

The background of the entire page is a classical painting. In the upper left, two cherubs (putti) are shown; one is winged and looking down, while the other is smaller and also looking down. In the center, a woman with long blonde hair, wearing a white dress with a red sash and floral patterns, is reclining. To her right, a large eagle with spread wings is perched. In the lower right, the head of a brown and white bull is visible, looking towards the left. The overall style is Baroque or Rococo, with soft lighting and detailed figures.

PROGRAM SKUPA I
SAŽETCI IZLAGANJA

VESTIGIA MITOVI I NARATIVI

FILOZOFSKI FAKULTET
SVEUČILIŠTA U ZAGREBU

Zagreb, 2025.

Međunarodna konferencija za mlade istraživače

VESTIGIA: MITOVI I NARATIVI

Program skupa i sažetci izlaganja

International Conference for Young Scholars

VESTIGIA: MYTHS & NARRATIVES

Conference program and abstracts

Uz potporu/With the support of:

Odsjek za povijest Filozofskog fakulteta Sveučilišta u Zagrebu

Matica hrvatska

Leksikografski zavod Miroslav Krleža

Srednja Europa

Naklada Ljevak

Zlatna rijeka

Pro Tempore

ČASOPIS STUDENATA POVIJESTI

Međunarodnu konferenciju za mlade istraživače *Vestigia: Mitovi i narativi* organiziralo je uredništvo 20. broja časopisa studenata povijesti *Pro tempore* uz potporu Odsjeka za povijest Filozofskog fakulteta Sveučilišta u Zagrebu, Matice hrvatske, Leksikografskog zavoda Miroslav Krleža, Srednje Europe, Naklade Ljevak i Zlatne rijeke. Izdavanje programske knjižice sufinancirano je novcem dobivenim na *Natječaju za sufinanciranje studentskih projekata 2025.*

Organizacijski odbor skupa:

Filip Bačurin

Marija Biščan

Adrian Filčić

Nera Kapustić

Karlo Košir

Ivan Moškato

Marko Perišić

Ruben Prstec

Matija Pudić

Pro Tempore

ČASOPIS STUDENATA POVIJESTI

International Conference for Young Scholars *Vestigia: Myths & Narratives* is organized by the editorial board of the 20th issue of the history students' journal *Pro tempore* with the help of the Department of History at the Faculty of Humanities and Social Sciences, University of Zagreb, Matrix Croatica, The Miroslav Krleža Institute of Lexicography, Srednja Europa, Ljevak Publishing and Zlatna Rijeka. The publication of the conference program booklet was co-funded with the funds obtained from the *Grant for Co-financing Student Projects 2025*.

The Editorial Board:

Filip Bačurin

Marija Biščan

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Nera Kapustić

Karlo Košir

Ivan Moškato

Marko Perišić

Ruben Prstec

Matija Pudić

*Program skupa
i sažetci izlaganja*

*Conference program
and abstracts*

MEĐUNARODNA KONFERENCIJA
ZA MLADE ISTRAŽIVAČE

VESTIGIA: MITOVI I NARATIVI

Konferencijska dvorana, dvorana D3
Filozofskog fakulteta Sveučilišta u Zagrebu,
24. – 26. travnja 2025.

Pro tempore časopis je studenata povijesti s Odsjeka za povijest Filozofskog fakulteta Sveučilišta u Zagrebu koji izlazi od 2004. godine. Časopis objavljuje znanstvene, stručne i pregledne radove te eseje, prikaze, intervjuje i druge priloge iz područja povijesti, arheologije, povijesti umjetnosti i ostalih srodnih disciplina. Jedna od glavnih svrha časopisa jest ponuditi studentima platformu za objavljivanje vlastitih radova te tako poticati studentsku istraživačku aktivnost i njihov znanstveni razvoj. S tim ciljem, a povodom 20. broja, uredništvo časopisa odlučilo je organizirati studentski znanstveni skup koji se održava već četvrtu godinu zaredom, ali u većem opsegu pozivanjem domaćih i međunarodnih mladih istraživača da daju svoj doprinos temi mitova i narativa koja je ujedno tema 20. broja. Povjesničari i drugi znanstvenici njima su se koristili u proučavanju raznih fenomena, od antičke religije pa sve do studija nacija i nacionalizama. Zbog sveobuhvatnosti ovih pojmova, izlagači ih mogu proučavati iz raznih perspektiva, čime se pospješuje interdisciplinarnost i širenje vidika unutar naše povijesne znanosti. Iako su u izlaganjima najzastupljeniji mitovi i narativi suvremenoga doba, dio njih bavi se antičkim mitovima, kao i pitanjem kristijanizacije u razdoblju srednjega vijeka. Osim toga, izrazito su zastupljeni narativi koji su imali ključnu ulogu u formiranju identiteta, ali i kulturnog nasljeđa. Izlaganja s konferencije, ovisno o pojedinačnim dogovorima s izlagačima, namjeravaju se objaviti u 20. broju časopisa *Pro tempore*.

Organizacijski odbor skupa
24. travnja 2025.

INTERNATIONAL CONFERENCE
FOR YOUNG SCHOLARS

VESTIGIA: MYTHS & NARRATIVES

Conference Hall & D3 classroom
Faculty of Humanities and Social Sciences,
University of Zagreb,
April 24–26, 2025

Pro tempore is a journal of history students at the History Department of the Faculty of Humanities and Social Sciences, University of Zagreb, published annually since 2004. The journal publishes various scientific papers, reviews, interviews, and other contributions relating to the fields of history, archaeology, art history, and other related fields. One of the primary purposes of the journal is to offer students a platform for publishing their works, thus encouraging student research activity and their professional development. Having that in mind and wanting to celebrate the 20th anniversary of our journal, the editorial board has decided to organize a student conference for the fourth consecutive year. We wanted to do this on a larger scale by inviting both domestic and international young researchers to contribute to the topic of myths and narratives, corresponding to the theme of the 20th issue. Historians and other scholars have used these concepts to study various phenomena, from ancient religions to the ideas of nations and nationalism. Presenters can examine these topics from various perspectives, thus promoting interdisciplinarity and broadening horizons within historiography. Although most presentations discuss myths and narratives of the modern period, some address ancient myths as well as the nature of Christianization during the medieval period. Furthermore, narratives that played a key role in the formation of identity and cultural heritage are also heavily represented. Depending on individual agreements with the presenters, the conference papers are intended to be published in the 20th issue of *Pro tempore* journal.

The Conference Editorial Board
April 24, 2025

PROGRAM SKUPA

Konferencija se u održava u Konferencijskoj dvorani
Knjižnice Filozofskog fakulteta Sveučilišta u Zagrebu i
dvorani D3 Filozofskog fakulteta Sveučilišta u Zagrebu

Četvrtak, 24. travnja 2025.

Konferencijska dvorana

- 9.00** **Registracija** (predvorje Knjižnice)
- 10.00** **Otvaranje konferencije**
Uvodna riječ i pozdrav **Marije Bišćan**,
glavne urednice 20. broja časopisa *Pro tempore*
Konferenciju otvara prof. dr. sc. **Ivica Šute**,
ročelnik Odsjeka za povijest
- 10.20** **Marija Bišćan i Ivan Mrnarević**, Na prošlosti narod
budućnost si snuje – *Zašto su nam obljetnice važne i danas?*
- 10.40** **Svjatlana Ravlič**, *Zašto je srednji vijek mračan?*
- 11.00** **Matej Vodopivec i Tamara Logar**, *Between Myth and
History: The Carantanian Legacy*
- 11.20** **Hadži Luka Krivokapić**, *Uloga istorijskih mitova u
oblikovanju jugoslovenskog socijalizma: od legitimacije vlasti
do stvaranja kolektivnog identiteta*
- 11.40** **Diskusija** (moderator: **Adrian Filčić**)
- 12.00** **Pauza za ručak** (do 13.30)

- 13.30** **Tribina**, *Mitologizacija moderne hrvatske povijesti*
Sudionici: dr. sc. **Nikola Tomašegović**, v. asist., **Senna Šimek**,
izvršna direktorica Inicijative mladih za ljudska prava,
Mario Šimunković, nezavisni istraživač
Moderator: **Matija Pudić**
- 15.00** **Ognjen Tošović**, *Mit kao fundament i mit kao argument:
politička uloga mita u delima Herodota i Tukidida*
- 15.20** **Luka Đaković**, *Mitovi i narativi elita u ranosrednjovjekovnoj
Hrvatskoj*
- 15.40** **Anna Knyazeva**, *The Building of Cult Through a Myth:
the Case of St. James the Greater*
- 16.00** **Petar Simonoski**, *Kralj Marko između mita i stvarnosti u
balkanskom epskom stvaralaštvu*
- 16.20** **Gabrijel Bradić**, *Napoleon: Percepcija i nasljeđe u 19. stoljeću
u Francuskoj*
- 16.40** **Marko Perišić**, *Film i povijest: Analiza društvene i političke
uloge filmova Bitka na Neretvi i Sutjeska*
- 17.00** **Završna rasprava** (moderator: **Filip Bačurin**)
- ***
- 20.00** **Večernji program** (kviz)

Petak, 25. travnja 2025.

