

Zagrebu) u svojem je predavanju izložila problem povećane opasnosti od širenja požara na zapuštenim poljoprivrednim površinama. Posljednje izlaganje održao je Tajan Trobec (Filozofski fakultet, Sveučilište u Ljubljani) o hidrogeografskim obilježjima Slovenije s naglaskom na područje Dinarskog krša.

Trećeg dana uslijedio je grupni rad u kojem su studenti primijenili metode georeferenciranja i digitalnog mapiranja humanih intervencija na Cerkniškom jezeru, zatim analize katastra s početka 19. stoljeća s obzirom na kvalitetu zemljišta i uporabu katastarskih čestica koje su potom mapirali u GIS-u te su proučavali arhivske izvore iz 19. stoljeća o ekonomiji lokalnih farma. Trodnevnim ekskurzijama obuhvaćen je obilazak lokacija s prepoznatljivim obilježjima humaniziranog pejzaža u dinarskom kršu. Prvog dana terenskog obilaska posjećena je rijeka Krka u Dvoru pri Žužemberku gdje su sedrene barijere oblikovane dugotrajnim ljudskim djelovanjem, zatim izvor rijeke Krupe koja je pretrpjela veliko kemijsko onečišćenje zbog čega voda desetljećima nije za piće, obidni su lokaliteti humaniziranog pejzaža Vrhovci i Marindol čijim kasnijim zapuštanjem je značajno izmijenjen vegetacijski pokrov. Posjećen je i etnografski muzej Bele krajine »Šokčev dvor« te močvarne livade Nerajski Lug u sklopu parka prirode »Lahinja«. Sljedećeg dana posjećen je Institut za istraživanje krša ZRC-a SAZU u Postojni gdje je Nataša Ravbar predstavila djelovanje instituta, Stanka Šebela govorila je o istraživanjima provedenima u svrhu održivog korištenja i prezentacije Škocjanskih jama, a Matej Blatnik govorio je o hidrološkoj dinamici Cerkniškog jezera. Uslijedio je posjet muzeju Jezerski hram u Dolenjem Jezeru te obilazak značajnih lokacija na samom Cerkniškom jezeru. Posljednjeg dana ljetne škole obideno je područje Klasičnog krša u jugozapadnoj Sloveniji: lokacije izmijenjenog krškog krajolika u Dutovlju i Krajnoj Vasi gdje je naglasak stavljen na promjenu vegetacije i područje kod Divače koje je značajno za razvoj karstologije. Ljetna škola završila je obilaskom Škocjanskih jama koje su na UNESCO-vom popisu svjetske prirodne baštine.

Na ljetnoj školi naglasak je stavljen na interdisciplinarni pristup u istraživanju međudjelovanja čovjeka i okoliša te, slijedom toga, na heterogenost problema s kojima se susreću znanstvenici. Stoga su predavači u svojim izlaganjima posebnu pozornost pridali opisu metoda i mnogostrukih parametara koje treba uzeti u obzir pri istraživanju. Međunarodnoj ljetnoj školi prisustvovali su studenti diplomskih i poslijediplomskih studija različitih usmjerenja iz Slovenije, Bosne i Hercegovine, Crne Gore, Bugarske, Poljske, Austrije te najvećim dijelom iz Hrvatske, i to sa Sveučilišta u Zagrebu, Sveučilišta Josipa Jurja Strossmayera u Osijeku i Sveučilišta u Zadru. Polaznicima je interdisciplinarni pristup pružio koristan uvid u mnogostrukost metoda u rješavanju istraživačkih problema. Studenti povijesnog, odnosno humanističkog usmjerenja stekli su dragocjen uvid u prirodne (geografske, klimatske, kemijske, biološke) čimbenike koji utječu na okoliš, samim time i na čovjekovu prilagodbu njima u svrhu eksploatacije. S druge strane, studentima prirodnoznanstvenog usmjerenja bilo je korisno sagledati utjecaj čovjeka na okoliš koji ne mora imati vidljive posljedice, ali je svejedno značajan za pokretanje promjena u okolišu. Međunarodna ljetna škola omogućila je polaznicima i razmjenu iskustava iz vlastitih životnih sredina o utjecaju čovjeka na okoliš i obrnuto. Sve navedeno pridonijelo je uspješnosti ljetne škole od koje će studenti zasigurno imati koristi, a stečena znanja i vještine moći će primijeniti i u vlastitim istraživanjima.

