

NEWSLETTER

CENTRE FOR CULTURAL AND HISTORICAL RESEARCH OF SOCIALISM
CENTAR ZA KULTUROLOŠKA I POVIJESNA ISTRAŽIVANJA SOCIJALIZMA

No. 63
Pula
January
2022
ISSN 2806-9625

CKPIS Winter Semester: Nebojša Jovanović

In January, Nebojša Jovanović (Academy of Performing Arts, University of Sarajevo) was the fourth and final guest of the *CKPIS Winter Semester*. He talked about the writer Branko Ćopić, and the relation between his literary work and the movie adaptations of his novels in Yugoslav cinematography. Find out more about the series of online public lectures at our [webpage](#).

Zimski semestar CKPIS-a
Ciklus javnih online predavanja

Nebojša Jovanović
Branko Ćopić
u jugoslavenskom filmu

Ponedjeljak, 17. siječnja 2022., 18.00
<https://ovh.unipu.hr/b/and-gdp-arf>

CENTAR ZA KULTUROLOŠKA I POVIJESNA ISTRAŽIVANJA SOCIJALIZMA
CENTRE FOR CULTURAL AND HISTORICAL RESEARCH OF SOCIALISM

SEVIŠTIŠTE JURJA DOBRILE U PULI

<https://www.unipu.hr/ckpis/dogadanja>

Self-managers and barkeepers

Department of History, Faculty of Humanities, in its monthly programme *e-Tribina* hosted Igor Duda who has just completed twenty years of teaching at the Department. Being also the PI of the CKPIS research project *Microstructures of Yugoslav Socialism: Croatia 1970-1990 (Microsocialism)*, he gave an online lecture titled *Self-managers, barkeepers and the centres of power. On the decisions and actions of local communities in Yugoslavia in the 1970s and 1980s*.

Samoupravljači, gostioničari i centri moći
O odlukama i akcijama mjesnih zajednica u Jugoslaviji 1970-ih i 1980-ih
izv. prof. dr. sc. Igor Duda
Odsjek za povijest Filozofskog fakulteta i Centar za kulturološka i povijesna istraživanja socijalizma Sveučilišta Jurja Dobrića u Puli

e-Tribina
Odsjeka za povijest

Petak, 28. siječnja 2022. u 17 sati
U virtualnu dvoranu može se ući putem poveznice:
<https://ovh.unipu.hr/b/dfo-26k-4wg>
te je potrebno samo navesti ime i prezime.

Also in this issue at pp. 6-9: interview with Snježana Koren

CKPIS was founded in July 2012 as a new unit of the University of Pula. We will celebrate the Centre's 10th anniversary throughout this year. There will be a series of lectures within the *CKPIS Summer Semester*, a round table and, here on the *Newsletter* pages, short interviews with our researchers. Moreover, in the section *Interview of the Month*, month after month, we hope to present colleagues with whom we have closely cooperated.



TEN YEARS OF CKPIS: IGOR DUDA

Interview by Tina Filipović

As an associate professor at the University of Pula, associate of other institutions and the PI of two large research projects, you have extensive experience in the academia characterized mostly by the social history of socialist Yugoslavia. Which topics have caught your attention the most in the last ten years and why?

My interest in socialist Yugoslavia is more than twenty years old. There were the MA thesis and the PhD dissertation, both published as books, as well as taught university courses, an international research project and other activities. All that happened before the last ten-year period and the foundation of CKPIS. My general interest in social history and history of everyday life has not changed, but specific different topics have been following one another. At first, there were history of leisure and tourism, history of consumer culture and the standard of living. What followed, accompanied with the first

large project I had the opportunity to lead, was history of childhood, actually ideologization of childhood through the Alliance of Pioneers. Consumer protection then served as a bridge to my current research of local communities and social self-management at the place of dwelling. Leisure time, organizations and initiatives to fill it seem to be a constant common denominator. Society's basic starting points, like pioneers or administrative microstructures, as well.

