

FUTURE PRESENT PAST

Juraj Dobrila University of Pula
Faculty of Humanities
Department of History

PAST, PRESENT, FUTURE 2019

PEACE IN HISTORY

Avoiding War and the Quest for Social Justice



Pula, Croatia
May 30-31, 2019

Past, Present, Future 2019: Peace in History
Book of Abstracts
International Conference held in Pula, Croatia, May 30-31, 2019

Published by
Sveučilište Jurja Dobrile u Puli
Juraj Dobrila University of Pula

For the Publisher
Alfio Barbieri

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ISBN 978-953-8278-22-8



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Pula 2019

C O N T E N T S

Call for Papers	5
Conference Program	8
Abstracts	11
Participants	23
Organiser	27

CALL FOR PAPERS

Peace in History: Avoiding War and the Quest for Social Justice

Third biennial conference in the series *Past, Present, Future*

Pula, Croatia, May 30 – 31, 2019

Following the successful first two conferences *Identity in Flux* (May 2015) and *Victory or Defeat* (May 2017) the Department of History is organizing the third in the series of conferences to tackle issues that challenge 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.

Although war is a frequent and popular topic in historiography peace is just as important for our understanding of human past and present. Caesar's conquests are certainly a staple of Roman history, but one cannot highlight the achievements of the Roman Empire without understanding the "blessings" of the Pax Romana that enabled them. The bellicose Middle Ages with knights and crusaders certainly spark our imagination, but so should the quest for peace pursued by both secular and religious authorities of the era in the form of the *Tregua* and *Pax Dei* or the various *Landfrieden*. The Quakers arose as a pacifist sect in the seventeenth century and various peace movements emerged in the aftermath of the Napoleonic wars. The League of Nations, the UN and the EU have a quest for peace built into their core principles. Inextricably linked with peace is the quest for social justice, a just and fair relationship between individual and society which is a topic debated since Antiquity, though the term as such exists from the eighteenth century. Redistribution of wealth, access to healthcare and education, equal opportunities and the protection of one's dignity are just some of the many themes related to this term.

The aim of the conference is to explore these themes from Antiquity to contemporary times. Topics can include peace negotiations, peace movements, diplomacy, anti-war and détente alliances, philosophy and religion of peace and justice, social reforms (agricultural, legal, juridical...), interwar periods, international organizations, the history of pacifism and so on. These are just a few of the myriad questions regarding the end and aftermaths of wars. In Europe without borders and without wars, the answers from our past may help to better understand the present as well as to prepare us for the challenges in the future.

Keynote speaker

Hannah Cornwell (University of Birmingham)

We invite **historians and scholars of related disciplines** to apply by submitting a proposal for papers (up to 1500 characters) with an accompanying brief biographical note to **rkurelic@gmail.com (or past.present.future.pula@gmail.com)** by **February 28, 2019**. Submissions from PhD students are also welcome. The papers should be approximately 15 minutes in length and sessions will include ample time for discussion. The working language of the conference is **English**.

In the first week of March applicants will be notified about the acceptance of their proposal and receive further information. The registration fee is 60 Euros (30 Euros for PhD students). Meals (lunches and dinners throughout the conference) will be provided by the Organizer.

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

Robert Kurelić, PhD
Head of the Organizing Committee

CONFERENCE PROGRAM

VENUE:

Juraj Dobrila University of Pula, Faculty of Humanities
 (Sveučilište Jurja Dobrile u Puli, Filozofski fakultet)
 I. Matetića Ronjgova 1, Pula
 Slavko Zlatić Hall (Room 11, ground floor)

WORK IN SECTIONS:

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 at the end.

BREAKS (Thursday-Saturday):

Refreshments at the lobby

WEB-PAGE:

<http://www.unipu.hr/past-present-future-2019>

THURSDAY, 30 MAY	
15.00	Registration, entrance hall
16.00	OPENING OF THE CONFERENCE, ROOM 11 (ground floor)
16.30	KEY-NOTE LECTURE Hannah Cornwell (University of Birmingham) Roman Imperialisism and the Price of Peace: Provincial Engagement with the <i>Pax Romana</i>
17.30	Antique Pula in Monuments – Sightseeing of the City
19.30	Dinner