Konferencijska dvorana

- 10.00** **Marko Marina**, *Did Early Christians Believe in Their Own Myths? Matthew 27:51-53 as a Case Study*
- 10.20** **Marija Jeromela**, *Između svjetla i tame: analiza mita o sv. Mihovilu i povezivanje kršćanske i poganske tradicije kroz korijene i lokalitete*
- 10.40** **Matea Marušić**, *Na raskršću svjetova: kristijanizacija poganstva i njegovi živući ostaci u Dalmatinskoj zagori*
- 11.00** **Ante Erceg i Lovro Klaso**, *Prezbiter Ivan, evolucija kršćanskog poimanja Orijenta u razvijenom i kasnom srednjem vijeku*
- 11.20** **Diskusija** (moderator: **Ivan Moškatego**)
- 11.30** **Kratka pauza**
- 12.00** **Tribina**, *Vještice u povijesti – između mita i stvarnosti*
Sudionici: dr. sc. **Deniver Vukelić**, dr. sc. **Nataša Polgar**
Moderator: **Ruben Prstec**
- 13.30** **Pauza za ručak** (do 15.00)
- 15.00** **Janica Petrak**, *Iz jednog pogleda (Evolucija Meduzina mita od antike do Danas)*
- 15.20** **Ana Furlan Sfarčić**, *Mit o ženi: poslušna i podređena žena u Iranu*
- 15.40** **Arijana Grginčić**, *Interpretacije uloge žena u hrvatskim i kastavskim mitovima i običajima*

- 16.00** **Diskusija** (moderator: **Natalija Kolar**)
- 16.20** **Denise Brazzale**, *Narrating Crisis: The Myth of the Golden Age and Barbarian Invasions in Italian Literature Between the 15th and 16th Centuries*
- 16.40** **Rafał Kanas**, *The Narrative of Women and Femininity in The Book of Contemplation by Usama ibn Munqidh*
- 17.00** **Vikas Malik**, *Reimagining History: The Role of Myths and Narratives in the Legitimization of Khap Panchayats in North India*
- 17.20** **Sara Očko**, *From Parliaments to Newspapers: The Roma Narrative in the Carniolan Assembly (1861–1913), Yugoslav Parliament (1919–1939) and in Slovenian newspapers*
- 17.40** **Liene Rokpelne**, *Undiscovered Myths of Livonia Cities. Example of Valmiera (Wolmar)*
- 18.00** **Završna rasprava** (moderator: **Marko Perišić**)
- ***
- 20.00** **Večernji program** (zabava u KSFF-u)

Subota, 26. travnja 2025.

Dvorana D3

- 10.00** **Kristina Husinec**, *Amerika kao “novi” Rim – analiza narativa kontinuiteta, ali i “pada” Rima te klasične simbolike u američkoj povijesti*
- 10.20** **Ruben Prstec**, *Škola mita i simbola: paradigme u studijama američkog identiteta 1939. – 1956.*
- 10.40** **Ivana Đorđić**, *Atatürkovo Nutuk (Govor) kao mit o nastanku Republike Turske*
- 11.00** **Jana Krstić i Bojana Vuletić**, *Dekonstrukcija nacionalističkih narativa u Srbiji i Hrvatskoj: Analiza diskursa studentskih blokada u 21. stoljeću*
- 11.20** **Završna rasprava** (moderator: **Nera Kapustić**)
- 11.30** **Podjela zahvalnica**
- 12.00** **Zatvaranje Konferencije**

THE CONFERENCE PROGRAM

The Conference is being held in the Conference Hall
and D3 classroom at the Faculty of Humanities
and Social Sciences, University of Zagreb

Thursday, April 24th 2025
Conference Hall

- 9.00** **Registration** (Library Hall)
- 10.00** **Opening Ceremony**
Opening words by **Marija Bišćan**,
Editor-in-Chief of the 20th issue of the journal *Pro tempore*
The conference is opened by prof. dr. sc. **Ivica Šute**,
Head of the Department of History
- 10.20** **Marija Bišćan & Ivan Mrnarević**, *The People Dream About
the Future Based on the Past—Why Are Anniversaries
Still Important?*
- 10.40** **Svjetlana Ravlić**, *Why Are the Middle Ages Dark?*
- 11.00** **Matej Vodopivec & Tamara Logar**, *Between Myth and
History: The Carantanian Legacy*
- 11.20** **Hadži Luka Krivokapić**, *The Role of Historical Myths in
Shaping the Yugoslavian Socialism: From Legitimacy to
Creating a Collective Identity*
- 11.40** **Discussion** (Moderator: **Adrian Filčić**)
- 12.00** **Lunch Break** (until 13.30)

- 13.30** **Panel Discussion**, *Mythologization of Modern Croatian History*
Participants: dr. sc. **Nikola Tomašegović**, **Senna Šimek**, executive director of the Youth Initiative for Human Rights, **Mario Šimunković**, independent researcher
Moderator: **Matija Pudić**
- 15.00** **Ognjen Tošović**, *Myth as Foundation and Myth as Argument: The Political Role of Myth in the Works of Herodotus and Thucydides*
- 15.20** **Luka Đaković**, *Myths and Narratives of the Elites in Early Medieval Croatia*
- 15.40** **Anna Knyazeva**, *The Building of Cult Through a Myth: the Case of St. James the Greater*
- 16.00** **Petar Simonoski**, *King Marko Between Myth and Reality in Balkan Epic Poetry*
- 16.20** **Gabrijel Bradić**, *Napoleon: Perception and Legacy in 19th Century France*
- 16.40** **Marko Perišić**, *Film and History: An Analysis of the Social and Political Roles of The Battle of Neretva (1969) and The Battle of Sutjeska (1973)*
- 17.00** **Discussion** (Moderator: **Filip Bačurin**)
- ***
- 20.00** **Evening Program** (Qutiz)

Friday, April 25th 2025
Conference Hall

- 10.00** **Marko Marina**, *Did Early Christians Believe in Their Own Myths? Matthew 27:51-53 as a Case Study*
- 10.20** **Marija Jeromela**, *Between Light and Darkness: The Analysis of the Myth of Saint Michael and the Links Between Christian and Pagan Traditions Through Cultural Roots and Holy Sites*
- 10.40** **Matea Marušić**, *At the Crossroads of Worlds: Christianization of Paganism and Its Remnants in the Dalmatian Hinterland Today*
- 11.00** **Ante Erceg & Lovro Klaso**, *Prester John, the Evolution of the Christian Concept of the Orient in the High and Late Middle Ages*
- 11.20** **Discussion** (Moderator: **Ivan Moškato**)
- 11.30** **Coffee Break**
- 12.00** **Panel Discussion**, *Witches in History—Between Myth and Reality*
Participants: dr. sc. **Deniver Vukelić**, dr. sc. **Nataša Polgar**
Moderator: **Ruben Prstec**
- 13.30** **Lunch Break** (until 15.00)
- 15.00** **Janica Petrak**, *From One Look (The Evolution of the Myth of Medusa From Classical Antiquity to Today)*
- 15.20** **Ana Furlan Sfarčić**, *Myth of Woman: The Submissive and Subordinate Woman in Iran*

- 15.40** **Arijana Grginčić**, *Interpretations of the Roles of Women in Croatian and Kastavian Myths and Traditions*
- 16.00** **Discussion** (Moderator: **Natalija Kolar**)
- 16.20** **Denise Brazzale**, *Narrating Crisis: The Myth of the Golden Age and Barbarian Invasions in Italian Literature Between the 15th and 16th Centuries*
- 16.40** **Rafał Kanas**, *The Narrative of Women and Femininity in The Book of Contemplation by Usama ibn Munqidh*
- 17.00** **Vikas Malik**, *Reimagining History: The Role of Myths and Narratives in the Legitimization of Khap Panchayats in North India*
- 17.20** **Sara Očko**, *From Parliaments to Newspapers: The Roma Narrative in the Carniolan Assembly (1861–1913), Yugoslav Parliament (1919–1939) and in Slovenian newspapers*
- 17.40** **Liene Rokpelne**, *Undiscovered Myths of Livonia Cities. Example of Valmiera (Wolmar)*
- 18.00** **Discussion** (Moderator: **Marko Perišić**)
- ***
- 20.00** **Evening Program** (Conference Social)

Saturday, April 26th 2025
D3 classroom

- 10.00** **Kristina Husinec**, *America as the “New” Rome—Analysis of the Narrative of Continuity and “Fall” of Rome and Classical Symbolism in American History*
- 10.20** **Ruben Prstec**, *The Myth and Symbol School: Paradigms in Studies of American Identity, 1939–1956*
- 10.40** **Ivana Đorđić**, *Atatürk’s Nutuk (Speech) as a Myth of the Founding of the Republic of Türkiye*
- 11.00** **Jana Krstić & Bojana Vuletić**, *Deconstruction of Nationalist Narratives in Serbia and Croatia: Analysis of the Discourses of 21st Century Student Blockades*
- 11.20** **Discussion** (Moderator: **Nera Kapustić**)
- 11.30** **Closing Ceremony**

Sažetci izlaganja

Abstracts

Marija Bišćan

*diplomski studij povijesti, istraživački smjer: Moderna i suvremena povijest
(19. i 20. stoljeće)*

diplomski studij lingvistike, smjer Primijenjeni

Filozofski fakultet Sveučilišta u Zagrebu

Ivan Mrnarević

diplomski studij povijesti, istraživački smjer: Srednjovjekovna povijest

Filozofski fakultet Sveučilišta u Zagrebu

***Na prošlosti narod budućnost si snuje – Zašto su nam
obljetnice važne i danas?***

Budući da se ove (2025.) godine obilježava tisuću i stota obljetnica Prvoga splitskog crkvenog sabora te ujedno i spomen Tomislava, odnosno prvoga hrvatskog vladara s titulom *rex*, smatralo se prikladnim da se u studentskom časopisu *Pro tempore*, ali i na konferenciji za studente i mlade istraživače, koja se redovito održava od 2022. godine, obilježi i problematizira historiografski diskurs te javni narativ o kralju Tomislavu. Time se ujedno nastoji potaknuti razmatranje i problematiziranje kulture sjećanja i kolektivne memorije jednog naroda. Tomislav je poprilično živ u našoj suvremenosti, a ne samo u prošlosti. Naše ulice i trgovi, kulturna društva i udruge građana nose njegovo ime. Među svim ranosrednjovjekovnim *influencerima* pripada mu, doista, prvo mjesto, no ne samo u nazivima institucija već i u popularnoj kulturi. Autori će, uz kratki prikaz postanka mita o Tomislavovoj krunidbi, njegovoj uporabi i funkciji, pažnju usmjeriti upravo na suvremenost, otvarajući pitanja o kulturi sjećanja i kolektivnoj memoriji moderne hrvatske nacije. Konačno, pokušat će dati odgovore na pitanja jesu li nam i zašto obljetnice i proslave naše 'slavne prošlosti' te mitovi i narativi koji ih prate i omogućuju, važni i danas.

