanon defines the many auto-ethnographies conducted by people feeling ‘robbed’ of their own past through the process of colonisation, are involved in the production of identity or rather, the re-construction through re-telling that would result in a more permanent inscription in history.

*I am covered in blotches of eczema. My skin exposed the mixture of Cyrillic and Latin alphabet making my Serbian and British identity visible. The letters are coming out like inverted/inner tattoo.*

*My body seems to be a medium for stories to be told without my will. I am more possessed by than blessed with this situation. I am conscious that this interpretation makes me 'victimous', not that I want or loath to be one, I am just stressing that this isn't a reason for my joy and should not be a source of envy from others. Not being able to sleep or having to accommodate non-stop imagination is a lack of peace I do not wish to anyone, especially when my souls' turmoil shows on my skin, carving a map like guiding the viewer through my world, which spells out the destinations of places that I have been in. My narrative is embodied, even if as a dream captured in my body.*

Iva Milovan Delić and Marlena Plavšić

### **Paganini and Illness – Identity of an Artist or Identity of a Society**

Throughout history, epidemics of various illnesses have been considered as the leading moderators of demographic, social and economic development, primarily because of their influence on mortality and natality, but also on the nuptiality rate and the health care development. While scientific attention has usually been focused on the analysis of the demographic, socio-economical and political consequences of various illnesses in society and on societal response to them – which interdisciplinarily connects the fields of history, demography, sociology, anthropology and medicine – this paper focuses on the influence of an illness on the life of an individual, the musician Niccolò Paganini. In March 1832, when cholera was at its peak in Paris, Paganini found himself in the city where he had to cancel his performances due to the devastating epidemic. The artist lived with a number of illnesses: tuberculosis, syphilis, and possibly the Marfan syndrome. They affected his life, his creativity, and maybe even his virtuosity in a number of ways: as a direct consequence of the symptoms, through Paganini's perception of the illnesses, as well as through the vicious circle of taking insufficiently researched medications whose side effects generated new health problems, which in turn required more medication. The subject is analysed within the framework of the theory of pathocenosis, and an attempt is made to create the theoretical foundation for a more thorough examination of Paganini's writing and performing of music.

Anja Mlakar

### **From Dog-Heads to Napoleon: Folklore, Collective Memory and Otherness**

Folklore presents the world-view of its bearers and can also reflect the collective memory of a community. As such it can also offer an insight into a community's identity. Identity is inevitably tied to the concept of "otherness" and some the forms of it which appear in folklore seem to derive from historical encounters (often of a violent nature) with members of other (ethnic, religious...) groups. Bearing in mind

that the image of “otherness” is foremost a reflection of the self-image of the “Us” group, and that it is not so much about presenting the reality of “the Other” than it is about reinforcing the identity of the community, I will attempt to explain how historical events and collective memory have influenced the image of these “Others” and thereby the self-identity of “Us”, also if and how we can distinguish between historical facts and preexisting traditional beliefs about “the Other” that only appear under the name of real, historically attested, people. I will also direct attention to questions concerning the longevity of certain stereotypes, the transformation and adaptation of the image of “the Other” in folklore, to new social and historical realities and to possible reasons why folklore doesn’t really concern itself with being consistent with historical facts. The focus here will mostly be on certain examples of “otherness” in Slovene folklore, with additional examples found in different historical eras and different cultures.

Dubravka Mlinarić

### **The Migration of People and Ideas, and the Shaping of Identities in Composite Modern Empires in the Eastern Adriatic**

This paper will present an interdisciplinary insight into several multidimensional aspects of early modern identity and its relevance in general, as well as into the various impacts on the modelling of specific identities in the Eastern Adriatic. Primarily due to its geostrategic position and long lasting unstable political subjections, this multi-border space experienced a continuous pressure of being not just the battlefield of empires but also a dynamic barrier to Ottoman expansion. The collision of different imperial interests of great composite states such as the Ottoman Empire, the Venetian Republic or the Habsburg Monarchy, and turbulent everyday life, were challenges to the shaping of identity. By a comparative analysis of archival sources of different provenance and genres, the images of these identities will be made explicit. What did identity actually mean when regarding the endangered existence of people and what was the spectrum of the statuses of difference, such as political subjection, cultural, ethnic and religious belonging, age, gender, health or nutritious status, economic importance or wealth, hidden under these identities? How often did early modern historical actors define their position in terms of Others? Was it either by strictly taking the sides of different powers which clashed or benefited from the concentration of communications and the complex mixture of impacts on the area which was the crossroad of Mediterranean and Central European practices? The contemporary ethnic mosaic as well as the demographic, political and consequently economic situation in the Dalmatian hinterland still reflects the remnants of these early modern migrations of different ethnic components, and perpetuates the importance of lessons from the past and the way we accordingly modified our actions.