FRIDAY, 31 MAY	
9.00	THE ROMAN ARMY AND PEACE: BETWEEN <i>PAX ROMANA</i> AND LATE ANTIQUITY
	Mirjana Sanader, Mirna Vukov, Domagoj Bužanić: Archaeology of <i>Pax Romana</i> between Burnum and Tilverium. Landscape of Conflicts?
	Eike Faber: The <i>Foedus</i> of 382 or How the Goths did not Become Integrated into the Roman Empire
9.55	PEACE, JUSTICE AND RELIGION ON CROATIAN BORDERS FROM LATE MEDIEVAL AGES TO THE EARLY MODERN AGES
	Josip Banić: At the Juncture of Public and Private: Infrajudicial Peace Agreements in Late Medieval Venetian Istria
	Robert Holjevac: The Understanding of the Religious Peace and its Notion in the Works of the Archbishop of Split Marcus Antonius de Dominis, especially Regarding his Letter to Sir Joseph Hall „ <i>de pace religionis</i> ”

	Dubravka Mlinarić: Shaping of Croatian Borders on the European Periphery in Historical Perspective: A Quest for Social Justice or (Just) Outcome of a Neighbouring States Powers' Collision?
11.10	Coffe/tea Break
11.30	CONTEMPORARY THOUGHTS ON PEACE AND SOCIAL JUSTICE
	Andrej Pezelj: The Idea of Peace and the Fight against the Forms of Individual Violence in Ancien Régime
	Vedran Obućina: Religion as a Part of Solution: How to Employ Religious Diplomacy for Peacemaking
	Iva Milovan Delić, Marina Diković: Women and Social Justice, 20 th Century Review
12.50	IDEAS OF PEACE DURING AND AFTER THE GREAT WAR
	Andrej Rahten: Peace Initiatives in the Habsburg Monarchy during the Great War
	Noemi Sáričková: Concepts of Peace in Czech-written School Textbooks in Czechoslovakia, 1918-1938
	Jelena Barić: Tourism as a Mediator in the Renewal of International Relations - the Case of Italian Abbazia
14.30	Lunch
15.45	MAHATMA GANDHI'S REDEFINITION OF PEACE
	Dezső Szenkovics: Two Letters to Hitler or Gandhi's Vision of Peace
	Anna Katalin Aklan: Inspired by Gandhi: Mahatma Gandhi's Influence on Formative 20th century Leaders of Non-violence
16.40	THE ECHOES OF THE COLD WAR
	Desislava Nikolova: Demilitarization of Japan after Second World War
	Albert Bing: War and Peace in the (Former) Yugoslavia
	Pavla Parchanska: Orange Alternative - Student Fight against the Absurdity of the Communist Regime
17.55	Coffe/tea Break
18.15	CONCEPTS OF PEACE TOWARD 21st CENTURY
	Ana Holjevac Tuković: UNTAES Peace Mission in the Croatian Danube Region
	Reina Zenelaj Shehi, Ajsela Toci, Dea Bashkurti: European Union: Regional Peace and National Politics
	Charles Webel: What Is, and Is Not, Peace? An Overview of Recent and Contemporary Perspectives
20.00	Dinner

ABSTRACTS

Mirjana Sanader, Mirna Vukov, Domagoj Bužanić

Archaeology of *Pax Romana* between Burnum and Tilurium. Landscape of Conflicts?

One of the last stages of the great Illyrian uprising took place in the area between *Burnum* and *Tilurium* between 6th and 9th CE. This uprising is known as *Bellum Batonianum*, which was named after two leaders of the rebellion. Suetonius' words in Tiberius's biography (I, 16) „... *pessimum omnium externorum bellorum post Punica*“, best attest to the nature of the conflict and how much it affected the Roman state.

A period of peace (*pax Romana*) in the Roman province of Dalmatia could begin only after overpowering the rebels. The peace was also very beneficial for Italy which was guarded by Dalmatian coastal routes.

Peacetime advantage was achieved by the Romans through the strategic deployment of legionary and auxiliary military units in the area between *Burnum* and *Tilurium*. This paper seeks to explore whether the spatial arrangement of the units had a certain system and whether the spatial arrangement of the auxiliary units had any significance in that system.