Marija Bišćan

*Graduate student in History, Module: Modern and Contemporary History
(19th and 20th centuries)*

*Graduate student in Linguistics, Module: Applied Linguistics
Faculty of Humanities and Social Sciences, University of Zagreb*

Ivan Mrnarević

*Graduate student in History, Module: Medieval History
Faculty of Humanities and Social Sciences, University of Zagreb*

***The People Dream About the Future
Based on the Past—Why Are Anniversaries
Still Important?***

Considering this year (2025) is the 1100th anniversary of the First church council of Split and also the first mention of Tomislav, the first Croatian ruler with the title of rex, it is only appropriate for this to be commemorated in the *Pro Tempore* student journal and at the conference for students and young researchers by problematizing the historiographical discourse and public narrative regarding king Tomislav. This can also encourage the exploration of cultural and collective memory of a nation. Tomislav is not alive only in our past, but also in our present. Our streets and squares, cultural societies and associations carry his name. Of all the influencers of the Early Middle Ages, Tomislav truly stands out, not only in the names of institutions, but also in popular culture in general. The authors will present a short overview of the myth of Tomislav's crowning, its uses and functions, along with a focus on the contemporary state of things, posing questions about the cultural and collective memory of the modern Croatian nation. Finally, the authors will provide us with answers to the questions about the contemporary importance of anniversaries and commemorations of our "glorious past" which accompany them, as well as the myths and narratives which enable them.

Svjetlana Ravlić

prijediplomski studij povijesti

Filozofski fakultet Sveučilišta u Zagrebu

Zašto je srednji vijek mračan?

Jedan od najpoznatijih narativa u opće shvaćenoj povijesti jest taj da je srednji vijek bio nužno „mračno“ i regresivno razdoblje. No kad je, kako i zašto takvo shvaćanje započelo? Ideje o mračnom srednjem vijeku započele su već u renesansi, a učvrstile su se u prosvjetiteljskoj historiografiji i historiografiji 19. stoljeća. No u posljednje vrijeme mnogi stručnjaci, ohrabreni novim spoznajama, opovrgavaju tu ustaljenu i čak zastarjelu ideju. Ovaj će rad dublje istražiti je li srednji vijek uistinu bio mračno razdoblje i iznijet će pregled stvaranja i prihvaćenosti te ideje tijekom stoljeća, koristeći se relevantnim povijesnim izvorima i historiografskim radovima, te će ovoj temi pristupiti kritički, preispitujući naše shvaćanje velikih povijesnih epoha kao glavnu nit vodilju, ali i komparativno, uspoređujući poglede povjesničara i drugih mislilaca iz različitih razdoblja.

Svjetlana Ravlić

Undergraduate student in History

Faculty of Humanities and Social Sciences, University of Zagreb

Why Are the Middle Ages Dark?

One of the most prominent narratives in the general understanding of history is that the Middle Ages were necessarily the “dark” and regressive period. When, how and why did this understanding arise? The conceptions of the dark Middle Ages began in the Renaissance, but they took root in the historiographies of the Enlightenment and the 19th century. However, many experts, encouraged by new discoveries, have lately refuted that old and hackneyed understanding. This work will offer a deeper exam-

ination of the question whether the Middle Ages were indeed an age of darkness and will give an overview of the creation and the acceptance of that conception through centuries, using relevant primary and secondary sources. I will approach this topic critically, the reassessment of our understanding of large historical epochs serving as the guiding principle, comparing the views of historians and other thinkers from various periods.

Tamara Logar

*Graduate student in History
University of Ljubljana*

Matej Vodopivec

*Graduate student in History
University of Ljubljana*

Between Myth and History: The Carantanian Legacy

This paper examines the Carantanian myth as a fundamental component of Slovenian national identity, tracing its evolution through time and evaluating its historical significance. Based on J. G. Herder's theories on language and nationhood, the myth rose to popularity in Romantic nationalism of the 19th century, when nation builders such as playwright A. T. Linhart and poet France Prešeren used it to claim a historical continuity that was key to the establishment of Slovenian self-awareness. Beyond its original cultural function, the myth adapted to 20th-century political shifts (from Austria-Hungary to Yugoslavia) and later played a key role in Slovenia's independence movement. The work of Milko Kos (1892–1972), especially his multi-volume work *Gradivo za zgodovino Slovencev v srednjem veku*, is a major topic of this study. An influential historian, Kos shaped and reinforced national historical narratives through his translations of Latin documents related to the medieval history of the region of today's Slovenia. However, his dependence on out-of-date interpretations

and methodological presumptions created errors still present in modern research. This study illustrates how small language- and interpretive decisions lead to the (mis)construction of national history by contrasting Kos' translations with contemporary historiographical methodologies. Exploring how historiographical narratives reflect and modify national identity, the paper extends beyond Kos' work to address broader methodological issues concerning the intersection of myth and historical scholarship. A critical reevaluation of Kos's legacy and the Carantanian myth's ongoing effects offers new insights into the challenges of interpreting medieval materials within nationalist frameworks.

Hadži Luka Krivokapić

osnovni akademski studiji istorije

Filozofski fakultet Univerziteta u Nišu

Uloga istorijskih mitova u oblikovanju jugoslovenskog socijalizma: od legitimacije vlasti do stvaranja kolektivnog identiteta

Tema Uloga istorijskih mitova u oblikovanju jugoslovenskog socijalizma: od legitimacije vlasti do stvaranja kolektivnog identiteta istražuje kako su istorijski mitovi korišćeni u socijalističkoj Jugoslaviji za konsolidaciju političke moći i oblikovanje zajedničkog identiteta u višenacionalnoj državi. Analiza se fokusira na ključne narative poput partizanskog otpora, bratstva i jedinstva, kao i mitova vezanih za NOB, koji su služili kao sredstva ideološke legitimacije i stvaranja društvene kohezije. Teorijski okvir obuhvata pristupe iz kulturne istorije i studija kolektivnog sećanja, uz oslanjanje na teorije Ernesta Renana i Miroslava Hroha o ulozi mitova u nacionalnim i političkim projektima. Metodološki, rad koristi analizu diskursa zvaničnih dokumenata, političkih govora, školskih udžbenika i medijskih prikaza, kombinovanu s kvalitativnim pristupom za razumevanje uticaja ovih mitova na kolektivnu svest i identitet različitih jugoslovenskih naroda. Rad

pruža uvid u način na koji su istorijski narativi oblikovali društvenu dinamiku i političku stabilnost u socijalističkoj Jugoslaviji, istovremeno otkrivajući tenzije koje su proizašle iz njihovog fragmentiranja u periodu dezintegracije države.

Hadži Luka Krivokapić

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The Role of Historical Myths in Shaping the Yugoslavian Socialism: From Legitimacy to Creating a Collective Identity

The Role of Historical Myths in Shaping the Yugoslavian Socialism: From Legitimacy to Creating a Collective Identity examines the way historical myths were used in socialist Yugoslavia to consolidate political power and shape the collective identity in the multinational state. The analysis is focused on the key narratives such as the partisan resistance, brotherhood and unity as well as the myths of the People's Liberation War (1941–1945), which served as the means of ideological legitimization and generating social cohesion. The theoretical framework of the work encompasses the approaches of cultural history and the studies of collective memory, relying also on the theories of Ernest Renan and Miroslav Hroch about the role of myths in national and political projects. Regarding methodology, the work utilizes the analysis of contemporary discourse, the official documents, political speeches, school textbooks and media representation, combined with the qualitative approach to understanding the influence of myths on the collective consciousness of various Yugoslav nations. The work provides insight into the ways historical narratives shaped the social dynamics and political stability of socialist Yugoslavia, at the same time revealing the tensions that arose from the fragmentation of those narratives during the country's disintegration.

Ognjen Tošović

master istoričar

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Mit kao fundament i mit kao argument: politička uloga mita u delima Herodota i Tukidida

Jedno od osnovnih značenja pojma mit, koji potiče od grčke reči μῦθος, jeste njegova suprotstavljenost istoriji kao istinitom i na istraživanju zasnovanom narativu o prošlosti. Međutim, to značenje nije bilo inherentno pojmu „mit“ od početaka njegove istorije. Pojam mit u delima Homera i ranih arhajskih pesnika označava „govor“, i to govor koji se u najvećem broju slučajeva izgovara sa pozicije autoriteta i moći i koji implicira istinitost svog sadržaja. Do promene značenja pojma mit dolazi postepeno, zajedno sa promenom helenskog odnosa prema prošlosti, a do kulminacije u tom kontekstu dolazi u delima prvih helenskih istoričara – Herodota i Tukidida – koji su svoje narative o prošlosti zasnovali na istraživanju i na svojstvenim metodološkim principima. Iako su u svojim delima pokazali kritičan stav prema nekritičkom pristupu prošlosti, oni su pokazali i svest o tome da su nenaučni, odnosno, sa njihovih epistemoloških pozicija mitski narativi o prošlosti, imali važnu ulogu kako u kontekstu formiranja kolektivnih identiteta pojedinih zajednica, tako i u kontekstu političkih debata koje prožimaju njihova dela. Pored uloge mitskih narativa u okviru zajednica koje ih čuvaju i prenose, u radu će se ispitivati i odnos istoričara prema njima i njihovo mesto u Herodotovim i Tukididovim historiografskim delima kao celini.

