

čemu, npr. svjedoči monografija *Vukovar – vjekovni grad na Dunavu*. Naslovi potpoglavlja ovdje nam itekako govore o smjerovima Karamanovog djelovanja 1990-ih: *Karaman kao predstojnik Zavoda za hrvatsku povijest Filozofskog fakulteta, i voditelj projekta »Hrvatska u vrijeme turskih ratova u obrani predturskih granica Hrvatske« te predsjednik Koordinacijske radne grupe za dokumentaciju o teritoriju, granicama i stanovništvu Republike Hrvatske pri Vladi Republike Hrvatske 1991.-1992.*, *Karaman kao predsjednik Republičkog odbora za povijesne udžbenike 1991.*, *Karaman na čelu Arhivskog savjeta Hrvatske (1991.)*, *Karaman i Družba braće hrvatskog zmaja u Zagrebu (1990.-1992.)*, *Karaman i Matica hrvatska (1964.-1971., 1990.-1995.)*, *Karamanova smrt 1995. godine*.

U sljedećim poglavljima, Mira Kolar-Dimitrijević pisala je o Karamanovoj znanstvenoj djelatnosti. Poglavlje *Problemske teme kojima se bavio Karaman ili pokušaj sintetiziranja Karamanova rada* daje nam pregled tema kojima se Igor Karaman bavio, podijeljenih na potpoglavlja o njemu kao istraživaču agrarnih, urbanih, vanagrarnih i ekonomskih tema te o njegovom radu kao kritičaru povijesnih djela. Sveukupno, autorica ga u ovom dijelu prikazuje kao svestranog povjesničara, kvalitetnog analitičara i sintetičara. Sljedeće poglavlje *Karamanove kolektivne monografije* analizira tri monografije koje su Karamanova zasluga, a radi se o djelima: *Tisućljetni Zagreb*, *Enciklopedija hrvatske povijesti i kulture i Vukovar – vjekovni grad na Dunavu*. U dvanaestom poglavlju *Prema sintezi gospodarske povijesti* autorica piše o Karamanovim zaslugama u istraživanju gospodarske povijesti unutar koje je pisao o kronološki različitim razdobljima pa njegovi radovi kada ih sagledavamo u cjelini mogu dati dojam sinteze kakvu Hrvatska prije njega nije imala. Posljednje poglavlje *Karamanova suradnja s inozemnim znanstvenim institucijama, arhivistima i povjesničarima* obrađuje njegovu veliku »vještinu« spajanja hrvatske povijesne znanosti s onom u inozemstvu što je rezultiralo razmjenom ideja i kreiranjem novih saznanja (suradnju je oblikovao s povjesničarima iz ovih inozemnih krajeva: Austrija, Gradišće i međunarodni skup u Mogersdorfu, Mađarska, Savezna Republika Njemačka, Demokratska Republika Njemačka, Poljska, Čehoslovačka, SSSR, Belgija, Francuska, SAD, Italija).

Knjiga *Igor Karaman. Život, djelo i doprinos ekonomskoj povijesti Hrvatske* biografija je kakva je hrvatskoj historiografiji nedostajala, a obrađuje, ukratko rečeno, sve ono što je napisano u naslovu. Radi se o sveobuhvatnom prikazu znanstvene djelatnosti Igora Karamana, koja je obilježena knjigama, radovima i predavanjima iz ekonomske, odnosno gospodarske povijesti Hrvatske. Osim što iz ove knjige možemo saznati mnogo o njegovoj znanstvenoj djelatnosti, možemo saznati više i o njegovim odnosima sa suradnicima u institucijama. Djelo, dakle, prati znanstveni, aktivistički i politički razvoj Igora Karamana od rođenja do smrti. Ova knjiga Mire Kolar-Dimitrijević važna je i zato što može poslužiti kao poticaj ili putokaz drugim istraživačima da znanstveno pišu o ljudima koji su obilježili hrvatsku historiografiju, a takvih nam historiografskih djela sigurno nedostaje.

