

## **SIDE PROGRAM to the 51<sup>st</sup> Zagreb Salon (2016) on the topic Challenges to Humanism**

The side program to the 51st Zagreb Salon will include discussions and presentation on the topic ***Overcoming discrimination – challenges to humanism***, developed in collaboration with Centre for Women's Studies, Ruđer Bošković Institute, Institute for Migration and Ethnic Studies, Institute of Ethnology and Folklore Research, Faculty of Humanities and Social Sciences in Zagreb, University of Zadar and VERN University of Applied Sciences. The program will take place in HDLU Club on June 17, 24 and 29.

### **June 17, 18:00-20:00**

**Mirko Bilandžić**, Department of Sociology, Faculty of Humanities and Social Sciences, Zagreb: Terrorism in Europe: a challenge to the European Union or anti-terrorist hysteria?

**Nikola Biliškov**, Ruđer Bošković Institute, Zagreb: To survive despite – the timeliness of Ivan Supek's humanism. From the proceedings To survive despite, proceedings dedicated published to mark Ivan Supek's 100 th anniversary of birth, ed. Nikola Biliškov, 2015.

**Drago Župarić-Iljić**, Institute for Migration and Ethnic Studies, Zagreb: The main controversies and challenges during the second decade of asylum system in Croatia.

### **June 24, 18:00-21:00**

**Milica Tomić**, What is the name of the war today?

### **June 29, 18:00-20:00**

**Mirela Holy**, VERN University of Applied Sciences, Zagreb: Planet Earth in the 21<sup>st</sup> century – environmental dystopia as reality

**Hrvoje Jurić**, Department of Philosophy, Faculty of Humanities and Social Sciences, Zagreb: Overcoming speciesism

**Duško Petrović**, Department of Ethnology and Cultural Anthropology, Faculty of Humanities and Social Sciences, Zagreb: Humanitarian borders or borders of humanity – the expansion of visible and "invisible" borders on the Balkan refugee route.

**Jasna Čapo**, Institute of Ethnology and Folklore Research, Zagreb: "The little people are a lot smarter and more humane": local population reacting to refugee transit through Croatia in the fall of 2015

**Biljana Kašić**, Department of Sociology, University of Zadar, Zadar / Centre for Women's Studies, Zagreb: The radical ethics of responsibility: human faces and deportations

**Miranda Levanat-Peričić**, Department of Croatian and Slavic Studies: Division of Croatian Language and Literature, University of Zadar: Post-humanism in speculative fiction contemporary novel (or on the demise of man and the return of new humanity)

**The Animal Friends Croatia organization:** activist films for on animal rights, animal liberation (duration 30 min, a selection)

## **PRESENTATION ABSTRACTS** (In order of agenda)

### **MIRKO BILANDŽIĆ**

**Department of Sociology, Faculty of Humanities and Social Sciences, Zagreb**  
**Terrorism in Europe: a challenge to the European Union or antiterrorist hysteria?**

Following the “New Left” era of terrorism in the 1970’s and 1980’s, the terrorist attacks over the past years have proven Europe as the scene and target of terror and terrorism once again. Europe is clearly one of the primary targets to violent Islamists. Within the rational strategy of Islamism, in the two decades of conflict between Islamism and the West, Europe has been exposed to “homegrown terrorism”: terrorist actions by its own citizens, radicalized within the global Islamism. Terrorism is a constant challenge to the core features and functions of a state, and an attack on the state order. Therefore, it is logical to expect a firm response from the states, which we are already witnessing in the form of taking state actions that exceed the rational and sufficient response to threats. According to American and French models, this may entail introducing a “state of exception” or an emergency state, and most certainly the strengthening of safety measures with the consequence of limiting and suspending citizens’ rights and freedom. This, however, is the price we pay in order to eradicate the greatest unfreedom: the fear of terror and terrorism. In the name of ensuring security as the basic social need, individuals as well as societies readily yield parts of their freedom. The newly developed situation presents a challenge to the European Union as well. Europe’s response to terrorism has so far been reactive. The 2001 attack on the USA led to developing the European Security Strategy in 2003, and the attack on Madrid to the installment of the EU’s counterterrorism coordinator; in 2005 the EU adopted its Counter-Terrorism Strategy, and in 2010 the Internal Security Strategy; following the Paris massacre in January 2015, the “security attaché” position was created within EU delegations. Numerous institutional instruments at its disposal notwithstanding, the EU clearly struggles with severe practical deficits and limited capabilities in a number of areas, especially regarding common foreign and security policies, as well as internal security. The same issues cause a line of shortcomings to the counterterrorism complex. Further shortcomings stem from member states viewing the anti-terrorism complex as a sensitive area of national sovereignty and national security, causing them to act autonomously in such matters. This is also enabled by the Lisbon Treaty, whereby national security remains under the jurisdiction of respective member states. The European Union must clearly reassess its current framework of actions and approaches. Without the security of each member state, there is no security of the EU. The negative lessons learned prove that member states will need to consider yielding a part of their sovereignty even in the most sensitive areas of state anti-terrorism.