Ognjen Tošović

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Myth as Foundation and Myth as Argument: The Political Role of Myth in the Works of Herodotus and Thucydides

One of the main meaning of the concept of “myth”, which derives from the Greek word *μῦθος*, is its opposition to the concept of “history” as a truthful and research-based narrative about the past. However, that meaning was not applied to the concept of “myth” from the start. In the works of Homer and early archaic poets “myth” signified “speech”, and precisely that type of speech which is held from a position of authority and power and which implies the truthfulness of its content. The changes in the meaning of the concept of “myth” happened gradually, alongside changes in the attitude Hellenic society had toward its past. The changes in the meaning of “myth” culminated in the works of first Hellenic historians—Herodotus and Thucydides—who based their narratives about the past on research and distinctive methodological principles. Even though both historians criticized a noncritical approach to studying the past, they also recognized that non-scientific, from their epistemological positions mythical narratives about the past, had an important role to play in the context of the formation of collective identity in certain communities, as well as in the context of the political debates present in their works. This paper will examine the role of mythical narratives in communities which cherish and perpetuate them, as well as the attitude of historians toward mythical narratives and their place in Herodotus’ and Thucydides’ works in general.

Luka Đaković

mag. hist. et archeol.

Mitovi i narativi elita u ranosrednjovjekovnoj Hrvatskoj

Iako velik problem pri istraživanju hrvatskog ranog srednjeg vijeka predstavlja mali broj pisanih izvora, oni koji su nam dostupni ukazuju nam na to da se hrvatska elita, barem djelomično, oslanjala na mitove i narative kao sredstvo legitimacije svoje vladavine ili za potrebe diplomacije. U svom izlaganju pokušat ću ukazati na neke primjere korištenja mitova i narativa (hrvatski *origo gentis*, Zdeslav u Konstantinopolu, *Gesta Cresimiri maioris* itd.), kakav su učinak imali u vremenu u kojem su nastali te iste usporediti sa sličnim pojavama u drugim dijelovima Europe.

Luka Đaković

M.A. in History and Archaeology

Myths and Narratives of the Elites in Early Medieval Croatia

Although the small number of written sources presents a significant challenge in researching early medieval Croatia, the sources that are available indicate that the Croatian elite, at least in part, relied on myths and narratives as a means of legitimizing their rule or for diplomatic purposes. In this presentation, I will attempt to highlight some examples of the use of myths and narratives (Croatian *origo gentis*, Zdeslav in Constantinople, *Gesta Cresimiri maioris*, etc.), examine their impact in the time they were created, and compare them with similar phenomena in other parts of Europe.

Anna Knyazeva

Alumna of Russian State University for the Humanities, independent researcher

The Building of a Cult Through a Myth: The Case of St. James the Greater

This paper aims to study the “construction” of Saint James the Greater’s cult in medieval Spain. Starting with Scripture, over mistranslations of Greek martyrology, the cult of James the Apostle became mythical. This, however, isn’t the end, since the myth of St. James on the Iberian Peninsula became “a myth inside myths”, encompassing local Spanish legends, the Golden Legend and other sources that formed the narrative of the cult of Santiago. This, of course, was at first antagonized by the Roman Catholic Church, but the Church failed in diminishing the cult. Moreover, the cult of Saint James became an inspiration for different artists on the Way of St. James. This paper studies the formation and cultural effects of the cult of Saint James.

Petar Simonoski

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Kralj Marko između mita i stvarnosti u balkanskom epskom stvaralaštvu

Kralj Marko jedna je od najpoznatijih ličnosti balkanske epske tradicije, čija je istorijska uloga često preklapljena sa mitološkim i književnim slojevima narodne epike. Ovaj rad analizira lik Marka Kraljevića kroz prizmu narodnog stvaralaštva, istražujući granicu između mita i realnosti. Poseban fokus stavljen je na istorijski kontekst, njegove političke aktivnosti. Istovremeno, razmatra se način na koji je njegov lik oblikovan u narodnim pesmama, gde je

predstavljen kao zaštitnik slabih, nepobediv junak i borac protiv osmanskog ugnjetavanja. Proučavajući ovu dualnost, rad osvetljava širi fenomen mitologizacije istorijskih ličnosti u balkanskoj tradiciji. Kralj Marko nije samo istorijska ličnost, već i simbol narodnog identiteta, prilagođen potrebama i duhu različitih epoha. Kroz ovu analizu dolazi se do zaključka da je njegova slika spoj realnih istorijskih događaja i kreativne imaginacije naroda, koji je u njemu pronašao idealizovanog junaka.

Petar Simonoski

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King Marko Between Myth and Reality in Balkan Epic Poetry

King Marko is one of the most famous figures in the tradition of Balkan epic poetry, whose historical role is often mixed with mythological and literary elements of folk epic poetry. This presentation analyses the figure of King Marko through the prism of epic poetry, exploring the border between myth and reality. A special focus is put on the historical context, and Marko's political activity. At the same time, Marko's depiction in folk poetry, in which he is presented as the guardian of the weak, a fearless hero and fighter against Ottoman oppression, is analyzed. By examining this duality the presentation shines a light on the wider phenomenon of mythologizing historical figures from the Balkan tradition. King Marko is not just a historical figure but a symbol of national identity, adjusted to the needs and the spirit of different times. This analysis concludes that his depiction is a mixture of both the historical reality and the creative imagination of the nation, which sees an idealized hero in him.

Gabrijel Bradić

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Napoleon: Percepcija i nasljeđe u 19. stoljeću u Francuskoj

Tema je osmišljena kao kratak pregled Napoleona odnosno njegove percepcije u javnom i političkom životu u Francuskoj tijekom prve polovice devetnaestog stoljeća. Cilj je prikazati kako se Napoleon odnosno njegova legenda razvijala od perioda njegova egzila na Svetu Helenu do druge polovice devetnaestog stoljeća. Komparacijom izvora bonapartista i anti-bonapartista pokušat ćemo vidjeti kako se postepeno njegova slika rehabilitirala iz one tiranina i despota u umjerenog liberala koji je ratove vodio za dobrobit države.

Gabrijel Bradić

*Graduate student in History, Module: Modern and Contemporary History
(19th and 20th Centuries)*

Faculty of Humanities and Social Sciences, University of Zagreb

Napoleon: Perception and Legacy in 19th Century France

The topic is designed as a brief overview of Napoleon and the perception of Napoleon in public and political life in France during the first half of the nineteenth century. The goal is to show how Napoleon and his legend developed from the period of his exile on Saint Helena to the second half of the nineteenth century. By comparing sources from Bonapartists and anti-Bonapartists, we will attempt to see how his image gradually rehabilitated from that of a tyrant and despot to that of a moderate liberal who waged wars for the benefit of the state.

Marko Perišić

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Film i povijest: analiza društvene i političke uloge filmova *Bitka na Neretvi* i *Sutjeska*

Socijalistička je Jugoslavija razvila plodnu filmsku industriju koja je do kasnih 60-ih obuhvaćala djela različitih stilova i žanrova. Političko, društveno i umjetničko eksperimentiranje u tom desetljeću potaklo je socijalističke vlasti da podrže produkciju novih, ali ortodoksnih filmova popularnog partizanskog žanra. Dva najskuplja filma tog vremena, *Bitka na Neretvi* i *Sutjeska*, predstavljaju prekretnicu u povijesti jugoslavenske kinematografije. Na temelju teorija Marca Ferroa i Pierra Sorlina o filmu kao povijesnom izvoru, navedeni filmovi iščitavaju se kao odraz turbulentnog političkog i društvenog konteksta socijalističke Jugoslavije tog vremena. Ti skupi spektakli s masovnom međunarodnom postavom glumaca služili su kao sredstvo afirmacije starih socijalističkih tekovina naspram sve glasnijih društvenih preispitivanja i eksperimentiranja. Istraživanje se temelji na komparatističkoj analizi elemenata oba filma, povijesne fabule koju obrađuju i sličnih propagandnih radova te analizi tadašnjih popularnih filmskih časopisa, novina i svjedočanstava sudionika produkcije.

Marko Perišić

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**Film and History: An Analysis of the Social and
Political Roles of *The Battle of Neretva* (1969)
and *The Battle of Sutjeska* (1973)**

Socialist Yugoslavia developed a fruitful film industry which had produced many works of various styles and genres by the late 1960s. The political, social and artistic experimentation of the decade induced many in the socialist government to support the creation of new, but orthodox films belonging to the popular genre of partisan films. Two of the country's most expensive film project of the time, *The Battle of Neretva* and *The Battle of Sutjeska*, represent a watershed moment in the history of Yugoslav cinema. Based on the theories of Marc Ferro and Pierre Sorlin about film as historical source, the films are interpreted as the reflection of the turbulent political and social context of Yugoslavia at the time. Those expensive spectacles with a massive international cast served to affirm old socialist creeds against the ever louder social experimentation and reassessments. The research is based on the comparative analysis of the elements of both films, the historical narratives which the films cover and similar works of propaganda. The subject of analysis are also contemporary magazine and news articles about the production as well as the testimonies of its participants.

Marko Marina

dr. sc.

Did Early Christians Believe in Their Own Myths? Matthew 27:51-53 as a Case Study

This paper explores the miraculous narratives of Matthew 27:51-53 through the lens of myth and belief in early Christianity, drawing on Paul Veyne's reflections on whether the ancients believed in their myths. While early Christian authors often sought to differentiate Christian truth from pagan mythology, the reception of miraculous episodes (e.g. the earthquake, the tearing of the temple veil, and the resurrection of the saints in Matthew's Gospel) raises fundamental questions about the nature of belief in the ancient world. Did the earliest Christian communities perceive these events as historical occurrences, as theological/allegorical constructs, or as something in between? By analyzing the literary structure of Matthew's Gospel within the framework of ancient βίος (biography) and examining the reception of these verses among early Christian exegetes—ranging from Origen and Tertullian to Jerome and Cyril of Jerusalem—this paper argues that the dichotomy between “myth” and “history” in modern scholarship imposes an anachronistic lens on ancient narratives. Instead, early Christian thinkers seem to have embraced a more fluid and integrative understanding of the miraculous, in which historical and theological realities coexisted.