After three years of work, your project *Microstructures of Yugoslav Socialism: Croatia 1970–1990* entered the final phase of research, and some of the results have been disseminated. What are your topics, and how challenging is it to be the PI?

We are now in the project's final year and the whole team, six researchers and me, are very busy. The pandemic and the earthquakes in Croatia have influenced our lives and work

schedules, there were travel restrictions and the archives were not easily accessible. However, we are giving our best to complete both research and publications by April 2023 when the project ends. Having all this in mind, this project is considerably more challenging than the last one, *Making of the Socialist Man*, which was also financed by the Croatian Science Foundation (HRZZ). It is never easy for a PI to be both a researcher and a coordinator between the colleague researchers, the university administration, and the HRZZ. In terms of research, I am covering two topics: protection of self-management rights and social property, and the role of citizens as self-managers in local communities. The latter topic is a big task as it requires extensive research and a monograph. It has been interesting to follow what happened to social self-management when it was introduced into neighbourhoods and when citizens were expected to participate in direct democracy and local life.



Igor Duda ([read more](#))

As one of the co-founders of CKPIS, you have launched events and programmes which have become a tradition. Would all this be feasible in such a short time if there was no CKPIS? What are the merits of the

Centre in modernizing the research approach to socialism?

For the latter, being an insider, it is hard for me to judge. I would say the Centre's strength is in its multidisciplinary (history, anthropology, cultural and literary studies, musicology) which inevitably brings a touch of interdisciplinarity, too. What characterizes the historians associated with the Centre is inclination towards social, cultural and economic history. These fields are still understudied, so there is a lot to be done. Apart from that, CKPIS has become a real and virtual meeting point of hundreds of researchers and PhD students. Those who come always bring good energy, and I hope they also feel welcome. As soon as we get proper office space, we will finally be able to offer a desk to our guest researchers and trainees. Regarding the first part of your question, CKPIS has proved to be a suitable and recognizable platform for various academic activities. It also brought an initial synergic effect to what we were doing as individuals at the time. However, I think that staff's CVs and publication lists do not make a centre; what does are links between personal assignments, joint actions and the additional work done for such a centre only. In other words, working for CKPIS, creating it and being creative about it, while keeping regular teaching hours and other tasks, also means less leisure, reading and writing. It also means research projects through which we could employ PhD students and post-docs, and enable CKPIS to grow. Even before 2012, I had organizational experience, I started a workshop in contemporary social history and there was an idea about an institute within the Department of History. CKPIS then appeared as an inter-faculty possibility. So far it has been a nice story, and I wish it all the best.



CONFERENCES AND CFP

Public Health in East and Southeast Europe: Growth, Inequality and the State. Contemporary and Historical Perspectives, Regensburg, 13-15 October 2022

The Corona pandemic has dramatically highlighted the precarious nature of healthcare in East and Southeast Europe. At the same time, the positive effects of high-quality public health on society are well known and go much beyond immediate health benefits. It is still in the vivid memory of the older generations in East and Southeast Europe that the massive expansion of public health – as a consequence of industrialization under Communism – brought tremendous social and individual benefits. So, what are the economic, social, and political factors that have changed the size and the nature of public health in the last three decades so considerably? On the other hand, what were the actual “side effects” and deficits of socialist public health? Historically, what factors have contributed to the creation of public health systems in the first place and which specific development patterns can be detected in Eastern and Southeastern Europe through the 20th century? What (dis)continuities can there be traced between (pre-) socialist and post-socialist patterns of development? ([Read more](#))

Application deadline: 28 February 2022

Cold War Museology: How museums shape(d) our understanding of the Cold War, Edinburgh, June 2023

University of Stirling & National Museums Scotland invites practitioners and academics to propose papers for an international conference hosted in Edinburgh in June 2023, that will bring together inter-disciplinary and international research on Cold War museology. They aim broadly to analyse the current condition of the material heritage the Cold War in theory and practice in Europe and beyond, while questioning gaps, deficits, challenges and future programmes of work. They will also make a selection from these papers to propose an edited volume of essays. ([Read more](#))