Valentin Q. Nicolescu

## **Peasant Nation: Nature and the Construction of National Identity in Romania**

When examining the history of ideas that shaped the Romanian concept of nation, one cannot disregard the centrality of the relationship between nation and nature. The imagined political community defining, in Benedict Anderson's terms, the Romanian nation relies heavily on a special relation which symbolically identifies the fundamental connection between its members: that of a protective nature germinating the nation itself. This communion with nature is reflected throughout the entire body of Romanian political, historical and even linguistic literature which is concerned, in the later part of the 19<sup>th</sup> and during the 20<sup>th</sup> Century, with the construction of Romanian national identity. The theoretical framework of my paper is provided by Benedict Anderson's concept of *imagined community* (1991) and by Eric Hobsbawm and T. Ranger's *invented tradition* (1983) modeled by a particular approach to environmental history. In my paper I will try to explore the way in which the perceived relationship involving the natural world and the peasant traditional community shaped the national identity discourse in Romania. In other words, how the organic, traditional worldview of the peasant community was refined and translated into the dominant ideological discourse regarding Romanian nationhood. Therefore, I plan to answer the following research questions: what were the ethno-cultural traits of the peasant communities that were valorized within the national(ist) discourse? Could one identify, in the wider European context of similar identity constructions, the basis of an exceptionalist view particular to the Romanian identity discourse?

Milorad Pavić

## **The Perception of the Eastern Adriatic in the Travel Literature of the Early Modern Period**

Since ancient times, the Eastern Adriatic was the intersection of routes from different regions of Europe and one of the main searoutes for trade with the East. Despite the frequent traffic along the Eastern Adriatic coast, ingrained stereotypes were present among the foreigners who travelled there. They were related not only to the area, but also to the people who lived there. We find such relations in a number of itineraries. These were related to Dalmatia, Slavonia, Albania, Dalmatians, the people of Dubrovnik, Morlaks. Observed today, they may seem frivolous and even ridiculous, but during the early modern period they significantly affected the creation of a misperception about the entire area and its population. It also affected the reading public of foreign countries. We will make recourse here for the most part to Italian travelbooks. For the sake of mutual comparison, others will be used as well, such as English and French travelbooks.

Marin Pekica

### **Croatian National Identity in Istria between Two World Wars**

At the beginning of the 20th century, the existence of strong differences between nations in Istra's population was undoubted. With the withering of Austrian pressure, Italians and Croatians, awoken by the 19th century national integration tendencies in their respective countries, were the leading politicians on the peninsula. A multifaceted conflict had broken out earlier, and culminated in Istra's annexation to the Kingdom of Italy. The multiple victories of right-wing parties, coupled with the rise of fascism (which was slowly allying with Italianity), instigated the denationalization of all ethnic minorities in Italy. Many Croatian people then left Istria, and at the same time, Italian authorities inhabited the peninsula with people from other parts of the Kingdom, which lowered the Croatian-Italian inhabitant ratio. This paved the way for systematic Italianization which did not end until the aftermath of World War II. In terms of the nationality issue in Istra, the two most important years were 1918 and 1947. These would be the zenith points in the aftermath of the world wars, with an overhaul taking place in the whole world. Changes in politics influenced the changes of Istria's national identity, with consequences felt to this day.

