

Кутиљера који је аутор плана о „трансформацији Босне на три конститутивне јединице засноване на националном принципу“ (који је Алија Изетбеговић одбацио).

Последњих пет поглавља бави се Србијом и Црном Гором у периоду 1991–1992. године и њиховом иницијативом за стварање нове Југославије, деловањем под санкцијама и мирним отцепљењем Македоније. Аутор прати исцрпне преговоре српске и црногорске стране о устројству будуће државе током којих је прихваћена „реалност да ће нову државу сачињавати само Црна Гора и Србија“. Николић истиче како је у овом периоду дошло до обрачуна српског руководства са врхом ЈНА што је резултирало сменом 31 генерала (у другом кругу смењено их је 38), а што је образложено „реорганизацијом оружаних снага нове државе“. Он повезује укључивање САД у решавање југословенског питања са већим притисцима и „претњама“ санкцијама (нпр. забрана ваздушног саобраћаја са Београдом и Закон о забрани помоћи СРЈ 21. маја 1992. године), што је на крају и остварено увођењем „свеопштих санкција на

свим нивоима“ од стране Савета безбедности Уједињених нација 30. маја 1992. године. Посебну пажњу руководства СРЈ заокупљало је питање Превлаке и њеног стратешког значаја за контролу Бококорског залива због чега је „повлачење ЈНА условљавано демилитаризацијом те области“.

У периоду којим се бави ова трилогија победу над идејом о мултиетничкој држави однео је концепт етнички „чистих“ националних држава. Монографија Косте Николића представља значајно штиво за ову до сада неистражену тему. Због недоступности докумената српских архива (који ће, према Закону о архивској грађи постати доступни тек након 30 година), аутор је имао на располагању објављене изворе, документацију Хашког трибунала, периодичку и мемоарску грађу. То свакако не умањује значај овог дела које је доста расветлило положај југословенских република током последњих година СФРЈ и догађаје који су се одиграли као последица распада југословенске државе.

Синиша ТАДИЋ

*Cultural Transfer Europe-Serbia: Methodological Issues and Challenges*, ed. Slobodan G. Markovich. Belgrade: FPN – Dosije Studio, 2023, 276.

Human interactions over the centuries have brought about many changes around the world. The processes of Europeanization/Westernization (that is, the acceptance of norms and patterns in all areas of human life that have been accepted as everyday standards by European societies) became a particularly important phenomenon with the rise and dominance of the North Atlantic states starting in 1500 AD, on which the American historian William

McNeill wrote his famous book *The Rise of the West* in 1963. As part of the IDEAS program, financed by the Science Fund of the Republic of Serbia from a World Bank loan, a group of scholars from Serbia successfully applied the concept of cultural transfer in its Europe-Serbia version. Endeavouring to understand the pathways of transfer, researchers from different scholarly fields (history, anthropology, political science, philology and others) attempted to

analyse two problems: basic methodological issues in the field of cultural transfer from the 18<sup>th</sup> century to the present, and how to apply those principles in studying cultural transfer Europe-Serbia. As an introductory part of the project, the conference *Cultural Transfer Europe-Serbia: Methodological Issues and Challenges* was held in Belgrade on April 2, 2022.

The thematic collection of papers starts with the paper “What is Cultural Transfer?” written by Professor Wolfgang Schmale (University of Vienna). Recalling the seminal studies of Michel Espagne and Michael Werner, who inaugurated the concept of cultural transfer, Prof. Schmale emphasises the importance of multidimensional observation of this phenomenon. In particular, the concept deals with influence, reception, acculturation and assimilation, and then diffusion and contagion. The phenomenon of Europeanisation would not have been possible without vitally important interactions between the largest European nations, especially between the French and the Germans. As Professor Schmale notes: “What needs to be discussed is which ‘Europe’ is taken as the basis and we must ask the fundamental question of whether we are dealing with Serbia and ‘Europe’ or rather with Serbia and France, Serbia and Russia, Serbia, Germany and etc. ‘Europeanisation’ would be the result of countless cross-over cultural transfers” (p. 17). In addition to European countries, and amidst the extremely critical view of colonialism, a sensitivity towards the peoples who received but also adapted European practices developed in studies of transfers to other continents. W. Schmale insists that the question of what is transferred and what exactly happens during the transfer is particularly important. He calls the transferred units “culturemes”, borrowing the term from linguistics. “A cultureme

makes sense in itself, but it never stands alone; it forms coherences with other cultures. Coherences, in turn, can form clusters of coherences, or several clusters, to which individual cultures can also dock directly, and form macrocoherences, which are generally referred to as ‘culture’, for example, as European culture or as a national culture, and so on” (p. 23).