Application deadline: 4 April 2022

Transformations of Property in Post-Socialist Eastern Europe, Jena, 20 October 2022

Eastern Europe’s post-socialist transformation, once a thriving field of research by social scientists, is turning history. As confidence in the intrinsic interrelationship of liberal democracy and liberal market economy evaporates, we are witnessing a rising demand for new historical perspectives on post-socialist transformation. In an endeavour to draft a nuanced and multi-dimensional picture of the transformation age, historians have started to tackle anew issues of political, social, and economic change before and after the decisive years of 1989/91. This workshop focuses on the profound change of property regimes as one of the key elements of systemic transformation. Its paramount relevance was threefold: on the concrete level of power and control over economic assets on the ground, on the level of institutional frameworks and social meaning attributed to them, and in its relation to the parallel establishment of democracy. The aim of this workshop is to reconsider the role of property-related conflicts and reconfigurations during post-socialist transformations. ([Read more](#))

Application deadline: 28 February 2022

Comparing cultures of solidarity: Socialist internationalism and solidarity across the Eastern Bloc and beyond, Cambridge, 20-21 June 2022

This workshop will explore the cultures of socialist internationalism and solidarity that emerged during the Cold War, with a particular focus on how these practices functioned as a space of interaction between citizens and states across – and beyond – the Eastern Bloc. Recent scholarship investigating East-South relations, entanglements and connections during the Cold War has often focused on the mobilities that these links engendered. While significant numbers made the journey from the socialist states of East and Central Europe to Africa, Asia and Latin America and vice versa, these groups – be they students, engineers, or holiday makers – were nevertheless a minority, often unrepresentative of the broader whole. Their experiences of socialist internationalism are revealing, but do not speak to the broader experience of living within the regimes that were to a great extent defined by it. If the direct experience of socialist internationalism was limited to a privileged few, how then was it experienced by the majority, for whom actual travel outside of their state was a distant possibility? ([Read more](#))

Application deadline: 18 February 2022



POSITIONS, GRANTS AND STIPENDS

Scholarships for German language courses in Bavaria 2022 for applicants from the Balkans

Students and young academics of all disciplines with intermediate German proficiency (at least B1-level) from Albania, Bosnia and Herzegovina, Croatia, Kosovo, Montenegro, North Macedonia, Russia, Serbia, Slovenia and Ukraine can apply for BAYHOST summer course scholarships. At the time of application students need to have completed at least two entire semesters at an institute of higher education and provide corresponding grades. Applicants must have the citizenship of one of the eligible countries. ([read more](#))

Application deadline: 23 March 2022

BEYOND BORDERS 2022, Hamburg

Questions concerning borders, migration, knowledge production and circulation as well as social and cultural transfers across nations are the focus of the current call for applications for Ph.D. scholarships. We encourage applications for projects concentrating on following aspects, although other topics will also be considered: trajectories of migration and mobility of cultural and intellectual production, social and cultural dimensions of borders, cultural borders and their manifestation in arts and cultural production, circulation of ideas and knowledge, the changing understanding of the „national“, transnational and global cultural institutions and canons, decolonizing decoloniality – what is a decentered approach to producing, disseminating, teaching about and acting upon knowledge in more equitable ways. ([read more](#))

Application deadline: 1 March 2022



INTERVIEW OF THE MONTH

by Nemanja Stanimirović

Snježana Koren is an assistant professor at Faculty of Humanities and Social Sciences, University of Zagreb. She was a researcher at the CKPIS research project *Making of the Socialist Man. Croatian Society and the Ideology of Yugoslav Socialism (2014-2017)*, a reviewer of our publications and our guest on many occasions. ([read more](#))



Snježana Koren

In your book *The Politics of History in Yugoslavia (1945-1960)*. CPY, *History Teaching, Historiography*, you have utilised several concepts, most notably the cultural memory and the politics of memory (*Geschichtspolitik*), in order to demonstrate the interlinkage between the Yugoslav communist-led state and the produced

historical narratives. Could you briefly expand on why do you find those concepts in particular useful for exploring the aforementioned relationship?