Eike Faber

The *Foedus* of 382 or How the Goths did not Become Integrated into the Roman Empire

Against the backdrop of the battle of Adrianopolis 378 and the *foedus* of 382 between Theodosius I. and the Tervingian Goths, I intend to discuss how settlement inside the Imperium Romanum was possible for Northern Barbarians. They were tolerated by the imperial authorities, who were unable to expel them; their presence felt like an occupation to the 'Roman' inhabitants of the settlement areas. The Germanic immigrants quickly formed an integral part of the imperial military, even the military establishment, as 'Germanic' officers were quite common.

Any side only made concessions when forced to do so by military might or lack thereof. Integration, a real mingling and actual living-together of 'Romans' and immigrant barbarians did not happen. It remains doubtful whether during the reign of the Theodosian dynasty anyone involved actually wanted such an integration.

Maybe the only indication of the real potential behind such an integrated living-together was expressed by Orosius (7, 43, 6) who says of Athaulfus that he had originally wanted to destroy the Romania and turn it into a Gothia, but eventually desired to use his fighters to revive fortune of Rome.

Instead of achieving this ambition, Athaulfus was assassinated. Thus ended a marriage between the ruling imperial dynasty and the Visigothic royal line. It is just possible that in this particular instance of alliance building by marriage the only chance for a real, lasting 'integration' of the migration period gentes ended as well.

Josip Banić

At the Juncture of Public and Private: Infrajudicial Peace Agreements in Late Medieval Venetian Istria

Settling disputes and imposing public peace were one of the primary roles of Venetian rectors delegated to administer subject centres throughout the *Dominium Veneciarum*. However, in addition to the podestàs' courts and public justice administration, other modes of conflict resolution and peace-making operated that not only did not involve the delegated state representative, but at times even ran contrary to the rectors' official adjudications. These types of peace agreements were famously dubbed "infrajustice" by Benoît Garnot, designating thus a type of peace-making that functioned "below" the official public judicial authorities. This paper will reassess this conceptualization by analysing various infrajudicial peace instruments in medieval Venetian Istria and investigating the connection between public and private judicial institutions in regard to peace-making. By comparing the peace agreements ranging from the thirteenth all the way to the beginning of the sixteenth century from various Istrian minor centres subjected to Venice, this contribution will aim to uncover the putative correlation between the strengthening of state institutions—viewed as a move from "negotiated" towards "hegemonic" justice (as conceptualized by Mario Sbriccoli)—and the modalities of infrajudicial peace-making. Moreover, it will analyse the ritualized aspects of both public and private peace agreements such as the production of judicial space, the role of audience and the power of symbolic gestures, in order to discern the alleged difference between the performance of public and private peace-making. Finally, by examining private peace agreements in relation to public justice administration, the paper will reappraise the level of judicial autonomy vested in the subject communities of late medieval Venetian Dominion.

Robert Holjevac

The Understanding of the Religious Peace and its Notion in the Works of the Archbishop of Split Marcus Antonius de Dominis, especially Regarding his Letter to Sir Joseph Hall „*de pace religionis*”

In my presentation I'd like to show how M. A. de Dominis was occupied a lot with the notion of peace and not only about the notion. He worked so much to achieve it in the field of the diplomacy at the end of the 16th and of the beginning of the 17th century on his tours of Europe. That was no matter if it is about his wishes to establish peace in the field of „Triplex confinium“ referring to the Uskoks of Senj or it was about the achieving peace from the global European point of view, referring to the religious clash between the European South and the European North; between the Catholic church of Rome with the protestants and the protestant churches and the states what was the introduction to the Thirty Years' War. M. A. de Dominis with his suggestions in his letter „De Pace Religionis“ tried to stop this war when it already

broke four years earlier; in the year of 1618. It lasted until the year of 1648. Until then, it was the biggest European tragedy, as it this opinion being generally accepted. This letter of M. A. de Dominis was written in Bruxelles in the year of 1622.

Dubravka Mlinarić

Shaping of Croatian Borders on the European Periphery in Historical Perspective: A Quest for Social Justice or (Just) Outcome of a Neighbouring States Powers' Collision?