Bruno ŠAGI

THE BLOOD THAT RUNS THROUGH EMPIRES - HOW EMPATHY CONSTITUTES THE POLITICS OF EMOTION : BOOK REVIEW ABOUT *IMPERIAL EMOTIONS*

Have you ever pondered upon the methodologies employed by ruling classes to effectively administer and control expansive empires during ancient times, when transportation and communication technologies were relatively underdeveloped? Traditionally, the examination of these matters is anticipated to adhere to objectivity and rationality, with a focus on gathering evidence and substantiating claims through tangible sources such as legal frameworks, governance policies, historical archives, news articles, and widely-read literary works. In her book, Jane Lydon, the author of this book, breaks the traditional dichotomy between reason and emotion in research by exploring the emotional dynamics between Australian indigenous people and British colonizers. She emphasizes the reliability and sufficiency of emotional analysis, asserting that emotions are crucial tools in creating culture, space, and time, and that this malleable and contingent empathy indirectly influences the course of politics.

From the Rufus River Massacre in 1841 to the conclusion of the Uluru Statement in 2017 and the Reconciliation Committee, this book delves into the significance of empathetic sentiments in the formation and perpetuation of imperialism. The study centers on the interplay between Britain and its Australian colonies, as well as the dynamics between the colonizers and the indigenous populations. The book is structured into seven distinct chapters. In the following review, I will analyze the comprehension of British colonial identity through two distinct perspectives: the politicization of empathy and the convergence of family dynamics and imperialism.

I. Politicization of Empathy

Empathy emerges as a fundamental emotion in our contemporary era, serving as a potent political instrument. On one hand, the utilization of empathy serves to enhance the bond between colonies and the empire; however, on the other hand, it exacerbates the manifestation of colonial subordination. According to Lydon (year), the concept of emotion has been redefined to encompass empathy, which includes sympathy, pity, or 'fellow feeling,' providing a sense of »fellow feeling.« This redefinition has played a significant role in justifying the colonization of Australia and perpetuating the relationship between the empire and the local community. In the realm of academic research, the examination of emotions such as pity or sympathy has emerged as a conventional approach to underscore the efforts of colonizers in concealing conspiracies and oppressive actions.

The reevaluation of factual information is an integral component of imperial discourse. »The act of »seeing« is a distinctive characteristic of political and historical processes, and the global expansion of visual culture plays a crucial role in imperial territories.« It is evident that the documentation of border violence within the British Empire has not been adequately preserved. However, certain visual representations make an effort to portray white colonizers as victims of indigenous aggression, thereby influencing the audience's perception of the events depicted. The article posits that the utilization of emotional images by immigrants, along with the accompanying reports, establishes an intrinsic »emotional economy« that shapes identity and fosters a sense of belonging among the audience. As stated by Susan Sontag, emotions have the ability to shift and transfer from physical objects to symbolic representations, resulting in the gradual buildup of emotional significance. These robust connections foster social relationships and alliances throughout the British Empire.

Another illustrative instance of the politicization of empathy is the concept of »flexible charity,« which, akin to imperialism, functions as an »ideological safety valve.« These emotional visual discourses play a regulatory role in shaping specific forms of sympathy within the context of history and culture. By engaging in denigration and ridicule of the colonies, the inherent contradictions of consumerism in Britain are strategically redirected, thereby portraying impoverished Britons as deserving of sympathy and diverting attention away from the plight of indigenous populations. The concept was initially introduced by Charles John Huffam Dickens, who in his work »Bleak House« criticized charitable organizations for their failure to prioritize charity. He highlighted the issue of diverting approximately one-seventh of the funds raised to overseas charities. Dickens emphasized the condemnation of these organizations due to their neglect of charitable efforts. Humanitarianism should not prioritize the needs of people on the other side of the world at the expense of those in close proximity.

In *Uncle Tom's Cabin*, the enslaved individuals are forcibly separated from their families, thereby severing the sacred familial connection. Similarly, in Dickens' works, the marginalized urban wanderers are often disregarded and replaced by distant black individuals. Large-scale philanthropic endeavors occasionally become associated with »unethical« conduct in terms of the fair treatment of local indigenous populations, often at the cost of the well-being of white settlers. As highlighted by Susan Thorne, during the late 19th century, missionaries and their proponents underwent a shift in their perspective. They transitioned from promoting the idea of colonial people and the laboring poor being similar to one another, to instead emphasizing their differences. This shift resulted in the establishment of a new racial differentiation system, which in turn served as the basis for the development of new urban centers and colonies.