The politics of history as an analytical category deals with the political dimension of history, it explores how political elites use the past to pursue certain policies and political goals. In the case of the Yugoslav communist elites, interpretations of the past had a legitimating function for the CPY (by emphasizing the leading role of the CPY in the war) and an integrative function in the multiethnic society (by emphasizing brotherhood and unity and the joint struggle of the Yugoslav peoples against the Axis and collaborators). Additionally, the emphasis on the size and authenticity of the People's Liberation War also served from the very beginning as a strong emancipatory factor towards the USSR.

Furthermore, in arguing that the history-teaching was utilised to legitimise the new regime, as well as to allow for the integration of the multiethnic society, you have touched on the phenomena of the Yugoslav socialist patriotism. Which of the examples of the invented traditions or everyday nationalism-mechanisms would you single out as having been the most/least efficient in that regard?

The legacy of the People's Liberation Struggle, brotherhood and unity, Yugoslav socialist patriotism and the cult of Tito were among the key goals of education throughout the period of socialist Yugoslavia. In addition to interpretations of the past in school curricula and textbooks, the influence of the politics of

history was also visible in everyday school practices – such as school commemorations and celebrations of public holidays, school naming rituals, the contents of in-service teacher training, even in the choice of teaching methods that aimed at shaping students' values in accordance with needs of socialist society. Of course, one can question how effective all these practices were. The idealized image of the Yugoslav socialist community that solved the problems of the first Yugoslavia, especially those arising from the national question, was clearly at odds with the difficult legacy of the war and the ever-present interethnic tensions. The collective memory imposed and controlled by the Communist Party did not correspond to the individual memories of many people. This also meant that the official narrative was burdened with the problem of credibility and because of that it could not fulfil its intended role. Surprisingly, certain ideas about the role of the war in collective memory have proved to be very resilient. This primarily refers to the portrayal of war as the starting point of the state – the Homeland War in contemporary Croatia has had the same significance that used to be attached to the People's Liberation Struggle in socialist Yugoslavia. There are also similarities in commemorative practices – in both cases, memorialization has become more intense with the passage of time since the war. Finally, there are similar strategies for teaching about war, such as the detailed descriptions of battles and war operations, the creation of a cult of war heroes, and the glorification of war violence as a source of patriotism.

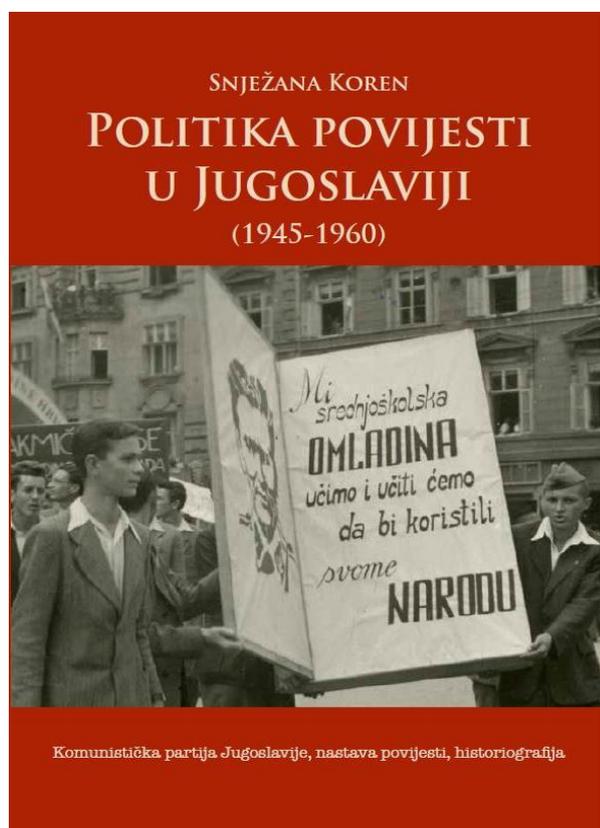
It seems to me as a rather important and interesting observation that there were different, and at times opposing, nationally-based interpretations of the National Liberation Struggle (NOB), that is, inter-ethnic disputes, among the Party leadership, much earlier than it is usually acknowledged in the literature. Could you expand here on the two perspectives of the NOB?