This paper is focused on the patterns of the Croatian lands' border shaping from the Early Modern Times until the present. Selected aspects of border establishing, maintaining and changing, primarily concerning the policies of peace negotiating (the Peace Treaty Commissions) or other ways of quest for social justice, required a comparative interdisciplinary approach. Since the 17th century Croatian borders are located at almost the same positions as today and perceived as barriers (*Antemurale Christianitatis*) on the civilisation periphery of multiple borderlands of the East and West (e.g. the Habsburgs, the Venetians and the Ottomans). Similarly, the role of contemporary (again liminal) Croatian borders is still to strengthen the defence of *Fortress Europe* (Schengen Area). Finally, state borders, additionally modified by the socially constructed phenomena of various sorts of boundaries, ended as the mixture of interests of political elites as well as of geostrategic circumstances. Croatia was and still is under ambivalent pressure of divisions and limitations on the local, regional, ethnic, national or supranational levels, but also under the impact of unifying and enlarging processes. Contextualization of recent development in the (globalised) European social area reveals the same pattern– the fragmentation of the EU space and the strengthening of national interests lead to, quite contrary to the expectations, the misbalanced “multi-speed Europe” growth of its Core and Periphery.

Andrej Pezelj

The Idea of Peace and the Fight against the Forms of Individual Violence in Ancien Régime

It is well known that the modern state is founded on war. Michel Mollat stated for example that the development of the tax system in modern France was a direct consequence of the Hundred Years' War. In absolute monarchy, the teleological aspect of war was, if we look beyond the direct economic factors, to obtain peace. We could state that the history of Europe is a kind of bellicose longing for peace.

It is, however, important to insist on the fact that the important part in the pacification of modern society took place in numerous institutional practices, which dealt with the minimization of individual conflicts and forms of violence. In this perspective it is necessary to join quite different political strategies that can go from

measures designed to curtail duels between noblemen to efforts to disarm students and prevent their aggression. When the army became professionalized and war mostly externalized, the government had to deal with the pacification of internal form of conflicts and aggressions.

This presentation will try to analyse discourses that were constructed around these practices. These discourses often possessed a common motivation – the idea of peace. As the modern institutions were also built around the measures of the government to combat individual forms of violence, the idea of peace is somehow built into them. It is possible to argue, therefore, that peace in the modern state is the direct result of the efforts of all levels of government, and not the natural state, which also makes it quite fragile.

Vedran Obućina

Religion as a Part of Solution: How to Employ Religious Diplomacy for Peacemaking

In the interdisciplinary research of modern conflicts, religion is often seen as a negative force. Religious leaders are described as the supporters of hate, violence and wars, connected to the strong populist movements, strong ethnic nationalism and authoritarianism, and use hate speech while pointing to the holy scripts and the interpretations of God's words. A rather small number of researches is dedicated to the role of the clergy in keeping peace and avoiding violence in conflicts and debates, especially in the countries and regions characterised by the multi-religious and multi-ethnic communities, such as the countries of former Yugoslavian socialist federation. Even less research is dedicated to the silent diplomacy of the priests, imams and rabbis, their motifs and drives for the religious diplomacy. Although there is an overarching interfaith agreement on top levels of every religious community in question, these clergymen are mostly left alone with their peace initiatives in the local surroundings. Their marginalisation, however, makes their work more visible and brings an instrument which can be in due time used for reconciliation between different religious and ethnic communities that were fighting against each other. This paper brings a closer look and a general overview on these religious actors, their respective success and limitations both on local and national levels, acceptance of their work and blockade that comes mostly from within their own religious institutions. It would be expected that most of these religious actors are not well recognised on the ground, and that politicians, NGOs, diplomats and civil servants don't find their involvement in the peace processes and reconciliation possible. In this work their abilities are highlighted in case studies of ex-Yugoslavian countries, whereby an introspective idea of religion-based reconciliation or faith-based diplomatic activity may be theoretically explained.

Can focusing on the rights of a specific group result in their reduction? This paper examines human rights in general through the prism of women's rights. We look at the most important documents protecting human rights and ask the following questions: How are women's rights represented in them? Why has democracy not yet solved the problems of social inequality, discrimination and exclusion of persons belonging to particular racial, ethnic, national and other minority groups? Where do the rights of one person or group end, and the rights of the other person or group begin. In this context, *Convention on Elimination of All Forms of Discrimination Against Women* is one of the most important documents that promotes women's rights and social justice in our society. We examine the three selected historical milestones in the struggle for women's rights: the suffragette movement which birthed the demands for the rights of equal political participation and education, the seventies of the twentieth century as the culmination of the second wave of feminism, and the end of the century when the feminist movement focused on determining the definition of sex and gender, while the struggle against the domination of the "other" is relegated to the background.