Empathy, although commonly perceived as a means for rulers to reinforce their ideology, possesses the potential to be utilized as a weapon to instigate rebellion, propel social advancement, and foster liberation. In August 1833, the British government enacted legislation to abolish slavery in all of its colonies, thereby signifying a significant triumph for the anti-slavery movement. While historians engage in ongoing debates regarding the precise influence of emotions in this particular process, it is imperative to recognize that the presence of public sympathy towards slaves is widely regarded as a pivotal element contributing to the triumph of the movement. This historical moment exemplifies the significance of emotions within social movements, as the mobilization of emotions in support of abolition effectively drove legal reforms, thereby bridging the emotional and political discourses of the era.

II. Family and Imperialism

According to Said's theory of Orientalism, it is understood that the formation of self-identity necessitates the establishment of a contrast with the »other.« The portrayal of indigenous individuals in colonial discourse is intentionally reinforced through the use of emotional appeals. The identities of Britain and the colonies are shaped by the mutual constitution of class, race, and gender, wherein intentionally created dichotomies consistently merge and consolidate.

The author's attention is also directed towards family life and female images, which consistently expand from a perspective of empathy towards colonizers. A potent strategy for integrating into imperial society involves employing family and family life metaphors. The family holds significant symbolic value in British culture, and as such, colonial issues are intricately connected to domestic concerns within Britain. In the context of colonial discourse, Britain is frequently characterized as the patriarchal figure within the family, embodying traits of age, masculinity, and whiteness. Conversely, indigenous populations are often depicted as subordinate, resembling children, females, and individuals of African descent. Colonies are consistently portrayed as submissive women and defiant children. Sometimes, colonizers engage in the act of infantilizing indigenous populations, thereby subjugating indigenous masculinity to their own dominant masculinity. The colonies should be relinquished once they reach maturity, much like how children gain independence during their formative years. The emotional commitment to family and home serves as the cornerstone of colonial assimilation strategies, in which women assume a pivotal role by harnessing their perceived feminine emotions to educate the younger generation, thereby facilitating the perpetuation of authority. The terms »home« and »domestic« carry significant emotional weight and derive their meaning from their contrast with the concept of the »foreign,« which encompasses all that lies beyond their geographical and conceptual confines. Britain, serving as a »home,« establishes a fundamental framework for a range of dichotomies, including local versus global, ethnic versus global, and white versus black. The concept of family is not static or stable, but rather a dynamic entity that can flexibly extend or shrink its boundaries in response to racialized perceptions of foreigners, thereby influencing the notions of family and nation.

In conclusion, this book offers a fresh perspective on the formation and consolidation of the empire, focusing on non-material factors. This approach contributes to the existing research in this field, enhancing its richness and depth. By contextualizing emotions within a historical framework, examining emotional management strategies, exploring the influence and causation of emotions, and broadening our comprehension of power dynamics, we can enhance our comprehension of the policies enacted by imperial actors towards their colonies. Understanding the intricate interplay between emotions and power dynamics, influenced by various factors including race, gender, class, and ethnicity, is a fundamental aspect of the field of emotions and power relations.

One of the notable features of the book is the introduction of the »vicarious dilemma« concept by Lydon. This concept highlights the challenge faced by the world in grappling with the profound changes that occurred during the final decades of the 20th century, due to the inherent difficulty posed by geographical distance. The media's portrayal of suffering from a distance serves to dramatize the situation, compelling us to take action when we become aware of and empathize with patients' experiences through the internet. Postcolonial theorist Gayatri Spivak posits that it is the scholar's duty

to acquire knowledge or strive to »assume the subject position of knowledge.« »Freedom from sin« is intricately linked to sentimentality; however, according to Spivak, engaging in intellectual labor that acquires detailed understanding of others while simultaneously disregarding one's own privilege grants individuals the authority to engage in discourse. We have a duty to recognize our role as observers and contributors, and to move beyond mere passive emotions instead of disengaging from ongoing participation. In the contemporary era characterized by an abundance of information, the internet serves as a platform where individuals' emotions, be it sympathy or anger, are greatly magnified. Information available on the internet facilitates the formation of social groups by connecting individuals who share similar emotions and attributes, thereby assigning a distinct »tag« to these groups. Once individuals are assigned labels, their perception becomes limited, preventing them from perceiving the true nature of things. This is a matter that requires our caution.