Marija Jeromela

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Između svjetla i tame: analiza mita o sv. Mihovilu i povezivanje kršćanske i poganske tradicije kroz korijene i lokalitete

U ovom izlaganju istražiti će se kult arkandela Mihovila kroz povijesne, religijske i mitološke izvore analizirajući njegovu ulogu u kršćanskoj tradiciji i povezanost s prethodnim religijskim sustavima. Posebna pažnja posvetit će se njegovim svetim lokalitetima, poput Monte Gargana u Italiji i Mont-Saint-Michela u Francuskoj, koji su prvotno bila poganska svetišta. Proces kristijanizacije ovih prostora pokazuje kako su raniji mitovi i obredi umreženi u kršćansku simboliku. Kao teorijski okvir koristit ću Straussevu teoriju mitova po kojoj mitovi odražavaju univerzalne strukture ljudskog mišljenja. Također ću se osloniti na radove Petera Browna o kultu svetaca te Philippea Waltera o kontinuitetu poganskih i kršćanskih vjerovanja. Metodološki pristup uključuje analizu povijesnih izvora, ikonografije i folklornih elemenata koji ukazuju na prepletanje različitih tradicija. Blagdan sv. Mihovila (29. rujna) i pripadajući obredi, poput večernjih gozbi, također upućuju na dublje kulturološke slojeve. Priča o njegovu prvom ukazanju na Monte Garganu sadrži elemente arhetipskih narativa – svetu životinju, božansku intervenciju i simboličnu povezanost s prethodnim vjerovanjima. Izlaganje će pokazati kako mitovi, kao priče o počecima i završecima, stvaranju i razaranju, ostaju ključni za razumijevanje načina na koji su kršćanski sveci poprimili osobine starijih božanstava te kako su svetkovine i obredi oblikovali kolektivni identitet zajednica kroz stoljeća.

Matea Marušić
mag. hist.

Na raskršću svjetova: kristijanizacija poganstva i njegovi živući ostaci u Dalmatinskoj zagori

Na području Dalmatinske zagore u 18. je stoljeću živjelo pretežno morlačko stanovništvo. Katolici i pravoslavci imali su suživot često prekidan osmanskim prijetnjom. Osmanlije su samo dodatno uzburkale već postojeći religijski i kulturni „melting pot“, no sve te promjene nisu uspjele iskorijeniti narodne običaje i vjerovanja koja je ondašnje stanovništvo gajilo i nosi, s koljena na koljeno, do danas. Mnogi slavenski običaji i vjerovanja kristijanizirani su, dana su im nova imena ali su u svojoj srži ostali nepromijenjeni. Zasluge za pozitivne i negativne promjene u životima Morlaka počele su se pridavati kršćanskim svecima koji su se slavili kroz slavenske poganske običaje tokom jedne kalendarske godine. Tako je npr. Peruna Gromovnika zamijenio sveti Ilija, a Ivanje je prisvojeno Ivanu Krstitelju. Stoga su, i uz kristijanizaciju slavenski običaji i vjerovanja nastavili živjeti, a uz njih, Morlaci su vjerovali i u razna druga mitološka bića. Ta su bića i dalje bila dio njihove svakodnevnice, ali više njihovog mraka – na križanjima, grobljima ili pored starih oraha. Pristup ovom istraživanju bio bi interdisciplinaran iz perspektive historijske znanosti i kulturne antropologije. Na temelju studije slučaja s fokusom na Morlake na području Dalmatinske zagore u vremenskom periodu 18. stoljeća problematski bi se prikazalo ovo dinamično područje. Potrebno je uzeti u obzir i važnost koje je morlačko svećenstvo imalo u „odgoju“ svojeg naroda propovijedima, pa u izvorima nalazimo podatke da su i sami bili skloni vjerovanju u nadnaravno što na neki način i „olakšava“ narodnom vjerovanju da ostane prisutno u narodu. Cilj istraživanja je pokazati kako i na koji način je kršćanstvo preoblikovalo narodna vjerovanja i običaje, te na koji su način ona i dalje ostala jaka i prisutna u svakodnevnom životu. Mitološki svijet Dalmatinske zagore živi i danas kroz ostatke narodnih običaja i kroz narodne poslovice, koje riječima koje sadrže, sežu daleko u prošlost.

Matea Marušić

M.A. in History

At the Crossroads of Worlds: Christianization of Paganism and Its Remnants in the Dalmatian Hinterland Today

The Dalmatian Hinterland in the 18th century was populated mainly by the Morlachs. The Catholic and the Orthodox Christians lived in harmony which was often disrupted by the Ottoman threat. The Ottoman threat put extra strain on the religious and cultural “melting pot” of the Dalmatian Hinterland, but even this failed to root out the customs and beliefs which the local population has cherished and still cherishes to this day. Numerous Slavic customs and beliefs went through the process of Christianization and had their names changed, but not much else. Positive and negative changes in the lives of the Morlachs were attributed to the Christian saints which were celebrated in pagan Slavic customs during the year. For example, the Slavic god of thunder Perun was substituted by the prophet Elijah, while the Ivanje (celebration of the Summer solstice) became Nativity of John the Baptist. Therefore, even after the Slavic customs were Christianised they continued to play a part in the lives of the local population, along with various other mythological beings. Those beings were still present in the everyday lives of the people, especially after nightfall—at crossroads, cemeteries, and old walnut trees. This research is based on an interdisciplinary approach combining history and cultural anthropology. A case study of the Morlach people of the Dalmatian Hinterland in the 18th century would be used to showcase this dynamic region. What needs to be taken into consideration is the importance of the Morlach clergy which “brought up” the people through their sermons. The sources from the times suggest that the clergymen themselves were keen to believe in the supernatural which helped integrate the old Slavic customs into the Christian society. The goal of the research is to show how and in what ways Christianity reshaped previous beliefs and customs, and how some of them nonetheless stayed present in everyday life. The mythological world of the Dalmatian Hin-

terland lives on today through the remnants of popular customs and folk proverbs, whose roots reach far back into the past.

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**Prezbiter Ivan, evolucija kršćanskog poimanja
Orijenta u razvijenom i kasnom srednjem vijeku**

Ovaj rad globalne historije fokusira se na mit o legendarnom vladaru Ivanu s istoka i njegovog dalekog idiličnog kraljevstva, čija se lokacija mijenjala u skladu s novim otkrićima i svjetonazorima određenih perioda. Mit o Prezbiteru Ivanu i njegovom kraljevstvu pomogao je oblikovati prikaz svijeta u srednjovjekovnom kršćanskom svjetonazoru, te nam pruža uvid u kršćansku srednjovjekovnu filozofiju. Također je igrao važnu ulogu u političko-trgovačkim ekspedicijama, svojim obećanjima o udaljenim bogatstvima, te u križarskim ratovima, s očekivanjima pomoći u borbi protiv muslimana. Nastojeći analizirati evoluciju mita ovaj rad teži usporediti izvore i narative o kraljevstvu Prezbitera Ivana određenih perioda, ponajprije prvu pojavu, doba križarskih ratova te naposljetku doba velikih otkrića, i pokušati ih kontekstualizirati u skladu sa suvremenim događanjima tih razdoblja. Nastoji se prikazati kako je mit, umjesto nestajanja, evoluirao u skladu s duhom svojeg vremena. Za ovo istraživanje, osim navedene literature, autori će se referirati i na *The International Prester John Project* profesora Christopher E. Taylora sa Sveučilišta u Austinu, Texasu. Radi se o online studiji objedinjenoj u multidisciplinarnom Cambridgeovom *Elements in the Global Middle Ages* projektu, koji pruža interaktivne karte i zbirku prevedenih i uređenih izvora.

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Prester John, the Evolution of the Christian Concept of the Orient in the High and Late Middle Ages

This global history paper focuses on the myth of the legendary ruler Prester John from the East and his distant idyllic kingdom, the location of which changed in accordance with new discoveries and worldviews of various periods. The myth of Prester John and his kingdom helped shape the medieval Christian worldview and it provides insight into medieval Christian philosophy. The myth also played an important role in political and commercial expeditions, with promises of distant riches, and in the Crusades, with expectations of aid in the fight against Muslims. In attempting to analyze the evolution of the myth, this paper aims to compare the sources and narratives about Prester John's kingdom from different periods, primarily its first appearance, the time of the Crusades, and finally the Age of Discovery, and attempt to contextualize them in accordance with contemporary events of those periods. The paper seeks to show how the myth, instead of disappearing, evolved in accordance with the spirit of its time. For this research, in addition to the list of cited works, the authors will refer to *The International Prester John Project* by Professor Christopher E. Taylor from the University of Austin, Texas. This is an online study incorporated into the multidisciplinary Cambridge *Elements in the Global Middle Ages* project, which provides interactive maps and a collection of translated and edited sources.

Janica Petrak

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Filozofski fakultet Sveučilišta u Zagrebu*

Iz jednog pogleda (Evolucija Meduzina mita od antike do Danas)

Mit o Meduzi i danas je poprilično čest u javnosti. Lik Meduze javlja se u različitim verzijama mitova, a o njoj su pisali antički autori od Hezioda do Ovidija. U nekim verzijama smatra ju se jednom od triju čudovišnih sestara – Gorgonom, a u drugoj je verziji djevojka koju Posejdon/Neptun obeščasti u Ateninu/Minervinu hramu, a potonja je za kaznu pretvori u čudovište. Meduzina smrt isprepliće se s pričom o herojstvu grčkog junaka Perzeja. Prikaz Perzeja s Meduzinom dekapitiranom glavom ovjekovječen je u kipu renesansnog talijanskog umjetnika Benvenuto Cellinija. Njena je uloga bila apotropejske naravi jer se vjerovalo da je Meduza pogledom skamenjivala ljude. Zbog toga je njen lik bio čest motiv na sarkofazima kako bi zaštitila pokojnika od zlih sila. Slika Meduze mijenjala se u umjetnosti kroz vremenske periode – od čudovišnog prikaza s kljovama i bradom do ženstvenog lika sa zmijama umjesto kose. Danas u medijima prevladava ženstveni oblik Meduze, međutim njena je simbolika i dalje dualna. Prikazana je ili kao potpuni negativac ili kao svojevrsna osvetnička junakinja postavši time glavna predstavnica u portretiranju žrtava seksualnoga nasilja. Cilj je rada ukazati na transformaciju Meduzina mita, što u slikovnom prikazu, što u promjeni narativa, gdje je od čudovišnog negativca postala heroína u borbi protiv seksualnog nasilja.