In a scholarly interview with Slobodan G. Markovich, the well-known Anglo-Serbian writer and university professor Vesna Goldsworthy discusses her personal experience of cultural transfer between Britain and Serbia. Discussing her book *Inventing Ruritania*, she described how the imperial imagination of British authors created an image of the Balkans as a pejorative imaginative region. That imaginary concept was adopted not only by other European nations, but also by Balkan authors themselves. The reception of her book that deals with the phenomenon of Balkanism had limited influence on general perceptions of the Balkans, but had an important place in academic circles in the West, and Vesna Goldsworthy particularly emphasised the review of her book that appeared in *The Washington Post* in which the reviewer stated: “Goldsworthy has done enough research to start an academic department” (p. 40). Among Anglo-American authors, she singles out Rebecca West and her novels *Return of the Soldier* and *Black Lamb and Grey Falcon* as crucial in the British public sphere. In addition to Rebecca West, Vesna Goldsworthy, with her autobiographical work *Chernobyl Strawberries*, initiated a debate in the academic community about the reverse kind of cultural transfer, i.e. about Goldsworthy’s self-perception in the Anglo-American and European mainstreams.

In addition to theoretical issues, cultural transfer also tackles problems of

a practical nature. In the article “European Cultural Transfer in 19th-century Serbia and how to analyse the Europeanisation of Serbia?”, Prof. Slobodan G. Markovich particularly emphasised the problems originating from the social structure of the 19th-century Serbia (a dominantly rural environment struggling with the illiteracy of the vast majority of its population and with an economy poorly integrated into the international economic system). The situation was the result of what John R. Lampe described as “peripheral retardation”, which happened during the Ottoman-Habsburg wars followed by the continuous pauperization of the borderlands of which Serbia was an integral part for centuries. Applying Walt Rostow’s phases of growth, Serbia was at the bottom of the European level at the beginning of the 19th century. As the most relevant agents of European cultural transfer in Serbia S. G. Markovich identifies: 1) Serbs from the Habsburg Monarchy; 2) students educated at Western European university centres (the so-called “planned élite” sent to study abroad through a state-funding program), and 3) foreigners (especially from Central Europe, e.g. Germans, Hungarians, Czechs etc.). A particularly important issue was the image of Serbia created by Western authors, specifically travel writers who visited the nascent country. Their works are testimony to the complex character of Serbia, and its gradual occidentalisation, which opens up another problem: how can we distinguish cultural stereotypes from the factual core in Western travelogues on Serbia and the Balkans?

Professor Marina Simić discusses cultural transfer in anthropology, with special reference to diffusionism and the cultural cycle approach, which over time transformed into concepts of translation and plurality of modernity. Contrary to dif-

fusionism, the term cultural complex involves common elements of culture that can be followed in a certain area (most commonly regions or continents like Africa or Oceania) and in a specific historical context. The idea of alternative modernities appeared within the framework of a great debate about the role of the West in world history, and authors, especially non-Western ones, insisted on different paths in modernity and strategies for adapting foreign influences and creating new forms, which led to overcoming the old binary division into the East and West, North and South, First and Third World, etc. The idea of hybridity is also analysed in Marina Simić’s paper, since this concept, inaugurated by Hobi Bhaba, directly refers to the complex relationship between the colonizer and the colonized, which can be abstractly applied to the context of the one who spreads influence and the one who receives it.

The cases of Zaharija Orfelin and Dositey Obradovich are central because of Austria’s influence on Serbs. According to Dragana Grbić, this influence came to the fore after the Great Migration of the Serbs in 1690. In addition to old ideas, the Serbs also brought their votive objects and topography to the territory of Hungary, which was especially noticeable in the case of monasteries (e.g. Stara vs. Nova Ravаница). In contrast to these artefacts, which preserved their value in the new framework, the Serbs also began to adopt new ideas from Europe. The Age of Enlightenment was a particularly important period due to the acceptance of *Zeitgeist* ideas, which was first done by Zaharija Orfelin. Dragana Grbić convincingly shows how Adam Daniel Richter’s textbook on natural sciences (*Lehrbuch einer für Schulen faßlichen Naturlehre*) influenced Zaharija Orfelin to publish his *Eternal Calendar*. Dositey Obradovich’s example illustrates

the vast influence of European ideas among Serbs at the end of the 18th century. However, the ideas of the French Enlightenment met with resistance from the Austrian authorities, as evidenced by the ban on books from France. Nevertheless, the transfer of books proved to be an important channel for the transmission of ideas, not only from France, but also from Russia, which became one of the pivotal transmitters of new ideas among Orthodox nations in the Habsburg Monarchy and the Balkans. In addition to Russia, Protestant Prussia also played a significant role due to its more tolerant policy of Prussian protestant universities towards Orthodox students from the Habsburg Monarchy.

