

on of the future. While this vision may have included the city's eventual annexation to Italy, the Fiumians sought such an outcome on terms they themselves established. They aimed to preserve their autonomy, traditions, and privileges, the very mechanisms that had enabled the city's prosperity over previous decades, within the framework of the Italian kingdom. The book's subtitle underscores this point: life in the wake of the Habsburg monarchy did not immediately become life without it. The Fiumians continued to act politically, legislatively, and culturally within the structures left to them by the former empire. They were unwilling to accept a purely nationalized interpretation of their own destinies, an interpretation that, in historical narratives, continued to erase them

as active subjects of history. Following the victory of fascism in Italy, the city was annexed under the diktat of Rome; the political project envisioned by the Fiumiani was extinguished, its diverse population gradually homogenized, and the contingency that had characterized their actions between 1918 and 1921 erased. But, by illuminating these lost episodes, Kirchner Reill challenges existing interpretations of Fiume's past. In the broader European context, she questions the seemingly smooth transition from the great empires to the new nation-states, analyzing the moment of post-imperial chaos from below. In this lies the greatest value of her work.

Vukašin MARIĆ

Штефан Бергер, *Историографија, национализам и идентитет*.
Компаративне и транснационалне перспективе. Београд:
 Институт за европске студије; Чигоја штампа, 2024, 377.
 and Stefan Berger, *Historiografija, nacionalizam i identitet*.
Komparativne i transnacionalne perspektive.
 Zagreb: Srednja Europa, 2024, 289.

Almost simultaneously, Serbian and Croatian audiences have been presented with a collection of the most significant methodological and survey texts by the German historian Stefan Berger (1964–). This simultaneity is not coincidental but is the result of the work of Professor Michael Antolović, who selected, translated, and edited Berger's texts for both editions. Before turning to

the book itself, it is worth briefly considering Berger's overall oeuvre to better understand the significance of the first appearance of his texts in our language, and to place this selection within the context of his decades-long historiographical production.

Although born in the Federal Republic of Germany, Berger spent a significant part of his life (1987–2011) as a

student, lecturer, and professor in the United Kingdom. Since 2011, he has been a professor at Ruhr University in Bochum and director of the Institute for Social Movements. Since the beginning of the 21st century, Berger has published his own research and led international projects aimed at understanding the relationship between national identities, historical consciousness, and historiographical production. The defining period for establishing Berger as a leading historian of historiography was from 2003 to 2008, when he led the pan-European project “Representations of the Past: The Writing of National Histories in Nineteenth and Twentieth Century Europe,” which, from a comparative perspective, examined the role of national historiographies in shaping modern national identities. The results of this project convinced Berger that, due to the striking similarities among individual European national experiences, it is worthwhile to continue investigating the connections between historiography, historical narratives, and nationalism from comparative and transnational perspectives.

The selection of texts before us provides insight into the methodological concepts that Berger formulated between 2003 and 2021. Excluding Berger’s foreword dedicated to the Serbian/Croatian audience and Antolović’s afterword, which aids in understanding Berger’s significance in contemporary European historiography, the book consists of ten articles. The texts are not arranged chronologically, nor were they

selected based on citation frequency. The editor’s logic was to first acquaint the reader with Berger’s fundamental positions and conclusions, and only later to delve into the byways of his secondary interests.

Thus, the first two texts are devoted to the history of European historiographies, their role in the formation of national identity, and their need to construct paternal figures for themselves. The central part of the book comprises four essays in which Berger discusses, using the examples of Germany, Great Britain, Italy, and France, the dominant historiographical trends in Europe, with particular emphasis on the phenomenon of the re-nationalization of historiographical narratives after the collapse of socialism in Europe. These chapters can serve as excellent guides for future analyses of dominant historiographical paradigms in socialist Yugoslavia, especially since Berger also writes about the development and fate of East German historiography. The final four texts address four possible directions for expanding the analysis of national historiographical narratives. In them, Berger reflects on the underexplored field of economic nationalism, the role of historiography in the (de)construction of national stereotypes, as well as the issue of national and military museums in contemporary European memory culture.

Despite their differing original intentions and times of publication, these ten texts form a coherent and rounded whole. Thematic and factual repetition

and overlap between the texts are minimal, so the overall impression is not diminished. Berger, although offering a methodological model for examining the relationship between historiography and national identity from various perspectives, does not remain solely on the theoretical level. Through his clearly written works, he consistently refers to examples whose analysis led him to more comprehensive conclusions.

For local audiences, Berger's insights may prove unusually significant, especially considering that, by his own admission, his inspiration for engaging with the history of historiography stems from witnessing the abrupt change in hi-

story policy in Germany after the fall of the Berlin Wall. Hasn't the politics of history in our region also undergone turbulent change in the same period? Ultimately, Berger's insistence on comparative and transnational perspectives may inspire works with far-reaching conclusions, which would fit into existing knowledge about the history of European historiographies and transcend the "methodological nationalism" – the ailment of European historiography that Berger seeks to cure.

Vukašin ZORIĆ

Dejan Jović, *Otpor intelektualaca: predstavljanje nepredstavljenih – suprotstavljanje moćnima*. Novi Sad: Akademska knjiga, 2025, 464.

Professor at the Faculties of Political Science in Zagreb and Belgrade, Dejan Jović, confirms with each new work that he is one of the most significant scholars in the former Yugoslav space. His well-deserved reputation as a serious academic not only easily crosses the Serbian-Croatian border but has long since become recognized in European scholarly circles. For this reason, his new book on intellectuals was eagerly anticipated. Jović has produced a serious study that should awaken interest not only in the current position of intellectuals and in viewing their place in the social hierarchy through the lenses of sociology and political science, but also in in-

tellectual history—an area relatively neglected in domestic scholarship, with notable exceptions that Jović himself mentions, above all the volume *Intellectuals: Yesterday and Today* edited by Alpar Lošonc. On the other hand, it is worth noting that Croatia has made significant progress in this field, primarily thanks to the efforts of Professor Branimir Janković of the Faculty of Humanities and Social Sciences in Zagreb, who has been dedicated to the study of intellectual history.

Jović constructs his narrative about Yugoslav intellectuals before and after the breakup of that state primarily through the fascinating cases of Predrag