Janica Petrak

Graduate student in History, Module: Ancient History

Faculty of Humanities and Social Sciences, University of Zagreb

From One Look (The Evolution of the Myth of Medusa From Classical Antiquity to Today)

The myth of Medusa is present quite often even in today's public. There are multiple versions of the myth, which classical authors such as Hesiod and Ovid wrote about. Some versions of the myth see Medusa as one of the three monstrous sisters—the Gorgons, while in other versions she is a girl turned into a monster by Athena/Minerva after Poseidon/Neptune dishonoured her in Athena's/Minerva's temple. Medusa's death is entwined with the story of the Greek hero Perseus. The scene in which Perseus is holding Medusa's decapitated head was the inspiration for the famous sculpture made by Italian renaissance artist Benvenuto Cellini. The role of Medusa was often apotropaic as it was believed that her look turned people into stone. Because of that she was often depicted on sarcophaguses to protect the dead from evil forces. The perception of Medusa in art changed in different periods—from the monstrous depiction with fangs and a beard to feminine character with snakes instead of hair. In today's media the feminine-looking Medusa prevails but she still evokes dual symbolism. She is presented either as a complete antagonist or as a revengeful hero thus becoming a symbol for the victims of sexual abuse. The goal of the research is to show the transformation of the myth of Medusa, in the arts, but also in terms of narrative, in which she went from a monstrous antagonist to a hero for victims of sexual abuse.

Ana Furlan Sfarčić

prijediplomski studij povijesti

Filozofski fakultet Sveučilišta u Zagrebu

Mit o ženi: poslušna i podređena žena u Iranu

Ovaj rad temelji se na analizi mita o iranskim ženama, po kojem su one poslušne i podređene članice društva, te razotkrivanju njihove povijesne uloge aktivnih sudionica u politici, ekonomiji i društvenim pokretima. Povijesni i suvremeni izvori, poput iranske ženske književnosti, upućuju na to da su žene u Iranu tijekom različitih režima, od Qajara do Islamske Republike, pružale otpor i sudjelovale u društvenim promjenama. Teorijski okvir temelji se na feminističkim i povijesnim analizama koje preispituju narative o ženskoj potlačenosti. Korišteni su radovi Marziyeh Bakhshizadeh, Ludowika Wlodek Biernat te drugih autora koji istražuju ekonomske, političke i kulturne aspekte položaja žena. Metodologija rada sadržana je u analizi sekundarnih izvora – povijesnih članaka, akademskih studija i političkih analiza, pomoću kojih se konstruira pregled kontinuiteta i promjena u otporu žena u iranskim režimima. Cilj je rada prikazati kako žene nisu ni pasivne ni podređene, već ključne sudionice u oblikovanju iranskog društva, unatoč sustavnim pokušajima njihova ograničavanja.

Ana Furlan Sfarčić

Undergraduate student in History

Faculty of Humanities and Social Sciences, University of Zagreb

Myth of Woman: The Submissive and Subordinate Woman in Iran

This work is based on the analysis of the myth about Iranian women being submissive and subordinate members of society and bringing to light their historical roles as active political, economic and social actors. The historical and contemporary sources,

like the Iranian women's literature, indicate that women in Iran mounted resistance and participated in social shifts under various regimes, from the Qajar dynasty to the Islamic Republic. The theoretical framework is formulated on the feminist and historical analyses which reassess the narratives of women's oppressed state. The works by authors Marziyeh Bakhshizadeh, Ludowika Wlodek Biernat and many others who examine the economic, the political and the cultural aspects of women's condition were also used. The methodology is built upon the analysis of secondary sources—historical articles, academic studies and political analyses, which serve to construct the overview of the continuity and discontinuity in the women's resistance under Iranian regimes. The goal of this work is to showcase that women are neither passive nor subservient but rather key players in shaping the Iranian society, despite the systemic attempts to constrain them.

Arijana Grginčić

prijediplomski studij povijesti

prijediplomski studij povijesti umjetnosti

Filozofski fakultet Sveučilišta u Rijeci

Interpetacije uloga žena u hrvatskim i kastavskim mitovima i običajima

U svojem radu istražujem ponavljajuće obrasce koji se odnose na žene u slavenskim mitovima i hrvatskim narodnim predajama, s fokusom na narative prisutne u kastavskoj tradiciji. Analizirajući najzastupljenije interpretacije slavenskih božica te primjere ženskih mitoloških entiteta prisutnih u hrvatskim predajama, iz etnološke i povijesne perspektive istražujem stereotipe koji se odražavaju na tradicionalnu ulogu žena u različitim dijelovima Hrvatske, a osobito u Kastvu. Koristeći literaturu s referencama na primarne izvore o staroslavenskim kultovima, pozivam se na entitete poput Mokoš i Morane kako bih otkrila temelje lokalnih predaja. Uspoređujući široko uvriježena vjerovanja (Mora, „čudne

oči”...) s istovjetnim svojstvenima za kastavsko područje, kategorizirat ću česte uloge koje u mitologiji najčešće pripadaju ženama; žene kao vještice/čarobnice, žene u ulozi zaštitnica ljubavi, obitelji i toplog doba godine, žene kao čudovišta i predstavnice bolesti (npr. Kuga), žene kao misteriozna bića poput vila itd. S osvrtnom na istarske priče i kastavske legende zapisane u zbornicima (npr. legende o vilama, štrigama i ženama s urokljivim okom), argumentirat ću kako su takvi narativi utjecali na povijestan razvoj predodžbe o ženama. Također ću se osvrnuti na progone vještica u Hrvatskoj, povezanost optužaba s mitološkim narativima te hrvatske običaje u kojima prepoznajemo kontinuitet pretkršćanske tradicije s ulogom žene u fokusu. Zaključno ću objediniti sličnosti u navedenim primjerima kako bih obrazložila kako je marginalizacija žena u mitološkim narativima utjecala na njihov položaj u društvu te kako su isti stereotipi prisutni u suvremenom društvu.

Arijana Grginčić

Undergraduate student in History

Undergraduate student in Art History

Faculty of Humanities and Social Sciences, University of Rijeka

Interpretations of the Roles of Women in Croatian and Kastavian Myths and Traditions

In this paper, I explore patterns related to women in Slavic myths and Croatian folklore, with a focus on the narratives present in Kastavian tradition. By analyzing the most prevalent interpretations of Slavic goddesses and examples of female mythological entities in Croatian traditions, I examine the stereotypes that reflect the traditional role of women in different parts of Croatia, particularly in Kastav, from an ethnological and historical perspective. Using literature with references to primary sources on Old Slavic cults, I draw on entities such as Mokosh and Morana to uncover the foundations of local traditions. By comparing widely held beliefs (Mora, “strange eyes”, etc.) with those specific to the Kastav area, I will categorize common roles in mythology typically

assigned to women: women as witches/magicians, women as protectors of love, family, and the warm seasons, women as monsters and representatives of disease (e.g., Plague), women as mysterious beings like fairies, etc. With reference to Istrian tales and Kastavian legends recorded in collections (e.g., legends of fairies, witches, and women with the evil eye), I will argue how such narratives have influenced the historical development of perceptions about women. I will also reflect on the witch hunts in Croatia, the connection of accusations with mythological narratives, and Croatian customs in which we recognize the continuity of pre-Christian tradition with a focus on the role of women. In conclusion, I will synthesize the similarities in the examples provided to explain how the marginalization of women in mythological narratives has influenced their position in society and how these same stereotypes persist in contemporary society.

Denise Brazzale

PhD student

University of Fribourg

Narrating Crisis: The Myth of the Golden Age and Barbarian Invasions in Italian Literature Between the 15th and 16th Centuries

The Renaissance is often celebrated as an age of cultural revival, yet this optimism was shadowed by profound anxiety over decline and instability, driven by Europe's relentless wars and the Ottoman Empire's advance. My contribution examines how Italian writers from 1450 to 1571 confronted these tensions using literary representations to navigate political and cultural crises. Pivotal events like the fall of Constantinople (1453), the Italian Wars initiated by Charles VIII (1494), and the Sack of Rome (1527) fostered a pervasive sense of crisis. Writers across Italy, despite its political fragmentation and regional diversity, responded by invoking shared themes. Chief among these were laments for a lost golden

age and calls for cultural unity against perceived barbarism. These narratives often drew on cyclical historical models, particularly the myth of the golden and iron ages to express anxieties about cultural decline and degradation. One recurring motif is the loss of the Muses, symbols of artistic inspiration and humanist harmony. E. S. Piccolomini's lament, "Moriuntur etiam Musae" ("even the Muses die"), epitomizes this sentiment, finding fuller expression in Sannazaro's *Arcadia* (1504). Here, the Muses are described as "extinct," signaling the end of an idealized cultural and poetic world. The vision of Arcadia—once a harmonious golden age—is ultimately consumed by historical turmoil, transformed into a barren wasteland. This imagery captures the broader Renaissance struggle with the collapse of an imagined golden past and the looming threat of a new iron age. Through these literary responses, this study reveals how the myth of a lost golden age became a powerful framework for interpreting cultural and historical crises, reshaping the literary imagination of the Renaissance.