**NIKOLA BILIŠKOV**

**Ruđer Bošković Institute, Zagreb**

**To survive despite – the timeliness of Ivan Supek's humanism**

Ivan Supek concluded one of his last interviews by saying: *"We dreamed of a better, more just world, a society based on the principles of humanism. We reached toward it, but we failed. Therefore, my entire life is, more or less, a failure. But you are young, and if you have accepted all of these ideas, you have to follow them through. We have lost the war."* This conclusion by the great scientist, philosopher, writer, and above all, a humanist and a fighter for peace, a man whose life presents a continuous humanist struggle for the preservation of human dignity, is seemingly pessimistic, but we read it primarily as a call for further action. It is a call to continue the struggle against the fundamental contradictions inherent to people, and found both in the risk of complete destruction, as well as in the creativity that enables people to produce beautiful works in all areas of their activity. The cause is the chronic lack of accountability towards the results of one's own work. The irresponsibility that permeates all areas of human activity, noble within itself, is embodied today, as identified by Supek, in the capitalist fundamentalism, which strives to extrude People from their central position in favor of exalting market and profit. Today, the prevailing logic of market and corporate needs to be replaced with the logic of humanism – no matter how utopian, it is an absolute must. This can be achieved by taking the path of responsibility towards one's own work in all areas of Supek's trinity of philosophy, science and art. Specifically, humanism is at its core a utopian worldview, with the man as its asymptotic target, or in other words the humanization of humanity or, seen through Badiou's prism, the act of achieving subjectivity through the creation of a supra-individual subject. The construction of culture, perceived as a whole, should in this sense be understood as a Badiou-ian concept of people overcoming their inner animal, as their aspiration to break away from their own animal substrates. It is only possible to achieve this transcendence through unified human activity, meaning creation, expansion and promotion of culture. Regarding this, Supek's insights offer an interesting correspondence to Badiou's ethics and Camus' Sisyphus, seeing as they are based on a philosophy derived from the very source of modern natural science, namely, the Heisenberg's relations of uncertainty in the basis of quantum mechanics. To survive is to create, to form People using creative activities, regardless of all the ever-present misfortunes. It is a utopian goal that will never be reached, but the mere path towards it, as explained by Camus in the myth of Sisyphus, makes people – happy.

**DRAGO ŽUPARIĆ-ILJIĆ**

**Institute for Migration and Ethnic Studies, Zagreb**

**The main controversies and challenges during the second decade of asylum system in Croatia**

The Croatian asylum system, i.e. the system of providing international protection to refugees in Croatia, was established in 2003, after assuming the commitments to coordinate the legislative and institutional framework to the common heritage of the European Union (*acquis communautaire*) as part of the stabilization and accession process. As such, it suffered due to initial weaknesses of the complex and relatively lengthy transposition of EU legislation, but even more due to certain shortcomings in the implementation of some of the major and fundamental regulations governing the common European asylum system in terms of acceptance, procedures and refugee status approval for those asylum-seekers who, for the most part, did transit through Croatia. Somewhat indecisive political will, together with a largely disincentive and non-supportive social climate, left the system of refugee protection as half-built and of insufficient quality, which in the second decade of its application still cultivates certain weaknesses and causes many controversies regarding its further implementation, and, in particular, integrative acceptance practice, education, employment, health and psycho-social care, as well as the overall creation of a welcoming society and