Dijana Pinjuh

### **Conversions to Islam in Bosnia and Herzegovina and the Relationship of the Converted to their „Old“ Family**

Conversions to Islam in the region of Bosnia and Herzegovina were noticed even before the fall of Bosnia in 1463 and Herzegovina in 1482. The first conversions were motivated by the desire to maintain one's existing position. Because of this, it is quite understandable that those who were among the first to accept Islam were those who belonged to the feudal class, i.e. those with power. In time, there was an increase in the number of the converted, so that it was not only the higher, but also the lower classes in the population who accepted this new religion in order to maintain their position and lessen the taxes that their new masters imposed upon them. Not all conversions were motivated by a difficult position. Yet despite the reasons which influenced one's change of religion, ties with the „old“, Christian family were not broken so easily, nor with the way of life which those who had converted formerly lived. The examples show that those who had converted relegated old habits with difficulty; as Muslims, they continued to consume alcohol, which was strictly prohibited in Islam. Some of them encouraged their Christian families to change their faith, while others (depending on the circumstances in which they found themselves), expressed the desire to return to their former faith. With the passing of time, the relationship between the converted and the Christian family grew ever fainter. Yet they did not disappear entirely. This is made evident by their stance towards Christians who they would often protect whenever they found themselves in danger. There were also

those who used their position against Christians in order to prove their allegiance and loyalty to their new faith, and yet they could neither deny nor erase their Christian origins.

Eva Posch

### **The Discursive Formation of Identities in the Touristic Historiography of Adriatic Coast Destinations**

Identity and identities may be perceived to be in constant flux. They are, however, primarily and continuously subjected to negotiations; these require spaces where they unfold, such as the narratives of history in tourist media. Representations of history in narrative or visual form in tourist media, as well as the employment of the past in the development and promotion of destinations, attractions and site/sights, thus provide space for discursively constructing the historical dimension of national identity. On a meta-level, these historical narratives relate to current issues in nation and state building. Moreover, tourist media provide space for identity formation on a regional level, also engaging narratives of history but with different foci and themes. Regional identities are frequently negotiated by emphasizing heritage and culture, rather than ethnic or ethno-national aspects. This is strongly linked to the promotional requirements of the region as a tourist destination and its potential for immediate touristic experience, but also to the regional politics playing out either alongside or on top of a national political agenda, pursuing the scope of legitimizing regional conceptualizations. The introductory part of my paper will provide a short overview of the relation between tourism and identity formation, whereas the second part is intended to deal with touristic historiography from destinations along the Slovenian and Croatian Adriatic Coasts. It will highlight the differences between historical narratives related to nation formation and those related to regional tourism development, with special regard to tourist promotion from the Istrian peninsula.

Natasha Sardzoska

### **Border Inhabitants Identities**

The present paper discusses the impact that the collapse of the former Yugoslavia and the consequent border dissolution had on the life and habits of border inhabitants. It also discusses the processes of their cultural mutilation and anthropological notions of self-identification with space and boundaries. Cultural complexity connects concepts of political, ethnic, linguistic, national, geographical and cultural affiliations and the border, in this context, is seen as a fertile zone of identity production and unstable identification and affiliation with broad and large national entities. The focus of my paper draws on fervid and multi-layered bordering regions, e.g. such as Istria, where the reproduction of Lotman's poly-semiotic system is at stake. As the title of this

conference perfectly proposes the importance of the notion of *flux* in the liquid hystorical environment of identity building (i.e. Bauman) in the bordering regions of the former Yugoslavia, I argue that border identity is a blurred, liminal, liquid, unstable, somewhat abstract notion, in continuous shifting definition and of a perpetual active creativity in these border areas, which are a kind of a network and nexus composed of dense cultural meanings which are a challenge to interpretation. This paper will analyze the flagrant sense of belonging and the loss of home in a borderless world where migration and mobility are no longer a mere administrative definition of the human condition.