Rafał Kanas

*Graduate student in History
University of Łódź*

The Narrative of Women and Femininity in *The Book of Contemplation* by Usama ibn Munqidh

My presentation will focus on the narrative of women and femininity in *The Book of Contemplation* by Usama ibn Munqidh. The author of the work, a member of the Muslim aristocracy, provides an autobiographical account covering primarily the events of the 12th century. The presentation will analyse the portrayal of Muslim women, who are depicted in Usama's account as nearly ideal figures. I will also examine his narrative on Christian women, about whom he did not write in similarly laudatory terms. By comparing these two contrasting depictions of femininity, I aim to illustrate how the Muslim aristocracy of the time perceived women

and their roles in society. My presentation will address themes such as the role of women as matriarchs, the expected conduct of women in life-threatening situations, the significance of social hierarchy, and the prescribed nature of relationships between men and women, particularly when they were neither related by blood nor marriage. In my analysis, I employ traditional historical research methods. To examine selected passages, I use inductive reasoning to derive Usama's perspective on contemporary femininity from specific observations. In analyzing the portrayal of Christian women, I apply the method of "reading the silences" in historical sources, as Usama omits certain aspects for various reasons. Additionally, I utilize comparative analysis to juxtapose his narratives of Christian and Muslim women.

Vikas Malik

Assistant Professor

Department of History

Shyama Prasad Mukherji College for Women, University of Delhi

Reimagining History: The Role of Myths and Narratives in the Legitimization of Khap Panchayats in North India

This research examines the historical evolution and socio-cultural foundations of Khap Panchayats in North India, focusing on the role of myths and narratives in their legitimization. While traditional accounts depict Khap Panchayats as ancient institutions with uninterrupted continuity, this study situates their emergence within the socio-political and economic transformations of the Mughal and Colonial periods. It challenges the notion of their timeless origins, arguing that these bodies evolved in response to specific pressures, including agrarian unrest, invasions, and colonial policies such as land settlements and military recruitment. The study explores how modern myths and narratives have been constructed around the Khap Panchayats to portray them as timeless custodians of justice and governance. These myths,

often propagated by Jat elites, have reinforced a cohesive group identity and asserted authority within colonial and post-colonial frameworks. Through an analysis of archival records, oral traditions, and historiographical debates, the research uncovers how memory and myth have been mobilized to sustain and legitimize these institutions in contemporary rural India. This study contributes to broader discussions on the intersection of myth, memory, and governance by highlighting the dynamic interplay between historical narratives and modern socio-political realities. It demonstrates how the strategic use of myths and narratives has allowed Khap Panchayats to maintain their relevance as powerful local institutions, mediating between traditional authority and contemporary governance challenges. By reimagining history, this research provides a nuanced understanding of the enduring role of Khap Panchayats in shaping rural power dynamics and collective identity.

Sara Očko

*Graduate student in History
University of Ljubljana*

From Parliaments to Newspapers: The Roma Narrative in the Carniolan Assembly (1861–1913), Yugoslav Parliament (1919–1939) and in Slovenian Newspapers

The research focuses on the political and media narratives surrounding the Roma and is based on the *Carniolan Provincial Assembly corpus* (1861–1913), *Parliamentary corpus of first Yugoslavia* (1919–1939) and Slovenian newspapers (e.g. *Dolenjske novice* [1885–1919], *Slovenec* [1873–1945], *Kmetijske in rokodelske novice* [1843–1902], *Slovenski gospodar* [1867–1941], *Slovenski narod* [1868–1943]). Through the analysis of parliamentary debates and media reports, the study aims to determine whether these two discourse spheres co-constructed the dominant narrative about the Roma or whether they clashed. Part of the analysis also addresses

the interaction between political power and media influence. Were media reports mere reflections of parliamentary debates, or did they serve as independent agents in shaping public opinion? By tracing linguistic patterns, recurring stereotypes, and rhetorical shifts in political speeches and newspaper articles, the study examines how myths about the Roma were formed, sustained, or challenged within the Slovenian-speaking territories. Through an interdisciplinary approach combining historical analysis and corpus linguistics, this study breaks down how political institutions and journalistic representations shaped public perceptions of the Roma in the years between 1861 and 1939. The study employs corpus linguistics tools, such as concordance analysis, keyword extraction, and collocation patterns, to identify dominant themes and linguistic structures used in political discourse. To obtain a comprehensive media perspective, the research examines newspapers published during the period, assessing how press narratives aligned with or diverged from political discourse.

Liene Rokpelne

PhD student

University of Latvia

Undiscovered Myths of Livonia Cities. Example of Valmiera (Wolmar)

The study of Latvian cities has been sporadic in historiography and used more as an explanatory element of some larger process—war for example. This has created countless opportunities for several unfounded, sometimes even absurd, historical myths to take root not only in popular science, but in academic literature as well. This situation arose because of the political situation in the 20th century when the history of the Middle Ages and the modern period of Latvia has been treated as an afterthought. At best, it was used as evidence of the “evil German yoke for 700 years” and as the justification for the Russian Empire, later the Soviet Union, to

free Livonia from that yoke. In the 21st century, however, there has been a lack of professional historians who could scrupulously focus on Medieval history and even fewer case studies. Beginning the specific study of medieval Livonian cities, using available original documents or studying extant transcripts, many of the claims and facts put forward so far have turned out to be at best erroneous, at other times non-existent or without any scientific backing. The case of Valmiera was chosen for several reasons, mainly because of factual errors found in historiography and original documents. In some cases, the researchers' claims were more than absurd—for example “I feel that it is true”. In a short time one of the myths was noticed—“no original documents can be found about Valmiera”. But I had already been working with them. The paper proposes to reveal this and other myths of Valmiera, which have taken root in various levels of historiography from century to century, based on the study of the original documents and archaeological material. How Valmiera got its name; history of the Valmiera coat of arms; the statement that Valmiera has always been a town of German craftsmen and that Valmiera played an important role in the acceptance of religious freedom.

Kristina Husinec

diplomski studij povijesti, istraživački smjer: Srednjovjekovna povijest

diplomski studij antropologije

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Amerika kao „novi” Rim – analiza narativa kontinuiteta, ali i „pada” Rima te klasične simbolike u američkoj povijesti

Rimski je svijet, posebice Carstvo, od samoga nestanka ostao u kulturnom i posebno državotvornom sjećanju Europe i kasnije Zapada. Sjedinjene Američke Države nakon duge štafete danas simbolički preuzimaju toga orla i predvode Zapadom. Još se od vremena nastanka SAD-a i njihova Ustava ističu neoklasične

poveznice s antikom i kolijevkama demokracije, a glavni grad Washington, i sjedište vlade i Senata, baštini isto naslijeđe na Capitol Hillu. No sam je prodor „rimске kulture” širi i raznovrsniji u društvu, od Las Vegasa i dokolice do nedavno popularnog TikTok pitanja – „Koliko često razmišljaš o Rimskom Carstvu?” I uistinu, jedna je demografska skupina samoprocijenila gotovo svakodnevno razmišljanje te je očito da, osim same klasičnosti i demokracije, postoji i drugi narativ vezan za imperijalni Rim i današnjicu Amerike. Nekima je privlačna veličina, snaga i virilnost Carstva, drugi vide poveznicu između rimskih i američkih ekspanzionističkih tendencija i multietničnosti, treći pak vide sličnost u liku i karizmi predsjednika i cara (ili Cezara). Od svih imagologija i narativa posljednjih desetljeća najaktualnije je upravo pitanje, ili možda bolje reći strahovanje, dijele li SAD i Rim istu sudbinu? Ovo izlaganje nastoji istražiti upravo kako se taj narativ i simbolika nadograđuju, ili sukobljavaju, kroz različite administracije i predsjedničke „ere” analizom znanstvenog, popularnoznanstvenog, kao i novinskog, diskursa kroz desetljeća, gdje se od legitimacije do glorifikacije sustava postepeno prelazi u lekcije opominjanja Amerike pod percipiranom prijetnjom gubitka prevlasti i transformacije. Naglasak je pritom na administracijama, kao što su ona G. W. Busha nakon 9/11, i defenzivnom imperijalizmu, kao i na D. Trumpa, posebice nakon juriša na Kapitol 2021. i zadnjih izbora.

Kristina Husinec

Graduate student in History, Module: Medieval History

Graduate student in Anthropology

Faculty of Humanities and Social Sciences, University of Zagreb

America as the “New” Rome—Analysis of the Narrative of Continuity and “Fall” of Rome and Classical Symbolism in American History

The Roman world, and especially the Roman Empire, has remained in the cultural and state-making memory of Europe, and

later the West as a whole, since its disappearance. After a long time, the mantle has been symbolically assumed by the United States of America as the leader of the West. Since the creation of the USA and its Constitution, American culture has been characterised by the neoclassical links with Classical antiquity and the birthplaces of democracy, and the capital city of Washington, in which the headquarters of the government and the Senate are located, carries on the same tradition on Capital Hill. The presence of “Roman culture” in American society is a wider and more versatile phenomenon, ranging from Las Vegas and everyday life to the recently popular TikTok question—“How often do you think about the Roman Empire?” And indeed, one demographic group really did state that they think about the Roman Empire almost daily. What is also clear is that besides the classical influences and democracy there is another narrative connecting imperial Rome and the present-day US. Some are attracted by the size, strength and virality of the Empire, others link Roman and American expansionist policies and multiethnicity, while some the figure and charisma of the president with that of the emperor (or Caesar). Of all those narratives the question which has been most frequently asked, or the fear which has been most frequently expressed in the last couple of decades is the question if Rome and the US might share the same fate. This presentation will explore the changes and conflicts related to this narrative and symbolism in different administrations and presidential “eras” by analysing scientific, public, and media discourse throughout the decades, in which the legitimation and celebration of the system quickly turn into a lecturing of the US under the perceived threat of transformation and the loss of power. The focus is on the defensive imperialism of the G. W. Bush administration after 9/11, as well as the storming of the US Capitol in 2021, the 2024 election and Donald Trump.