inclusion for foreigners. Today's challenges are more numerous and complex in so far as we are witnessing new situations regarding the arrival and transit of massive number of refugees across the territory of the Republic of Croatia, and the forthcoming scheduled return, relocation and resettlement of refugees, some of which will inevitably end up in Croatia and will need to, more or less willingly, build a new life on this territory. Therefore, the refugee policy is necessarily tied to the policy of migration, as well as the policies of integration, economy, demography and culture. This presentation will look into contemporary controversies and challenges in the legislative and institutional framework of asylum in Croatia, while necessarily reflecting on the current processes within the European framework of refugee protection system.

### **MILICA TOMIĆ**

What is the name of the war today?

It seems that in last decades the term "war" had acquired a new meaning. This new type of war introduced ideological and criminalisation mechanisms outlawing certain ethnic groups, religious communities and whole states. At the same time there is generally an absence of differentiation between war and peace. In the light of this I would argue that the experience of the war arrives as one of the most precious global values

The presentation is tied to the artist's exhibition *O Labudoviću: Kino, škola i rat za neovisnost, instalacija* (*On Labudović: Cinema, school and the independence war, installation*), scheduled to open on June 23 at 8.00 PM in 90-60-90 Gallery / POGON Jedinstvo. The exhibition will be open June 23 - 28 / 4.00 PM - 9.00 PM.

### **MIRELA HOLY**

**VERN University of Applied Sciences, Zagreb**

**Planet Earth in the 21<sup>st</sup> century – environmental dystopia as reality**

Today's pop culture popularizes on-screen dystopias in a number of *blockbusters*, such as *The Mad Max*, *The Matrix*, *Minority Report*, *Brazil*, *Divergent*, *The Hunger Games*, *Children of Men* and others. Dystopia is a vision of society that is the opposite of the utopia as an ideal society, usually in a presumed bleak future that varies and ranks environmental, political, religious, technological and social problems, or most often combines all of them. Dystopian societies presume that the future societies will live in polluted and degraded environment and biodiversity, with a large gap between the extremely small-scaled minority of the rich and the extremely large majority of the poor, with superior technology available to the richest, and a primitive lifestyle of the smudgy, degenerate majority; they presume extreme political repression in societies, and totalitarianism rested heavily on religious exclusivity. Nowadays, not only on-screen dystopias, but also works of popular science reach great sales results, such is the example of Elizabeth Kolbert's title *The Sixth Extinction: An Unnatural History*. The cause of this success is the nearing of the dystopian reality, it is no longer merely a fantasy of misanthropic SF authors. Elizabeth Kolbert writes about the extinction of entire galleries of different species, with the last species facing extinction being *Homo sapiens*. It is not an issue for the future, it is an issue today, one that a majority of the human population, dealing with its everyday problems, is entirely unaware of, or one that they have decided to ignore, or even worse – to disregard the consequences for generations to come. Dystopian changes are occurring not only in the natural environment, but in the social environment as well, parallel to the trend of globalization. The human kind has forgotten that it is merely one among numerous species on the planet, and as such a part of the ecosystem and its fragile balance. The planet will return to balance, the only question following that shift is whether man will continue to be a part of this ecosystem or become yet another extinct species.

**HRVOJE JURIĆ**

**Faculty of Humanities and Social Sciences, Zagreb / Centre of Excellence for Integrative Bioethics**  
**Overcoming speciesism**

The term *speciesism* (from the Latin word *species*) indicates – according to Peter Singer, who popularized the term originally coined by Richard Ryder – “a prejudice or attitude of bias in favor of the interests of members of one’s own species and against those of members of other species.” For both Ryder and Singer, as well as the majority of other authors who use the word, *speciesism* is synonymous with anthropocentrism, and refers primarily to the discrimination against non-human animals by humans, and the ensuing consequences. In that sense, the entire history of the human relationship to non-human animals can be considered as marked by speciesism, because speciesism permeates all components of human culture deeply, and probably presents the final barrier to be torn down in the anti-discriminatory “progress of the consciousness of freedom”.