Robin Smith

### **The Bureaucratization of Istria's Rural Agribusiness Sector**

Croatia's coastal region Istria has experienced a revival of agrotourisms in recent years, reflecting a renewed interest in rural areas in traditional farming practices and the marketization of regional agricultural products including indigenous wine and olive oils, special liquors, cured meats, and cheeses. Though in synergy with European trends of returning to ecological, seasonal culinary practices, the motivations in Istria are very different. Here, agrotourisms offer a way to connect traditional agricultural production to the cultivation of rural Istrian identity, creating a heritage industry that can draw off the strength of Istria's strong tourism sector. As Croatia has just joined the European Union, the country is still adjusting to legislative reforms. Rural business people are not informed on changing laws, creating fear about an unfamiliar system and questions about how to navigate a new and opaque bureaucracy. Agrotourisms inhabit a peculiar business nexus of agriculture, restaurant, alcohol, and food processing, causing ambiguity in rules governing the sector at the municipal level. This creates tensions between agrotourism owners and local government as well as within the agrotourism community, as every agrotourism has unique characteristics that they believe are essential qualities of agrotourisms in general. Inspections and fines in this context can be interpreted by some as an assault on Istrian identity. This paper will unpack the tensions and contradictions emerging in Istria's agrotourism community, explore the varied motivations behind the agrotourism revival, and present the interesting bureaucratic issues that Europeanization has brought to Istria's rural businesses in general. Interactions with inspectors and implications for the illegalization of traditional rural agricultural practices will also be discussed.

Igor Stanić

### **The Building of Self-management Identity of Workers in Croatia in the 1950s**

*The Basic Law on Management of State Economic Enterprises and Higher Economic Associations by Working Collectives* was passed by the National Assembly of the Federative People's

Republic of Yugoslavia in June 1950. Thus self-management, as the basic model of social development, was introduced. After the implementation of a new model of development, the Federal Government tried to build the self-management identity of workers through the activity of trade unions. In addition, self-management was created as a system in which workers should be freed from exploitation as was common in capitalist countries. Therefore, the role of unions changed and they gained new tasks, such as participation in the political and ideological education of workers, for example. In particular, trade unions were in charge of the self-management system in which they were mainly focused on educating workers for the management through workers' universities and union branches in companies. The aim of this presentation is to answer questions concerning the ways in which the government attempted to build the self-management identity of workers in Croatia in the 1950s. The answer to this question can be found in different sources: in reports on ideological activity from the records of the congresses of the Communist League of Croatia and in the records of the congresses of the Croatian Trade Unions, as well as in the reports in the daily newspaper *Vjesnik*.

Vedran Sulovsky

### **The Legacy of the Franks in the Later Twelfth Century: France and the Holy Roman Empire in the Struggle for Frankish Identity**

Just as modern Europe had multinational empires which fell apart and whose legacy has been contested ever since, so did Medieval Europe contain many similar phenomena. A special case is the fall of the Frankish empire, as its successor states became the two dominant powers in European history. The Frankish identity of the two, however, was a matter of dispute already by 900. As France slowly stabilised during the 11th century, the regional identities began to be subsumed into those of Frankish / French. Meanwhile, the Holy Roman Empire developed a shifting Roman-Frankish identity, which had to compete with a German one since the 1070s. By 1130 the stage was set for a clash of ideologies: the French kings claimed direct succession from Charlemagne, employing his protector saint, St Dionysius, as the possessor of the realm. The 'German' response, which was an answer to the political agenda of the Papacy just as well as the French, was multi-layered. The French may have had the throne of Charlemagne and called themselves Franks, but they owed obedience to the Roman emperor, the ruler of all Christianity. The Roman Empire had existed since the time of Christ, and an unbroken line led from Augustus through Charlemagne to Frederick I. Charlemagne may have been king of the Franks, but his role as emperor of the Romans was his defining quality in the German ideology of the later 12th century. Though open conflict did not ensue because of this, many diplomatic twists did.

Igor Tchoukarine

### **War, Travel, and Identity: A Dalmatian Seafarer in California**

This paper examines the life and writings of Joseph Splivalo, who was born in Dalmatia in 1900, and settled in California in 1922. Splivalo merits study due to his autobiography, published in Rijeka (Croatia) in 1966, as well as in several installments in the Yugoslav magazine *Naše More* (Our Sea) in the late 1950s and early 1960s. The autobiography belongs to a broader category of accounts—some of them published in interwar journals like that of the *Adriatic Guard*, an association based in Yugoslavia but with a large membership among South Slav immigrants in America; others in the postwar *Naše More*—describing the difficulties of labor (e.g., fishing or working on tourist boats) on the Adriatic Sea. Often written in a nostalgic register, these accounts glorify the Adriatic and its coastline, with the goal of awakening Yugoslavs' consciousness of and love for their sea. In Splivalo's autobiography, as in other texts, the Adriatic Sea also evokes links between migrants' place of birth and their destination(s): Splivalo recalls the memories that his first "return" to the Adriatic (in 1963) sparked and his, as well as his father's, multiple travels between California and Dalmatia in the 19th century. As such, the autobiography becomes a fascinating and multifaceted space, one defined as much by Splivalo's experiences of identity in America and Yugoslavia, as by a desire to expose the "cruel facets" of the experience of immigration. Through this case study, the paper posits the Balkans' transnational and maritime dimensions as central facets of the region's identity in the 20th century.