Ruben Prstec

diplomski studij povijesti, nastavnički smjer

diplomski studij anglistike, smjer Književno-kulturološki (amerikanistika)

Filozofski fakultet Sveučilišta u Zagrebu

**Škola mita i simbola: paradigme u studijama
američkog identiteta 1939. – 1956.**

U predinstitucionalnom i ranom institucionalnom razdoblju američkih studija nekolicina znanstvenika nastojala je obuhvatiti i objasniti američki identitet, odnosno ‘amerikanstvo’ (engl. *americaness*), referirajući se na odabrane američke intelektualce 19. stoljeća, njihove ideje i njihova (književna) djela. U svojim studijama znanstvenici poput F. O. Matthiessena, Perryja Millera, H. N. Smitha, J. W. Warda i R. W. B. Lewisa nastojali su od američke političke i intelektualne prošlosti stvoriti korisnu povijest (engl. *a useful past*) kojom bi se legitimirala i objasnila njihova američka sadašnjost. Izvore nastanka američke nacije, američkog ekscelencijalizma i amerikanstva navedeni znanstvenici nalaze u puritanskom nasljeđu ili pak u odmicanju od njega; u američkoj filozofiji prirode ili pak u modificiranoj tezi granice F. J. Turnera. U svojim strukturalističkim nastojanjima istraživači stvaraju mitove s dugogodišnjim odjecima u popularnoj kulturi i američkom imaginariju, a neki su od njih mit o „misiji u divljini” (Perry Miller), o američkoj renesansi u 19. stoljeću (F. O. Matthiessen), o Americi kao djevičanskoj zemlji i vrtu svijeta (H. N. Smith), o sukobu između prirode i civilizacije (Miller, J. W. Ward) i o američkom Adamu (R. W. B. Lewis). Moje će izlaganje pružiti kratak pregled najutjecajnijih studija američkog identiteta i povijesti 1939. – 1956. i njihovih autora; pregled mitova predstavljenih u navedenim studijama te dati društveno-povijesni kontekst njihova nastanka.

Ruben Prstec

Graduate student in History, Module: Teaching

Graduate student in English language and literature, Module: American studies

Faculty of Humanities and Social Sciences, University of Zagreb

The Myth and Symbol School: Paradigms in Studies of American Identity, 1939–1956

In the pre-institutional and early institutional period of American studies, scholars sought to encompass and explain American identity, or “Americanness,” by referring to selected 19th-century American intellectuals, their ideas, and their (literary) works. In their studies, scholars such as F. O. Matthiessen, Perry Miller, H. N. Smith, J. W. Ward, and R. W. B. Lewis aimed to create a *useful past* from America’s political and intellectual history—one that would legitimize and explain their contemporary American reality. These scholars traced the origins of the American nation, American exceptionalism, and Americanness to the Puritan heritage or a departure from it; to American philosophy of nature or a modified version of Frederick Jackson Turner’s frontier thesis. Through their structuralist efforts, these researchers created myths that have echoed for decades in popular culture and the American imaginary. Some of these include the myth of the “errand into the wilderness” (Perry Miller), the American Renaissance of the 19th century (F. O. Matthiessen), America as a virgin land and the garden of the world (H. N. Smith), the struggle between nature and civilization (Miller, J. W. Ward), and the American Adam (R. W. B. Lewis). My presentation will provide a brief overview of the most influential studies on American identity and history from 1939 to 1956 and their authors; an overview of the myths presented in these studies, and the socio-historical context of their emergence.

Ivana Đorđić

mag. educ. hist. et geogr.

Atatürkova *Nutuk* (Govor) kao mit o nastanku Republike Turske

U listopadu 1927. godine Mustafa Kemal Atatürk održao je na kongresu Republikanske narodne stranke svoj čuveni govor, poznat u turskoj historiografiji kao *Nutuk* (tur. dug, otegnut govor). Raspoređen na šest dana, Govor, čija je tematika barem službeno bila povijest nastanka nove Republike, trajao je ukupno 36 sati i 33 minute. S obzirom na period koji obuhvaća, a to su formativne godine Republike Turske (1919. – 1927.), jasno je da *Nutuk* ima neupitno velik utjecaj na tursku historiografiju koja je tekstu dugo vremena pristupala kao povijesnom dokumentu koji sadrži neprikosnovenu istinu. Drugim riječima, *Nutuk* je bio službena verzija recentne turske povijesti. Nasuprot takvom čitanju, u ovom radu *Nutuku* pristupam kao književno-političkom tekstu koji sadrži višestruke mitove koje ću dekonstruirati analizom sadržaja i strukture teksta. Iako su mitovi međusobno isprepleteni, načelno ih je moguće podijeliti na one koji se iščitavaju iz sadržaja i one koji se iščitavaju iz strukture. Osim toga, intenzitet Atatürkova korištenja pojedinog mita mijenja se ovisno o potrebi s obzirom na fazu procesa stvaranja nacije. Na sadržajnom planu to su mit o prvoj dužnosti, mit o unutarnjem neprijatelju, mit o predcima, mit o okruženju i mit o modernoj Europi. I dok prva četiri mita imaju svoje korijene u drevnim pričama koje Atatürk reinterpreтира, potonji je mit produkt procesa modernizacije započetog krajem 18. stoljeća. Na strukturnom planu s druge strane to su mit o herojskom pripovjedaču, mit o ponovnom rođenju i mit o diskontinuitetu. Svim se navedenim mitovima Atatürk služio kako bi s jedne strane stvorio vlastitu viziju turske nacije, a s druge učvrstio svoju poziciju kao neprikosnovenog vođe.

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M.A. in History and Geography, Teaching Module

Atatürk's *Nutuk* (Speech) as a Myth of the Founding of the Republic of Türkiye

In October 1927, Mustafa Kemal Atatürk delivered his famous speech at the congress of the Republican People's Party, known in Turkish historiography as *Nutuk* (Turkish for a long, extended speech). Spread over six days, the speech, whose official topic was the history of the creation of the new Republic, lasted a total of 36 hours and 33 minutes. Given the period it covers, which are the formative years of the Republic of Türkiye (1919–1927), it is clear that *Nutuk* had an undeniable influence on Turkish historiography, which for a long time regarded the text as a historical document containing unquestionable truth. In other words, *Nutuk* became the official version of recent Turkish history. In contrast to such an interpretation, this paper approaches *Nutuk* as a literary-political text that contains multiple myths, which I will deconstruct through an analysis of the content and structure of the text. Although the myths are intertwined, they can generally be divided into those read from the content and those read from the structure. Moreover, the intensity of Atatürk's use of a particular myth varies depending on the needs related to the phase of the nation-building process. On the content level, these are the myth of the first duty, the myth of the internal enemy, the myth of the ancestors, the myth of the environment, and the myth of modern Europe. While the first four myths have their roots in ancient stories that Atatürk reinterprets, the latter myth is a product of the modernization process that began at the end of the 18th century. On the structural level, on the other hand, these are the myth of the heroic narrator, the myth of rebirth, and the myth of discontinuity. Atatürk used all of these myths to, on one hand, create his own vision of the Turkish nation, and on the other, to solidify his position as the undisputed leader.

Jana Krstić

dipl. filoz.

Bojana Vuletić

predipl. politik. međun. posl.

Dekonstrukcija nacionalističkih narativa u Srbiji i Hrvatskoj: Analiza diskursa studentskih blokada u 21. stoljeću

Ovaj rad bavi se komparativnom analizom nacionalističkih narativa u Srbiji i Hrvatskoj kroz prizmu studentskih blokada u 21. stoljeću. Korištenjem teorije dekonstrukcije nacionalnog identiteta, istražit će se na koji način dominantni diskursi oblikuju studentski aktivizam te kako se nacionalističke strategije koriste u interpretaciji i delegitimizaciji ovih protesta. Metodom analize diskursa, usporedit će se ključne medijske, političke i akademske reakcije na studentske blokade u obje države, s ciljem identifikacije zajedničkih mehanizama konstrukcije „nas” i „onih drugih” unutar nacionalističkog imaginarija. Poseban naglasak bit će stavljen na retoričke obrasce koji se ponavljaju u narativima o studentskim pokretima, kao i na ulogu historijskih referenci u legitimiranju ili diskreditiranju studentskog otpora. Usporedbom ovih procesa u Srbiji i Hrvatskoj, rad nastoji pokazati kako nacionalistički diskursi, unatoč specifičnim historijskim i političkim kontekstima, koriste slične tehnike polarizacije i konstrukcije identiteta. Cilj istraživanja je doprinijeti širem razumijevanju načina na koje nacionalizam oblikuje suvremeni društveni aktivizam te otvoriti prostor za kritičku dekonstrukciju hegemonijskih narativa u regiji.

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Deconstruction of Nationalist Narratives in Serbia and Croatia: Analysis of the Discourses of 21st Century Student Blockades

This paper presents a comparative analysis of nationalist narratives in Serbia and Croatia through the lens of 21st century student blockades. Using the theory of deconstruction of national identity, it will explore how dominant discourses shape student activism and how nationalist strategies are employed in the interpretation and delegitimization of these protests. By employing discourse analysis, the paper will compare key media, political, and academic reactions to student blockades in both countries, with the aim of identifying common mechanisms of constructing “us” and “them” within the nationalist imaginary. Special emphasis will be placed on rhetorical patterns that recur in narratives about student movements, as well as the role of historical references in legitimizing or discrediting student resistance. By comparing these processes in Serbia and Croatia, the paper seeks to show how nationalist discourses, despite specific historical and political contexts, use similar techniques of polarization and identity construction. The goal of the research is to contribute to a broader understanding of how nationalism shapes contemporary social activism and to open space for critical deconstruction of hegemonic narratives in the region.

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