Andrej Rahten

Peace Initiatives in the Habsburg Monarchy during the Great War

During the Great War, there was a high number of Slavic politicians in Austria-Hungary, including those who left the country as political dissidents, trying to combine Wilsonian high-sounding principles with their ambitions for national self-determination. The last Habsburg Emperor Karl wanted to neutralise them with the combination of internal reforms and peace proposals through different mediators. However, his endeavours were stopped due to the impossibility of achieving a general peace settlement which would include his German allies, too. As it is well known, the final blow to the initiatives of Karl was the "Sixtus Affair", which ruined credibility of the young Emperor abroad and damaged his reputation at home. Nevertheless, the affair was not only the result of rigidity of the Central Powers, but also a good indicator of the strength of militarist mentality within the Entente. In Vienna some influential parts of civil society were very active, such as the catholic-conservative *Para Pacem* and the liberal group around Julius Meinl, but they were not able to get enough support from the governmental circles. The same goes for the feminist movement led by charismatic personalities such as Rosa Mayreder, which was closely connected to the pacifist ideas, but again without any chances to be heard in the Viennese corridors of power politics. The nomination of Heinrich Lammasch, perhaps the most prominent advocate of Wilson and his principles in the Habsburg Monarchy, for the Austrian Prime Minister, came much too late.

Noemi Sáričková

Concepts of Peace in Czech-written School Textbooks in Czechoslovakia, 1918-1938

The goal of the paper is to analyse the concepts of peace as they are reflected in school textbooks used in the Czechoslovak Republic during the interwar era. The years 1918 - 1938 were connected with the existence of an independent democratic state unit in the Czech Lands which was established as a result of peace talks at the end of the First World War. Pacifism, therefore, remained a highly important part of school education during the whole existence of the so-called First Czechoslovak Republic. However, the authors had to deal with war issues firstly by exalting heroic acts of the members of the Czechoslovak Legion and later by facing the threat of a new war. The way of discussing peace and war especially within national defence education is another important issue of the proposed paper.

Jelena Barić

Tourism as a Mediator in the Renewal of International Relations - the Case of Italian Abbazia

Shortly after the end of World War I, different countries began restructuring the tourism industry due to its importance in economic recovery and the inflow of cash. Thus the recovery of tourist destinations began in the Kingdom of Italy.

This paper analyses the situation in one of Italian tourist destinations, Opatija (Abbazia). Starting as a small seaside village, in time Opatija transformed into a world-famous health resort and meeting place for many nationalities, languages and cultures with the help of Austrian investments. After being annexed by Italy, it became a neglected border town. Over the following years, Opatija became a town where Austro-Hungarian architecture, domestic Croatian and settled Italian populations, ruling fascists and the wealthy Jewish owners of hotels and villas met.

The paper shows how new social and political circumstances did not harm Opatija's international reputation, although the number of visitors decreased considerably due to the crisis in the broader economic context. Former guests from Central Europe continued to visit Italian Opatija despite war time enmities, the creation of new political systems and borders and the rise of fascism. During the twenties and thirties, Italy made the economic and traffic connections with the rest of the world, aiming to revitalize the tourism industry. Tourism has, to an extent, contributed to facilitating the reconciliation processes, restoring international relations and developing tolerance.

Dezső Szenkovics

Two Letters to Hitler or Gandhi's Vision of Peace

Mohandas Karamchand Gandhi or the Mahatma could be considered one of the most important and well-known personalities of the 20th century. During his life he was apostrophized as “*the Apostle of Nonviolence*” and even nowadays we look at him as a symbol of peace. Reading up on his more than 50.000-page spiritual heritage, we will find that one of the core concepts, central categories of his thinking is *ahimsa*, which could be translated as non-violence, a concept in a very close relation with the expression of peace. *Satyagraha*, another important category of the Gandhian thinking and at the same time a method of acting is in fact the way which leads to a peaceful resistance, which – in the Gandhian perspective – could be a real alternative in order to obtain a given goal or cause by violence, aggression or bloodshed.