This presentation focuses on the theoretical foundations and practical prospects of overcoming speciesism. It will primarily address the philosophical-theological and cultural-historical foundations of speciesism, as well as recent practices in speciesism, with emphasis on the industry of exploitation, killing and torture of non-human animals. Finally, it will present the theoretical proposals which we can rely on to project a world without discrimination, with leading contemporary anti-speciesism/anti-anthropocentric, i.e. bio-centric/eco-centric thinkers, such as Peter Singer, Tom Regan, Gary Francione and Joan Dunayer on the one hand, and Albert Schweitzer, Fritz Jahr, Hans Jonas and Arne Naess on the other hand.

**DUŠKO PETROVIĆ**

**Department of Ethnology and Cultural Anthropology, Faculty of Humanities and Social Sciences, Zagreb**

**Humanitarian borders or borders of humanity – the expansion of visible and “invisible” borders on the Balkan refugee route**

Although the construction of the wire fence on the border presents the most visible expression of the protection of national territory against unwanted intrusions by the refugee groups, the establishment of transit centers and camps on the so-called Balkan refugee route has significantly contributed to the control of the borders, but on another – less visible level. The building of transit centers and camps, where specific management techniques for administration and better flow of people from one border to the other are applied, has created the so-called humanitarian corridor or humanitarian space with a special status, beyond the usual social and legal framework.

That space has several important features: 1) it cuts the borders and the territory of sovereign states, 2) it applies a specific system of rules, management, surveillance and enhanced control, 3) it is an area of partial and temporary suspension of rights (humanitarian exception) of the people who find themselves in the area, more accurately, the legal status of the majority is unclear.

It is important to stress that this “space” of surveillance is as wide and as long as the movement of refugee and migrant groups itself. The space is at the same time homogeneous and heterogeneous, because it is physically tied to transit centers, but it also extends to wherever people go – whether by train or bus, towards the borders to other countries, all the while using the network systems and Eurodac, in the spaceless “space” of the border and cross-border control network, under surveillance of criminal networks, and in the space of “illegality” that stretches from the borders of Turkey, Greece, Serbia, Hungary, Croatia and Slovenia to Austria and Germany.

Establishing security of humanitarian space led to a worrisome expansion of the boundaries, followed by the corresponding suspension of rights and normalization of violence. Humanitarian security practices display a tendency towards externalization and internalization of border controls, causing the denial of rights and less visible normalization of emergencies within political communities.

The presentation will present the new logic of border controls, placing them in a broader social and political context.

## **JASNA ČAPO**

**Institute of Ethnology and Folklore Research, Zagreb**

**“The little people are a lot smarter and more humane”: local population reacting to refugee transit through Croatia in the fall of 2015**

The presentation will offer an analysis of certain aspects of refugee transit through Croatia in the fall of 2015. The analysis will focus on the state-enforced management methods in refugee transit, as well as the reactions of local population. The ethnographic perspective offers a complex view on responses to occurrences, pointing out, on the one hand, the paradoxes in migration management, and on the other hand, the diversified reactions of citizens. The nexus between the security and humanitarian demands in migration management contains a constantly present contradiction, which becomes especially prominent due to non-cooperation between the states, and the European Union's clear stand and common policy. Thereby, the EU has not only contributed to the aggravation of the humanitarian migration crisis, but also revealed its own deep crisis of values. The material documenting the reactions of citizens, gathered during the stay in Tovarnik and Opatovac (Lovas) in the fall of 2015, has proved helpful in examining the widespread opinion on Croatian citizens' negative attitude towards refugees and foreigners in general. Through their reactions, the local population displayed a combination of empathy, sympathy and humor, rather than xenophobia.