Professor Nemanja Radulović describes the importance of Vuk Karadžić in the European understanding of folklore in the era of Romanticism. The German romantics played a particularly central role in the transfer of ideas, primarily the Brothers Grimm, but also other authors such as Herder. As Radulović notes, Johann Gottfried von Herder's aspiration and inclusion of South Slavic folk poetry encouraged the Austrian Serbs to pay more attention to folk poetry. Not only German writers (Clemens Brentano, Wilhelm Müller) but also Prosper Mérimée, Alexander Pushkin and Giosuè Carducci highlighted the importance of Serbian poetry. In addition to the influence of European thinkers on Serbian authors, the role of Karadžić in the transfer of Serbian folklore heritage to European scholarship is also viewed as essential. The work of Karadžić on the dissemination of this body of poetry was extremely complex and, owing to a large network of correspondents (who partly came from the circle of the Grimm Brothers and Jernej/Bartholomeus Kopitar), Karadžić managed to transfer ideas to numerous European countries, not only among Slavic but also

among Sanskrit experts. The importance of Mickiewicz's ideas was also analysed.

Relying on studies of adolescence, Orel Beilinson, PhD candidate at Yale University, gives an overview about the ways of transferring the concept of adolescence to Central and Eastern Europe. The example of the Balkan peoples shows that the transitional period between childhood and adulthood gradually began to develop from an agricultural and patriarchal culture only familiar with the concepts of farming and marriage. Using the comparative examples of Serbia, Romania and Hungary, Beilinson demonstrates how the concept of adolescence was transmitted from Western to Southeastern Europe.

In addition to economic and intellectual transfer factors, political factors undoubtedly played an important role. The example of socialist Yugoslavia was discussed by Ivana Pantelić, who explores to the consensus in historiography that Yugoslav socialism, in many of its characteristics, represented a special case among European socialist countries. That distinctiveness included openness to influences from Europe and the North Atlantic region, particularly from the United States, Italy, France, Britain and Sweden. The Yugoslav case shows a distinct hybridity of models, and this phenomenon was especially noticeable in culture. As Ivana Pantelić notes, this duality first began in the 1950s, with art exhibitions of Yugoslav authors abroad and Western ones in Yugoslavia. American influence, especially in the field of art, was noticeable from the 1950s through the influence of jazz, but also theatre plays and films. Hybridity was also visible in the field of fashion because, as Ivana Pantelić notes, the Soviet influences had not faded away, but the western ones became dominant, primarily American and Italian. And in the field of education, the

country's openness to the dual influences of Western and Eastern pedagogy can also be traced back to the 1950s, when Yugoslav educators began to adapt their educational policy to these dual influences.

A separate part of the book tackles the paradoxes of contemporary cultural transfer in Serbia and in the global world. In the first paper, Dr Gordana Djerić analysed the methodological problems that arise during the research of cultural transfer in the last decades of the 20th and first decades of the 21st century. In the case of Serbia, it is also essential to observe the impact of the process of Serbia's accession to the EU. G. Djerić above all highlights the phenomenon of cultural mobility and intertextuality. Future transfer researchers will benefit from Van Gennep's concept of the rite of passage, Hertzfeld's concept of cultural intimacy and Sztomka's sociological concept of cultural trauma. The Serbian language, mainly its vernacular form, has assimilated numerous concepts thanks to cultural mobility and intertextuality.

In the text "Cultural transfer and its discontents: against noise, and in the service of the remix", Nikolina Nedeljkov gave a unique overview of the relationship between counterculture and cultural transfer. Using the ideas of various authors, Nedeljkov focuses her analysis on key issues important for the field of transfer, such as agency, visibility and transparency, objection, and the role of capitalism in shaping the order of power and ways of transferring ideas and life practices. The issue of drug use and their legalization is particularly underscored, which is part of the latest wave of cultural transfer taking place in the region. N. Nedeljkov perceives transcultural thinking and activism that contradicts the dominant systems as a possible solution to the political oppression of neoliberalism.

Goran Kauzlarić's text "From knowing the mechanism to the mechanism of knowing: Eurasian cultural transfer and hybrid theologies of (neo)liberalism", investigates the role of Eastern philosophy, culture and religion in liberal thought since the 18th century. Summarizing the internal history of liberalism, Kauzlarić concludes that physiocrats were strongly influenced by Asian spiritual concepts. Following the works of Christian Gerlach, the text argues that the concept of *laissez-faire* originated from the Chinese term *wu wei*. Similarly, the concept of a novel about the ideal state was inspired by Chinese works. Research of economic ideas has shown, suggests Kauzlarić, that Max Weber's idea about the key role of Calvinists in the rise of capitalism and the development of rationality was arbitrary and Eurocentric.

This thematic collection on methodological problems of cultural transfer Europe-Serbia opens a broad discussion on the research of the phenomenon of cultural transfer, pointing out the basic research problems and opening new research perspectives that are not only transnational and European, but also global. The collection very successfully looks at the many layers of cultural transfer that have taken place since the 18th century to the present time in Serbia, but it also outlines new possibilities for research, especially with regard to the influence from other continents and non-European cultures, especially Asian. Therefore, although the focus is on Europe, this collection carefully overcomes old criticisms of Eurocentricity, pioneering the approach of multidimensional observation of the occidentalization phenomenon in Serbian scholarship.

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