Marijana DLAČIĆ

BOOK REVIEW: VISIONS OF EMPIRE. HOW FIVE IMPERIAL REGIMES SHAPED THE WORLD

Just as Krishan Kumar writes, *Visions of Empire* »is an examination of the ideas and ideologies that governed the thinking and at least to some extent the policies of imperial rulers.« To explore how rulers operated such large and complex empires, Kumar, through extensive reading and surveying of a wide range of literature on empires, chose and compared five major imperial regimes that shared most elements of Rome's imperial legacy: the Ottomans, the Habsburgs, the Russian and Soviet empires, the British and the French. And then, he analyzed them historically and sociologically to revisit the role of empire in modern history. Kumar mainly focuses on different rulers' attitudes towards their subjects

under imperial rule in different historical periods, how imperial rulers dealt with nationalism, ethnic diversity, and inequality, and how they legitimized their own rule.

The book is divided into eight chapters, and in the first chapter, 'The Idea of Empire', Kumar discusses the main elements within the empire, paying particular attention to the messianic nature of the idea of empire and the ability of its rulers to 'suppress their own national identity'. Views on the relationship between nation and empire, such as »the inner incompatibility of empire and nation« or »there is an unchangeable opposition between nation and empire«, have long dominated most fields of history and social sciences. Kumar challenges this view and argues that establishing imperial ideology in the Roman Empire legitimized the empire's rule and promoted the integration of various nations. Then, Kumar analyzes how the imperial rulers propagated the imperial ideology justified their power through religious or secular forms, and finally achieved their domination. At the same time, the ruled ethnic groups could also integrate into it and pursue a universal »missionary mission« together. Therefore, Kumar pointed out that imperial rule not only promoted the integration of various ethnic groups but also established a more modern world order than nation-states.

In the second and subsequent chapters, Kumar explores the Roman Empire as the foundational source of European imperial thought and delves into the Ottoman, Habsburg, Russian Soviet, British, and French empires, showcasing a Eurocentric perspective in his selection. Widely regarded as the epitome of imperial structures and the »father of empires«, all other empires aspired to emulate the Roman Empire and become its successor. Thus, as Kumar noted, Rome was »the source and symbol of empire« for the British and other European powers. Rome, in Kumar's analysis, sets a standard for the ideal empire, highlighting that imperial rulers typically embrace a universal mission, often characterized by a civilizing or religious agenda. The Romans, for instance, sought to civilize vast regions of the known world and later propagated Christianity. Modern European imperialists defended their imperialist actions by describing them as promoting the civilizational development of the conquered regions, just as the Romans had civilized their territories.

Moreover, acknowledging the challenges in distinguishing between empire and nation-state, Kumar examines imperial expansion as a dynamic process. Territorially, an empire extends beyond safeguarding specific »states« and has the freedom to expand its borders. Normatively, an empire's existence is viewed as potentially advantageous to all, whether through a conversion-driven, ecumenical religion (Islam, Roman Catholicism, orthodox Christianity), a globally applicable ideology (Soviet communism), or shared language and cultural practices (Roman and French empires).

An intriguing aspect lies in the diversity of these imperial nations and their religions, yet they share a common thread: the claim to inherit the legacy of the Roman Empire. These empires transform, with small countries coalescing into large empires and vice versa. Or rather, empires emerge as single nations govern multiple entities, eventually fragmenting into distinct nation-states. As the adage goes, »Empires arise from chaos and empires collapse back into chaos. This we have known since time began.« Will the development of future countries also follow this rule? Will there be a new empire? This prompts readers to contemplate the interplay of history and the potential emergence of new empires in the future.

