

discourage the general international relations reader to pay attention to this book.

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Aleksa Djilas, *The Contested Country: Yugoslav Unity and Communist Revolution 1919-1953* (Cambridge, MA: Harvard University Press, 1991, 259 pp., £34.95 hbk.).

The Contested Country deals with the formation of Yugoslavia as a communist federation after the Second World War. The title might equally apply to Yugoslavia at the beginning of the 1990s. As Tito's Yugoslavia edges towards disintegration and analysis of how that process has developed gets under way, consideration of how and why the communists reformed Yugoslavia the way they did is timely. For it was the federal structure devised by the communists as a solution to the inter-war nationalist problems in Royal Yugoslavia that became the vehicle for the re-emergence of nationalist politics and provided the structures for the republics to acquire embryonic statehood.

Djilas' book charts the Yugoslav question from 1740 to 1953, concentrating on the positions of and relationships between Serbian nationalism, Croatian nationalism and communism. The cutoff date corresponds with the moment a new 'constitutional law' was passed changing many details in the 1946 constitution, including a statement of the right to secession. That date represents a point at which 'Yugoslavism' was at its apex, following the show of unity the country showed in defying Stalin's expulsion of it from the Soviet bloc in 1948. It was also a moment at which the more democratic interpretations of communism developed and advocated by the author's father, Milovan Djilas (until his being purged in 1953, Tito's heir apparent), were rejected in favour of a return to greater centralisation.

Sandwiched between the introduction and the conclusion are six chapters of uneven quality. The first gives an historical overview of the emergence of ideas about a common state in which all South Slavs would live together. This first chapter displays the strength and weakness of the book as whole. Djilas' consideration of the different Yugoslav ideas formed by Croats and Serbs offers little. However, his discussion of treatment of the Yugoslav idea by radical left-wing parties in the nineteenth century and before the First World War identifies the origins of what became the Titoist state in the appearance of the idea that socialism could unify the South Slavs. This idea 'persisted until the early 1930s among the Yugoslav communists, including Tito' (p. 46.). The socialists' belief in this was shaped by their experience: socialists of the various Yugoslav nations worked together happily in a spirit of Yugoslavism.

Djilas carries this theme into the second and third chapters where the differing

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Table of Contents Hbk For Foreign Vizitors To Yugosla

1. Understanding the eBook Hbk For Foreign Vizitors To Yugosla
 - The Rise of Digital Reading Hbk For Foreign Vizitors To Yugosla
 - Advantages of eBooks Over Traditional Books
2. Identifying Hbk For Foreign Vizitors To Yugosla
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Hbk For Foreign Vizitors To Yugosla
 - User-Friendly Interface
4. Exploring eBook Recommendations from Hbk For Foreign Vizitors To Yugosla
 - Personalized Recommendations
 - Hbk For Foreign Vizitors To Yugosla User Reviews and Ratings
 - Hbk For Foreign Vizitors To Yugosla and Bestseller Lists
5. Accessing Hbk For Foreign Vizitors To Yugosla Free and Paid eBooks
 - Hbk For Foreign Vizitors To Yugosla Public Domain eBooks
 - Hbk For Foreign Vizitors To Yugosla eBook Subscription Services
 - Hbk For Foreign Vizitors To Yugosla Budget-Friendly Options
6. Navigating Hbk For Foreign Vizitors To Yugosla eBook Formats

- ePub, PDF, MOBI, and More
- Hbk For Foreign Vizitors To Yugosla Compatibility with Devices
- Hbk For Foreign Vizitors To Yugosla Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Hbk For Foreign Vizitors To Yugosla
 - Highlighting and Note-Taking Hbk For Foreign Vizitors To Yugosla
 - Interactive Elements Hbk For Foreign Vizitors To Yugosla
- 8. Staying Engaged with Hbk For Foreign Vizitors To Yugosla
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Hbk For Foreign Vizitors To Yugosla
- 9. Balancing eBooks and Physical Books Hbk For Foreign Vizitors To Yugosla
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Hbk For Foreign Vizitors To Yugosla
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Hbk For Foreign Vizitors To Yugosla
 - Setting Reading Goals Hbk For Foreign Vizitors To Yugosla
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Hbk For Foreign Vizitors To Yugosla
 - Fact-Checking eBook Content of Hbk For Foreign Vizitors To Yugosla
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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