YIN Yuxuan

HISTORISCHES JAHRBUCH DER STADT GRAZ, UMWELT – GESCHICHTE – GRAZ (HERAUSGEGEBEN VON FRIEDRICH BOUVIER, WOLFRAM DORNIK, OTTO HOCHREITER, NIKOLAUS REISINGER, KARIN M. SCHMIDLECHNER) BAND 52, IM AUFTRAG DER STADTMUSEUM GRAZ GMBH, GRAZ 2023., 240 STR.

Posljedice klimatskih kriza, koje danas postaju sve vidljivije, u samo središte stavljaju temu koja je u suvremenom društvu, ali i u povijesnim znanostima, dugo bila zanemarivana, a riječ je o povijesti međudjelovanja okoliša i ljudskih naselja. Upravo je to u fokusu najnovijeg *Povijesnog godišnjaka Graza*, kojega je prošle godine objavio tamošnji Gradski muzej. Riječ je o 52. svesku kojeg su pod tematskim naslovom »Okoliš – Povijest – Graz« uredili Friedrich Bouvier, Wolfram Dornik, Otto Hochreiter, Nikolaus Reisinger i Karin M. Schmidlechner.

Istraživanja koja propituju interakcije između ljudi i okoliša, poglavito u urbanim kontekstima, posljednjih su godina dobila na zamahu u radovima brojnih znanstvenika koji su rabili razne i kreativne inter- i transdisciplinarnе pristupe. Stoga su si urednici zbornika dali u ambiciozni zadatak da se na stranicama Godišnjaka posebno raspravlja o sljedećim pitanjima: Kako su se mijenjali odnosi između okoliša i ljudi tijekom povijesnog razvoja? Kako geografski i klimatski uvjeti općenito utječu na urbani suživot? Kako se razvijala kvaliteta vode i vodena staništa u urbanom prostoru Graza? Kako su se građani Graza nosili sa svojim »emisijama« (smeće, otpadne vode, ispušni zrak) u tradicionalno skućenom urbanom prostoru? Kakve učinke sve veće iskorištavanje površina ima na svakodnevni život ljudi, ali i na kvalitetu tla ili na podzemne vode? Koje su mjere poduzete za oblikovanje mikroklimе (dvorišta, parkovi i zelene površine, vanjski vrtovi, ukrasne fontane itd.)? Kako je civilno društvo reagiralo na nužne ekološke promjene u urbanim područjima?

Ovim pitanjima autori zbornika pretpostavljaju prethodno pojašnjenje što se zapravo podrazumijeva pod »poviješću okoliša«. Polaze od pretpostavke kako odgovor na ovo pitanje nije jednostavan i jednodimenzionalan. Za ovaj zbornik, pri sastavljanju i odabiru priloga, nastojali su shvatiti »okoliš« kao sveukupnost vanjskih utjecaja na živote ljudi koji su u interakciji s onim čimbenicima koji su nastali i jesu stvoreni isključivo kao rezultat ljudskog djelovanja (»kultura«). Naglašavaju kako taj pristup nema namjeru eksplicitno slijediti razdvajanje prirode i kulture pod utjecajem eurocentrizma, već naglašavaju da ljudske radnje, a time i njihova kulturna proizvodnja, snažno ovise o prirodnim prostornim uvjetima (klima, krajolik, nalazišta sirovina, flora i fauna).

Budući da se, sukladno ovoj definiciji, povijest okoliša ne promatra kao isključivo područje historiografije, ovaj svezak sadrži priloge iz povijesti, ali i one iz geografije, biologije, tehničkih i pravnih znanosti. Treba svakako istaknuti kako povijesna zaokupljenost čimbenicima okoliša na grad također ima dugu tradiciju u Grazu. Još 1990. Muzej grada Graza temi vode posvetio je izložbu i zbornik koji je objedinio poglede na rijeke, zalihe (pitke) vode, ali i otpadnih voda. Istraživački rad o

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