The narrative of the war based on the "seven enemy offensives" against the Yugoslav partisans originated from Tito's articles published during the war. In this narrative, the emphasis was on Tito's role and merits, which brought into focus the fighting in Serbia, Montenegro and Bosnia and Herzegovina, and did not pay enough attention to the resistance movements in other parts of Yugoslavia. This was the cause of frustrations among political elites in these Yugoslav republics, which was evident in the discussions that followed the publication of the official history of the League of the Yugoslav Communists in the early 1960s. Interpretations of the 1941 uprising in Yugoslavia were another point of controversy – the debate about where, when and how the uprising was initiated was in fact a debate about the merits of individual republics and individual peoples for the creation of socialist Yugoslavia. Thus, precisely those narratives that were supposed to provide a common Yugoslav perspective became a source of controversy and antagonism, primarily among the political elites of Yugoslav republics.

The year 1960 in your book title indicates the endpoint of your research, although you do touch upon later periods as well. Could you

briefly here describe the main differences in the Party's approach to the history-teaching and the cultural memory before and after the 1960s?

This could be briefly described as an effort to constantly control historical narratives in history curricula and textbooks. This control was more rigid in some periods (e.g. in the second half of the 1940s and 1950s, and from the mid-1970s to the end of socialist Yugoslavia), and somewhat looser in others (e.g. in the first half of the 1950s, at the end 1960s and early 1970s).



Snježana Koren, *Politika povijesti u Jugoslaviji (1945–1960)*. *Komunistička partija Jugoslavije, nastava povijesti, historiografija*, Srednja Europa, Zagreb, 2012.

You have mentioned that there was a continuity of teleological perspective and historical determinism within history textbooks in Croatia from 1918 up until 2004. What does that tell about the socialist

regime, allegedly incompatible and contrasting with its predecessors and inheritors?

This continuity of teleological perspective and historical determinism has existed from the creation of modern historiography and history teaching in the late 19th century to the present day. The past is constantly observed and interpreted through the lenses of the present. Therefore, our school curricula regularly include the latest events which are, consequently, interpreted apologetically and uncritically. For example, the People's Liberation War was included in the curricula as early as 1942, and the Homeland War was described in the textbooks already in 1992 – in both cases, these events were included in curricula and textbooks immediately, while the war was still in progress. In addition, there is a constant perception that the state or the ruling option has the right to prescribe interpretations of the past in school curricula and textbooks.

You have mentioned that several historians struggled to successfully fit Yugoslav people's histories into the Party-approved interpretation of the Marxist scheme of history. What can the Marxist theory and approach to history bring to historians today, and how are they to use it?

There was a certain pressure exerted by the communist authorities to interpret the past from the Marxist point of view. Nevertheless, historians predominantly continued to use traditional methods and deal with topics from national history. Moreover, these demands prompted historians to put more focus on hitherto neglected areas of social and economic history. At the present, there are few

theoretical and methodological discussions in Croatian historiography. The Croatian historiographical mainstream is to a large extent permeated with methodological nationalism, i.e. an approach that understands the nation-state as the primary unit of scientific analysis. Any serious discussion about methodology and theory of historical science would be very welcomed.

Finally, what book would you recommend to a young student who has just started becoming interested in the Yugoslav history or history of socialism, and why?

There are many quality books, so it's hard for me to single out just one. However, I would recommend to young historians to choose books that raise fundamental questions about the history of Yugoslavia, offer different perspectives and encourage the reader to ask new and fresh questions.

NEWSLETTER

<https://www.unipu.hr/ckpis/en/newsletter>