In his final chapter, Kumar examines the difficulties encountered by central states in rediscovering their identities after the collapse of their empires. He also discusses neocolonialism and the empire-like status of the superpowers - the United States, China, and the European Union, which he suggests some see as a revival of the Habsburgs. Finally, he discusses the development of supranational institutions with certain aspects of empire - the United Nations, the International Court of Justice, and even global NGOs.

As he observes, »There are plenty of works lambasting empires, ferociously portraying their dark and often brutal side.« However, in his analysis of these five empires, Kumar accentuates the positive aspects. He praised the Ottoman sultans for enabling different peoples to live together peacefully within the empire. He views the Habsburgs as a stabilizing force in Central Europe, citing significant cultural achievements in their domains. Kumar acknowledges that the British and French Empires disseminated ideas of freedom and equality, with many colonial subjects responding positively to imperial rule. And he downplayed the brutal nature of Russian/Soviet imperial rule. Also, Kumar notes the conventional

views positing the inevitability of the decline and fall of these empires. These views suggest that most of their subjects felt alienated from their rulers; that the elites of these empires grew weary and wished to abandon imperial rule; and that nationalism was the force that led to their demise. Instead, he argues, these empires declined because of wars (as witnessed in the cases of the Habsburg, Ottoman, and Russian empires), economic and psychological exhaustion caused by war (particularly evident in Britain and France), or a long and tense rivalry with a competing power (exemplified by the Soviet Union), which just as British historian Paul Johnson said: »There is no such thing as an inevitability in history«. Kumar maintains that these observations support the perspective that the collapse of empires resulted from external war crises rather than internal political or economic recessions.

Kumar pointed out that the multi-ethnicity of the empire provided a rationale for the empire's civilizational and religious mission, but also made the empire extremely complex. He studied the dilemma faced by the imperial rulers when confronted with multi-ethnicity: whether to tolerate independent cultures and institutions, try to destroy them, or even assimilate the conquered groups into the imperial culture. One intriguing conclusion drawn by Kumar is the inclination of ruling elites to downplay their distinctive national identities to facilitate the management of the diverse peoples that constitute the empire. This was particularly evident in the Ottoman and Habsburg Empires. For instance, the ruling elite of the Ottoman Empire pursued a policy of religious tolerance, granting equal rights and status to inhabitants of different religions, and fostering linguistic and cultural pluralism to preserve and transmit the unique linguistic and cultural traditions of diverse peoples within the empire. The Habsburgs embraced a policy of multi-ethnic coexistence, ensuring various peoples enjoyed equal rights and status within the empire. However, this conclusion manifests to varying degrees in the Russian/Soviet empire. A related point is the gradual evolution of the 'ethnicity' of empires, progressing from the Ottoman and Habsburg empires to the Russian/Soviet empires, and reaching its peak in Britain and the most 'ethnic' empire, France, where efforts were made to mold colonies in the French image. Yet, this progressive sequence is largely attributed to Kumar's focus on the British and French empires of the 19th and 20th centuries. It prompts speculation about whether the relative »nationality« of these empires would be as pronounced had Kumar centered his discussion on the early modern period. Anyway, regardless of the era, all imperialists must pragmatically approach multinationalism to maintain control over their territory. Although there are some exceptions to the extermination of minorities by certain means for the sake of territorial control, this is not the conventional way, nor is it a viable way to maintain imperial control in the long term.