Nataša Urošević

### **Between Nation and Globalization – Croatian Accession to the European Union**

This paper will explore the theoretical and practical implications of the Croatian accession to the European Union. Although this process presented a unique opportunity to explore and celebrate the elements of its European identity, multicultural history and the cosmopolitan richness of a shared, multinational and transnational cultural heritage, it also raised questions of self-perception, the promotion of European values and the attitudes toward a new, turbulent international multicultural context. Besides reflections on fundamental theoretical concepts, this paper will present the results of the research conducted within the framework of the courses on Cultural Identity of Croatia and European Identity at the Interdisciplinary Study Program of Culture and Tourism, University of Pula, Croatia. Using a qualitative method, we interviewed 250 Croatian citizens and explored their attitudes toward the key elements of cultural identity and cultural diversity within the wider context of European integration. We examined their attitudes toward Croatian accession to the EU and the key values of European identity, as well as the impact of globalization on national identity and economy. We analyzed the effects of the new

European context on local cultural identities and economies, as well as existing models of multiculturalism and interculturalism at the local, regional and national level, the possibilities of improvement of intercultural communication in local communities and international cooperation in the wider region. We also explored the most effective models of communicating European citizenship and cosmopolitanism, as well as projects promoting a common European cultural identity, such as the European Capital of Culture. One of the main goals of our research was to train students for critical reflection on the key values of cultural identity, cultural diversity, intercultural communication and European cultural cooperation.

Silvie Vančurová

### **The Establishment of the Low Nobility in the Czech Kingdom during the Hussite Revolution**

At the turn of the 14<sup>th</sup> and 15<sup>th</sup> Centuries, the definition of low and high nobility did not exist, even if the difference between these two categories was obvious. This period also saw a stronger resistance to Church rations. This resistance was represented by the popular priest Jan Hus. The knights and nobles of Bohemia and Moravia, who were in favour of church reform, sent the *protestatio Bohemorum* to the Council of Constance in 1415, which condemned the execution of Jan Hus. It was a turning point in their identity. The outbreak of the Hussite revolution brought many changes into society, particularly the establishment of the low nobility, who were the main power of the revolution. During the revolution, the low nobility became an important and complex political power and had a great influence over the Czech Kingdom. This social change will be demonstrated by example of Jan Sádlo of Smilkov, a low nobleman, who could, due to this political situation, become an influential person and involve himself in political development.

Dimitrios Varvaritis

### **Jewish converts to Orthodox Christianity during the Greek War of Independence, 1821-1829**

This paper aims to explore the complex processes through which a number of Ottoman Jews converted to Orthodox Christianity at a time of prolonged, and often violent political change, namely the Greek War of Independence (1821-1829). Although by no means unknown to contemporaneous accounts, memoirs and indeed, later scholarly studies, this phenomenon remains underexplored. Thus, through a close examination of a number of mostly Greek sources, which include petitions written by the converts as well as pertinent laws affecting their civil and property rights, this paper will attempt to understand these conversions within the broader and

interrelated contexts of Greek ethno-religious nationalism and the emergence, out of the Ottoman Empire, of the Greek state and identity.