In my paper I will try to summarize the so called “peace-theory” of the Mahatma. The starting point will be the analysis of the two letters written by Gandhi and addressed to Hitler, the first one in July 23, 1939 and the second one in December 24, 1940. Even though we know that the first letter never came to Hitler because of the simple fact that it was intercepted by the British authorities, and the second one wasn't answered by the addressee, I think that these two documents are the most important testimonies of his unquestionable faith in its theory and method.

Anna Katalin Aklan

Inspired by Gandhi: Mahatma Gandhi's Influence on Formative 20th century Leaders of Non-violence

The most revolutionary, most revered and most influential figure of 20th century politics is undoubtedly Mohandas Karamchand Gandhi, the Father of the Indian Nation, or, as a people of more than a billion have called him affectionately, Bapu – “Daddy.”

The outstanding bravery Gandhi, his companions and his followers demonstrated, and the victory they achieved has remained a positive example to inspire others who were deprived of their rights and lived under oppression but did not wish to use violence. The present paper examines the public activity of four men who have shaped the world as we know it today and still continue to inspire us. All of them acknowledge to have been influenced by Gandhi. Some of them are very well known, while others remain relatively out of the global spotlight, however, their work remains known in their local area.

The paper analyses outstanding leaders and their non-violent methods and achievements in an approximate chronological order of their activities: Khan Abdul Ghaffar Khan, Martin Luther King, Jr., Louis Massignon, and the Dalai Lama. The paper inquires into the common features they share: the oppression they experienced and the factors that led to the decision of choosing non-violence instead of aggression

and physical resistance, including personal experiences of violence which triggered fundamental commitment to non-violence. The outcome of their activities is also examined in a comparative way. These men belong to various religions: Islam, Christianity and Buddhism, thus demonstrating both that none of these religions teaches violence, and that non-violence as a method can be efficient regardless of the faith of its proponent.

Desislava Nikolova

Demilitarization of Japan after Second World War

On September 2th 1945 Japan faced its first defeat in history as well as beginning of the first foreign (American) occupation. Three major political reforms followed: Demilitarization; Democratization; Decartelization. Japan underwent a total and irrevocable transformation, but the country preserved its unique cultural traditions and its intrinsic identity. The topic of this paper is the first of the three reforms: Demilitarization as expressed directly at the Tokyo military tribunal and adopted in Article 9 of Japan's post-war constitution.

The pacifist clause proclaiming the renunciation of war was added to the new Constitution in November of 1946 and became effective from 3 May 1947 as a part of the Demilitarization process. Its full text is as follows: " (1) Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes. (2) In order to accomplish the aim of the preceding paragraph, land, sea, and airforces, as well as other war potential, will never be maintained. The right of aggression of the state will not be recognized."

Despite some significant revisions in 1954, 2012, and 2014 it remains fundamentally unchanged to this day. This paragraph establishes a non-military future for the state depriving it of the right of every state in the world to lead war for defensive or offensive purposes, regardless of the circumstances. The new constitutional article polarised Japanese society, pitting the defenders and opponents of the clause against each other, as well as their international allies. The struggle for its revision is fierce, and a great number of Japanese political leaders insist on its abolition and the full remilitarization of the state.

Albert Bing

War and Peace in the (Former) Yugoslavia

The disintegration of Yugoslavia in series of wars in the 1990s was taking place in moments of intensifying the European integration as a result of the ability to preserve peace in Europe after the Second World War. The issue of „war and peace“ in the "Balkan" region in the 20th century had its foundations in complex regional history,

political and cultural processes as well as the crucial influence of international factors. The focus of this paper is on the international aspects of „peace and war“ doctrine and politics in the post-war Yugoslavia, in particular the US, European Community and UN policies in the late 1980s and early 1990s. In this context, the correlation with longer duration phenomena - the centennial issue of "war and peace" in the region is also being discussed as well as the universal question of recognition and prevention of the war in its rudimentary phase. The lecture also includes a brief synthetic review of the correlation of the (peace) principles and real-politics as well as the issue of national antagonism towards the economic and social premise of the social development of post-war Yugoslavia. Considering the historical experiences of the 20th century, the recent past issues will be rounded to a brief consideration of current processes in the region; from the perspective of Euro-Atlantic integration, current geopolitical architecture (primarily from the Croatian perspective), problems of revisionism and revanchism and some of the aspects of regional relations and processes. Presentation and work are conceived as an interdisciplinary historical study.