Nonetheless, Kumar contends that ethnic divisions remain highly significant in the organizational framework of empires. Frequently, empires establish themselves on a specific ethnic group as their cornerstone, serving as the source of the supreme ruler and a majority of the empire's elite. The empire relies on the loyalty and dedication of this foundational group. Even in instances where the empire adopts a policy of cultural tolerance, the official culture of the empire tends to mirror the preferences of this particular community. Despite the occasional inclusion of outsiders, an unmistakable bias in the allocation of power and benefits persists. Kumar substantiates his argument by providing numerous examples. The Persian empire, despite its reputation for tolerance, still had a core of Persians in its bureaucracy and army, with outsiders as subordinates. In the Greek empires (Ptolemaic, Seleucid, etc.), the Greeks were the backbone and the legal status of other ethnic groups was inferior. For the Roman Empire, Kumar emphasizes the Roman policy of cultural assimilation and the fact that the Romans transformed themselves into a Roman nation. In the Arab Empire, Arabic was dominant. In the Ottoman Empire, the main military force consisted of Turks, and the subordinate groups formed themselves into 'millets'¹, which exercised national autonomy. In addition, empires often used racial differences and self-perceived superiority to justify their rule over colonies. By labeling specific ethnic groups as barbaric, empires portray themselves as advanced civilizations, thus providing legitimacy for their expansion and colonial rule.

¹ An autonomous organization formed by various religious or ethnic groups during the Ottoman Empire.

However, I would disagree with Kumar on this point. Does the fact that certain people and cultures received preferential treatment in a given empire imply that the empire was ethnically based? Or did the empire primarily serve a specific ethnic group? To address this question, we must determine, at the very least, whether ordinary members of the particular community enjoyed 'special benefits' within the empire. Were social status and class distinctions in the empire strictly based on ethnicity, akin to the old South Africa and the American South? When assessed through this criterion, the answer often leans toward the negative. For example, the major ethnic group of the Ottoman Empire was the Turks. But there were also many high-ranking commanders of Albanian origin in the Ottoman army, and the Kurds played an important role as local rulers in the border regions. Moreover, Kurdish figures such as Ibn Arabi and Ahmed Pasha held senior positions such as Grand Vizier (prime minister) in the empire. In addition, Armenians and Jews also achieved significant status in the commercial and financial sectors of the Ottoman Empire. In the empire's later period, there were also some ministers of Armenian and Jewish origin, such as Miguel Pasha, Sami Pasha, etc. This diversity shows that the Ottoman Empire's ruling structure was not solely grounded on ethnicity. Another example is the Yuan Dynasty of China, which was famous for its 'four-class system' but during the Great Yuan period, the status of Han warlords and Han scholars was still much higher than that of ordinary Mongols, and the former often used the latter as slaves and maids. In the Roman Empire, conquered nobles were frequently integrated into the Roman ruling structure, surpassing Roman commoners in status. A closer examination of the histories of other ancient empires reveals traces of ethnicity in their ruling structures, but it is reasonable to assert that most empires in human history were not strictly ethnically divided. While ethnic sentiment may have played some role in imperial politics, it would be a significant mistake, in my opinion, to assert that ethnic sentiment played a dominant role or excluded other factors.

It was mentioned earlier that Kumar is Eurocentric in his choice of empires and he also made no secret of the fact that his choice of the empire was »arbitrary, a reflection of my tastes and interests as well as the limits of my knowledge«. I find the analytical framework of this book to be a bit weak. The book mentions Rome as the father of the empire, providing a template for later imperial elites. I wonder if these 5 European empires can be a good sample group, and are they representative today? Because today there is a superpower - the United States, perhaps it can be called a new empire, does its formation and development have Roman characteristics, and as an immigrant country, how does it deal with the relationship between nationality and state? Similarly, in Asia, China, as a country with a long history and a multi-ethnic population, seems to have more special significance in the study of the relationship between China's ethnicity and the state. But I'm sorry that Kumar doesn't study them in particular detail, just brushing them off in the last chapter. Apart from this, Kumar mainly focuses on the rulers and ethnic relations of the empire and evaluates the empire with a relatively single criterion, mainly concerning the legitimacy and justice of the empire. This may lead to a lack of comprehensive and objective evaluation of other aspects of the empire (such as economy, culture, social structure, etc.). Anyway, *Visions of Empire* is innovative and unique in its study of imperial history, offering a new perspective on interpreting the rulers and people of the empire and how they sought legitimacy for imperial rule and understood themselves, and a valuable framework for analyzing the relationship between nation and empire and exploring the challenges faced by imperial rulers in the process of establishing a universal world order.