Trpimir Vedriš

### **Whose were the Dalmatian *Scлавinae*? Early Medieval Ethnic Identities and Modern-Day Symbolic Geographies**

The aim of the proposed paper is to analyse the mechanism of identification of a group of early medieval South Dalmatian *scлавinae* (Pagania, Zachumlia, Travunia and Docleia) in the Croatian and the Serbian historiographies between the late nineteenth and early twenty-first century. Departing from the history of the reception of Constantine Porphyrogenitus' work *De administrando imperio* in these two historiographic traditions, I will try to detect key phases in the emergence of the prevailing discourses identifying these early medieval polities as either belonging to Croatian or Serbian national history. The stress will be laid on detecting markers of identity and other evidence usually taken as confirming the position of these polities within the diverse symbolical geographies of this region. Taking into account the seemingly obvious diversity („heteronomy“) underlying the medieval culture in these areas, I propose to analyse the mechanisms of inclusion/exclusion employed in the creation of the modern-day reception of the *scлавinae*. Special stress will be laid on the way these *scлавinae* were represented in historical cartography and popularisation. Finally, by focusing on the recent historiographic activity within both scholarly communities, I will pay additional attention to the emergence of, not only dissenting voices, but also “competing traditions” in the shape of emerging Bosniak and Montenegrin national institutions.

Veronika Wieser

### ***Like a Safe Tower on a Steady Rock. The Role of Wives and Mothers in the Ascetic Elites of Late Antiquity***

In the 4<sup>th</sup> and 5<sup>th</sup> centuries, the Roman Empire experienced a series of tremendous changes that profoundly affected its political, economic, social and cultural organization. The “long fourth century” also saw the development of Christianity from a minor persecuted sect into the religion of the Roman state. In the wake of this process and with the generous support of Constantine the Great and his successors, Christian communities flourished throughout the Empire: churches, new bishoprics and monastic communities were founded, and Christian intellectuals showed an extraordinary literary productivity. From the East part of the Empire spread ideas about asceticism, which were well-received in the aristocratic circles in the West. Interestingly, noble women from wealthy aristocratic families were the first ones to embrace these new religious ideals in the initial phase of Western asceticism. This

paper will present the wide range of ways in which women could be involved in the ascetic life of Late Antiquity, ranging from role models and active participation to outright exclusion or practical and financial support. It includes considerations on the range of new possibilities that could spring up from a conversion to asceticism but also focuses on more conventional structures and gender roles, such as being the wife of an ascetic. As will be shown, the role of women in the maintenance of a community played a considerable part in the understanding of the community as a whole, even though it is sometimes challenging to trace their participation in the extant source material.

Markus Wurzer

### **Anton(*io*) Rainer: Hybrid identities of a South Tyrolean *Bersagliere* in the Italo-Abyssinian War**

For South Tyrol and its German-speaking people, WWI and the following annexation by Italy resulted in significant changes: The Fascistic Regime changed German topographic names, forbade the use of German in educational, official as well as juridical spheres and attempted to destroy their culture. The obligation of young German-speaking men to fulfil military service in the Italian army represented an additional measure of this Italianisation process. However, it was the army their fathers had fought against during WWI. Anton Rainer, who was born in 1911, was one of these conflicted young German-speaking men. He fulfilled his military service in Sicily. Consequently, he was one of approximately 1200 South Tyroleans who were drafted in 1935 to fight at the sharp end of the Italo-Abyssinian War. During this period he kept a war diary, where he recorded his war experiences. This unique source allows an insight in the way Rainer dealt with his own identity as a German-speaking South Tyrolean while serving in the Italian army. The diary illustrates that Rainer did not separate between “us” (the South Tyroleans) and “them” (the Italians). His self-perception was more complex: he established hybrid identities. With each change in his social environment he took up another “role” in order to adapt himself to these new circumstances. In some settings, Anton understood himself as a German-speaking South Tyrolean, the son of a farmer and Catholic, while in others he was *Antonio*, a *Bersagliere* in the Italian Army.

Rory Yeomans

### **Refreshed Workers, Conscious Citizens and Ustasha Values: Mass Leisure and Social Refashioning in a Time of Terror, 1941-1945**

This article examines ideological holiday making and mass leisure under the Ustasha movement, considering the role which they played in the Ustasha project to refashion

citizen values, behaviour and identities in a time of terror. Focusing on the state travel agency Croatia-Put and the workers' mass leisure organization Odmor, this paper explores how the Ministry of National Economy and the Croatian Workers' Union sought to use holidays, travel and leisure and sporting activities as a means of creating a new kind of worker, who would be nationally conscious, cultured, morally upstanding and imbued with Ustasha values. The paper details the various ways in which workers' newspapers, holiday brochures, workers' leisure organisations and travel writing in the Independent State of Croatia aimed to inculcate workers with a new consciousness and identity, also considering how these initiatives were received by ordinary workers. At the same time, the paper considers how the Ustasha regime used the concept of travelling in the homeland and mass leisure as a kind of social contract which would help to legitimise an increasingly unpopular and discredited regime in the eyes of much of the population and the reasons why ideological travel and leisure ultimately failed to change perceptions, attitudes or behaviour.