## **BILJANA KAŠIĆ**

**Department of Sociology, University of Zadar, Zadar / Centre for Women's Studies, Zagreb**

**The radical ethics of responsibility: human faces and deportations**

Building on the contemporary French theorist Didier Bigo's articulation and his premise that the powerful politicians of today view the “illegal Others” as no more than a “worthless”, “invidious class” within global migration, deprived of humanity, and to which the universal humanity does not apply, this presentation aims to examine the long-term consequences of his implications, both political and ethical.

Therefore, articulating the problems of “illegal Others” by setting humanity as an undeniable premise appears to be the crucial shift in raising questions within the modern approach to migration processes; on the one hand, in order to introduce new criteria (e.g. the deconstruction of dehumanization) into the theoretical discussion, and on the other hand, in order to dispel various models of bio-power applied on migrants, including surveillance and dis-empowerment, interrogation and expulsion.

The prevailing hegemonic discourse not only makes a spectacle of the “shifting” empathy, but also places the problems of refugees and contemporary migration within the paradigm of security threats and/or humanitarian crisis, accompanied by racialization and hierarchization of various “undesirables”. However, the problem in question is always a fundamentally political one, raising key questions on the nature of borders and adjacency, on the relationship between the self and the other, on ethical and political practices in actions or approaches to humanity.

Along the lines of advocates and promoters of critical human geography active over the last decade (Mezzadra, Samaddar, Walters, Balibar and others), and especially analysts of deportation regimes and mobility (Peutz, de Genova, Andrijašević, Nyers), this presentation will offer three thematic focal points: the division between the citizen and the “unwelcome Other” within the context of the governing forms of political sovereignty, the relationship between the freedom of movement and the (im)possibility of human choice, and the effects of bio-politics on the paradigm shift regarding humanity (e.g. the concept of “social death”) within the context of the ever-present global deportation systems. A number of questions are raised along those lines, such as to what extent do migrants have sovereignty, or whether it is possible for a human being to be “illegal” or acquire the status of illegality. According to Nicholas De Genova, branding human mobility as “illegal” is part of a broader strategy by a number of modern states that want to regulate the freedom of movement in order to manage it, or in order to use it for the freedom of movement of capital, its profits and pleasures. Deportation systems apply different mechanisms in governing the lives of migrants, by regulating their bodies and their flow, in order to satisfy capitalist projects, as well as to implement state sovereignty through the exclusion of the Others, especially in border areas and the areas of de-territorialization.

### **MIRANDA LEVANAT-PERIČIĆ**

**Department of Croatian and Slavic Studies: Division of Croatian Language and Literature, University of Zadar**

**Post-humanism in speculative fiction contemporary novel  
(or on the demise of man and the return of new humanity)**

Regardless of its prefix, post-humanism is not so much based on the assumption of the end of humanism, as it is on a different understanding of humanism. Nevertheless, it presents the idea of a possible end of humans based on post-humanist endism reflection. To some extent, endism gives the impression of a cyclical reflective phenomenon of a certain *Zeitgeist*, which could fit into Derrida's “hauntology” as an imperishable narrative that keeps coming back, but it appears that the last *fin de siècle* has more than ever been marked by discovering the Anthropocene, i.e. the belief that we live in a time when the destructive impact of humans on the environment brings into question not only the survival of the human species, but also the survival of life on Earth. This awareness is a powerful impetus to the development of futuristic-hypothetical narratives, which identify the apocalyptic zero point in environmental disasters, interventions in the human genome, or accelerated digitization that brings into question the control over our lives. Many aspects of contemporary reality are complementary to the themes produced by speculative fiction, dystopian novels in particular. On the one hand, this brings fantasy fiction closer to reality, but on the other hand, it compromises the reality in which the gloomy prognosis from *Brave New World* are exercised. Using examples from contemporary literary production which raise a range of current bio-political and bio-ethical issues, the presentation will address the questions of resolving the problem of returning lost humanity in fiction, and dealing with the inhuman, as well as the question of our right to deem speculative fiction as a frivolous reflection of reality, while reality takes place according to the laws of fiction, sometimes even parallel to the realization of the speculative program.

*Moderators:* Suzana Marjanić and Marijana Stanić, curators of this year's Zagreb Salon