And I must admit that I have gained a new understanding of the relationship between empires and nation-states. Firstly, the 19th and the first half of the 20th centuries were still eras dominated by empires in global politics. As the main form of state organization, nation-states did not become a reality until after the decolonization movement in the mid-20th century, which was only a decade ago. Secondly, at least for modern European empires, nation-building and empire-building were not the same, but two sides of the same coin: the core nation of the empire was the basis for imperial expansion, which in turn consolidated the indigenous national identity and strengthened the core nation's rule over the empire. Thirdly, what replaced the old empires was not necessarily a nation-state, but could be a new empire on the old borders, or at least a multi-national state with a strong imperial tradition; even if empires

turned into nation-states, this process was extremely tortuous and often not derived from nationalist movements.

Ultimately, empires and nation-states, as two forms of domination, were not opposed in both concept and practice but were highly prone to intersections and overlaps. Pure nation-states are not common in reality, and many who claim to be nation-states have imperial characteristics. Many empires have accommodated diverse ethnic groups throughout their long history until they were acknowledged as »transformed« into nation-states by modern fusion into a dominant nation.

This book resembles a literature review that concentrates on key research on empires. The language is lively, but it is highly academic. Its target audience should not only be interested in imperial studies but also familiar with the historical background knowledge of empires, otherwise certain sections may come across as tedious and challenging to grasp. As I progressed through the chapters, I could feel a strangeness and helplessness hit me as I read the chapter on Ottomans due to my limited knowledge of Ottoman history. But as I delved into the chapters on the British and the French that I know better, I read more smoothly, and feel that I have absorbed a lot of new knowledge, which is endlessly memorable. Therefore, I think this book may not be suitable for readers who are only interested in the study of empires but have not yet begun to understand the history of empires.

Generally, the various empires have certainly left their marks on the world, and if we're going to understand that world, we need to understand how empires worked. And *Visions of Empires* must be the best choice for you. It is a grand and refreshing view and analysis of how the rulers of the five great powers envisioned their empires across centuries of history. I highly recommend this book, especially to those who are its target audience, and I bet you will gain a lot of new ideas and knowledge in Kumar's *Visions of Empires*, which will be very useful for your study of the empire.

LIANG Conying

EVOLUTION OF THE FIRST GLOBAL EMPIRE – ROGER CROWLEY »CONQUERORS« BOOK REVIEW²

Had there been more of the world, the Portuguese explorers would have discovered it.

--Luís Vaz de Camões³

In August 1415, a fleet of ships sailed across the Strait of Gibraltar, attacked and occupied the Moroccan Muslim port of Ceuta, unveiling the prologue of continued maritime expansion. Ceuta was the most fortified and strategic fortress in the entire Mediterranean at that time, and its fall undoubtedly shocked the European world. People were questioning: who has such fierce ambition and brutal means? The answer is a small country with only 1million population at the beginning of the fifteenth century, the first conqueror of marine -- Portugal.

Conquerors (2015) is written by Roger Crowley, a British historian and author, talented in telling the history of maritime and Mediterranean world. Crowley is known for his »Mediterranean Epic Trilogy«, which includes *Constantinople: The Last Great Siege/1453* (2005), *Empire of the Seas* (2008), and *City of Fortune*(2011). *Conquerors* is Crowley's newest work, details the early Portuguese activities in the Indian Ocean, and the evolution of the Portuguese Empire.

Based on the contents of the book, we can perhaps summarize the four main motivations for Portugal's overseas expansion: the crusading zeal to fight the Muslims, the pursuit of the spices in the Orient, the thirst for Guinean gold, and the chase after the kingdom of John the Priest. Portugal was

² Roger Crowley, *Conquerors: How Portugal Forged the First Global Empire*, New York: Random House, 2015, ISBN: 9780812994018.

³ Note: Luís Vaz de Camões, a portuguese poet, created the epic poem *The Lusads* in 1572, which is more than 9,000 lines long, describing the Portuguese navigator Da Gama's successful voyage around the southern tip of Africa to the Oriental India, supported by Zeus and Venus.

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