Pavla Parchanska

Orange Alternative - Student Fight against the Absurdity of the Communist Regime

During the big student protest, in the early 1980s, at the University of Wrocław the Orange Alternative started its activity. The first graffiti of the dwarves (symbol of the Orange Alternative) appeared on the walls during the night of 30th – 31st August 1982 in the time of the martial law led by General of the Army Wojciech Jaruzelski. The Dwarves went out into the streets in 1987 and began a period of happenings, which their absurdity and surrealism fought against the absurdity of communism. The Orange Alternative has expanded to other university cities in the second half of the 1980s, e.g.: Warsaw, Łódź, Lublin. The era of anti-Communist happenings ended in the spring of 1990. Since 2000, Orange Alternatives has moved to Warsaw where its virtual museum was founded. The last happening took place in 2001 in Wrocław, during which the memorial of the dwarf Orange Alternatives was unveiled on Świdnicka Street.

Ana Holjevac Tuković

UNTAES Peace Mission in the Croatian Danube Region

After the defeat of the rebellious Serbian forces in the course of the military – police operations „Flash“ and „Storm“, the only remaining part of the Croatian territory still held by the rebellious Serbs was the one located in Eastern Slavonia, Baranja and Western Sirmia. Croatian political leaders decided to restore occupied parts peacefully, starting the negotiations with the Serb representatives from the Danube

Region. The Croatian government and the leaders of the Serbs from the Syrmia – Baranja District signed the Basic agreement regarding East Slavonia, Baranja and Western Syrmia (Erdut Agreement) on November 12, 1995 in Erdut and in Zagreb. The implementation of the peace agreement started on January 15, 1996, when the Security Council of the United Nations passed Resolution 1037. A transitional administration of the United Nations was introduced (UNTAES - United Nations Transitional Administration to Eastern Slavonia) and the implementation of the peace agreement commenced. Its goal was the return of the Croatian Danube Region under the aegis of the Republic of Croatia. The agreement foresaw a transitional period of one year which could be extended for no more than one more year. It also stipulated the deployment of international forces which were supposed to keep the peace and security as well as the establishment of the temporary police force. This paper will look at the role of international community representatives in the drafting of the contract and its implementation.

Reina Zenelaj Shehi, Ajsela Toci, Dea Bashkurti

European Union: Regional Peace and National Politics

This paper aims to make an evaluation of the status of peace in EU member countries especially in a time when peace itself is a contested concept and each society internalizes and implements it according to its own social, political and economic objectives. It starts with a historical overview of how the European Union envisioned peace from its foundation to the present. The paper notes that the European peace project evolved in parallel ways as a process of institutional deepening and widening. However, the process of integration has not progressed at a similar rate for all member countries. Political developments in key member countries raise serious doubts about the prospects for the effectiveness of EU inner peace promotion via common policies and means of unanimous decision-making. They question whether the European Union can repeat its success stories such as Schengen Area or one of the world's largest single markets. While global challenges remain, data from the Global Peace Index reveals that EU member countries have different records in peace practices and they are facing more internal political tensions. In this regard, our goal is to see how much the regional perspective of EU peace-building and conflict prevention can aid its members' peculiar needs and assist them in confronting local challenges.

Charles Webel

What Is, and Is Not, Peace? An Overview of Recent and Contemporary Perspectives

Most of us think we know what *peace* is, but people often have very different definitions of this apparently simple word. And although almost everyone would agree that some form of peace—however it is defined—is desirable, there are often forceful, even violent, disagreements over how to obtain it.

Frequently, there is an unstated assumption in peace discourses that peace is universal and unchanging. This premise underlies much peace talk, both Western and non-Western. But few if any peace scholars and activists provide reasons and arguments to justify this belief. And most of the conversations about peace prior to the past century have been among Western and East Asian men of privilege. This is gradually changing, however, as female, non-Western, and previously unempowered peace advocates and peacemakers have made their voices heard.

In this presentation, I will consider a range of recent Occidental and non-Western definitions and theories of peace and its presumed opposites. And I will argue that “peace,” like other elusive concepts and ideals, has a dialectical determination, and is, accordingly, both a work, and a word, in progress.

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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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We thank for the support

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The book was published in May 2019
Available at www.unipu.hr