Michael Zinganel

### **Re-calling the Ruins of Socialist Modernity**

Two popular music clips, recently shot among spectacular monuments of the Socialist and Modernist period in different successor states of the former Yugoslavia, illustrate an obvious desire for revisiting, re-appropriating, and re-evaluating these politically highly contested ruins of a bygone period. The audio-visual 'souvenirs' of these young, highly educated, creative hipsters, represent a rather ambiguous search for identity between a serious commemoration of historic events and hedonistic emotional and aesthetic excitement by applying a rather free interpretation to these sites. The sites of 'pilgrimage' both dominate the visual language of these clips, acting as a stage for the protagonists' performance, and strongly inspiring the lyrics of the songs: a young Croat living in the US diaspora, was attracted by the ruin of the Haludovo resort on the island of Krk, once a true jewel of late modern architecture and landscape design but also the most frivolous third way joint venture between Socialist self management and the US-American Entertainment industry in the period of Cold War. Inspired by spectacular photographs in an online blog, a young Austrian musician travelled several hundred kilometres all over the former Yugoslavia to visit a series of the Modernist World War II and partisan monuments (Spomeniks) to stage himself as a discoverer of some kind – resulting in an enthusiastic review by a Bosnian in a Viennese pop magazine, also offering their readers a google-map to find these sites and encouraging them to visit these places –because “they do not seem to be of this World!”

Valentina Zovko

### **Dubrovnik's First Ambassadors to the Sublime Porte and the Influence of their Verbal Communication on the Formation of Dubrovnik's Identity**

The first diplomatic missions from Dubrovnik at the Sublime Porte had an important role in forming the identity of the town. Ambassadors from Dubrovnik were given the power to represent their town during crucial moments of the Ottomans' expansion to the West. The success of their missions influenced the position the town had in new circumstances, which were characterized by constant movements in the balance of power. The ambassadors used a specific method of verbal communication, selected their outfits and gifts for their hosts and used gestures and other forms of non-verbal communication to convey their messages. Their messages reflected their beliefs, traditions, and the customs of their culture, in correlation with the specific conditions in which they operated. Their choices depended on assessments of their efficiency. However, sometimes their missions did not end in the desired outcome, as their system of values did not correspond to that of an Islamic culture. Yet, they had gathered practical experience over time, which eventually led to the elimination of initial confusion and concerns. An analysis of the verbal communication of Dubrovnik's ambassadors at the Porte, from the establishment of official diplomatic relations to the acceptance of tributary relationships, enables us to examine the changes in the way they expressed their identity through verbal arguments and how they manipulated these arguments, i.e., used propaganda and ideology. In this sense, we can observe this verbal communication as *performativity*, which not only conveys message but actively participates in its construction.

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**IN THE ACADEMIC YEAR 2014-15  
WE ARE CELEBRATING OUR TWENTIETH ANNIVERSARY**

The study programme of history was first established at the Pedagogical Academy of Pula in 1961, but it was closed nine years later. After a long pause, in the early 1990s an initiative was launched for the establishing of a new study programme of history. The first generation was enrolled in 1994. As a part of the University of Rijeka, the Pedagogical Faculty was renamed Faculty of Philosophy in 1998 and in 2006 as Department of Humanities it became part of the newly established Juraj Dobrila University of Pula, the seventh Croatian public university.

The University has the license for single major and double major, undergraduate (BA) and graduate (MA) studies of history. In 2005 all programmes were reformed according to the guidelines of the Bologna Process. Since 2001 the students have been members of the International Students of History Association (ISHA). A successful cooperation with history departments at home and abroad has been established, as well as the exchange through the EU Erasmus Programme. Faculty members have been participating in different research projects, on both international and national levels.

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